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AND

REVIEW.

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AND REVIEW.

MARCH 31, 1852.

THE BOYS' SCHOOL.

The most superficial observer of the passing events, and of the progress of affairs during the last quarter of a century, cannot fail to have noticed the growing interest, which has been taken in the better education of the working classes; while the profoundest thinkers, and the most sagacious minds, regard the subject as one of the most pressing necessities of the age. But while there is this general conviction of the necessity of a system of education, which shall embrace the whole of the children of the classes, to whom we have alluded, the most earnest spirits have been too frequently baffled, if not altogether checked, in the attempts to devise a plan, which should give practical effect to a wish, confessedly all but universal.

Divided in opinion on some fundamental principles, or on some mere matter of detail,—which has been invested by prejudice with a factitious importance,—men, who have a common conviction of the necessity of the case, have been unable to take up and occupy a broad ground, as the basis, on which they should commence their united operations against the ignorance and vice, which have reduced multitudes

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of the population of this so-called Christian country to a state of semi-barbarism.

For our own part, we are convinced, that in a country like England, with its numerous free and noble institutions, giving birth to and cherishing an independence of thought and action, no system of *universal* application, kept within due limits by the authority of law, can ever be devised. And, if we look carefully at what has already been effected by the spontaneous efforts of a well-directed philanthropy, we shall be convinced that it is only on the enlargement of this field of action that the most stable hopes for the future can be built. The great want is not a combination of men of all shades of opinion, and who cannot, therefore, have a common and enduring principle of action, but of bodies of men united together by convictions, and sympathies springing out of principles common to them all, and who are prepared to move as in a compact and solid phalanx, animated by one spirit, to the accomplishment of the object, which they have set before them.

If our readers share in these views, and they,—of all bodies in the world,—have had the most indubitable proofs of the certainty of the basis, on which their principles are built, they will be prepared for the application, which we are about to make of them.

Without, therefore, any circumlocution, or labored argument, we say at once, that, in connection with the developement of the Divine principle of Charity,—a principle which lies at the very root of our Order, and by which the Fraternity has been distinguished from the earliest period to the present hour, we have at this moment a NECESSITY,—a stern, unmistakeable, and peremptory NECESSITY—to contend with, and, in due time, to fulfil. That necessity, as we have indicated by the title, given to this article, is,—A SCHOOL FOR OUR BOYS!

Whilst nominally under our fostering wing, the objects of this charity, in reality—and as far, at least, as those residing at a distance from the metropolis are still concerned—have

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been scattered in every direction. Until within the last year—during which period the London boys have been placed in a few carefully selected schools—they have been left to run almost wild, and neither their condition, nor their education, seemed to receive any practical consideration. The field was all barren; the spots of fertility upon it were "few and far between" indeed. Here and there "a blushing flower" might be seen striving to raise its head; but "its sweetness" was "wasted on the desert air" for want of proper culture, nutriment, and training.

The time has now, however, come when the honour of the Craft and our character, as patriots, demand that we should provide a common HOME for these hitherto comparatively neglected offspring of our indigent Brethren, where they may not only receive an education, in an intellectual point of view, suited to the advanced intelligence of the age,—and which, we repeat without fear of contradiction, they have not hitherto had,—but be brought under a system of moral training, which, under the blessing of the G. A. O. T. U., shall lay the basis of a character, by which they shall reflect honour upon our ancient Craft, become in after life its brightest ornaments and most steady and consistent supporters, fulfilling with integrity all the personal, relative, and social duties of life, and intelligently and uncompromisingly discharging their obligations as patriots and friends of the whole family of man.

We have said, that there is a NECESSITY for such an establishment as that to which we are alluding. That we are speaking the "words of truth and soberness" is well known to every one, who has taken the slightest interest in the subject, or is acquainted with the real facts of the case.

As, however, it is very probable that many of the Brethren, especially those residing at a distance from the Metropolitan "head quarters," are ignorant of these facts, we ask their attention to the following passages from the Annual Report of the School Committee, which has recently been issued, and circulated.

"The Committee during the past year have anxiously

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"endeavoured to bring into efficient operation the new regu-
"lations, adopted by the Governors and Subscribers, for
"rendering more effective the education, and improving the
"general condition, of the boys, and it is with great satisfac-
"they express the belief that much good has been effected.
"The London boys, who have been hitherto scattered over all
"parts of the town, have now been placed in a few selected
"schools, chosen after the most careful personal inquiry, and
"an increased rate of payment for their tuition has been
"accorded, in all cases which gave hope that the boys would
"derive adequate benefits from such advances. By these
"means, MANY ADDITIONAL BRANCHES of USEFUL INSTRUC-
"TION have been opened to the boys, especially FRENCH
"AND BOOK-KEEPING; and at the same time, the Committee
"have been enabled to exercise a much greater degree of
"superintendence over their conduct and progress.

"The reports which the Committee have received as to the
"conduct of the boys, has, with few exceptions, been satis-
"factory; and especially a great improvement has taken
"place in the regularity and punctuality of their attendance
"at school; whilst the Committee are satisfied that the
"clothes now allowed are fully adequate to their comfort and
"respectability of appearance.

"The periodical examinations of the London boys have
"taken place regularly, and the result may be considered as
"giving evidence of satisfactory progress, whilst in some
"cases a proficiency has been exhibited highly creditable, not
"only to boys under 14, but to their instructors, who have
"shown every desire to meet the wishes of the Committee, and
"forward the objects of the Governors and Subscribers.

"The Committee gratefully acknowledge that the liberality
"of their Brethren has fully kept pace with the increasing
"wants and expenses of the Charity. In proof of which they
"subjoin a comparative statement:—

"Donations (1850-1), £251. 8s. 6d.; (1851-2), £472.
"10s. 0d., *being an increase of* £221. 1s. 6d. Annual

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"Subscriptions (1851-2), £220. 10s. 0d.; (1851-2), £247. "16s. 0d., *being an increase of* £27. 6s. 0d.

"From this result, the Committee derive the confident "belief that they may rely on the support of the Masonic "body, in carrying out the system of the Institution to the "fullest extent, and that they may be enabled to effect sub- "stantial good to the objects of its care. But while the "Committee have the gratification to feel that much good has "been effected, they cannot disguise from themselves, that "MUCH MORE REMAINS TO BE DONE.

"Notwithstanding the improved arrangements which have "been made in the case of the London boys, MANY CASES "have occurred in which the want of *centralization* and of "UNIFORM DISCIPLINE HAS BEEN SEVERELY FELT: and as "regards the country boys, the Committee have found it "*wholly impracticable to establish anything like an efficient* "*system of general superintendence*, whilst they have with "pain remarked *many* instances of *very defective education*, "and some, of *exceedingly imperfect discipline.* In one case, "indeed, they have been compelled to resort to the extreme "measure of expulsion for misconduct, which, however cul- "pable in itself, could scarcely have occurred *in a well-* "*managed establishment.*

"The Committee desire to express *their deliberate opinion*, "founded on *practical experience*, that NOTHING BUT THE "FOUNDATION OF AN ESTABLISHMENT FOR BOARDING, as well "as Clothing and Educating the Boys, or, at least, a large "portion of them, can enable the Charity to keep pace with "the increased educational demands of the present time, or "to satisfy the reasonable expectations of the Craft.

"The Committee have seen with heartfelt pleasure, that "the principle of such an establishment has been adopted by "the General Court. They believe that the plan suggested "for carrying out this principle, is well adapted to its object, "and will not impede the present operations of the Charity. "They now respectfully but confidently appeal to their

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"Brethren, and the Craft at large, for such additional "liberality in their contributions, as may enable the Com- "mittee, with the least possible delay, to take measures for "establishing such a school, as may be at once honourable to "the Masonic body, satisfactory to the Governors and Sub- "scribers of the Charity, and a source of permanent advantages "and blessings to the children of those less fortunate Brethren, "who are, or who may be, hereafter, entrusted to their care."

Here is our apology, and justification—if any were needed—for calling the attention of the Brethren to a subject, which lies near to our heart, and which, we feel confident, will commend itself to their warmest sympathies. We repeat it, that the great and urgent want, in reference to the sons of our poor or deceased Brethren, is, a HOME—a place where the heart shall be cared for as well as the intellect; where, under the guidance of competent teachers, our boys shall receive a sound, liberal, and thoroughly practical education, fitting them for posts, where skill and intelligence may be required, and not merely for those situations, in which they would remain as "hewers of wood and drawers of waters" all the days of their life; and at the same time so training their moral and spiritual natures, that they shall comprehend the way, by which they may ultimately reach the sublimest point, to which humanity, sanctified by the power of truth, and the spirit of love, can attain.

For the accomplishment of this design, only one difficulty has met the Committee, and that is, with reference to the education of the children of our Jewish and Roman Catholic Brethren. But this obstacle is not insuperable. We cannot expect that the relatives of these children will desire to place them in an Institution, where religious principles, contrary to their faith, would be inculcated. Neither ought they, nor will they be asked to do so. For them the same freedom, which they have hitherto enjoyed, may still be extended. The means, by which they may receive instruction, can be just as easily afforded as they now are, whilst the requisite

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supervision, and the assurance that the benevolence extended towards them is not abused, can remain just as they are at present. There is the same NECESSITY to extend the growing improvements of education to these children as to the others under our care; but, since "Masonry is free," if the conscience of their relatives will not allow them to assort with the other children under one common roof, it is at once our bounden duty to do the best for them we can, under the circumstances in which they are unavoidably placed; but, it were the height of absurdity, because these children cannot, on account of religious scruples, partake of the benefits which the others would enjoy, under the superintendence of an Institution, to deprive the greater number of benefits which are incalculable, and of privileges, the worth of which few will fail to appreciate. The extraordinary progress which the boys, residing within the London district, have made since they have, by the regulations of the Committee, been concentrated in several well-selected Schools, is clear evidence that, if the NECESSITY, which has thus far been met, be carried out to its full and imperative developement, "THE BOYS' SCHOOL," will also soon take an equally high position with THE GIRLS' SCHOOL, and be no less an honour to the Craft, than the latter Charity has ever been from the time of its foundation.

Here, then, is our case, which we place in broad outline before the Brethren. On a future occasion, and when the plan of operations is fully matured, we may plead with them on the ground of detail, if it should be found necessary to do so. We fervently trust, however, that that moment will never come. The spirit, which animated the Brethren at the recent Festival, and their unprecedented liberal Contributions, are earnests to our minds, that they will, with a promptness and a generosity, in harmony with their acknowledged principles, continue, as they have begun, to prove to those, to whom they have committed the management of this department of their affairs, how fully and thoroughly they place Masonic confidence in their integrity and intelligence. The assurance is fixed and

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strong, that they will not suffer the Committee, for want of ample means, to falter for a single moment in the prosecution of a work destined to enrich the children of poverty, and to "cause the widow's heart to leap for joy," as she sees her fatherless boy safely housed beneath the hospitable roof—raised by the hands of the fraternal love—and rescued from the snares, from which her scanty means are too feeble to secure him.

GRAND LODGE FOR MARCH.

It is not often that we call especial attention to the proceedings of the Grand Lodge. The intelligence we regularly furnish from the *authenticated* publications of the Report, issued from Freemason's Hall, is to our minds generally sufficient to make the Brethren cognisant of what is going on at "head quarters." We cannot, however, allow a portion of the proceedings of the last Grand Lodge to pass "without note or comment," inasmuch as a matter, which occupied the attention of the few remaining members at its close, seems to us to be of such paramount importance as to demand especial remark.

During the four last meetings of the Grand Lodge, viz. those for the Masonic year 1851-1852, the absence of the Grand Stewards has been both singular and unusual. Out of the *eighteen* appointed at the last Grand Festival, the greater number have never been *once* present at the Grand Lodge Meetings, and on the last occasion *two* only were found in their places upon the floor of the Grand Lodge during its proceedings. Whether any were employed "without the porch of the Grand Lodge" we cannot say; but certain it is, *if they were so*, they never showed themselves to the assembled Brethren, or entered "the Temple" after assisting the Grand Pursuivant. From the repeated and continued interruption at the porch of the Grand Lodge, we can but infer that they were also absent from their post of duty here, as elsewhere.

We thank Bro. Havers for calling the attention of the Grand Lodge to this singular omission of duty, and hope to find it corrected on future occasions, no less than to see that the Brethren themselves, who attend the Grand Lodge, remain to the close of the proceedings, and not act as on the last occasion, rushing in long after business was commenced, and rushing out again before they had been present half an hour. The repetition of such unseemly and un-Masonic conduct will certainly insure a more strict "tyling" than has hitherto ruled under the present M. W. G. M., which will fall severely in many cases, where such a punishment would be unmerited. We hope that the "word" we here speak will be "sufficient to the wise," and that this abuse of patience and of privilege may be at once corrected.

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THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE FIFTH.

ENTICK, HESLETINE, CALCOTT, HUTCHINSON.

FROM 1760 TO 1775.

"Maçonrye beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondre werkynges."—OLD MASONIC MS.

"She knoweth the subtilties of speeches, and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times."—SOLOMON.

"Some folks have with curious impertinence strove,
From Freemasons' bosoms their secrets to move,
I'll tell them in vain their endeavours must prove;
Which nobody can deny."
MASONIC SONG.

"IN revealing some of the peculiar practices of Masonry in the eighteenth century, which I am persuaded are not clearly understood," continued the Master's Jewel, "I must caution you against confounding the pursuits of labour with those of refreshment, for they were perfectly distinct. Labour was an exclusive employment practised by Masons alone, while the amusements which attended the latter were common to many other convivial societies, and were regulated in accordance with the customs of the day. Grave business being closed, wit and good humour reigned triumphant, and the Brethren indulged themselves with a zest and freedom which distinguished no other community. Amongst free and accepted Masons, harmony and brotherly love were alike cherished and enforced; and disputes and quarrels seldom deformed the chaste enjoyments of the festive board. But I am truly concerned to say, that in some of our Lodges, Masonry was deformed by the unnatural attempt to blend these two divisions of Masonic employment, which were never intended to coalesce; and the fatal consequences of such a course will too

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plainly appear by sundry revelations which I shall feel bound to make in the period now under consideration.

"In the eighteenth century the Lodge expenses were constructed on the most economical scale. The initiation fees ranged from one to two guineas, exclusive of the registration fee; and the quarterages were from 2*s.* 6*d.* to 5*s.*, including suppers. Under these circumstances, it required the exercise of great caution and discrimination to prevent the introduction of improper persons. And, accordingly, we had a clause in our Bye-Laws,—which indeed was pretty general amongst the fraternity,—to the following effect:—'And whereas the Craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons, no ways fit to become members of our ancient and honourable institution, whereby men of rank, quality, knowledge, and education, are often deterred from associating with their Brethren at their public meetings: it is hoped that every Brother who is desired to propose any person will be particularly careful that he is one in all respects suitable to the Venerable Society he is to become a member of; one whose temper and disposition may cement the harmony of the Lodge, and whose conduct and circumstances in life are such as may not tend to diminish the credit of it.'

"In the choice of a Master, it was recommended in the Bye-Laws, that abilities should be preferred to seniority or station in life; but this rule was not always observed, and hence the Lodges occasionally fell into inefficient hands, to the depreciation of their character, and the diminution of their numbers. In many Lodges it was the practice to elect the Master, Treasurer, Secretary, and Tyler, by ballot; nor did the former possess the privilege of nominating any officer, except his senior Warden, lest he should possess an undue authority over the Brethren; and therefore the senior Warden appointed his junior, and both were then invested by the Master. Decorum was enforced by a rigid exaction of fines, which were frequently directed to be paid in wine or spirits, to be consumed then and there by the Brethren present. And as the Lodges were generally held at an inn or tavern, the landlord, to whom the furniture usually belonged, possessed considerable influence in the Society, and was in a position to subject the Brethren to great inconvenience if they presumed to interfere in the slightest degree with his views of profit or emolument. From these causes, added to the universal license of the times, they were induced to in-

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dulge in excesses which transgressed the bounds of moderate conviviality, and brought discredit on the Order. This compulsory practice became at length so burdensome, that a clause was introduced into the Bye-Laws, by direction of the Grand Lodge, that 'no landlord or master of the house where a Lodge shall be held shall be permitted to have any other share in the furniture and property of the Lodge than as an individual member.' By the genial operation of this rule the above nuisance was considerably abated.

"The period I have rapidly passed over in the preceding chapter produced several authentic publications on the subject of Masonry, which were read in the Lodges for the edification of the Brethren.* The 'Ahiman Rezon' was also published for the use of the seceders, and was adopted by the schismatical Grand Lodge, as its Book of Constitutions.† At this period our Rev. Bro. Entick engaged in the laudable design of counteracting the repeated attempts that had been made to throw Masonry into confusion, and contributed several valuable additions to Masonic literature. He was, in his turn, the Master of our Lodge, and I glittered on his breast for three consecutive years. His habits were

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* These were—"A Charge delivered at the King's Arms, in Helston, Cornwall, on Tuesday, April 21st, 1752, by Isaac Head." "A Search after Truth; a Sermon, delivered at Gloucester before the Lodge, No. 95:" 1752. "A Pocket Companion, and History of Freemasonry, containing its Origin, Progress, and Present State; the Institution of the Grand Lodge of Scotland; Lists of the Grand Masters and other Officers of the Grand Lodges of Scotland and England; an Abstract of their Laws, Constitutions, Customs, Charges, Orders, and Regulations, for the Instruction and Conduct of the Brethren." By Jonathan Scott. London, Baldwin, Davey, and Law, 1754; Second Edition, 1759; Third Edition, 1764. To this latter Edition were appended many other particulars for the use of the Society.

† "Ahiman Rezon, or a Help to a Brother; showing the Excellency of Secrecy, and the First Cause or Motive of the Institution of Masonry, the Principles of the Craft, and the Benefits from a Strict Observance thereof; also the Old and New Regulations. To which is added, the greatest Collection of Masonic Songs." By Bro. Dermott. London, Bedford, 1756; Second Edition, London, 1764; Third Edition, London, Jones, 1778; Fifth Edition, Dublin, 1780; Sixth Edition, by Bro. Harper, London, Burton, 1800; Seventh Edition, London, 1807; Eighth Edition, London, 1813; Ninth Edition, London, Asperne, 1836. "The Mariland Ahiman Rezon; containing the History of Masonry, &c." Baltimore, 1799. "Freemasons' Library, and General Ahiman Rezon." By Samuel Cole. Baltimore, 1817. "Ahiman Rezon abridged and digested." By W. Smith, D.D. Philadelphia, 1783. "Charges and Regulations of the Society of Free and Accepted Masons; extracted from Ahiman Rezon, under the Sanction of the Prov. Grand Lodge of Halifax, in New Scotland." Halifax, 1786. It was answered in a book called "A Defence of Masonry, as practised in the Regular Lodges, both Foreign and Domestic, under the Constitution of the English Grand Master. In which is contained a Refutation of Mr. Dermott's absurd and ridiculous Account of Freemasonry, in his book entitled 'Ahiman Rezon,' and the Several Queries therein reflecting on the Regular Masons considered and answered." London, Flexney and Hood, 1765.

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grave and sober; but he was a good Master, and a fair disciplinarian, popular amongst the Craft, an expositor of Masonry in many printed works, and at the same time he preserved his status in the Grand Lodge, which is more than Capt. Smith, Preston, Whitney, and some other popular Brethren, were fortunate enough to accomplish at a subsequent period. He published two several editions of the Book of Constitutions,* and preached many sermons on Freemasonry, which ought to have been preserved, as they did honour both to his head and his heart.†. I must confess I had a great respect for Bro. Entick. He was an active man, and a dear lover of Masonry; and I was exceedingly sorry when fate, in the shape of a vote of the Lodge, threw me into other hands.

"After this I passed two years of severe probation, for the Masters were inefficient, and the Brethren began to be very slack in their attendance; in fact, at the close of the year our Lodge was *hors de combat.* The latter of these worthies was inordinately addicted to the prevailing convivialities of the age, and introduced amongst us the exploded custom of drinking and smoking in open Lodge; an evil practice, destructive of all scientific investigation. I admit that he was not a solitary exception to the standing order, that no Brother do presume to come into the Lodge intoxicated, or on any account whatever to call for wine or liquors in open Lodge, but to address himself to the stewards or wardens, who, if they think it necessary, will give their orders accordingly; for there were many existing Lodges whose sole business appeared to be sensual indulgence, but they were carefully avoided by every sincere friend of the Order. Many protests were entered against the practice by the remaining few discreet members of

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* "The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons; containing their History, Charges, Regulations, &c. Collected and digested by Order of the Grand Lodge, from their Old Records. For the Use of the Lodges. By James Anderson, D.D. Carefully revised, continued, and enlarged, with many Additions, by John Entick, M.A." London, Baldwin, Davey, and Law, 1756. "The Constitutions, &c." By J. Entick, M.A. A new Edition, with Alterations and Additions, by a Committee appointed by the Grand Lodge. London, Johnston, 1767. Appendix to the Constitutions of the Society of Free and Accepted Masons," 1776.

† "The Free and Accepted Mason described, in a Sermon preached at St. Stephen, Walbrook, June 25, 1750, by John Entick, A.M." London, Scott, 1750. "The Free and Accepted Mason truly stated." Preached by J. Entick from Acts xxviii. 22. "A True Representation of Freemasonry; in a Lecture delivered at the King's Head Lodge, in the Poultry, London, March 20, 1751, by J. Entick, A.M." "A Caution to Free and Accepted Masons; a Sermon preached at St. Mildred, in the Poultry, Oct. 26, 1752, by J. Entick, A.M." London, Scott, 1752.

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our Lodge without effect; the nuisance was not abated; and even the lecture—when we had the good fortune to hear one—was delivered amidst volumes of smoke, which rivalled in intensity the reeking impurities of a burning prairie, and interrupted by frequent calls to the landlord for beer and strong waters, and the jingling of pots and glasses! Forgeting the *favete linguis* of the old mysteries, the enjoyment of every Brother seemed to centre in himself alone; and this unhallowed triad of lecturing, smoking, and drinking at one and the same time, bestrode the Brethren like the old man of the sea on the neck of Sindbad, and they possessed no means of liberation but by dissolving their connection with the Lodge; and thus the institution was deprived of some of its most valuable members.

"This R. W. M., whose name, for various reasons, I have purposely omitted to mention, as if determined to give the Lodge its *coup de grâce*, introduced a contest for superiority between the old and several young members who understood very imperfectly the true principles of the Order, and entered warmly into the dispute for the sake of excitement and mischief. The juniors were at first always defeated in the numerous motions and subjects of discussion which they nightly poured forth upon the Lodge with as little judgment as Sancho Panza exhibited in the application of his proverbs; but being encouraged by the Master, they succeeded in procuring an accession to their numbers by the introduction of candidates for initiation, till, at length, the old members were in a minority. The undisguised marks of triumph which the juniors displayed, so disgusted their more sedate Brethren, that they dropped off gradually, until the Lodge was left to the sole management of the injudicious Master and his superficial associates. I need not tell you the result. After the pæans of victory had subsided, and the excitement of the contest was at an end, these boon companions found Masonry but a dull affair, and soon followed the example of those worthy brethren whom they had driven from the Lodge, by discontinuing their attendance; until, at length, we received a summons, dated 17th October, 1766, and signed 'Samuel Spencer, Grand Secretary,' requiring us, under the penalty of erasure, to show cause, at the ensuing Quarterly Communication, why the Lodge had not been represented in Grand Lodge for the last two years, and no subscriptions paid. Fortunately, the remaining few members who had faithfully adhered to the Lodge amidst all its fluctuations, — if not by actual attendance, at

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least by continuing on the books,—interfered, and by inviting an active and scientific member, Bro. James Hesletine, who had served the office of Warden under Bro. Entick, to take the chair, restored the peace and unanimity of the Lodge.

"Many of the continental fancies and innovations, extracted from the Jewish Talmuds, and introduced into their surreptitious Masonry, were much talked of in our Lodges at this period; and some of them were absolutely incorporated into our symbolical ritual, which was one reason why an authorized mode of working was considered by all genuine Masons to be essentially neccssary. The rage for *something new* in England, as formerly in Athens, was not easily suppressed, and a knowledge of these traditions was deemed indispensable for every Brother who was ambitious of enjoying the reputation of being an adept in Masonry. One of these traditions you will like to hear, as it continued for a great length of time a cherished figment amongst us. It refers to the history of the Foundation Stone of Solomon's Temple, which was traced in the legend from Enoch through Noah, Abraham, and Solomon to the apostate Emperor Julian by the following process. They described it as a double cube, every side, except the base on which it stood, being inscribed. The first face of the cube was said to have been engraved by Noah with an instrument of porphyry when the Ark was building; the second, by Abraham with *the horn of the ram* — credat Judæus!—which was substituted for his son on Mount Moriah! the third, with a porphyry tool by Moses; the fourth, by Joshua; and the fifth by Hiram Abiff, before it was deposited in its final bed at the north-east angle of the Temple. Placed by Enoch in the basement of his subterranean edifice, it was discovered by Noah, and used as an anchor to fix the Ark on Mount Ararat. Abraham took it thence to Mount Moriah, where it constituted the altar on which he offered Isaac. It formed the pillow of Jacob when he saw his celestial vision of the ladder, and accompanied him in all his wanderings. He bequeathed it to Joseph in Egypt, who directed it to be placed over his grave. Moses took it with him, at the great deliverance, into the wilderness of Arabia. He stood upon this remarkable stone when the Red Sea was divided, and when the Amalekites were defeated; knelt on it when the Tables of the Law were delivered on Mount Sinai; and finally commended it to the care of Joshua, who built his altar on it at Mount Ebal. It was deposited in the Sanctuary at Shilo until the Temple was erected at Jerusalem, when Solomon

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directed it to be placed in the foundation as the chief corner-stone. Here it remained undisturbed either by Zerubabel or Herod, as it was destined to defeat the insane attempt of Julian to rebuild the Temple, which it effected by destroying his workmen through the agency of fire.*

"A similar fiction about the Rod of Moses was also imported from the Continent, which was traced from the Paradisiacal Tree of Knowledge;† another about the institution of Templary, which, as it was said, had its origin in Egypt before the Exodus;‡ that Moses and Aaron, having been initiated into its mysteries, brought it with them into Judæa; that thence it passed through the two St. Johns to the Crusades, &c.; and a fourth, about the imaginary travels of Peleg, and the erection of his triangular Temple.§ We had another, which recounted the pseudo history of Hiram Abiff; and many similar ones, which it would be a waste of time to mention. It may be necessary to add, that these fables were not countenanced by any but some young and inexperienced Brethren, who were ambitious of being accounted cleverer and brighter Masons than their fellows. And you would have been astonished to see the absurd airs of importance, which the possessors of these fabulous conceits assumed when the conversation of a Lodge happened to turn upon the abstruse subject of cabalistical acquirements."

My tongue itched to inquire into the particulars of the history of Hiram Abiff, and I had some difficulty to restrain my curiosity. My companion observed the movement, and interpreted it correctly. "You wish to learn something of the reputed private history of this eminent Freemason," he said; "but I am not quite sure that I shall be able to gratify your curiosity, for conjecture, after all, is no great authority. You

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* These legends are equally apocryphal with those of the Scottish fabulists about the same stone. They feign that, from the time of Jacob, who used this stone for a pillow, it was preserved in Spain till Gathol, king of the Scots, ruled over Gallicia, and that he used it for a throne. That Simon Brech, another Scottish monarch, about 700 years before Christ, or about the time when Rome was built, conveyed it into Ireland, where it remained for three or four centuries before it was translated into Scotland. When there, it was installed in the Abbey of Scone, as a palladium, and enclosed in an oaken chair by king Kenneth, on which the following verse was engraven:—

"Ni fallat fatum, Scoti quocunque locatum.
Invenient lapidem, regnare tenentur ibidem."

This stone and chair were deposited in Westminster Abbey, A.D. 1296, where they still remain. *Utrum horum mavis accipe!*

† This legend may be found in the Hist. Landmarks, vol. ii. p. 599.

‡ Ibid. vol. ii. p. 24.

§ Ibid. vol. i. p. 63.

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shall hear some of the legends, however, if it will afford you any satisfaction. Our continental brethren identified Hiram Abiff with Jesus Christ, and endeavoured to prove that his history was an allegory of the Crucifixion. They contended that the word היקם meant, *He that existed from all eternity*—T. G. A. O. T. U. —Christ; and asserted that in ancient times seven days was the legitimate interval between the ceremony of raising a candidate, and communicating to him the secrets of a Master Mason, in allusion to the period of mourning for his death, which amongst the Jews was seven days, as in the recorded instance of the lamentations of Joseph for his father Jacob; and the same period intervened between the resurrection of Christ and his public appearance to his disciples to remove the unbelief of Thomas. And in recounting the history of Masonry, they feigned that the art and mystery of the Order was first introduced at the building of the tower of Babel; and from thence handed down by Euclid, a worthy and excellent mathematician of Egypt; that he communicated it to Hiram Abiff, under whom, at the building of the Temple of Solomon, was an expert architect called Mannon Grecus, who, travelling westward after the Temple was completed, taught the art of Masonry to Carolus Marcel, King of France; from whence it was transplanted into England in the time of Athelstan, who commanded the Brethren to assemble annually in the city of York!

"'They further stated, that the Stylus with which Hiram Abiff drew his plans and designs, and engraved that mysterious diagram on the foundation-stone of the Temple, which is now known as the 47th Proposition of Euclid, was found on his person at his raising, and was ordered by Solomon to be placed in his monument. I omit the fable of his marriage with the sister of prince Adoniram, his death, burial, monument, obelisk, with its circles, squares, and columns, and Solomon's bitter mourning; together with the distraction and suicide of his widow; because I dare say you are heartily sick of this absurd jumble of truth and fiction, where Euclid is made contemporary with the dispersion from Shinar, and Hiram Abiff brother to the Carthaginian Hanno.

"'Our brethren, however, amidst all their fondness for continental innovations and Jewish legends, were not so ungallant to the softer sex as to introduce that graceless illustration of the Valley of Jehoshaphat, or the holy ground on which the Lodge is placed, that was used by the French Masons, viz., as "a place of peace, harmony, and concord;

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where cock never crows, women never brawl, nor lion ever roars.'" *

Here I was about to violate our compact by repudiating the application of these puerilities to the Masons of the present day, when my mentor hastily moved one of his limbs forward, with an admonitory swagger, and cried out, "Hold! speak not, answer not; the sound of the human voice will annihilate my colloquial powers! I acquit you of any participation in these fabulous inventions. They were excusable a century ago, when the million could neither read nor write, and were obliged to take on credit every vague assertion of those who had the advantage of mental culture; and, therefore, you need not wonder that in times when the fables of King Arthur and his Raven, the Seven Champions, Mother Shipton, and the Predictions of Nostrodamus and the double-thumbed Miller, were implicitly credited, there should be found many believers in the spurious legends of continental Masonry.

"I have taken the liberty of digressing at this particular period," continued the Square, "because I have nothing favourable to reveal respecting the transactions of our Lodge under an inefficient Master; but when I passed to Bro. Hesletine, our numbers were soon recruited. It is true, Masonic impostors and Masonic pretenders were numerous and active; but our R. W. M. was ever on the alert, and knew all the vulnerable points of the enemy's position. Thus he was able, by a series of judicious and well-timed exposures of the iniquity of the one and the moral degradation of the other, to silence the gainsayers, and put the scoffers to open shame. He made them feel that men who are willing to prostitute their time and talent for the questionable purpose of gratifying a prurient curiosity, are open to the operation of public opinion, which, when rightly directed, is sure to cover them with shame and confusion.

"Bro. Hesletine was extremely anxious that the Craft should enjoy the blessings of uniformity in discipline and work. And to contribute to the accomplishment of so desirable an end, he spared neither time nor expense; and not only visited every London Lodge, but made excursions to the most distant parts of the island. Wherever he heard of a

* The ladies of France amply revenged themselves by instituting a Freemasonry of their own, and every principal town in France soon exhibited its Lodge of Adoption.

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Lodge which was celebrated for either the one or the other, that Lodge was certain of a visit from him. He became acquainted with all the different systems of work which presented themselves to his notice, accompanied by their respective Tests or Examination Questions, and he found that every variety of lecture was in practice which had been used from the time of Desaguliers and Anderson to the moment of inquiry. A collection of the Tests would, I should think, be a great curiosity; and if you will listen attentively, I will repeat them from Bro. Hesletine's notes."

Observing that I took up my pen to jot them down, the Square hastily added, "Hold, hold! my good friend! mind what you are about! I feel myself authorised, without any indiscretion, to communicate to you *vivâ voce*, both the questions and the answers of these curious Tests, but whether, consistently with your O. B., you can commit to paper anything more than the simple questions, which, of themselves, convey no information, is for you to determine, when you have taken a deliberate view of the moral responsibility attached to such an act."

Having said this, my strange companion receded a few steps to allow me time for deliberation; and the wisdom of his remark appearing incontestible, I determined to act on his advice, and take down the questions only. The Square then proceeded.

"The Tests of Masonry were at that time generally denominated Examination Questions, and may be considered, not merely as curious illustrations of individual feeling at the consecutive periods of its onward progress, but as absolute landmarks to distinguish true from pretended Freemasonry, which were periodically considered necessary by the Master-minds who successively appeared on the Masonic stage; and being arbitrary in their character, were occasionally changed, that the impostor might be more easily detected, and the cowan more effectually exposed.

"The first Lodge Lectures introduced into Masonry were the work of Doctors Desaguliers and Anderson; and though not destined to a very long reign, they were perspicuous and expressive, and a brief summary of their contents was embodied in the following Tests: 1. I. T. B. G. C. T. H. A. T. E. 2. What is the place of the senior apprentice? 3. What are the fixed lights? 4. How ought the R. W. M. to be served? 5. What is the punishment of a Cowan? 6. What is the bone bone-box? 7. How is it said to be opened? 8. By what

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is the key suspended? 9. What is the proper clothing of a Mason? 10. What is a Mason's brand? 11. How high was the door of the middle chamber? 12. What does this stone smell of? 13. Can you tell me the name of an E. A. P., of a F. C, and of a M. M.? 14. H. T. W. P. O. T. T. P. O. T. T.

"The Lectures having been remodelled about the year 1730 by Martin Clare, he thought it expedient to alter the Tests; and his category was approved by the Grand Lodge. It was as follows:—1. Whence came you? 2. Who brought you here? 3. What recommendation do you bring? 4. Do you know the secrets of Masonry? 5. Where do you keep them? 6. Have you the key? 7. Where is it deposited? 8. When you were made a Mason, what did you consider most desirable? 9. What is the name of your Lodge? 10. Where is it situated? 11. What is its foundation? 12. How did you enter the Temple of Solomon? 13. How many windows did you see there? 14. What is the duty of the youngest apprentice? 15. Have you ever worked as a Mason? 16. What did you work with? 17. Salute me as a Mason.

"This arrangement lasted ten years, and was superseded by an improved series of Examination Questions promulgated by Dr. Manningham, and adopted by most of the metropolitan and several provincial Lodges. Be careful that you take them down correctly, for they are so ingeniously constructed, that the omission or alteration of a single word may cause a mystification that will not be easily unravelled. 1. Where were you made a Mason? 2. What did you learn there? 3. How do you hope to be rewarded? 4. What access have you to that Grand Lodge? 5. How many steps? 6. What are their names? 7. How many qualifications are required in a Mason? 8. What is the standard of a Mason's faith? 9. What is the standard of his actions? 10. Can you name the peculiar characteristics of a Mason's Lodge? 11. What is the interior composed of? 12. Why are we termed Brethren? 13. By what Badge is a Mason distinguished? 14. To what do the reports refer? 15. How many principal points are there in Masonry? 16. To what do they refer? 17. Their names? 18. The allusion."

These Tests continued unaltered down to the period, of which I am speaking. A very talented Mason was now rising into notice, who was destined to effect organic changes in the system. I shall reveal his improvements in due course; and he is introduced here simply because he was the author

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of a brief paper of questions which he considered more characteristic than any that had preceded them. I allude to Bro. Dunckerley, a name which will live as long as Masonry shall endure. His Tests were only ten in number, but each possessed a significant reference to some important landmark of the Order. 1. How ought a Mason to be clothed? 2. When were you born? 3. Where were you born? 4. How were you born? 5. Did you endure the brand with fortitude and patience? 6. The situation of the Lodge? 7. What is its name? 8. With what have you worked as a Mason? 9. Explain the Sprig of Cassia. 10. How old are you?

"About this period," the Square proceeded to say, "a young man named Preston appeared in town from the north, and was initiated in an Athol Lodge, where he displayed such extraordinary intelligence and zeal as elicited the applause of all classes of the Fraternity. Our R. W. M., Bro. Hesletine, heard of his fame, and sought his acquaintance. An attachment sprang up between them, which produced some extraordinary results. Bro. Hesletine induced him to dissolve his connection with the Athol Masons, and to legitimatize himself in a constitutional Lodge. This young man, as the first fruits of his labours, placed in the hands of our R. W. M. a new arrangement of the Tests, which, though not actually introduced till a later period, were read in the Lodge, and highly approved by the Brethren. He divided them into three sections of seven questions each, and they contained, as you will hear, some novelties. *First Section.* — 1. Whither are you bound? 2. Are you a Mason? 3. How do you know that? 4. How will you prove it to me? 5. Where were you made a Mason? 6. When were you made a Mason? 7. By whom were you made a Mason? *Second Section.*—1. From whence come you? 2. What recommendation do you bring? 3. Any other recommendation? 4. Where are the secrets of Masonry kept? 5. To whom do you deliver them? 6. How do you deliver them? 7. In what manner do you serve your Master? *Third Section.*—1. What is your name? 2. What is the name of your son? 3. If a Brother were lost, where should you hope to find him? 4. How should you expect him to be clothed? 5. How blows a Mason's wind? 6. Why does it thus blow? 7. What time is it?"

"In this country, in accordance with ancient practice, we admit only three degrees; but on the Continent the list was swelled out to the enormous category of twenty degrees of

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Apprentice,* twenty-three of Fellowcraft,† and sixty of Master.‡ Although such innovations were prevalent in France and Germany, and found their way secretly amongst ourselves, yet they received no sanction from the Masonic authorities; and the Fraternity were cautioned to beware how they introduced any of the foreign fallacies into their Lodges. In many cases, however, curiosity prevailed over expediency, and individuals received them as genuine Masonic truths, and had no little pride in their acquisition.

About this time a remarkable Essay, on the application of Geometry to the requirements of moral duty, was circulated amongst the Lodges.§ It was adapted to symbolical Masonry alone, and was generally attributed to the pen of Bro. Dunckerly. But in 1768 a severe attack on Masonry was commenced by an anonymous writer, who published a pamphlet under the extraordinary title of "Masonry the Way to Hell,"‖ which created some sensation amongst the Metropolitan Craft, and produced a paper-war. I remember hearing a discussion

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* These were, besides the simple E. A. P. of primitive Masonry, an Apprentice Architect; App. Perfect Architect; App. Prussian Architect; Cabalistic App.; Coen App.; App. of Paracelsus; Egyptian App.; Secret Egyptian App.; Female Egyptian App.; Scotch App.; Scotch Trinitarian App.; Hermetic App.; Male App.; Female App.; Adoptive App.; Mystical App.; App. Philosopher of the number nine; App. Hermetic Philosopher; App. Philosopher of the number three; and the Theosophic App.

† For the second degree they admitted a Fellowcraft Mason; F. C. Architect; F. C. Perfect Architect; F. C. Prussian Architect; Cabalistic F. C.; F. C. Coen; F. C. of Paracelsus; Scotch F. C.; Scotch Trinitarian F. C.; Egyptian F. C.; Hermetic F. C.; Mystic F. C.; F. C. Hermetic Philosopher; F. C. Philosopher by the number three; F. C. Sublime Philosopher by the number three; F. C. Philosopher by the number nine; F. C. by the number fifteen; Theosophic F. C.; Biblical F. C.; Discrete F. C.; Female F. C.; Female Egyptian F. C.; and Obligated F. C.

‡ And as a corollary to these fictitious degrees, they had an English Master; a Little English Master; Ancient M.; Grand Architect M.; Perfect Architect M.; Prussian Architect M.; M. by the number fifteen; M. of all degrees; Cabalistic M.; Coen M.; Crowned M.; M. of the Key of Masonry; M. of English Lodges; M. of French Lodges; Mark M.; M. of Paracelsic Masonry; M. of Neapolitan Chapters; M. of Legitimate Lodges; M. of Masters; Most High and Puissant M. of Masters; Perfect M.; Perfect M. of Secrets; Perfect English M.; M. of Egyptian Secrets; M. of Hermetic Secrets; Scotch M.; Egyptian M.; Elect M. of nine; Little Elect M.; M. in Israel; M. in Perfect Architecture; Hermetic M.; Illustrious M.; Illustrious M. of the number fifteen; Illustrious M. of the Seven Cabalistic Secrets; Irish M.; Perfect Irish M.; Puissant Irish M.; Provost Irish M.; Symbolic M.; Mystic M.; M. by Curiosity; Perfect Hamburg M.; Particular M.; Past M.; M. of Hermetic Philosophy; Philosophical M. by the number three; Philosophical M. by the number nine; Pythagorean M.; Four Times Venerable M.; Royal M.; Wise M.; Secret M.; Illustrious Symbolical M.; Sublime Ancient M.; Theosophic M.; M. ad Vitam; True M.; and Absolute M.

§ See the Golden Remains, vol. i. p. 15.

‖ "Masonry the Way to Hell; a Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation." London, Robinson and Roberts, 1768.

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on the subject in our Lodge. Some Brethren were inclined to understand it as a serious attack on the Order, while others considered it only as an ill-natured joke; however, it was concluded that the only way of ascertaining the real sentiments of the author would be to feel his pulse by a reply. Bro. Thomson was therefore deputed to answer it, which he admirably effected;* and another reply came from a quarter with which our Lodge had no connection.† The author of the obnoxious pamphlet did not respond, and it was believed that his conscience accused him of having basely slandered a benevolent institution, and that he thought it expedient to atone for his calumny by silence; and the controversy—if it may be called by that name—terminated with a pamphlet bearing the triumphant title of "Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness hereafter."‡

"Amidst all this trifling, the age was not barren in legitimate and well-authenticated publications on pure Masonry.§ But the gem of the period was the Candid Disquisition of Wellins Calcott,‖ in which he has traced primitive Masonry from its origin;—explained its symbols and hieroglyphics, its social virtues and advantages; suggested the propriety of building halls for the peculiar and exclusive practice of Masonry, and reprehended its slanderers with great but judicious severity; for the unprincipled charlatans were still working at their masked battery, catering for the morbid curiosity of the profane world, and their shafts flew in clouds about our heads.**

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* "Remarks on a Sermon lately published, entitled 'Masonry the Way to Hell;' being a Defence of that Order against Jesuitical Sophistry and Calumny. By John Thompson." 1768.

† "An Answer to a certain Pamphlet, lately published under the solemn Title of 'A Sermon, or Masonry the Way to Hell.' By John Jackson, Philantropos." 1768.

‡ London, Bladon, 1768.

§ "Love to God and Man inseparable; a Sermon before the Masons." 1765. "Charge to the Wolverhampton Lodge." 1765. "Masonic Sermon, by the Rev. Thomas Bagnall." 1766. "On the Government of the Lodge; delivered before the Brethren of St. George's Lodge, No. 315, Taunton. By John Whitmash." 1765.

‖ "A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution. By Wellins Calcott." London, 1769.

** The following spurious publications were supplied about this time to gratify the curiosity of the uninitiated:—"The Secrets of Masonry revealed; by a disgusted Brother. Containing an ingenious Account of their Origin, their Practices in the Lodges, Signs, and Watchwords, Proceedings at the Makings, &c." London, Scott. 1759. "Allegorical Conversations organized by Wisdom." "Hiram, or the Grand Master Key to the Door of both Ancient and Modern Freemasonry; being an accurate Description of every Degree of

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"In 1769 our R.W. M. was appointed to the office of Grand Secretary by the Duke of Beaufort, and in that capacity I accompanied him on a visit of inspection into the north of England; and we found considerable variations in the several systems of working amongst the brethren of different localities. At the Lodge No. 209, holden at the Plume of Feathers, Bridge Street, Chester, we inspected a curious floorcloth, which had been painted only a short time previous, and contained some reference to the Masonic innovations of France and Germany. It consisted of a Mosaic pavement, accessible by three steps, marked VIDE, AUDI, TACE, with the five-pointed blazing star in a circle occupying the centre, flanked by two Corinthian pillars, on the summit of which were placed the sun and moon. The plinth of the sinister column was charged with a diagram, representing, probably, the Mark key-stone, while that on the dexter-side of the pavement was occupied by a ladder in clouds. Each of these pillars was attended or guarded by a naked sword, the one pointed and the other flaming, to represent Justice and Mercy, together with a Level and Plumb. Over the pavement, and resting on the pillars, was an arch inscribed SIT LUX ET LUX FUIT, with a double key-stone supporting a sphere, and upon it the head of the Redeemer, as T. G. A. O. T. U., surrounded by a nimbus; beneath which was an altar supporting the Holy Bible, placed on a cushion, flanked by Masonic emblems. Amongst the clouds above the arch, there appears a radiated triangle, with the word יהוה. At the base of the floorcloth are three objects; the one an oblong square chest or lodge,

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the Brotherhood, as authorized and delivered in all good Lodges. Containing more than any Book on the Subject ever before published. By a Member of the Royal Arch." London, 1764. Second Edition, London, Griffin, 1766. "An Institute of Red Masonry." 1764. "Shibboleth; or every Man a Freemason." 1765. "Solomon in all his Glory, or the Master Mason; being a true Guide to the inmost Recesses of Freemasonry, both Ancient and Modern. Containing a minute Account of the Proceedings. By T. W. Translated from the French Original, published at Berlin, and burnt by Order of the King of Prussia at the Intercession of the Freemasons." London, Robinson and Roberts, 1766. Second Edition, London, 1768. "The Three distinct Knocks, or the Door of the Ancient Freemasonry opened to all Men, neither naked nor clothed, barefooted nor shod; being an universal Description of all its Branches, from its first use to this present time, as it is delivered in all Lodges. By W. O. V. M." The sixth Edition. London, Sergeant, 1767. Seventh Edition, London, 1768. Eighth Edition, Clench, 1811. Ninth Edition, London, Hughes, 1825. "The Freemason stripped naked; or the whole Art and Mystery of Freemasonry made Plain and Easy to all Capacities, by a faithful Account of every Secret, from the first making of a Mason till he is completely Master of every Branch of his Profession. By Charles Warren, Esq., late Grand Master of a regularly constituted Lodge in the City of Cork." London, Isaac Fell, 1769.

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with an endless serpent on its lid, and the word ABPAΞAΣ in front; the centre, a cube, with the three Masonic colours, and the word אגלא (AGLA), one of the cabalistic names of the Deity; and the other, a tumulus, with the sprig of Cassia. Above them, the following inscription, ΘEON ΣEBOY ΞENOYΣ ΞENIZE. I remember this floorcloth distinctly, for it underwent a very particular examination;* and Bro. Hesletine took a sketch of it, and delivered a lecture on its peculiarities when he returned to town.

"From Chester we proceeded to Barnard Castle, in the county of Durham, where we found Masonry shining with unsullied lustre under the active superintendence of Bro. Hutchinson, who worked the details after a perfect model. He delivered his own Lectures, Charges, and Orations, strictly adhering to the ancient landmarks of the Order; and his example was followed by the Masters of other Lodges, who visited the Barnard Castle Lodge for the advantage of his instructions. Many of these detached pieces appeared in print,† and were so much admired for the pure principles of Masonry which they enunciated, that the fraternity at length requested Bro. H. to make a selection from his Lectures, and publish them in a permanent form. He complied with the request, and produced a volume of such surpassing interest, that after going through many editions,‡ it still retains its value, and is read with avidity by all who are desirous of information on the sterling and unchangeable doctrines of the Order. §

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* This floor-cloth is now in the Cestrian Lodge at Chester; of which my friend, Bro. Willoughby, of Birkenhead, has kindly favoured me with a sketch.

† See my edition of the Spirit of Masonry, which includes all the works of Bro. Hutchinson.

‡ "The Spirit of Masonry, in Moral and Elucidatory Lectures, by W. Hutchinson." London, Wilkes and Goldsmith, 1775. Second Edition, Carlisle, Jollie, 1795; Third Edition, Carlisle, 1802; Fourth Edition, Edinburgh, MacEvan, 1813; Fifth Edition, Carlisle, 1814; Sixth Edition, London, 1815. Other Editions have been published, and the last contains all Bro. Hutchinson's detached Pieces. London, Spencer, 1843.

§ In an Address prefixed to the Second Edition, he says, with his usual benevolence of character, "I have been induced to give this edition to the press for the purpose of relieving the family of a worthy but indigent Brother, *by the whole profits of the subscription and sale;* and doubt not that the motive to the present publication will procure it the attention of the Brethren of this excellent institution. . . . . It is hoped that these Lectures may serve to detect the wretched artifices used by wicked men to impose upon the world; and may also excite in the fraternity the due exercise of those moral works which our profession enjoins."

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"ITS PRECEPTS ARE ETERNAL;"

OR,

THE PRACTICE OF A FREEMASON'S DAUGHTER.

BY THE AUTHOR OF

"STRAY LEAVES FROM A FREEMASON'S NOTE-BOOK."

It was the close of a busy day. The ever-recurring appeal to the memory,—the continuous and wearing strain upon the judgment,—the rapid and exhausting effort inseparable from mental calculation, were each and alike suspended. The foreign letters had been signed and posted. Heavy payments had been made. Large remittances had been despatched. Orders to a considerable amount had been received. To all outward seeming, the house of Heathfield, Magens, and Craster was holding on a prosperous course—the same course which had enabled previous members of the firm to retire from the uncertainties of commerce with solid and substantial recompense.

And yet, in that dark, wainscotted room in Austin Friars, where sat the acting members of the firm—the master spirits who controlled that vast machinery—there was slight evidence of exultation or success. Anxiety which could not be disguised, disappointment which defied concealment, marked the features of the senior partner and his son, as they paused in their conversation, and steadfastly eyed each other.

The elder, after no slight mental struggle, seemed to recur to some unwelcome theme. There was a hesitation in his manner, and a faltering in his tones which indicated distress.

"It cannot be, Maurice; it cannot be. I must negative this indiscreet arrangement—negative it positively, peremptorily, finally."

"Oh, father!" exclaimed the younger man, "could you but see Helen, beautiful, and intelligent, and estimable as she is——"

"But portionless," interposed the other firmly—"portionless!" and he laid strong emphasis on the word.

"True!" said Maurice, sorrowfully. "I admit it; and

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yet, sir, that is the very last objection I should have expected to have fallen from your lips."

"Why?"

"For countless reasons! How often have I heard you reprobate interested marriages! With what scorn have I heard you dwell on the servile homage paid by abject minds to mere wealth! How repeatedly have I heard you advert to the fact that gold has, again and again, been heaped by the Great Supreme upon the meanest and basest of his creatures, and draw from it as an unassailable inference the estimate which HE places on wealth! How often have I listened to your emphatic declaration that an intellectual and immortal being should be measured by mind, not means!"

"Admitted all!" was Mr. Heathfield's prompt rejoinder.

"And now, father," continued Maurice, with kindling eye and quivering lip, "that from you should come the unexpected and inconsistent objection that Helen Tyrawley's poverty is to bar our union, grieves me to the very soul!"

The party so addressed seemed stung by this appeal. He rose wildly from his seat, and advanced rapidly towards his son, as if with the intention of addressing him,—checked himself, moaned piteously, and then buried his face in his hands. But no common emotion stirred that usually resolute and self-possessed man. His features were hidden from observation; but his massive chest heaved irregularly and spasmodically; and his whole frame seemed under the influence of palsy.

At length, as if he had taken his resolution, he looked up abruptly, and speaking with a degree of calmness frightful to witness, because it was evidently forced, proceeded.

"Maurice! Suppose I were to say that I am not rich; that all about me is a mockery and a sham; that I have no right to any one of the many luxuries that surround me; that it is questionable whether the firm is solvent; that the slightest breath of suspicion may destroy it; and that it hangs together by the merest peradventure — how then? Should I be right in allowing you to marry a portionless girl under the idea that ultimately wealth must to a certainty be your lot; or Helen Tyrawley to unite her fate to yours under the impression that whatever trials might assail her wedded life, poverty would not be one of them? Let me have your answer."

"You are jesting, sir," said Maurice, faintly.

"Never more in earnest than now," was the rejoinder.

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"But your speculations are carried out as boldly, firmly, and widely as ever?"

"Yes," exclaimed the elder gentleman, with a laugh, in which there was nothing of merriment, but much of scorn — "yes! our credit is untainted. We stand high in the commercial world; are believed—ha! ha! ha!—are believed to have ample resources. Wondrous the power of manner! marvellous the gulls a man may gather round him who gives out that secret and substantial means are his, and spurns his fellow-worm accordingly!—ha! ha! ha!"

The agony endured by the younger man during his father's recital was painfully apparent; but no syllable escaped him.

"You are silent, Maurice: if I construe your look aright, you discredit my statement?"

"Were you not my father," gasped the young man, with tremulous articulation, and a countenance pallid as that of a corpse, "I could not—I would not believe it."

"Hush! not another word!" cried the other, "we are observed — *no scene* — we are men of business, not actors, remember."

The door opened; a mining-broker made his appearance; Heathfield talked of "The Great Devon Consols;" "Polgooth;" "Great Sheba;" "Herodsfoot;" the "adventurers who without a shilling of capital infested the mining market;" the "exposure such parties merited;" discussed the offer made to him; declined it; and bore throughout his part in the negotiation as bravely and decidedly as though there was not a single care on his mind, or a passing cloud on his prospects.

Ah! who shall limit his triumphs, — who shall say how potent he may become for good or evil who can chain down all the softer passions of his nature, and can subject every feeling, and every sympathy, and every emotion to the mastery of his own iron and inexorable will!

II.

THOSE were three wretched days,—the longest, the dreariest, the most trying that Maurice had ever known,—which intervened between his father's partial disclosure of the perils of the firm, and his reluctant recurrence to the subject.

"Foolish boy!" he commenced abruptly,—"I see by your abstracted air and wearied eye, that you are feverishly awaiting further insight into matters which can but grieve you,—

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which can but confirm my view of the inveterate folly of that engagement into which you have so rashly entered."

"Never!" was the son's instant response. "Never: I abide by it now and always."

"But, if its fulfilment be impracticable, how then? Now, listen. Years ago, before I had any voice in the transactions of the firm,—when it could meet all its engagements at any moment,—when its assets far outbalanced its liabilities,—Sir Simon Magens controlled its operations. Magens—one of those prodigiously far-sighted men who are never content with moderate profits, and the evil genius of all with whom they are connected—entered into a speculation with a German house, the results of which were to place our firm first on the roll of British merchants. On *paper* Sir Simon's scheme looked magnificent. His array of figures was most imposing. Credit *them*, and you would have no difficulty in coming to the conclusion that Rothschild's star was on the wane and ours in the ascendant. My father, cool, cautious, penetrating, distrusted the judgment of this specious knight, and contested, day by day, his conclusions. In vain. Sir Simon's figures triumphed. One advance of fifteen thousand pounds was followed by another, and another, and another, till, at length, two-thirds of the entire capital of the firm was in the custody of a German financier. Of this sum, not one shilling, either by way of principal or interest, has to this hour been repaid us. It is true we hold securities, of most questionable value in my judgment, and it is no less certain, that assurances have been given us that part of our money has gone to meet royal exigencies, and will be forthcoming on the faith of the royal word; but all this I doubt, and have done from the first. Meanwhile, our operations are crippled, we are existing upon credit,—are carrying on our business on the faith of assets which we no longer possess. The failure of any one of our correspondents, an unlooked-for stoppage or disaster in any quarter would prostrate us. The slightest blow would be sufficient. Let pressure come from any point, and the house of Heathfield, Magens, and Craster goes into the Gazette. Now, madman, marry if you will."

Maurice sighed deeply: then, with brightening features, exclaimed, "I will not give up Helen."

"You will not?"

"No: but with life."

"Your obstinacy is very edifying," said Mr. Heathfield, sarcastically: "would that your judgment was as apparent."

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"Test it, father, test it," said the young man, earnestly; "let me go to Vienna, and on the spot institute inquiries, and ascertain the value of the securities we hold. The experiment shall be made at my own risk and cost exclusively."

"That proposal is worth considering," said the elder gentleman, musingly.

"Define the terms I am to accept, and the terms I am to reject: entrust me with certain powers, and rely upon it I will not exceed them."

"Your project shall be submitted to the combined opinion of the house," was Mr. Heathfield's deliberate conclusion; "but hark ye, Maurice, you are about to sojourn in a land where all secret societies are held in abomination,—that of the Freemasons among the rest; heed what you say and do, and do not be taken up as one of the *Carbonari*. Masons, forsooth! You know how I dread that brotherhood. I wish you would abandon it altogether."

"I will the moment I am persuaded its aims are evil."

"Aims!" exclaimed the father, testily, "it has no aims; it is a phantom, a mockery, a shadowless non-entity!"

"It is a reality," cried the young man, warmly; "the day will come when you will acknowledge its beneficial tendency; meanwhile, credit me its aims are noble and its principles are eternal."

"Oh!" cried the old gentleman, and, with an impatient gesture, strode away.

III.

Vienna is the Paris of Germany—the gay city of perpetual pleasure. Its inhabitants, apparently, view life as one continuous holiday. Eating, drinking, smoking, dancing, and music make up their round of enjoyments. The semi-barbarism of Asia they have passed. Of the over-refinement of Europe they have stopped short. And their city itself, how striking! with the houses of the nobility occupying, in some instances, half the length of a street; its noble Glacis; the gardens that intersperse it; the unrivalled Prater spreading far and wide, and as it were encircling it; the picturesque groups of foreigners seated at the doors of various coffee-houses and hotels; the throng in the streets variegated with the costumes of Turks, Albanians, Tyrolese, Wallachians, Armenians, and Italians; the fronts of the shops painted

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with bright figures in fresco or oil as signs, by which they are to be known, indicative of the trade carried on within; the dash, the stir, the bustle that greet you in every direction; and last, though not least, the strains of delicious music heard of an evening in every quarter, warrant the Viennese proverb, "Ah, there is but one WIEN!"

Into this intoxicating capital Maurice plunged, — not to partake of its gaieties, or to gaze on its gems of art, but to ascertain, once for all, whether the firm he represented was solvent or beggared. His mission, to be successful, must be secretly carried out. Needless publicity and needless expense must be avoided. Shunning all hotels, he took up his abode at the house of an elderly German lady, Frau Pfeffer, who with her son resided in the suburbs. Frau Pfeffer was a character. She had lived four years in Paris, and could speak French. Part of her life had been passed in Bristol: she could speak English. Neither Spanish nor Portuguese puzzled her. But to what country she belonged by birth was matter of guess-work. For a being who wore caps and aprons her creed was marvellous. She had a great talent for silence, and held this opinion firmly — "Many words, much sin." Oh rare and wonderful Frau Pfeffer!

Maurice listened to her curt replies to his many and ardent questions—sometimes she would vouchsafe no answer at all—and then gave her up in despair.

But though Frau Pfeffer "knew nothing, heard nothing, understood nothing," and could, when she was closely questioned, assume an air of the most stolid indifference that would drive any inquisitive man mad, Maurice contrived to trace out Herr Grüt, Sir Simon Magens's crony, and to learn certain particulars respecting him.

Herr Grüt, advanced in years, was said to be a very close but warm and thriving man—likely enough, thought Maurice, with fifty-five thousand pounds of our money in his coffers, and paying not one shilling of interest. Herr Grüt was a banker, — was understood to be in the confidence of the Emperor Francis, and to dabble not unfrequently in money-matters in which that royal speculator and sharp calculator would deign to take—a profit.

Nevertheless, and notwithstanding all such high and dignified associations, chattering people did say that Herr Grüt might—be better.

Ascertaining the hour when the banker was accessible, Maurice, without divulging his purpose, obtained an inter-

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view. To do the old gentleman justice, he exhibited no symptoms of rapturous joy when his visitor announced his name and object in repairing to Vienna. Herr Grüt's features that morning wore at no moment the aspect of a delighted listener.

"The securities," pursued Maurice, after having fairly opened his case, "are so much waste paper: that I have ascertained."

"The fault is not mine," observed the German capitalist; "political changes have brought with them unexpected commercial embarrassments."

"Of that I am sensible," continued the visitor; "but the securities being worthless, we must now look to repayment of our advances from you."

"From me! why—on what grounds?"

"Your name appears prominently in every stage of the negotiation; and we conceive your credit pledged to the reimbursement of the moneys we have remitted."

"No tribunal in Germany will bear out such a conclusion. Monstrous! Is it possible, worthy Mr. Heathfield, that a gentleman of your undoubted commercial experience should have travelled from London to Wien for the purpose of indulging in such an absurd menace!"

And the old gentleman got up, very successfully, a contemptuous chuckle.

"Bravo, sir! bravo!" rejoined Maurice, returning to the charge with unruffled mien; "it is well when merry mirth tempers the dry details of business; but in your merriment, remember that another name besides your own is mixed up in this business."

"Whose? I remember none. Come, out with it! Another surprise! Perhaps another joke in store for me?"

"That must depend," returned Maurice drily, "on the amount of reverence and loyalty with which in your bosom the mention of that name is associated. In Germany, in former times, the name of the Emperor Francis called forth only one feeling, that of affectionate respect."

Herr Grüt drew a long breath before he proceeded to reply.

"The emperor's name! — the emperor's! That cannot appear in this transaction?"

"Pardon me; it does again and again; and in one portion of the correspondence with emphatic meaning. Failing of redress from you, Herr Grüt, we shall appeal to his Majesty. We have no doubt of the issue."

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The banker was visibly disturbed. Whatever was the nature of his monetary relations with his sovereign, the idea of an appeal to that high personage was evidently distasteful. The German paused for some moments evidently annoyed. At length, in his blandest tones, he resumed—

"These transactions are of a magnitude that cannot be lightly discussed, and names have been introduced that should not be idly mentioned; I wish for time to deliberate. The correspondence you refer to is, I presume, in your possession?"

"All of it."

"And is now in Vienna?"

Maurice assented.

"I infer, moreover, that you have regarded your mission as of a strictly private character?"

Maurice bowed.

"And that no one is privy to it,—not even your own ambassador?"

"Your conclusion is correct," returned the Englishman firmly. "I have letters of introduction to his lordship, but have not delivered them."

A look of peculiar satisfaction, a gleam of innate cunning lighted up the withered, time-worn features of the scheming foreigner. In after-days Maurice often recalled this expression, and could accurately explain it.

"Give me," cried Herr Grüt, in his most deferential tones —"give me—no unusual request—eight and forty hours for consideration: I ask no more. Those expired, you shall have my decision; the interval may possibly suggest terms of accommodation."

Maurice sincerely hoped so, and withdrew.

On returning to his temporary home, Frau Pfeffer presented herself with a letter, which her inmate well recollected having carefully closed, and secured with a seal bearing a Masonic emblem. The letter was not opened. That extremity appeared to have been avoided. But nearly every particle of wax had by cautious fingers been picked off. Maurice eyed the letter in silence. He was somewhat astonished, and "very considerably ryled."

The lady commenced, every feature the while perfectly impassive—

"It is usual for parties to seal a letter."

"*I have* sealed it. I did so this morning, with one of three seals which I use at random; who has tampered with the impression?"

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"Letters go best when sealed," was the imperturbable German's rejoinder.

"Madam, I thus guarded mine."

"With us," persisted the Frau, the features of her face firm as marble, "it is the practice to send letters closed."

"I tell you I did so; but some meddler has picked off the wax."

"It is the safest course to seal letters," persisted the lady.

"I'll end this colloquy at once," murmured Maurice, "by resealing my letter."

But, lo! the means were wanting: his seals had disappeared.

Now these missing seals bore each and all of them Masonic emblems; were tokens of personal regard from brethren in the Craft; and on them Maurice placed high value. No inquiry, no search threw light on their sudden disappearance;—sudden, because their wondering owner distinctly remembered having left them on his dressing-table, previous to sallying forth on his visit to Grüt.

The Frau Pfeffer looked on, immoveably stolid, and delivered her sentiments with her accustomed brevity.

Maurice's suggestion that the seals might possibly have been stolen, she met by replying,—

"Oh, no! that cannot be. No one has access to your apartment but myself."

"Then they are *lost?*"

"Nothing is lost in *this* house. *Nothing!* Everything is always forthcoming in God's good time."

"But my seals—"

"'Many words, much sin,'" struck in the lady; "shorten discussion by using a seal of mine; *the wisest course*, as in forty minutes from this the post leaves Wien."

Maurice mechanically adopted his hostess's suggestion; sealed, and posted his letter. But the perplexities of his position haunted him. "All this," said he, by way of soliloquy, as he wended his way homewards, "is vastly disagreeable, and inconceivably odd. My letters are tampered with; my seals are stolen. And if the idea were not absurdly extravagant, I should say that my movements are dogged. This is the third time this morning that I have found that villanously ugly fellow, with the scarred face, lingering in my wake. He is a government spy, I am thoroughly persuaded. What may all this mean?"

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The following day passed off without any marked event; but at noon, on the next, when he presented himself at the banker's house of business, he was civilly told by Herr Grüt's head clerk, that his master was "extremely sorry to break his appointment with the English gentleman, but that he had been compelled to go into the country, and that his return was uncertain."

"Ho! ho!" thought the visitor, "this is tantamount to a declaration of hostilities, or, at all events, is a broad hint that compromise is at an end. What may be the *next* move?"

That he was not long in ascertaining. In the entrance-hall of her dwelling stood Frau Pfeffer: her features impassive and apathetic as usual. The tidings she announced were startling enough: but to do that worthy lady justice, she detailed them with the same frigid indifference as she would have said, "Your dinner is waiting," or, "Your coffee will be cold."

Addressing Maurice specially, she said slowly, deliberately, and distinctly, "The emissaries of government have visited your apartment. The strictest search has been made. Your papers are seized."

"Why?"

The Frau shook her head, but spoke not.

"On what grounds? For what object?"

Another shake of the head, accompanied by the same silence, and the same hard, passionless expression of countenance.

"What have I done? Of what am I accused?"

"I have no idea."

"You never have on *any* point," said Maurice, peevishly. His heart smote him as he spoke; and still more severely on gaining the door of his apartment, at which the Frau intercepted him, and accosting him in faultless English, and with an earnestness and vivacity of which he had believed her incapable, exclaimed,—

"See your ambassador without delay. Place yourself at once under his protection. You are *a suspected person.* Here, —wrap yourself in this disguise which I have provided. My son will conduct you to his Excellency's hotel. Stay not to parley, but away. Let the peasant's hat slouch more over your brow. So,—better. And now away. Delay not, or you are lost."

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And the Frau Pfeffer, with a low whistle, summoned her son Fritz to her side; and with many an earnest and anxious caution, addressed to him in German, bade him "not lose sight or grasp of the English gentleman till he had seen him fairly *within* the English ambassador's mansion."

(To be continued.)

AN ADDRESS TO THE FREEMASONS.

BY ELIZA COOK.

A RICH man lived 'mid all that Life could know
Of Peace and Plenty in our lot below;
His wealth was ready and his hand was kind,
Where friends might sue or rigid Duty bind.
He gave to kindred, and bestowed his aid
Where Right could sanction the demand it made:
But there he paused—his bosom never felt
Compassion's impulse kindle, rise, and melt.
With stoic ease he turned from every cause
That had no claim except through Mercy's laws;
And coldly good, he measured out his span,
An honest, moral, true, and prudent man.

The rich man died—and cleansed from earthly leaven,
Upward he sprang on pinions stretch'd for Heaven.
Onward he soared, and well-nigh reached the gate
Where Angel sentries ever watch and wait;
But there he fluttered—just below the place
Where Bliss and Glory pour their crowning grace;
Striving with hope to gain the eternal height,
And weakly drooping as he sought the flight.
"'Tis vain," the Angel Keeper cried, "'tis vain;
Thou must return and dwell on earth again;
One feather more thy ample wings must wear,
Ere they will bear thee through this ambient air;
Good as thou art, go back to human dust;
Man to be godlike must be *more* than *just*."

The humbled Spirit took its downward way,
And here resumed its working garb of clay;
For threescore years and ten it stemm'd Life's tide,
And breathed and thought—the trying and the tried,
Still was he honest, still he loved the best
The ones who claimed the kindness in his breast,
Still was he trusted as the type of truth,
The moral oracle of age and youth.
His love began with mother, wife, child, friend;
But there he found Affection must not *end*.

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His gentle sympathy now turned to heed
The stranger's sorrow, and the stranger's need;
With right good will he ever sought to dry
The tear that dimmed the lonely orphan's eye;
He gave his pity, and bestowed his gold,
Where want abided with the poor and old;
He burst the bonds of duty's narrow thrall,
His soul grew wider, and he felt for *all*.

The rich man died—again his spirit flew,
On through the broad, Elysian fields of blue;
Higher—still higher—till he saw once more,
The crystal arch he failed to reach before:
And trembling there, he feared to task his might,
To travel further in the realms of light.

"Fear not," the Angel Warder cried, "I see
The plume that now will waft thee on to me;
Thy wings have now the feather that alone
Lifts the created to the Maker's throne.
'Tis Mercy—bounteous Mercy—warm and wide,
That brings the mortal to the Maker's side;
'Tis dove-eyed Mercy deifies the dust;
Man to be godlike must be *more* than *just*.
Up to thy place." The Spirit soon obeyed
The Angel's word—a tone of music played
In melting murmurs round the field of blue,
As cherubs came to lead the Spirit through.
The crystal portal opened at the strain,
The Spirit passed—the Angel watched again,
Still crying to the short-winged sons of dust,
"Man to be godlike must be *more* than *just*."

Ye,—willing workers in a sacred band,
Among the noblest in our noble land;
Ye, gladly build, in Charity's blest name,
The Christian altars raised to England's fame;
Altars that serve to break the storms that rage
In fearful gloom round poverty and age.
Ye help the helpless with a cheerful zeal,
Ye feel for want as man should ever feel;
Ye shed the essence of your God around,
For God is seen where Charity is found.

Fear not to die, for freely do ye spare
Some of the "talents" trusted to your care;
Well may ye hope to gain the highest flight
Toward the portal of celestial light,
For if that portal Mercy's plume can win,
Ye bear the pinions that shall let you in.

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MASONIC SKETCHES,

BY BROTHER CHARLES MACKIE.

Brother James Burnes, K.H., LL.D., F.R.S., the subject of this notice, is the son of a worthy gentleman, once Provost of Montrose. His great-grandfather was the eldest brother of William Burnes, the father of Scotia's immortal bard, *Robert Burns;* * and his grandfather was the relative to whom the poet appealed for pecuniary relief while on his death-bed; which was generously responded to by his kinsman.

Bro. Burnes was educated at the University of Edinburgh, and was a cotemporary of Dugald Stewart, Leslie, Playfair, and Gregory. He afterwards studied the medical profession at Guy's and St. Thomas' Hospitals, in London. In 1821, he, along with his brother, the late Sir Alexander, joined the East India Company's service at Bombay. The brilliant and early career of Bro. Burnes belongs not to the present Masonic sketch; suffice it to say, after having been successively surgeon to the artillery at Matoonga, the convalescent hospital at Severndroog, the Madras infantry, and the 24th regiment Bombay, he was posted to the 18th regiment, and chosen superintendent of the institution for the check of that awful pestilence—the cholera.

In 1824, he was appointed surgeon to the Residency in Cutch. As a volunteer, Bro. Burnes accompanied the field-force, which expelled the Scindians in 1825. And in 1827, the Ameers of Scinde, between whom and the British Government a very uncordial feeling had subsisted for years, unexpectedly solicited his services, sending an envoy to invite him to their capital, where he remained some months, and was only finally allowed to depart on a promise of his early return. In 1830, the same reputation on the north-western frontier, which had attracted the Ameers of Scinde to invite Bro. Burnes, led to the Cutch Regency, bringing his conduct and services specially before Government. During his residence

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* From this it might appear that the poet was the first who altered his name from *Burnes* to Burns; but from ancient records I find the name is sometimes spelt without the "*e.*"

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there he wrote a history of Cutch; but he figured chiefly as an accomplished politician, in which capacity he amply evinced the greatest zeal and ability for public service.

In October, 1833, Bro. Burnes was obliged to quit Cutch on a sick certificate, and in February following he embarked for Europe. His route was through Malta, Sicily, Naples, Florence, Venice, Geneva, and Paris. While at home he was created a Doctor of Laws, Fellow of the Royal College of Surgeons; and on being presented at Court by the Earl of Dalhousie, he received the Guelphic honour of knighthood from his Sovereign. In 1837, the Doctor returned to Bombay. And now to our more immediate task.

Bro. Burnes, who from the beginning was a good Mason, held the office of Provincial Grand Master of Western India, and is noticed in a variety of papers, and other documents, collected by his countryman, Bro. Laurie, of Edinburgh, from Bombay, the most remarkable of which is a Memoir, published in 1840, by Dr. Grant, who states, that the reception of the Provincial Grand Master of Bombay by his "Brethren of the mystic tie" in Calcutta, was worthy both of him and them; a round of banquets having been given to mark how welcome was his arrival among the Fraternity of Bengal. His reception by the officers of the Grand Lodge was not only remarkable for its brilliancy, but as being the first occasion in India, on which a Grand Master of the Province had the opportunity and gratification of officially welcoming his Brother, a colleague of a sister Province, and between whom the greatest cordiality and friendship existed.

In 1843, Bro. Burnes had the honour to be called upon to lay the foundation-stone of the Jamsetjee Jeejeebhoy hospital at Bombay, in presence of its noble founder of the same name, and of his Excellency the Governor. He was designated on the plate as James Burnes, K. H., Provincial Grand Master of Western India.

His address to Sir Jamsetjee Jeejeebhoy is worthy of record; but we have only room for the following extracts:—

"Many and memorable have been the occasions, on which the deeds of charitable and philanthropic men have been consecrated by the ancient rites and ceremonies of our Masonic Craft; but never have those ceremonies been employed to aid a purpose more congenial to the feelings of the upright Mason, or the true-hearted lover of his species, than the present. The splendid structure, which you here propose to dedicate to the relief of your fellow-creatures, as well as the many other transcendant acts of benevolence that have characterized your career, are like our Masonic Institution itself, kindred

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and goodly fruits of the most generous emotion that can swell the bosom of man towards man,— the desire to succour his brother in distress, and to give free scope to that ever-hallowed charity—

> 'Which droppeth as the gentle rain from heaven,
> And blesseth him that gives, and him that takes.'

"It is with cordial sympathy, therefore, as well as with sincere pride and gratification, that the Masonic fraternity of Bombay have responded to your summons, and borne their emblems to this spot to-day. And when the record of the proceedings shall be read within the houses of our Order, dispersed over the civilized world, our Brethren also of every tongue and nation will rejoice that we have been aiding you in this good work; and will participate with us in exultation, that by far the foremost man for deeds of true wisdom in this portion of the globe, has also been giving effect to the munificent designs of *love and charity*, and been the first of his tribe and country to solicit the countenance of our Brotherhood on any occasion.

"It has been usual to explain these ceremonies of ours, and in this, the first instance of their being practised at Bombay, it is essential, at least, that I should guard against their being misinterpreted. There is one portion of them, which will awaken a sympathy in the bosom of every reflecting individual even of this vast assemblage, composed though it be of men of all varieties of sects, customs, and habits of thought; since no condition of society exists in which—at the season of doubt and anxiety, but especially at the commencement of a *momentous undertaking*, the plan of which he may conceive, but the execution of which depends on a far mightier than he—man cannot but feel his absolute dependance on the Omnipotent Creator, and by a natural instinct turn to His throne as his stay and support.

"But the impulse, which prompts this appeal, acquires intensity, when the frail and transitory being contemplates the erection of an enduring and stupendous structure, which may rear its stately dome for centuries after he is mouldering in the dust; and hence, from the remotest ages, and in almost all countries, the *foundation-stone* of important edifices has been deposited with an impressive solemnity, indicative of the founder's humble trust and fervent prayer, that the Almighty Architect of the universe may prosper his work, and ever shower down His bounty and blessings upon it. As visible types of these blessings, we pour forth, with a spirit of hope and thankfulness, the abundant fruits of the earth on the first corner-stone, in the corn of nourishment, the wine of refreshment, and the oil of joy. Such, then, is the simple origin of one portion of these ceremonies, which so far will be recognized as analogous to those performed by one of our most distinguished Parsee families, in laying the foundation keels of some of those superb vessels, which of late years have brought Great Britain and India into closer and dearer connection."

* * * * * * * *

"You have seen me apply certain implements of operative architecture to this stone, in accordance with the ancient and immemorial usage of our Order at the foundation of all great edifices. But you are too enlightened to suppose that the essence of Freemasonry lies in a mere formality like this, or that those about me and myself have linked ourselves together in an indissoluble tie only to practise

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ceremonial or display. No! as the corn, the wine, and the oil were symbols of God's bounty and providence, calling forth reverence and gratitude to the Creator, so also even this stone and those implements are emblems conveying to the enlightened Mason pure and precious precepts of his duty to his neighbour. They are, in truth, tokens of a great and practical system of universal good-will and benevolence, which establishing moral worth as the standard, welcomes to its bosom the *good* of every colour, clime, or creed that acknowledges God,—which binds you, sir, whose name and deeds fill men's mouths as those of the 'Benevolent Parsee of Bombay,' and *longo intervallo*, myself the child of northern Europe, and all who are willing to work with us to 'mitigate the sum of human woe,' into one vast chain of fraternity and love, — which, while it enforces devout reverence to the Supreme Architect, and duty to our earthly rulers, peremptorily excludes all discussions on points of faith, state politics, or other questions likely to excite the angry passions of man against man; and which, in short, is founded on the glorious principle that

'God hath made man one mighty Brotherhood,
Himself the Master, and the world their Lodge.'

"Through the mercy of Providence, from the earliest period, the system I have described has been in operation, assuaging the horrors of strife, and encouraging the spread of civilization; and while your remote forefathers were bowing with adoration to the glorious orb of day, the visible source of light, heat, and productiveness, our ancient Brethren, if they were not identical with them, were also, by the symbols of the sun, moon, and the starry firmament, inculcating the mighty truths of God's power, omnipresence, and divinity, and of man's responsibility, hope, and final destiny; thereby evincing their sympathy and connection with those

'Who, morn and eve,
Hail their Creator's dwelling-place
Among the lights of heaven.'"

"I have said that your life and character afford scope for illustrating our system; and I now turn to my Masonic Brethren, and present you to them as a Brother, who has practically attained the summit of the Masonic structure, which is CHARITY. Never forgetting that you commenced, and must end upon the level,—following the plumb-line of rectitude,—acting on the square with your fellow-men,—circumscribing your own wants within compass, but extending your benevolence to a circle which, if it depended upon you, would evidently embrace all mankind,—we need not wonder that you have attained the highest elevation of moral worth,—that the love of your family, the respect of your fellow-citizens, the applause of men, and rewards from your Sovereign, have flowed in upon you; and that, above all, you enjoy the serenity of mind arising from the inexpressible delight of having succoured the distressed,

'Which nothing gives or can destroy.'

And although, my friend, it has not fallen to us, who are after all but 'Nature's journeymen,' to initiate you into our mysteries, we cannot doubt, after the splendid deeds of love which you have achieved, that you are a wise Master-builder,—a living stone, square, polished, fashioned and proved by the hand of the Great Master

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Himself,—that your patent is from the Grand Chancery above, and that you need neither sign nor token, warrant nor diploma, password nor grip, to ensure you a welcome to the heart of every honest Mason.

"May you, Sir Jamsetjee, like the foundation we have laid, long be stable and secure; — may you for years be spared as the corner-stone of Charity, the prop and support of the widow and the fatherless;—may your good deeds form a constant source of enjoyment to yourself while you remain amongst men; and when the time does come that overtakes us all, and the solemn *Tyler* Death must raise the curtain of a new existence, may it be to usher you in as an accepted and exalted companion to the Supreme Chapter on high, there to take your place under the all-seeing eye of *HIM* who seeth not as man seeth, but will undoubtedly pay the workman his wages according to his work."

Sir Jamsetjee expressed himself gratified beyond measure at the honour conferred in the foundation of the hospital by the ceremonial performed.

Three cheers having been given in honour of the illustrious founder, the procession returned to their Lodge, when it was unanimously resolved that Bro. Burnes be requested to permit the publication of his speech, that it might be widely circulated for the benefit of the Craft.

On the hospital is the following inscription:—

THIS EDIFICE
WAS ERECTED AS A TESTIMONY OF DEVOTIONAL LOYALTY TO
THE YOUNG QUEEN OF THE BRITISH ISLES,
AND OF UNMINGLED RESPECT FOR THE JUST AND PATERNAL
BRITISH GOVERNMENT IN INDIA;
ALSO IN AFFECTIONATE AND PATRIOTIC SOLICITUDE FOR THE
WELFARE OF THE POOR CLASSES OF ALL RACES
AMONG HIS COUNTRYMEN,
THE BRITISH SUBJECTS OF BOMBAY,
BY
SIR JAMSETJEE JEEJEEBHOY, KNIGHT,
THE FIRST NATIVE OF INDIA HONOURED
WITH BRITISH KNIGHTHOOD, WHO THUS HOPED TO PERFORM
A PLEASING DUTY TOWARDS HIS GOVERNMENT,
HIS COUNTRY, AND HIS PEOPLE,
AND, IN SOLEMN REMEMBRANCE OF BLESSINGS BESTOWED,
TO PRESENT THIS,
HIS OFFERING OF RELIGIOUS GRATITUDE, TO
ALMIGHTY GOD,
THE FATHER OF HEAVEN,
OF THE CHRISTIAN, THE HINDOO, THE MAHOMEDAN,
AND THE PARSEE,
WITH HUMBLE AND EARNEST PRAYER
FOR HIS CONTINUED CARE AND BLESSING UPON
HIS CHILDREN, HIS FAMILY, HIS TRIBE, AND HIS COUNTRY.

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A NIGHT IN THE ÆGÆAN.*

EARLY in the summer of 182—, the port of Athens was visited by the beautiful yacht *Violante*. Its owner, an English gentleman of fortune, had been for some time cruising in the Mediterranean, and was then making preparations for his return to England. After bidding adieu to his numerous friends on shore, Mr. N— went on board, and with a fair breeze the little *Violante* stood out of the harbour. England was the word, and it fell not ungratefully on the ears of the crew.

When they had made some leagues, one of those beautiful nights, for which the Mediterranean is so celebrated, began to close upon the scene. The outline of the distant hills and little islands which stud the Ægæan, became less and less distinct, and the ripple of the waves against the vessel alone broke the solemn silence which prevailed. It was just the night to make one muse of home, and all its sweet associations. This, at least, seemed to be the chief occupation of the two young men, who were gazing over the bulwarks on the deep blue sea.

"Well, N—," at last exclaimed the younger of the two, "I suppose, like myself, you are thinking of Old England, and the changes which two years may have made at home?"

"You are not far wrong, Ernest," replied his companion, "and I fancy our little crew are just as anxious as we are to be again in Plymouth harbour; old Morgan there has been pressing me to sail these last three weeks. He does not seem to wish to share the fate of his two messmates whom we buried, poor fellows, last month."

"By the way," returned Ernest, "who is that intelligent-looking sailor you sent on board yesterday?"

"His name is Morris," replied Mr. N—; "I met him in Athens, and recognised him as a Brother. He was in great distress, as the ship he came out in had been wrecked, and

* Founded on fact, and communicated to the writer by a relative of the chief person engaged.

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only three of the crew were saved. His replies to my questions proved to me that he was a worthy Mason, and I accordingly did not hesitate to engage him. He will, I am sure, be a great assistance to Morgan and our five other men."

"I dare say you expected a little bantering from me on the subject," answered Ernest, "and I must say your Masonic notions appear rather quixotic. Here is a man, of whose character you know nothing, who may work himself into your confidence to rob and plunder you, and you offer him every opportunity, merely because he is one of the Craft, as you call it."

"On my own head be the risk," replied his friend; "I am bound to help my brethren in distress, and I always will endeavour to do so."

"Well, as you like," said Ernest; "it is, in truth, a fine thing for a poor fellow like that to be a Mason, if he can obtain such help from his rich brethren; but what good are you ever likely to get from the Order?"

"The pleasing consciousness of benefiting my fellow-creatures," was the reply; "but it is getting late, suppose we turn in."

Mr. N— was just going down, when an exclamation from his companion caused him to turn round. By the light of the moon, which was then shining most brilliantly, they observed a long dark vessel bearing down upon them. It was rigged like a lugger, and Mr. N— at once pronounced the terrible words, "a pirate."

Knowing well the speed which the Greek piratical vessels possessed, Mr. N— at once called up his little crew to make all sail. Resistance he well knew would be hopeless, for what could seven men, almost unarmed, do against probably four times the number of armed desperadoes? The little vessel was accordingly put under all the sail she could carry, and apparently gained slightly on the pirate. The breeze, however, was so faint, that neither vessel made much way, and about daybreak it dropped altogether.

Hope now began to dawn upon the crew of the *Violante*, but it was quickly dispelled by the appearance of two enormous sweeps, or long oars, which projected from the sides of the pirate. Urged on by them, the lugger was soon alongside, and a gruff voice hailed the yacht in French, and demanded her surrender.

"We must make the best terms we can, Ernest," said Mr. N—, in assuring tones, though his blanched cheek

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showed how well he knew their peril; "these ruffians, though furious if resistance is offered, will often show mercy to those who surrender at discretion."

Calling his crew around him, he awaited the pirate captain, who sprang on deck, followed by a body of determined-looking ruffians, armed to the teeth.

There was something, however, in the appearance of the leader, which distinguished him from his men, more than the mere exercise of power could confer; something of the "face that had not yet lost all its original brightness."

"At any rate it is worth trying," muttered Mr. N—, as he stepped forward; and looking earnestly at the pirate captain, made the sign of the Masonic Order.

IT WAS RETURNED.

* * * * * * * * *

"I have now fulfilled one part of my obligation," said the pirate to Mr. N—, as his men were unlashing the vessel, having first received a considerable sum of money, and a cask of wine, as a compensation for the loss of their prize, "may I ask you to exercise another? Think of me charitably, as of one driven by circumstances to this terrible course of life, which I loathe and detest, and I will take the first opportunity of quitting."

"And now, Ernest," said Mr. N—, as under a fair breeze they were fast leaving the object of their fears, "what good have I obtained from being a Freemason?"

Ernest was initiated within a month after his return to England!

SIGILLUM.

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THE SEKLERS IN TRANSYLVANIA.

AMONGST the various races that have been rendered conspicuous by the recent war in the East of Europe, and whose history and present state have acquired an interest from their share in late occurrences, one of the most remarkable is that of the Seklers. Their antiquity as a race, their primitive and rude mode of life, and their peculiar national characteristics, invite us to give a brief sketch of this people.

The Seklers are said to be the remains of the Hunnish race,—a small nation, which has kept unmixed with any other, in the lonesome mountains of ancient Dacia. The discipline and regulation which, as far as we are acquainted with it, existed in the Hunnish army, is now carried over into the conduct of the state; free choice prevails in every department, whilst the kingdom of St. Stephen manifested efforts to concentrate the ruling power in one person, and to make it hereditary. After the extinction of the race of Attila, in the fifth century, the little state became a republic, and was separated into divisions of from three to four thousand men, called Szek (Seat), of whom there were formerly six, and there still are five. The head of each race, who takes the lead, both in peace and war, together with his inferior officers, is chosen by the people. Every citizen is a soldier. The men of each Seat assemble several times in the year, to investigate the administration of the civil officers, and to elect judges. When any question arises in which the whole body of the people take part, the old men alone consult and vote, whilst the young men stand around in a circle, with drawn swords, and listen to the proceedings.

When Stephen I. founded his kingdom, he permitted the continuance of the Seats; but, in order not to make any exception to the form of government he had adopted, he formed their country into a single Gespannschaft, or county. The highest officer in the Seat,—the royal judge, is now chosen by the prince from those candidates who are proposed

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to him by the people. Each Seat is divided into circles, at the head of which are royal subordinate judges, whilst these are again subdivided, and placed under commissioners. The royal tax-gatherers collect the taxes, and notaries have the care and superintendence of the archives. According to the provisions of the laws, all these civil officers are to be elected with a perfectly free choice by the people; but the Government has by degrees assumed to itself the right to confirm or annul the popular election. The general assembly of the Seat,—"*Marcalis Sessio,*" is summoned every three months; receives from the civil officers a report of their administration, and nominates the jury, whose office lasts till the next assembly. One judge and twelve jurymen form a village court, or tribunal,—"*forum pagense,*" which adjudicates in matters of minor importance up to the amount of 24 florins. There is also a court or tribunal of the circle,—"*Sedes Partialis,*" formed of seven jurymen, under the royal subordinate judge; and likewise the Seat court,—"*Sedes Generalis,*" composed of twelve jurymen under the royal judge. From hence there is an appeal to the "Royal *Table,*"—the state counsellor, and in the last instance to the prince. These institutions have existed for thirteen centuries; the most perfect equality prevails in them,—freeman and nobleman, or *Freiherr*, are synonymous, as was formerly the case in Hungary. The Sekler noble is not allowed to have either title or armorial bearings; and families who have inherited any wealth or reputation from their forefathers are, in the eye of the law, perfectly equal. The nobles of the first class are designated *Primores*, and in the event of a war they are each called upon to equip several soldiers. Next in rank come the *Primipili*, who fight on horseback; and, lastly, the *Pixidarii*, or foot-soldiers. These names are explained by the military constitution of the race; all the Seklers are, in time of peace, obliged to guard the frontier; and in war, to furnish a certain contingent of troops. Every man arms himself as he best can, and thus all the arrangements are determined by property. As a recompense for this military service, the kings of Hungary granted to the Seklers various privileges, and, among the rest, exemption from taxation.

Such is strictly, and, in the eye of the law, the civil constitution of the Seklers; but, in fact, it has undergone material changes since the fall of the Hungarian monarchy. In 1562, the Seklers revolted, in consequence of an infraction of their privileges; and upon the suppression of the revolt,

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many who had been implicated lost their freedom, and became the vassals of those magnates (*Primates*) who had remained faithful. In the seventeenth century, when Transylvania fell to Austria, the emperor refused to grant the privileges of nobility to the whole nation. The rights of the *Primates* were respected, but the second and third classes were subjected to taxation, which, in 1842, amounted to 124,324 florins, and likewise to furnish soldiers. Notwithstanding the inroads on their constitution, the Seklers are still always called *Nobiles*, and enjoy the privileges of the Hungarian nobles,—*Jagd* and *Hut-recht*,—freedom from socage to the state: they can only be tried in their own courts, and are not subjected to inquisition. In default of male heirs, the daughters inherit the property; and when there are no heirs, the neighbour comes into possession.

The Seklers have always preserved their martial spirit. During one of the invasions of their country by the Tartars, a bloody sword was carried from cottage to cottage, and the militia assembled under leaders chosen by themselves. In the revolution which broke out in 1562, forty thousand men were under arms — one-fourth of the entire population. In the war with the Turks in 1692, they voluntarily offered the contribution of 22,000 florins, and in the following year double that sum.

Besides their warlike propensity, the Seklers have a very litigious spirit; and we may remark that, in like manner, the ancient Romans had the most celebrated code of laws, and the present Normans are remarkable for their litigious character. So early as the fifteenth century, the Hungarians had their national code of laws, which has force and effect down to the present day; and the science of jurisprudence constitutes a part of general education, and is taught in the public schools. Thus it appears that the warlike propensity of nations has early created the want of a settled system of law, to supersede, as it were, the necessity of an appeal to arms.

The Seklers are tall, well-built, and strong; they have black moustachios, and their features are regular, with less of the oriental cast than those of the Hungarians. Their hair is either worn short, or plaited and hanging down upon one shoulder. They wear linen dresses, in the Hungarian fashion, and are neat and cleanly in their domestic arrangements. They have a strong feeling of nationality, and are with difficulty persuaded to learn a foreign language. In other parts of Transylvania, the Wallachs persist in not learning Magyar,

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while the Saxons and Hungarians are obliged to converse in the Wallach language. There are at present a considerable number of Seklers who profess the Greek faith, — these are merely unnationalized Wallachs.

The Seklers are in constant communication with the Magyars, and number about 50,000, who reside in Moldavia, of whom 15,000 are Cumanians, and 35,000 Seklers. In the Middle Ages, Moldavia was called Cumania, from the circumstance that a Magyar tribe—the Cumans — took possession of this district, whilst the Magyars of Arpod settled on the banks of the Theiss. After the conquest of the country, the Cumanians were in continual warfare with the neighbouring princes, and even made incursions into Transylvania. After Robert, bishop of Gran, had converted them to Christianity, in the beginning of the thirteenth century, they were conquered by King Louis, and remained subject to Hungary until the battle of Mohatsch. Moldavia then fell under the power of the Turks. During all these years the Cumanians were outnumbered gradually by the old possessors of the country, with whom they had become mixed, and they would perhaps have disappeared entirely, had it not been for continual accessions of Seklers from Transylvania: these immigrations, indeed, have continued uninterrupted, partly from political, partly from economical causes; and many passed on into Bessarabia.

The Hungarians in Moldavia are for the most part artisans, and distinguished from the Moldavians by their activity, cleanliness, hospitality, and public spirit. They live and dress better, and generally marry Transylvanians. They have, at the same time, adopted many rites of the Greek Church from the Wallachs: for instance, they carry the bodies of the dead upon an open bier, and place bread, wine, and tapers upon the grave, which fall to the share of the priests. The number of Hungarians in Moldavia is decreasing, they have but few schools, and their priests are sent from Italy. The latter, who will not take the pains to learn the Hungarian language, are neither able to instruct or preach to the people —they can only read the mass. They are lazy and greedy, demanding double the fees due to them for marriages and baptisms, and will frequently desire dying persons to be brought to them from a great distance, on some miserable cart, to receive extreme unction. The Wallachian priests take advantage of this negligence: they visit the villages, which lie distant from the parish church, whither the Roman

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priests rarely come, and endeavour (often with success) to persuade the peasants to change their religion; whilst the latter, together with the Greek faith, adopt the Wallachian language, and thus lose their nationality.

The principal town in the country of the Seklers, Marosch Vasarhely, contains 10,000 inhabitants, and has a genuine Magyar appearance, with large squares, wide streets strewn with sand, or badly paved, and low houses. Numbers of oxen and buffaloes are seen walking about the streets. A few palaces, built by the nobles before their emigration, call to mind the ancient splendour of the town. Vasarhely has neither the aristocratic character of Klausenburg, nor the civic appearance of the small Saxon towns. It lies partly on a hill, and has a citadel (no longer garrisoned), several churches, and a public library of 60,000 volumes, which Count Samuel Teleki, chancellor of Transylvania at the beginning of the present century, presented to the town, accompanied by a bequest, providing for its support, and for the payment of a librarian. The only condition attached to the gift was, that the library should always be open to the public.

Marosch Vasarhely has a large Calvinistic lyceum, to which the Government refuses to contribute any support; it is therefore wholly dependent on the contributions of the Sekler and Hungarian Calvinists. Amongst other studies, natural history and jurisprudence are taught there. This institution was originally founded in 1550 in Sarosch Patok, in Hungary, and flourished about 1611, under the patronage of George I. (Rakotzi); but on the death of his son, George II., it fell into decay, and at last the Jesuits succeeded in effecting its overthrow. The masters and students wandered about Transylvania, and after a time a large number of them settled in Fejerver (Carlsburg); there they remained about eight years, when they were a second time compelled to emigrate. They departed 350 in number, and went to Kaschau, where they resumed their studies. The insurrection under Rakotzi, however, once more turned them adrift, and in 1705 they fled to Sarosch Patok, from which place their predecessors had been banished thirty-four years before.

Marosch Vasarhely is the seat of the highest legal tribunal in Transylvania, called the "Royal Table," which is also a court of *première instance*. It consists of a president, three judges, chosen by the King from a list furnished by the Diet, of twelve assessors, and as many supernumeraries, whom

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the King appoints upon the recommendation of the Government of Transylvania. The supernumerary assessors have only one vote in council; but in the absence of any of the actual judges, one of them takes his place. In the election of the members of this Court, the four creeds recognised by the State are always equally represented. An attorney-general and chancellor complete the "Royal Table," from which tribunal an appeal lies to the Transylvanian Government in Klausenburg, and thence to the King. Cases of high treason are brought before the Diet.

The chief town, or rather the only town, of the Haromsek, —a fertile plain which comprises the three southern seats of the Sekler country,—is Kesdi Vasarhely, situated upon the site of the Roman colony of "Prætoria Augusta." The name Vasar-hely signifies *market-town*. This place has only 4,000 inhabitants, and contains nothing remarkable, except the military school, which was established by Francis II.; it receives a hundred boys, the sons of soldiers, who are maintained and educated free of expense, and are afterwards drafted into the border regiments. The school is well disciplined and supported; the rooms are clean and airy, and there is a library for the children, of Hungarian and German works. History, geography, mathematics, drawing, &c. are taught in these two languages, together with fencing and military training.

The Seklers who dwell in the Haromsek cultivate the land with great industry, and are breeders of horses. They have also large herds, which, during the summer, graze in Transylvania, and at the approach of winter are driven across the Danube upon the Turkish soil. They have possessed this right of pasturage since the peace of Carlowitz. A similar practice was formerly in force among the Transylvanian nobles, at times when the country was exposed to the invasions of the Tartars. Their herdsmen left their retired valleys, and drove the herds into Wallachia, returning to Transylvania when the war was ended, and the roads were again safe, and rendering to their masters an account of their gains. Frequently they would be absent for years; but as soon as ever peace was restored, they presented themselves without fail at the castle, and not a single instance of dishonesty is on record.

The herdsmen in each valley formed a kind of small republic; the head of each family was at the same time priest and judge; for although belonging to the Reformed

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Church, they had no stated clergymen. When they married their daughters, they would frequently repair to the castle of their lord, and there celebrate the wedding. Their diet consists chiefly of milk and cheese; they make their own garments of sheepskins, and they dwell in caves.

THE AGNOMEN OF "BROTHER JONATHAN" OF MASONIC ORIGIN.

GEORGE WASHINGTON, commander-in-chief of the American army in the revolution, was a Mason, as were all the other generals, with the solitary exception of Arnold, the traitor, who attempted to deliver West Point, a most important position, into the hands of the enemy. It was this treasonable act on the part of Arnold which caused the gallant André's death, and ultimately placed a monument over his remains in Westminster Abbey. On one occasion, when the American army had met with some serious reverses, General Washington called his *brother officers* together, to consult in what manner their effects could be best counteracted. Differing as they did in opinion, the commander-in-chief postponed any action on the subject, by remarking, "Let us consult Brother Jonathan," referring to Jonathan Trumbull, who was a well-known Mason, and particularly distinguished "for his sound judgment, strict morals, and having the tongue of good report."

George Washington was initiated a Mason in Fredericksburg, Virginia, Lodge No. 4, on the 4th of November, 1752, was passed a Fellow Craft on the 3rd of March, 1753, and raised to the sublime degree of a Master Mason on the 4th day of August, 1753. The hundredth anniversary of this distinguished Mason's initiation is to be celebrated in America throughout the length and breadth of the land.

W. W.

La Valetta, Malta.

—*Notes and Queries*, Feb. 14, 1852; Vol. V. p. 149.

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THE MASONS OF THE MIDDLE AGES.

CHAPTER I.

THE CATHEDRAL OF STRASBURG.*

THE attention and curiosity of the good people of Strasburg was attracted on the 18th of January, 1318, by a herald, attended by serjeants-at-arms, bearing silver maces, who traversed the narrow and dark streets of that city, about eight o'clock in the evening.

As may be supposed, a crowd rapidly collected around him, and the honest burghers leaned out of their casements on their elbows, or hastened to their door-steps. Questions rapidly passed, to which none received a satisfactory reply, while the curious and eager concourse followed the authorities, impatiently awaiting the explanation of the enigma.

Unmoved by the sarcasms which reached him, the herald moved on at the slow pace which suits the representative of authority, the serjeants restraining the most pressing among the people, and the trumpeters sounding a flourish at short intervals.

Suddenly, all came to a stand-still. They had reached the grand square of Strasburg. The pressure from the crowd, to which every street and lane had now contributed its contingent portion, having been repressed by the serjeants, and the trumpets having once more sounded, a solemn silence succeeded to the tumult which had prevailed the instant before.

The herald then slowly unfolded a parchment, to which the seals of the magistracy were appended; and after casting a dignified look on the bystanders, he commenced reading what proved to be a decree of the Council of Strasburg, in the following terms:—

"In the name and by the will of the mighty and powerful Prince Rodolph, emperor of Germany, the Council of Strasburg, considering that, by the death of Erwin Steinbach,

* From the French.

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Master of the Works, the post he so worthily filled is vacant, and that it concerns the dignity of our city without delay to appoint a successor capable of directing the works of our holy cathedral,—that, in addition, it is impossible to exercise too much care in the selection of a person, to whom to intrust the same: It is therefore made known to the masters, fellow-crafts, and apprentices of the association of *Freemasons*, that it (the council) has come to the following resolutions:—

"1st. That after this said 18th of January, a competition shall take place in our good city of Strasburg, in which all masters, fellow-crafts, and apprentices, are invited to take part.

"2nd. That all works of art which they intend to exhibit, shall be deposited at the Town Hall, within a month, for the inspection and examination of the council.

"3rd. That he whose work shall be adjudged the best shall be constituted Master of the Works, the continuation of which shall be confided to his direction. Farewell."

Among the eager crowd who pressed around the herald, two individuals appeared to listen most attentively to the reading of the proclamation. One, of slender figure, with long black hair, cast an absent look around, and seemed rather to be absorbed in the sweet but sad emotions of his own soul, than in the various resolutions of the council. This young man, who might have been thought a mere child, but for a small black moustache which turned gracefully on his upper lip, was about 22 years old, and was habited in a brown velvet dress, which gave expression to a form, vigorous but slight; and indeed, his attitude bespoke a decision and energy by no means common. His features were regular; and, without being precisely handsome, his countenance possessed the charm of youth and great intelligence. This young man was a native of Silesia, named Bernhard Saunder.

The other person was tall, robust, and his capacious shoulders supported a well-formed head; but nature had set the seal of audacity and insolent haughtiness upon his countenance in a manner not to be mistaken; the man was called Polydore, and was born at Boulogne-sur-Mer.

Both these persons belonged to the craft of artisans attached to the works of the cathedral. Bernhard was yet but an *apprentice*, and had but recently been initiated in the lodge of Freemasons at Strasburg; but Polydore had long been a Craftsman, and was on the point of being raised to the degree of Master. It was curious to observe the different effects of the

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proclamation upon the two men; for while each had eagerly made himself acquainted with the steps about to be taken by the council, the communication caused Bernhard to turn deadly pale, while Polydore's countenance beamed with joy and pride, and haughty and impious words escaped from his disdainful lips.

The reason of this was, that Bernhard, still little skilled in the science of architecture, could not conceal from himself his want of power; whilst Polydore, who was the best workman of the body, knew well that none would dare to dispute the prize with him; and he accordingly tasted by anticipation the joy of becoming *Master of the Works.*

The crowd now dispersed, and noise and tumult straightway ceased. But few remained, save Polydore, surrounded by a small group of craftsmen and apprentices, and Bernhard, alone, pale, and still absorbed by the painful feelings caused by the reading of the resolutions. For a moment the eyes of Bernhard and Polydore met, and a glance of hatred flashed forth from the encounter.

"Oh!" murmured the younger, "if he triumph, woe to him!—woe to me!"

Thus saying, he withdrew in despair, not daring to cast a second glance in the same direction, where the craftsmen were standing, and who were staring at him; while Polydore, shrugging his shoulders, and observing his retreating steps, thus addressed himself to his companions:

"I know not, my masters, if success may be reserved for me; but assuredly, if not, I shall lose the pleasure of chastising that young puppy, whose looks by no means please me."

This derisive speech aroused shouts of laughter from his companions, and, with Polydore at their head, they directed their steps towards a neighbouring tavern, singing a chorus then in vogue amongst the Masons.

In the mean time Bernhard had gone towards the cathedral; his eyes bent upon the ground, and his heart full of sad misgivings, for Polydore and old Erwin Steinbach, and even the cathedral of Strasburg, were not everything to him; his whole soul was concentrated upon Sabina. But we must explain: Erwin de Steinbach had left two children behind him; each, doubtless, worthy of the interest of the city, but unequal,—at least so it was thought,—to continue the work so gloriously begun by their father.

The elder had taken an active part in the works of the cathedral, and was already a distinguished Freemason. As-

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sisted by the directions of his father, the intelligence, with which he was endowed by nature, was rapidly developed, and induced the hope that he would one day become an excellent artist. But his father being no more, John, possessing nothing but the elements of an imperfect education, discovered that he was altogether isolated, and lost amidst the immense works of the cathedral. Sabina was likewise an artist, and handled the sculptor's mallet and chisel with remarkable skill; but she had neither the genius to create, nor the power to execute. She was pale and fair, and she was discovered, in her sixteenth year, working under the direction of her father, absorbed in her love for him, and in no way moved by the cares of the world.

Bernhard Saunder had loved Sabina ever since he first beheld her; her modesty and beauty had enslaved the young apprentice with an all-absorbing passion. Such was the intensity of his love, that it stimulated him to accomplish all that he undertook. He had not taken the distance into account, which separated one who was but an apprentice, from Sabina, the daughter of a Master Mason; he had rather encouraged himself with the idea that the apprentice might one day become a Craftsman, and the Craftsman, in due time, a Master; and that when once he was raised to the sublime degree of a *Master* Mason, he might have some pretensions to the hand of Sabina. On that account he considered nothing impossible, which fostered the hope of his becoming one day the husband of Erwin's child. So long as doubts disturbed the heart of the young man, he quieted himself by saying, that, after all, love not only commands everything, but even in spite of the length of the road that still separated him from the rank of Master, he would content himself with the possession of the heart of Sabina, whilst he waited for her to grant him her hand. It was thus that he silenced his fears, and deceived his better judgment.

"But did Sabina love him? had she even noticed him?" These were questions which, in spite of all his hopes, Bernhard had never been able to answer to his own satisfaction. When mounting the frail scaffolding which alone separated him from destruction, and working with an indefatigable zeal upon the most common details of the building, he fancied that he had more than once detected kind glances from the young girl. These glances affected him with inexpressible joy, and often threw him into the most delightful reveries. But, again would he ask himself, were they addressed to him?

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was her regard peculiarly expressed towards himself, in this manner? Sabina maintained the same attitude, the same dreamy looks, whilst she viewed with evident admiration the elegant statues, the wonderful arches, and the exquisite sculptures which decorated the western porch of the building. Sabina was also an artist, and might she not more frequently be regarding the sculptures than the sculptor?

Thus Bernhard wavered between a thousand contrary hopes and fears; although he always preserved a strong confidence that no doubts could disturb, loving always with a firm and holy affection that nothing could extinguish; yet one thing had singularly troubled the poor apprentice in his love for Sabina. On a certain day, a young man came between Sabina and himself, and this apparition had thrown a shadow over his happiness. Polydore was a clever sculptor, and skilled in a different branch of his profession to that of the Silesian; and Polydore published, from the commencement of his engagement upon the works, his positive pretensions to the hand of Sabina. Sabina had not encouraged the Boulognaise, but she had not repulsed him. The love of Polydore had not awakened any sympathy in the heart of the young girl; but Bernhard feared, and with some reason, that old Erwin might be beguiled by the talent of the artist, and compel his daughter to contract a marriage, which might reflect greater glory upon his name.

In passing the cathedral, Bernhard perceived that the chamber of Sabina was lighted. His heart beat, and a tear trembled for an instant upon his eyelid. Whilst he dreamed of love, and hoped for the future, the daughter of old Erwin wept beside the grave of her father. In her mind, at this moment, neither Bernhard nor Polydore any longer existed; the grand and magnificent work of the cathedral had disappeared; her father had just died, and she thought on him and wept.

"Poor Sabina," murmured he, stopping short; "what destiny will be thine? To whom will the council give the office of her father? What will become of her, should Polydore obtain it?"

Bernhard shuddered at the thought, and tore himself away from a spot, which inspired him with such gloomy reflections.

The north wind blew sharp and keen at each corner of the street; he therefore gathered the loose folds of his cloak tightly round him, pulled his hat over his eyes, and quickened his steps, taking the direction of the Jews' quarter.

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The night was dark, the moon, hidden by dense and heavy grey clouds, threw only here and there an uncertain light. Bernhard had the greatest difficulty in going eastward. Owing, however, to his indecision, several hours had elapsed before he quitted the place; the streets became gradually deserted, and he only met now and then a few persons who were hastening homeward.

Just as he had reached the Jews' quarter, he heard heavy steps upon the pavement behind him. He turned quickly round, and saw at a short distance the shadow of a man reflected on the wall. Bernhard was no coward; nevertheless, a strange terror oppressed him. The shadow stopped at the same moment he had halted, and in an instant he beheld two glaring eyes in the distance lighted up and fixed upon him. A death-like horror seized him, but he continued his course with an activity almost superhuman, resolutely threading the crooked streets and alleys of the Jews' quarter.

In a few minutes he stopped in front of a dilapidated house; he knocked, and the door opened almost instantly.

Before entering, Bernhard turned round, and threw a hasty glance into the street. The two eyes had followed him, and shone at some distance with the same fire and the same threatening brilliancy.

CHAPTER II.

THE JEWS' QUARTER.

The part of the town, into which Bernhard had entered, was dirty, offensive, and of the most repulsive appearance; it was called in the middle ages,—the Jews' District.

These outcasts had arrived in the country "poor and penniless," hiding their humility with grief under the tatters of their clothing. They lived alone and tranquil in the midst of a population of enemies, occupying themselves in traffic in spite of the universal hatred, of which they were the objects. They were compelled to live in a separate part of the town, called the Jews' district, to be at home before nightfall, and, in certain countries, in order that no one might come in contact with them unawares, they were made to wear upon their backs a round patch of yellow cloth. They were, in fact, the subjects of a continual humiliation, but they bore it without complaining, and worked without relaxation, extending each

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day their commerce, doubling their connection, and establishing their influence. By degrees their fortunes increased. At first they trafficked in merchandise, but soon they dealt in money. The Jews became the bankers of the middle ages. When once their wealth was known, and they imagined they could reckon on the future, their jealousy and avarice combined to destroy their work; they were driven from place to place, and their wealth was confiscated. The banishment of the Jews became at one period quite a resource—it was a simple means of coining money. There have been kings, who drove them out of their territories, and then recalled them no less than six times. In Spain, the civil power was not contented with banishing them—it positively massacred them . . . . Such conduct was assuredly most inhuman, but, after all, it was the least dangerous, since the Jews perceived, the moment the alternative was given them of being converted or burnt, that it were wiser to prefer conversion. It is reckoned that in the twelfth century more than a million of Jews renounced the law of Moses to embrace the faith of Jesus Christ. For the most part their conversion was only feigned, as almost all returned to Judaism at the first opportunity. After having been *baptized*, they were *unbaptized*, and there the matter ended.

Bernhard was received by an old woman, who, without asking him what he wanted, conducted him across a long, straight corridor into a vast and spacious room, which was lighted by a single lamp. A smouldering fire burnt in the chimney; the floor was composed of black earth, which damp had rendered soft and slippery. From one end to the other of the apartment a chilliness prevailed, which pierced and froze the very bones.

The old woman begged Bernhard to wait a few minutes, and disappeared, leaving him a prey to an indescribable terror, which had been inspired by the recollection of the capricious phantom which had dogged his steps to the Jews' quarter, the recollection of which was by no means dispelled by the aspect of the large and desolate chamber. He feebly drew a chair near to the fireplace, and sat down. As his courage at length returned, he began to look about him, and to endeavour to distinguish the various objects through the gloom, by which he was surrounded.

The lamp was placed upon a miserable worm-eaten table in the middle of the room; on the right and left stood several large carved cabinets, such as were made at that epoch, when the richness and finish of such work were only ex-

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ceeded by the beauty of their design. Enormous vases of terra cotta; various articles of Bohemian glass; elegant antiquities, of divers forms, were scattered here and there upon the ground; shelves of white wood were ranged round the room about the height of a man, and upon these shelves a thousand birds and insects, in spite of their being dead and stuffed, nevertheless seemed — thanks to the flickering light of the lamp—to be executing a fantastic dance in honour of their new host. It was the first time Bernhard had witnessed such a scene, and all the superstitious ideas, with which his infancy had been tutored, recurred to his already excited imagination. He had often been told that the Jews held unlawful intercourse with the inhabitants of the lower world, and at this moment nothing appeared to him impossible. Besides, to him a thousand strange noises seemed to proceed from the corridor, for which he vainly sought a reason; neither could he persuade himself but that some one was hidden there, who was watching his movements, and even his looks. Bernhard, for the second time, felt a shudder pass through his frame, and he was on the point of flying from this abode of evil, when a side door opening, a girl presented herself, whose beauty was of the most dazzling description. Her tall and elegant figure was attired in a robe of velvet, and her movements were graceful and majestic. Hers was the beauty of the Jewess most charmingly developed. Her large black eyes were soft, yet animated; her cheeks were tinged with the colour of the rose, whilst a smile played on her lips, of benevolence or coquetry, as it suited the humour of the owner. She wore a rich turban ornamented with large pearls, which completed the charm of her appearance.

Bernhard was quite dazzled by this unexpected apparition, and, having risen, bowed gracefully, as he would have done to a queen.

The young girl smiled, and invited the apprentice to be seated, herself taking a high-backed chair, that stood near to the fireplace. The old woman, who accompanied her, threw some large logs upon the fire, and placing more lights in the apartment, retired by the door leading to the corridor.

The young girl looked after her, and when she had disappeared glanced at Bernhard, who was lost in a thousand conjectures. Accustomed to the soft beauty and repose of Sabina, he could not but feel a strange curiosity regarding the somewhat eccentric movements of the handsome Jewess. He was also embarrassed by the manner with which she regarded him,

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and he felt a kind of mysterious sensation again creeping over him, which had been partly dispelled by her sudden appearance. Nevertheless, he could not remain silent in company with so charming a companion; so, raising his eyes, he said, with a voice slightly trembling,—

"You desire to speak with me. Unknown as I am, and living retired from the world, is it not possible that you have made a mistake? I hasten to correct it."

"It is no mistake," interrupted the Jewess.

"Is it to me, then, that you would speak?"

"Yes! to you."

"To me, Saunder?"

"To you, Bernhard Saunder, the Silesian."

The voice of the young woman was firm; no blush mounted to her forehead, as she looked steadily at him.

"I have desired for a long time to see you," she replied, after a short silence; "and it has become imperative that we should meet."

"But why?" interrupted Bernhard, looking quite bewildered.

"A powerful motive," answered the Jewess; "because, upon our meeting to-day depends your good fortune and my happiness."

Bernhard looked at the young woman with astonishment.

"I cannot understand you," said he, vainly seeking a meaning to the words he had just heard.

"You do not know me," continued his questioner; "but I have known you for some time. I have seen you often; I have met you in the streets, at the market, at the cathedral, —even in the church, whither I have followed you."

"But from what interest ——"

"No matter; you passed on indifferent to my presence, and did not know that behind you, by your side, by day and night, at all hours, there was a person—a woman—who watched all your movements, listened to all your words, and commented on all your actions."

"But why?" asked Bernhard.

"I have seen, and I have understood; I know that in your heart you have other hopes than your profession .... I understand what you would hide from all eyes, and this secret—I have guessed it."

"What would you say?"

"You love!"

"I!"

"You love, I repeat!"

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"But who, then?—her name . . . ."

"Ah! she is beautiful,—she is good . . . . She is courageous; and perhaps she also loves."

"It is false!"

"And why should she not love?"

"Polydore? . . . ."

"And when that happens . . . ."

"Oh! I will kill him!"

At this exclamation, a sudden change spread itself over the countenances of both speakers. The Jewess grew pale, and her eyes flashed, whilst Bernhard suddenly stopped, as if afraid of having permitted his secret to escape him, and he hastily passed his trembling hand across his forehead.

"Then you love her?" continued the young girl,—"you love her! and the bare idea of losing her deprives you of reason?"

"Pardon me," interrupted Bernhard, who had regained his composure; "I came here to ask what motive made you wish for my presence to-night. I beg to observe, that I am still ignorant of your purpose, and I await your communication."

The Jewess bit her lips, and impatiently beat the floor with her tiny foot.

"You are right," she replied; "I have an important communication to make to you."

"To whom does it relate?" asked Bernhard.

"It relates to Sabina."

"To Sabina?"

"The decision of the Council of Strasburg opens a competition which commences from to-day; this competition will be fatal to Sabina and her brother."

"Who informed you of this?"

"My art."

"It is unholy."

"It is infallible."

"And when that happens, what means shall I have to save Sabina, if Providence has already condemned her?"

"There is yet one."

"Who will give it to me?"

"I can."

Bernhard was superstitious, as we have already said; there was so much assurance in the manner of the young Jewess; such firmness in her voice, so much authority in her gestures and her looks, that the Silesian was for an instant unsettled in his convictions.

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"And to what compact shall I have to subscribe to know *this* means?" asked he, in stammering accents.

"None," replied the young woman.

"But on what condition?"

"One only."

"What will that be?"

"Promise never again to see the daughter of Erwin Steinbach."

Bernhard started at this answer, and instantly rose from his chair.

"I ought to have suspected this," said he, in a lofty tone, all traces of emotion having disappeared; "Sabina is now alone, without a guide, without a protector; you desire to make her more desolate, to take from her the only friend that remains to her in her misfortunes. But those who have cherished this hope are mistaken; to the latest hour I will remain faithful to her; to the last moment I shall be ready to devote to her all I have, my time, my life, my very blood, drop by drop."

"Then you refuse?" demanded the young woman, though tears were in her eyes.

"I refuse," answered the sculptor.

"And you do not fear?"

"I fear nothing."

"I can be avenged."

"God is with us; we shall conquer," said Bernhard, in a solemn tone.

A shout of derisive and mocking laughter followed these words.

The door opened, and Polydore entered the apartment.

(*To be continued.*)

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WAIFS AND STRAYS.

'Tis a good age when men will heed
The sanctities of Nature's creed,
And own her truth in thought and deed.

We build our faith with patient art,
We trust and live with valiant heart,
And give our praise in church and mart.

Time passes, and our hope is good,
Age cometh, be it understood,
We pine not for youth's sunny mood.

Time passes, with his rusty scythe,
It is not wise for us to writhe,—
Oh, rather let our songs be blithe,

That all our music may accord
In harmony, both lute and word,
And hymn Thy love, O gracious Lord.

Youth passes,—who would stay his flight?—
His wings are ever all too light;
He mocks, yet bears Time's oversight.

Amid his smiles lurk woes and cares,
Grief stealeth in, and unawares,
His wheat is ever sown with tares.

Youth passes,—let him pass, if so
He finds a large account of woe
In the world-flowers that round him grow.

Age cometh,—he is ever cold,
And weariness the limbs enfold;
Yet all his faith is firm and bold.

Age cometh,—and our joys are slack;
We creep upon Life's narrow track,
Foreseeing Death, and looking back.

Recount the roses, one by one,
Whose beauty by our pathway shone,
But sigh not for their fragrance gone.

Death passes,—and we rest in peace,
All discontent soon finds release,
The murmurs of the spirit cease.

So take the staff, true heart, and be
Erect in Death's staid company;
He will not bend to you or me.

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Nay, look him proudly in the face,
As one would greet with gentle grace,
The last descendant of a race.

He wanders from an unknown shore,
Where earth-born troubles harm no more;
Why offer him our mandragore?

With cypress' wreaths and sad farewells,
Funereal urns and solemn knells,
As if Grief lived in stones and bells.

Aye, heed the warning, list the chime,
That minds us of a state sublime,
And wait God's own appointed time.

Blot out all tears, thou Sovereign Light,
Quench sorrow, and the gloomy night,
And lead our thoughts to Thee aright.

W. BRAILSFORD.

A FOREST INVITATION.

UP in the forest glades am I,
Seeking light in the cowslip's eye,
Looking for love where love is met,
In the lids of the fragrant violet,
Blooming beneath the hawthorn tree,
Simple as all true love should be.

Here, through the leafy ways I pass,
Over the flowers and dew-filled grass;
Music, where'er I chance to go,
In trees above, and rills below,
Over the pebbles, one by one,
The babbling brook moves gently on,
And glides a silvery stream away,
To greet the face of blushing day.

High in the oak the merlin sings,
And fondly plumes his glossy wings.
Softly I tread, for mosses grow
In cheerful verdure, still as snow.
The springs, the leaves, the gentle flowers,
Awake kind thoughts, when fleeting hours
Bring evening's shades and dusky night,
And stars in gleaming radiance bright.

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Here in these sylvan wilds am I,
Keeping very good company:
Bees their busy quest pursuing,
Butterflies, who sport in wooing,
And birds who fill the air with song,
Greet me with gladness all day long.
Ever I live, content indeed,
Having no worldly want or need;
Far from haunts of human folly,
Here exists no melancholy,
Love in these shades holds court and sway,
And decks his pomp in green array;
Won from the ivy-clustered stem
Of trees, who form his diadem.
Hither I roam, by tangled brake,
By fairy rings, and wood-girt lake,
Up with the lark, to bed with the bee,
Where is the life more joyous and free?

Ah! my friend, what avail your looks,
Busts of Platos and dusty books;
Gold and silver, and all things rare,
Won by toil in that murky air;
Volumes and volumes, truths and lies,
Mixed like common hypocrisies,
Drest in learning's eloquent guise?
Pining away in solemn state,
Is't for ever to be your fate?
Prythee forswear such dolorous dreed,
Learn new hope from my country creed.
Here in this dell, where roses meet,
Round the belt of a time-worn seat,
Made in the cleft of an old elm-tree,
Haunted by many a roving bee;
Here you shall taste fresh joys, and feel
The bliss that leafy charms reveal;
Forget the din, the frets, and strife,
That circle round your city life;
Tumult and clamour have no part
In this favourite forest's heart;
Peace is found where she is woo'd,
In Nature's gentle solitude.
Nay, good my friend, do close that tome,
Come to me in my forest home.

W. Brailsford.

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CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

MASONRY IN SCOTLAND.

"A Lodge consisting of a dozen scientific members would be more respectable, more useful, and more popular, than if it were filled with an uncounted number of sots, or even with dull prosaic Brothers, who are indifferent to the poetry and philosophy of the Order."

"One great cause of the overwhelming influence of transatlantic Masonry, is the extensive encouragement given by its Grand Lodges to publications on Masonic Lodges. Their language is unanimous on this point."—DR. OLIVER.

Edinburgh, Feb. 1852.

SIR AND BROTHER,

IN my last "Quarterly Communication," I promised to explain the ceremony of Installation into the Chair of a Lodge, as practised in Scotland. There may be said to be three methods, which we will class under the following titles: First, the legitimate; second, the illegitimate; and third, the "*just what you please.*" The first system is slightly hinted at in the Laws and Constitutions, Rule XII., Chap. xxi., where it is stated, that "the Installation of the whole of the office-bearers of a Lodge, including the Master, shall be held in a just and perfect Lodge, opened in the Apprentice Degree; whereat, at least, three Masters, two fellow Crafts, and two Apprentices, must be present; or, failing Craftsmen and Apprentices, the same number of Masters, who, for the time being, shall be held of the inferior Degrees." Such is the law directing the Brethren to install. The ceremony is as follows: a charge from Ashe or Preston is given to the W. M. elect, and the oath of fidelity is administered; he is decorated with the insignia of office, and takes the Chair; if he has "common politeness," he will then return thanks, and the ceremony is thus completed. Such is the legitimate drama, as required by the law. The second method, or illegitimate system, is not conferred on the W. M. elect in the Lodge, or rather in the presence of the Brethren, unless all present are Past Masters. It is usually given by the Past Masters who are present, who retire with the W. M. elect into another room, and there install him; and if time should not allow of this arrangement, the W. M. elect does not take the Chair that evening; but, by the next meeting, we are sure to find

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that he is fully qualified to sit therein, *as in the interval he has been duly installed by a Lodge of Chair-Masters!* As to the third system, the W. M. elect takes the Chair, *and that is all.* Every Brother, who has been elected W. M. of a Lodge, and has served his twelve months of office, has been placed in the Chair in either of these three methods, and can append to his signature the expressive symbols, P. M.

The true value of this distinction will best be shown by an examination of the ceremonies; the first and third systems explain themselves; they do "little ill and little good" to the W. M. elect; if they confer no honour upon him, they certainly do not add much to his Masonic knowledge; they are, however, not very much in use amongst the Lodges, the second system being acted upon by the greater number of them. And this deserves more especial mention, from the circumstance, that careless, slovenly, indifferent, and ignorant as Scotch Masons are, in many respects, they maintain this point, and act upon it, as a great principle, not allowing a Master to preside over them, unless he has been duly installed; whilst some of the Lodges, by their rules, insist that the W. M. must be a Royal Arch Mason. It is curious, that in the midst of so much indifference and want of precision on many and important points, on this so much strictness obtains.

The name given to this ceremony is varied apparently according to circumstances. It is called "Past Master;" "Chair Master;" "Passing the Chair in due form;" "Installed Master;" "Chairing Installation;" but, whatever be its name, the ceremony is one and the same; it is, in fact, the same as the Installation of a W. M. into the chair of an English Lodge, with a slight difference which is quite immaterial, and of little consequence to be remarked upon; as it is rather with the working of the Lodges that we have in the mean time to do. It might naturally be supposed, that the Lodges, which are so particular in maintaining this principle, would be equally so in choosing their "Pillar of Wisdom," inasmuch as it is on this *support* that the stability of the Lodge mainly rests; but while we must honestly and sincerely accord all due credit for the maintenance of *this principle*, we fear that we cannot express our praise or admiration in the same terms for their selection of *that Pillar*, upon which the prosperity of their Lodges depend.

Dr. Oliver has given a beautiful sketch of what character "the Pillar of Wisdom" should be, and an idea of what it very frequently is. The latter description, I regret to say, but too frequently applies to "the Pillars of Wisdom" in this quarter. If the Brethren were at all careful to select their candidates for this office,—those alone who are best qualified to carry on the Masonic work,—there would be far less reason to complain of the working, and there would be a prospect of speedy improvement. With Dr. Oliver's "Hail-fellow-well-met" W. Master, it is not to be expected; the pleasures of "refreshment" are of more importance to him than the working of the Lodge; he is a most persevering and industrious canvasser for candidates for Masonry; none can escape his importunities; the "means," by which they are initiated, I have already shown, whilst the pleasure and amusement of refreshment is *the end.* In such Lodges there is very little hope of improvement. If we take the case of a "Pillar of Wisdom," who is anxious to carry on the work as it ought to be performed,

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or, at all events, better than it has been previously promoted, what is the result? In the first place, *he does not know how it should be carried on;* and, in the second place, he does not obtain a sufficient number *to form a Lodge*, the attendance being invariably deficient, unless there is a *making*, — on which occasions we must give the Brethren credit for turning out. If, however, meetings are called for instruction, and for the improvement of the office-bearers in their respective duties, or the members in what pertains thereto, we are bound to say, the attendance is far from creditable either to members or office-bearers; there is apparently no anxiety to foster or encourage the promulgation of the true principles of the Order, notwithstanding the many professions, which Brethren, in moments of excitement (at "refreshment time," for example), make; and very often it happens, that the Lodges are swayed and governed, not by the *three principal office-bearers*, but by one or two old hands, who occupy the position of "the immovable jewel," mentioned in my last, and manage the affairs of the Lodge under the titles of Secretary, or Clerk, or Treasurer, as we find to be the case in the Grand Lodge.* The consequence of this system is, that any W. M., who wishes to carry out the principles of the Order, is thwarted in every possible manner, and obtains little or no support. How is it, then, to be wondered at, that one who wishes properly to discharge his duties, and is not permitted to do so, should cease to take an interest in the affairs of the Lodge? Many, very many, instances of this kind might be adduced.

But "why are Masonic matters so carelessly managed?" may be, and has often been asked by more intelligent Brethren. The answer is very simple,—"Because there is no regularity in the Lodges, and there is no compulsion used by the Grand Lodge to enforce anything like regularity on any point, save and except,—'SEND UP THE MONEY!'" The Lodges may work any way they like; use any method of entering, passing, or raising they please; and certainly they avail themselves of this privilege to the fullest extent; for there will not be found three Lodges working exactly in the same way. The whole matter depends upon the taste, fancy, or ability of the presiding W. M., and whether he be long or short-winded (as the three ceremonies are given in a space of time varying from three hours to half an hour†) the ceremony will be cut short, either to suit the convenience of the candidate, or, as is more frequently the case, to prevent *the cooling of the supper!* Hurry is the order of the day, or rather night; until the Brethren get fairly settled down to the business of the table, the real making has scarcely commenced —not the making of Masons (that they neither care for, nor cultivate, nor are very capable of proceeding with), but the making of whisky-punch, at which ceremony we will back them against all the Orients in the universe, aye, and at the drinking of it too!

But if there be little regularity in what are more properly called the Masonic ceremonials, there is still less in bringing forward candidates. The ballot is scarcely known; — even the proposition of a

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* Is not this too much the case in many English Lodges? — ED. F. M. Q. M. & R.

† Of course, these are emergency cases,—*they are all emergent!*

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candidate is continually omitted. As to inquiry being made respecting the moral character of those to be initiated, that is out of the question. The only chance the Brethren have of knowing who is to be initiated, is when they see him enter the Lodge for that purpose. They receive no notice of a Lodge meeting; they have only heard *by chance* that there is to be a making. The W. Master, in all probability, knows nothing about it; an officer just left word at his house that such was to be the case. The Secretary only knew of it two hours previously, and how could he be expected to write and issue cards to the Brethren in that time? Who the candidate is, nobody knows; this one thinks he is a friend of Brother A.'s; the next one that it is Mr. B., who has always been speaking to Brother C. about joining the Lodge, and as he, Mr. B., is going to Hull, he wishes to be made, as it will be so much cheaper to be made in Scotland than in England. Brother D. thinks this must be the case; and so, when all is ready, in comes the candidate, without ever having been nominated, proposed, ballotted for, or recommended. The minutes of the former meeting are not even read; and unless the newly-made Brother wishes for a certificate, it is a chance if the Grand Lodge ever hear anything of the making, or see the five shillings and sixpence of the Initiation dues. We cannot, however, expect regularity, or even an approximation to anything like it, so long as the Grand Lodge is at no trouble to inquire into the working of the Lodges, or the manner in which they are conducted. Unfortunately her own example, which is much more effective than any precept, instructs the Brethren to do just as they please in their respective Lodges with constitution, laws, and regulations; and it is but natural that the parent's example should be imitated by the children, and in some instances even exceeded. The Grand Lodge is indeed an indulgent parent, and her children take ample liberties on account of her kindness. It is true that she will sometimes turn round and administer a few stripes, when she thinks the ordinary Lodges are going too far—as in the case of the MASONIC CLUBS—and then her anger finds vent in a circular to her erring "bairns," couched in language as heartless as was ever penned by a superior, while dismissing a subordinate for faults, in which both equally participate. But can it be other than a difficult task for the Grand Lodge to attempt to improve the private Lodges, unless she first begins to show that she is in earnest, by rectifying the gross abuses which abundantly flourish within herself? Unless she rectify her own offences, any advice she may tender to her daughters will come with a bad grace, and as such, we fear, will be treated with that contempt, which their imperfect education (through her own neglect), may lead her to expect.

We will now briefly advert to a few points in the conduct of the Grand Lodge, to show how indifferent that body is to anything like improvement or consistency. We have no hall or place of meeting —not even a rented room—that we can call our own,—nay, not even a closet that can hold the books of Dr. Morrison's library. Why? *Because, it is said, we cannot afford it!* But we pay two officers, a Secretary and Clerk, to carry on the business of the Grand Lodge, *when there is not sufficient work for one* to transact! To furnish the necessary expences, and form a test of membership, in addition to

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what the members already pay, *five shillings* have to be annually remitted by each member of Grand Lodge. We cannot afford to pay the rent of a place of meeting, in order to have the use of it, when we require it (mark the consistency)! but we are spending *five pounds* each for a *silver-gilt medal*, to be given to every honorary member of the Grand Lodge! There is surely room for improvement here. Again, look at the costume, which is tolerated in Grand Lodge. There is nothing regular either in the cut or colour of the coats; and here, as well as in private Lodges, there is no regularity as to badges or jewels. The taste and fancy of the wearer is the sole guide; and it is no uncommon event to see a pocket-handkerchief, not over clean, used as a badge side by side with the more aristocratic productions of a "ROBINSON," or an "EVANS!" Let the Grand Lodge show that she is in earnest, and anxious to redeem the character of Scotch Masonry. Let her do away with one paid officer, and let the person, who does the work, be properly remunerated. Let her rent a place, which she may at all times command, for meetings and other business. Let her exercise a kind and faithful control over the Lodges, and urge them affectionately to be more regular and orderly in conducting Masonic business, and, above all, strive to inculcate some sort of regularity into the degrees for the entering, passing, and raising of candidates. If this be done in a truly Masonic spirit, we are convinced that the Lodges and Brethren generally would support her, and would not grudge the additional *five shillings* which has been recently *imposed* upon them, even although it may be spent upon *silver-gilt* badges to decorate honorary Brethren, who, I am sure, if they knew the present "rotten state of Denmark," would decline to receive them.

In your retrospect of Masonic proceedings for the year 1851, you express a strong hope that improvement may take place in Scotland. In that wish I join most heartily and sincerely, and trust that it will not be long, ere some energetic and influential Brethren may be more thoroughly interested in the welfare of our ancient Order. As an earnest towards such improvement, there is a motion on the table of Grand Lodge at present to this effect:—"That a Committee be appointed to consider the propriety of sending deputations to the Sister Grand Lodges." The long and the short of this is, that we in Edinburgh are hoping to visit you in London, and our Brethren across the Irish Channel. This, I have no doubt, will be at once agreed to, as deputations are now the order of the day. And if they can only be carried forward for truly Masonic purposes, and for the benefit of Masonry, they cannot but be productive of much good to the visitors; but there must be no mere reciprocity of idle compliment, or bandying high-flown eulogiums betwixt the Lodges;—no, no!—that will not do! If we go to London, headed by our Grand Master, let us say to your G. M. and G. Lodge, "We come that we may see your work, and how you conduct your Masonic proceedings." If this be done with the desire of obtaining information, and of applying it when anything commendable is found, then there will be a chance of improvement, and we may expect to see our venerable institution, within a reasonable period, restored to that respected character, which many, in their blindness, believe she still holds in the eyes of the Masonic world. But if the deputation, or

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those who propose it, expect to be *flattered* and *feasted* in Great Queen Street, and return to continue the abuses, which so much stand in need of reform at home, we can only anticipate a still longer continuation of the gross evils which at present obtain.

I am not without hope that the *best results* will flow from the visits of the Grand Lodge of Scotland to those of England and Ireland. If the first deputation visit London, it will surely draw a full house, and put all the English Brethren "on tiptoe expectation" to see the lions of the north; and from all the Craft, from the Earl of Zetland downwards, we are sure, they will secure a most fraternal reception. We should be sorry, if any false delicacy should restrain English Brethren from expressing their opinions to the deputation, in a truly Masonic and fraternal spirit, of what they have seen practised in Scotland. When the Grand Lodge of Scotland does visit the Grand Lodge of England, we also trust that the members may not think it beneath their dignity to visit as many of the private Lodges as they can. It is their duty to see what is doing and what has been done. Let them travel *East* in pursuit of knowledge and instruction, and they will obtain information; their reception will gratify, and the entertainment delight them. But when the Grand Lodge return, let us hope that its members will in good earnest set their house in order, scrub it up and repair it, so that they may expect—if they have heart to invite a deputation from the Grand Lodge of England to visit our venerable parent—that the results of their journey may be both evident and permanent. *Much, very much, however, will have to be done in the meantime!*

Yours fraternally,

FELLOW CRAFT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

SIR AND BROTHER,—Belzoni, in his narrative of his operations in Egypt and Nubia, on opening the second Pyramid, found in the principal chamber an Arabic inscription, the translation of which he gives as under. Your readers will perhaps remember, that this Pyramid had not been opened for some hundreds of years.

"The *Master* Mohammed Ahmed *lapicide* has opened them, and the *Master* Othman attended, and the King Alij Mohammed, at first to the closing up."

And in Vol. I., pp. 398 and 412, he says he got a clue to the entrance by certain marks on the outer stones of the Pyramid. Can any of your readers inform me what those marks were, and where any account is to be found of them? I apprehend they must have been some Masonic marks of the builders.—Yours,

SEGO.

MONSIEUR ET TRÈS CHER FRÈRE,—Dans votre revue rétrospective du 31 Décembre dernier, vous rapportez un article de *l'Univers Religieux* contre la Maçonnerie, et vous imputez aux Jésuites les persécutions dont nous avons toujours été menacés. Il entre dans

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la loyauté qui distingue le véritable Maçon de repousser tout ce qui peut porter atteinte à la réputation d'autrui, et je m'empresse de remplir ce rigoureux devoir.

L'article de *l'Univers* a été provoqué par l'imprudence du chef du Secrétariat du Grand Orient de France, qui, trop jeune Maçon pour apprécier suffisamment ce qui convient à notre situation, avait entamé une polémique avec ce journal. Il a été blâmé nécessairement, car l'essence de notre institution veut que nous évitions toute controverse politique et religieuse.

Quant aux Jésuites, dont on prononce souvent trop légèrement le nom, et auxquels on impute toutes les mauvaises actions, parce qu'on confond malheureusement le Jésuitisme religieux avec le Jésuitisme social, loin de chercher à persécuter la Maçonnerie, ils paraissent très disposés à la servir en l'affranchissant des entraves que les pontifs de Rome ont jusqu'à présent apportés à son exercise.

Je sais de science certaine que les chefs de cet ordre ont demandé un Mémoire sur la Maçonnerie, afin de le mettre sous les yeux du Pape et de l'engager à révoquer les Bulles que ses prédécesseurs ont fulminées contre notre société inoffensive à toutes les religions. Ce mémoire a été fait par l'un des Maçons jugé le plus propre à l'œuvre ; il est entre les mains des Révérends Pères, et j'ai l'assurance qu'ils accompliront religieusement la mission humanitaire dont ils se sont chargés.

Veuillez, en insérant cette planche dans votre prochain numéro, me croire,

Votre tout dévoué F.

LEBLANC DE MARCONNAY,
Memb. du G. O. de France.

Le F. Lépée aura la complaisance de traduire cette lettre.

O. de Paris, le Février 1852, C. V.

[*Translation.*]

SIR AND DEAR BROTHER,—In your number of *The Quarterly Magazine and Review* for December 31st, 1851, you have given an article from *l'Univers Religieux* against Masonry, and you attribute the persecutions, of which we have always been threatened, to the Jesuits. It becomes the loyalty which distinguishes the true Mason to repel everything that prejudices the reputation of others, and I hasten to fulfil this rigorous duty.

The article of the *Univers* has been provoked through the imprudence of the chief of the secretary's office of the Grand Orient of France, who being too young a Mason to sufficiently appreciate what belongs to our situation, had commenced a polemical contest with that paper. Of course, he has been blamed ; for the essence of our institution forbids us to enter into any kind of controversy, either political or religious.

As to the Jesuits, whose name is too often lightly mentioned, and to whom all kinds of evil actions are imputed, because people unfortunately confound religious Jesuitism with social Jesuitism, so far from their endeavouring to persecute Masonry, they appear much disposed to serve it, by freeing it from the shackles which the Pontiffs of Rome have hitherto imposed on its exercise.

I know it for certain, that the chiefs of that order have requested (to be furnished with) a memoir on Masonry, in order to place it under the eyes of the Pope, to engage him to repeal the Bulls which his predecessors have fulminated against our Society, which is inoffensive to every religion. This memoir has been drawn up by one of the Masons who are considered as the most competent for that task. It is in the hands of the Reverend Fathers,

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and I am confident that they will religiously accomplish the mission of humanity, which they have undertaken.

Please to insert this letter in your next number, and believe me,

Your affectionate Brother,

LEBLANC DE MARCONNAY,
Memb. of the G. O. de France.

Bro. Lépée will have the kindness to translate this letter.

O. de Paris, February 1852.

[We cannot but admire the truly Masonic spirit exhibited by Bro. Marconnay, which exemplifies the truth—"love thinketh no ill to his neighbour;" nevertheless we take leave to doubt the sincerity of Jesuitism, or any honest intention of its "Reverend Fathers" to aid the Craft. We trust we may be mistaken.—ED. *F. Q. M. & R.*]

Obituary.

BRO. JAMES KENNY.

Died, on Sunday, the 29th ult., at his residence, Merrion-square, Dublin, Bro. James Kenny, 33rd Degree (France), highly esteemed and deservedly regretted by the entire Masonic body, of which he had long been a distinguished member, having attained its highest honours and degrees.

BRO. SIR CHARLES FORBES.

At his residence, Argyle-street, on the 22nd March, Bro. Sir Charles Forbes, K.C.H., in the seventy-fourth year of his age. This distinguished Brother was a member of the Prince of Wales Lodge, No. 324, as well as of the Prince of Wales Chapter, No. 324. He had also proceeded to the 30th Degree in the higher Masonic Orders. In his public capacity he held the appointment of Deputy Inspector of Military Hospitals; he was also a Fellow of the Royal College of Physicians, a Knight Commander of the Guelphic Order, and a Knight of the Crescent. Sir Charles Forbes entered the medical service of the army in May, 1798, was appointed Staff-Surgeon in 1808, and became Deputy Inspector in 1813. He accompanied the expedition to Ferrol in 1800, was in Egypt in 1801, was present at the capture of St. Lucia and Tobago in 1803, and served through the whole of the Peninsular campaigns.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February* 4, 1852.

Present.—M. E. the Earl of Zetland, as Z.; Rowland Alston, as H.; Thomas Henry Hall, as J.; W. H. White, as E.; W. F. Beadon, as N.; F. B. Alston, P. Soj.; R. Davis, Assist. Soj.; Thos. Tomblison, Assist. Soj.; H. J. Prescott, P. Assist. Soj.; C. Baumer, P. Assist. Soj.; R. G. Alston, P. Assist. Soj.; F. Pattison, P. Assist. Soj.; A. Dobie, Registrar; Thos. R. White, Sword Bearer; H. B. Webb, P. Sword Bearer; B. Webster, Standard Bearer; E. G. Giles, P. Standard Bearer; John Havers, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer; M. Costa, Organist; Geo. Biggs, Dir. of Cerem.; L. Chandler, P. Dir. of Cerem.; A. Leveau, P. Dir. of Cerem.; and the Principals and Past Principals of several subordinate Chapters.

The G. Chapter was opened in ancient and solemn form; and the minutes of the last Quarterly Convocation were read and confirmed. The Report of the Committee of General Purposes, stating the amount of receipts and disbursements of the last quarter, was read and approved.

After the dispatch of the ordinary business, the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *March* 3, 1852.

Present.—R. W. Rowland Alston, P. S. G. W., Prov. G. M. for Essex, in the Chair; A. Dobie, G. R., Prov. G. M. for Surrey, as D. G. M.; R. Davis, J. G. W., as S. G. W.; Hon. G. O'Callaghan, P. J. G. W., as J. G. W.; Chevalier B. Hebeler, P. S. G. W. and Rep. from the G. L. of Berlin; J. C. Morris, P. S. G. W.; R. G. Alston, P. J. G. W.; F. Pattison, P. J. G. W.;—Prescott, P. J. G. W.; Revs. J. E. Cox and E. Moore; G. Chaps;—Hayes, P. G. C.; W. H. White, G. S.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from the G. L. of Hamburgh; T. R. White, S. G. D.; G. W. K. Potter, P. J. G. D., as J. G. D.; J. H. Goldsworthy, P. S. G. D.; J. Havers, P. S. G. D.; J. Nelson, P. S. G. D.; B. Lawrence, P. J. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; L. Chandler, P. J. G. D.; J. Par-

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kinson, P. J. G. D.; L. Thompson, P. J. G. D.; B. King, P. J. G. D; T. Chapman, G. D. of Cerem.; R. J. Spiers, G. S. B; J. Masson, P. G. S. B.; De Rhe Philippe, P. G. S. B.; B. Webb, P. G. S. B.; J. L. Evans, P. S. S. B.; E. H. Patten, P. G. S. B.; M. Costa, G. O.; F. Breitling, G. Pursuiv.; Rev. J. W. Carver, Rep. of G. L. of Massachusetts; the Grand Stewards of the year; the Master, Past Master, and Wardens of the Grand Stewards' Lodge; and the Master, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in form and with solemn prayer.

The Grand Secretary, previously to reading the minutes of the last Quarterly Communication, by the command of the M. W. the Grand Master, submitted a letter from his Lordship, expressing his regret at not being able to attend this meeting, and observing that since the last Grand Lodge, he had been in communication with the Prov. G. M. for Devon, on the subject of the appeal made on that occasion by Bro. Chas. Jackson, upon a decision of the Prov. G. M., Devon; in consequence of which, the G. M. had directed inquiry to be made, whether the appellant had given the notice required by the law in cases of appeal; and that Bro. Chas. Jackson having admitted he had not furnished a copy of that statement, the G. M. therefore recommended the G. L. not to confirm such part of the minutes of the last Quarterly Communication as related to the appeal against the decision in question.

The minutes of the last Grand Lodge were then read, when, on a motion duly made, it was resolved, "That it appearing, by the admission of Bro. Chas. Jackson, of the Brunswick Lodge, No. 185, Devonport, that the notice required by the law in cases of appeal was not given to the R. W. the Prov. G. M., or his Dep. Prov. G. M., or Prov. G. Sec., the decision of the G. L. on the 3rd of Dec. last on the subject of Bro. Jackson's appeal must be considered *ex parte*, and therefore must fall to the ground, and consequently that the minutes of proceedings on that part be not confirmed."

The remaining portion of the minutes were then confirmed.

The Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, &c. &c. &c. was unanimously re-elected Grand Master, proclaimed and saluted according to ancient form.

Bro. Samuel Tomkins was unanimously elected Grand Treasurer for the year ensuing, and proclaimed accordingly.

The G. S., by command of the M. W. the G. M., laid before the G. L. communications which his Lordship had received from M. W. Bro. Oscar Coles, the G. M. of the G. L. of the State of New York, in relation to the unhappy differences which existed between the two Grand Lodges, expressing his thanks in behalf of the Fraternity of New York for the consideration given thereto by the M. W. G. M. and the Committee of the G. L. of England, hoping that it would be the means, at no distant period, of restoring harmony amongst them, and suggesting the advantage which would accrue from an interchange of Representatives between the G. L. of England and the G. L. of the State of New York.

A similar communication from the G. Sec. of New York, addressed to Bro. White, the G. S., was also read, when it was moved and seconded,—

"That it be recommended by this G. L. that, under the circum-

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stances of the Masonic differences in the State of New York, and there being two Grand Lodges in that State at litigation, it is essential that no Representatives be received from, or sent to that State while these differences are existing."

Upon which the following amendment was moved :—

"That this G. L. entirely concurs in the conclusion, to which the G. M. has come on the differences existing among the Freemasons of the State of New York."

This amendment having been seconded, the question was put thereon, and carried with only two dissenting voices.

The Report of the Audit Committee of the past year was read, and ordered to be entered on the minutes.

The Report of the Board of Benevolence for the months of Dec. 1851, and Jan. and Feb. 1852, was read.

On the recommendation of the Board of Benevolence of Dec. 1851, and on motion duly made and seconded,

It was Resolved,—"That the sum of £50 be granted to the widow of the late Bro. Morris Sloman, of the British Lodge, No. 419, Cape of Good Hope."

The Report from the Board of General Purposes was read, approved, and ordered to be entered upon the minutes, which Report contained the following resolution upon the announcement of the death of the R. W. Richard Percival, Grand Treasurer, which occurred on the 23rd Dec. 1851.

"Resolved unanimously, — That the Board have received with the deepest regret the intelligence of the decease of their highly respected friend and R. W. Bro. Richard Percival, P. S. G. W., the Grand Treasurer, an office which he had held for a period of nearly fifteen years, and the duties of which he had discharged with a liberality and kindness that gained the esteem of all."

After several observations by Bro. J. Havers, P. S. G. W., as to the absence of the Grand Stewards of the year from the G. L. on that evening, and by Bro. the Rev. J. E. Cox, upon the conduct of Brethren in leaving the G. L. during the transaction of business, thereby causing interruption to the proceedings, and considerable confusion, the Grand Lodge was closed in form, and with solemn prayer.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Anniversary Festival of this excellent Institution was celebrated at the Freemasons' Tavern, on Wednesday, March 16. Before reporting the proceedings at this Festival, which possessed more than usual interest from the exertions now making to extend the usefulness of the Institution, and establish it on a basis more worthy of the Craft, we may be allowed briefly to allude to its objects and present position. The Institution was founded in the year 1798,—ten years after the establishment of the Girls' School, —to educate and clothe the sons of indigent and deceased Brethren,

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who had been duly registered in the Grand Lodge books for three years, and been subscribing members to a Lodge not less than two years. The Institution is open to children of all religious denominations, who have usually been educated at some school in the immediate vicinity of the residences of their parents or guardians. Of late, however, an attempt has been made to systematize and improve the education of the London boys, by bringing them together in five or six establishments, instead of having them scattered about all over the town, though it has been found impossible to get anything like a proper superintendence over the education of the country boys. The Committee of the School have just issued a Report, in which they speak very favourably of the results of the new system, so far as it has gone, but "express their deliberate opinion, founded on practical experience, that nothing but the foundation of an Establishment for Boarding, as well as Clothing and Educating the Boys, or, at least, a large portion of them, can enable the Charity to keep pace with the increased educational demands of the present time, or to satisfy the reasonable expectations of the Craft." To enable them to found such an Institution, in compliance with the Resolutions adopted by a General Court, the Committee "respectfully but confidently appeal to their Brethren and the Craft at large, for such additional liberality in their contributions, as may enable the Committee, with the least possible delay, to take measures for establishing such a school, as may be at once honourable to the Masonic body, satisfactory to the Governors and Subscribers of the Charity, and a source of permanent advantages and blessings to the children of those less fortunate Brethren who are, or who may be hereafter, entrusted to their care." To enable the Committee effectually to carry out the building of a School, and founding a suitable establishment for the reception of the boys, it was resolved, at the Quarterly General Court of the Governors and Subscribers, held in January last, "That in the present and every future year, at the period when the annual accounts of the Institution are made up, the surplus of income over expenditure, if any exist, shall be divided into two equal portions,—one half to be invested, as heretofore, for the general fund of the Institution, the other half to be paid to the Trustees of the Building Fund." The Court, however, very properly guarded the resolutions for founding the School, by one, wherein it is declared, that it being a fundamental principle of the Institution, that the children of all Brethren are entitled to its benefits, without regard to religious belief or other circumstances, "the benefits offered by the existing system of the Institution shall be continued to the children of Brethren who, for good and sufficient reasons, may object to their being placed in an establishment."

Up to the present time, 732 children have been clothed and educated by the Institution, and 70 are now enjoying its benefits. The total revenue for the last year (including a balance in the banker's hands, at the close of the year 1850, of £146. 13*s.* 4*d.*, and dividends on funded property of £337. 16*s.* 2*d.*) amounted to £1,361. 19*s.* 9*d.*; and the expenditure to £1,031. 8*s.* 6*d.*, leaving a balance in hand of £330. 11*s.* 3*d.*

At the Anniversary Festival the chair was ably filled by the Right Hon. the Earl of Yarborough, D. G. M. (in consequence of

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the unavoidable absence of the G. M.), supported by several of the Grand officers, and about 140 of the Brethren.

Brother the Rev. J. E. Cox, Grand Chaplain, having most impressively said grace, the Brethren sat down to an excellent dinner, the serving and superabundance of which reflects great credit on the liberality and perseverance with which the new lessees of the tavern, Brs. Watson, Coggan, and Banks, have entered on its management.

Upon the removal of the cloth, grace was sung by Bros. Ransford, Holmes, J. Binge, W. E. Ransford, T. Williams, and Lawler, and the Misses Williams and Ransford, Br. G. Lichtenstein presiding at the pianoforte.

The M. W. Chairman then rose to propose a toast, which was always peculiarly acceptable in all assemblies of Freemasons, than whom her Majesty did not possess a more loyal body of subjects,—"The Queen"—(cheers).

The national anthem having been sung, the toast of H. R. H. Prince Albert, Albert Prince of Wales, and the rest of the Royal Family, was proposed, and cordially responded to.

The M. W. CHAIRMAN then rose, and said he deeply regretted that the M. W. G. M. had been unfortunately prevented from attending that Festival, and he was sure that every Brother present would be glad of the opportunity of testifying his regard for the noble Earl, and acknowledging the deep obligations they were under to him for his unwearied exertions to promote the interests of the Masonic charities, and conduce to the prosperity of the Order (cheers). He was sure no one could more deeply regret the absence of the G. M. on the present occasion than the noble Earl himself; and that the Brethren present would joyfully take the opportunity of testifying their acknowledgments, that the noble Earl was very justly placed in the distinguished position he had the honour to fill (cheers). He would give them the health of "The Earl of Zetland, President of the Boys' Masonic Institution, and M. W. Grand Master of the Freemasons of England" (cheers). He might, at the same time, be permitted to state, that the Worshipful Master proposed upon that occasion to double his usual contribution to the Institution (cheers).

Br. R. GARDINER ALSTON, P. J. G. W. then rose, and stated to the Brethren, that he was now about to ask them to perform a duty which he was sure they would all readily respond to, in order to mark their sense of gratitude due to the Earl of Yarborough, for the inestimable services he had given to their various charities, as well as for his having kindly consented to preside over their meeting that evening (cheers). It would ill become him, in the presence of the noble Earl, to descant upon the high and estimable qualities which had endeared his Lordship to all who were honoured with his acquaintance, and which had secured for him the esteem, confidence, and affections of his Brother Masons (cheers). He believed that there was no Brother who took a deeper interest in the prosperity of the Institution which they were, on that occasion, called upon to support, than their noble Chairman; and nothing could more clearly show that interest than the readiness with which the noble Earl, though absent from London, had responded to the appeal of the Stewards, to take the chair on that occasion,—he having immediately hastened to town, at personal inconvenience, to be present at the Festival (cheers). The presence of the noble Chairman was to him the more gratifying, and he was sure would be so to the Brethren, inasmuch as this was no ordinary festival, but one upon which he might fairly state they were engaged in laying the foundation-stone of a totally new structure (cheers). The plan was laid down,—the lines drawn,—the foundation prepared,—and it now only remained for the Craft to raise and complete it (cheers). He would now call upon the Brethren present, to join him with heart and voice, in drinking —"Long life, prosperity, and every happiness to the Earl of Yarborough, D. G. M. of the Freemasons of England" (loud cheers).

This toast having been most cordially responded to,

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The noble EARL rose and said, he felt sure they would believe him, when he stated that he was deeply grateful for the way in which their worthy Bro. Alston had proposed his health, and equally so for the kind manner in which the Brethren had responded to the toast (cheers). He could assure them that Bro. Alston had not over-rated the deep interest which he took in everything relating to Freemasonry; but he felt that their worthy Brother had dwelt somewhat too much on his merits, and the services he had it in his power to perform to the Order. In proposing his health, Bro. Alston had alluded to the short notice upon which he had consented to preside on that occasion, when it was found that the Grand Master would be unable to attend. He could take little merit to himself on that account, for he would honestly tell them that it was previously his intention to be present, to mark the interest which he felt in the progress and success of the Boys' Institution (cheers). He was sure he could not be better engaged than in supporting so good a charity, from the endeavours to benefit which he always derived the greatest and most heartfelt pleasure (cheers).

The M. W. CHAIRMAN said the next toast he had to propose was "The Past and Present Grand Officers," to whom they were greatly indebted for the eminent services they rendered the Craft (cheers). He was happy to find the Institution supported upon that occasion by the presence of so many of the Grand Officers, and it therefore gave him the greatest pleasure in asking them to drink to "The Provincial Grand Masters and the Past and Present Grand Officers" (cheers).

Bro. ROWLAND ALSTON, P.G.M. for Essex, as the oldest Provincial Grand Master present, had great pleasure in acknowledging the toast just drunk, though he felt that age and other infirmities had deprived him of the power of expressing himself so well as he might have done in his younger days. He might be allowed to assure them, however, that he had attended that Festival with the greatest pleasure, feeling how important it was that the boys of their poorer Brethren should be provided with the means of procuring a good and sound education — and how intimately it was connected with the exertions now making for the foundation of an Institution which might prove as extensively useful to the boys as the girls' school had to the children of the opposite sex. He had read the report of the Committee relative to the present position of the Institution and their recommendations thereon with the utmost interest; and he felt assured that the Committee would be enabled to overcome all the difficulties by which they were surrounded, and hereafter enjoy the gratification of practically carrying out an object on which they had devoted so much labour, anxiety, and exertion (cheers). He would be happy to do all in his power to promote the object they had in view, and would only further detain the Brethren by once more returning them his thanks for the honour conferred upon himself and the Grand Officers for the compliment paid them (cheers).

The M. W. CHAIRMAN had great pleasure in proposing the health of the Treasurer of the Masonic Institution for Boys, Bro. Benj. Bond Cabbell, M. P. (cheers). They were all greatly indebted to Bro. Cabbell not only for the great care he took of their funds, but for his liberal support of the various Masonic charities (cheers). Bro. Cabbell had always shown the utmost interest in everything relating to the Boys' Institution, and he therefore felt they would all cordially join with him in drinking that worthy Brother's health (cheers).

Bro. BENJ. BOND CABBELL, M.P., P.J.G.W., rose to acknowledge with the greatest pleasure the compliment just paid to him, though he could not help feeling that it was a compliment due more to the office he had the honour to hold than to the officer (cries of "No, no!"). He might assure them, however, that he would always endeavour to perform the duties of the office to the utmost of his ability, and so as to merit a continuance of their good opinion (cheers). He had always taken the greatest interest in the success of the Boys' Institution, and was most particularly gratified by the numerous attendance on that occasion, when they were assembled together with a view of assisting in the efforts now making to extend its usefulness (cheers). Nothing was now more important to assist a youth in his progress through life than a good and sound education, and it was self-evident to all that the education, which was formerly sufficient to fit a person for a respectable position in society was now of very little avail. Society was now in a state of progress, and it must be evident that they alone could not afford to stand still. Indeed, were they to

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attempt to do so, they would soon be left behind all similar institutions as regarded their utility (cheers). He fully agreed with the propriety of an endeavour being made to found the Boys' Masonic Institution on a wider basis, by which the boys should be secured the advantages of a more regular and extended education, and at the same time be brought more immediately under the control of the Committee (cheers). In providing an establishment for the reception of the boys, however, he was happy to remark that it was not in any way intended to limit the usefulness or the universality of the Institution, but that the benefits as at present enjoyed by the boys in the Institution were still to be extended to those whose fathers or guardians might object to their being brought up in a public school. He begged once more to thank them for drinking his health, and to express his best wishes that the Institution might long continue to flourish, and prove of extensive use to the children of the members of the Craft (cheers).

About thirty of the boys at present educated and clothed in the London district at the expense of the Institution, were here brought into the hall, and having been drawn up before the Chairman,

Bro. R. G. ALSTON said he had now great pleasure to bring under the notice of the Worshipful Chairman those boys who, after undergoing a most strict examination by the Committee in various branches of education, were deemed most worthy of receiving the prizes to be awarded to them. It gave him great gratification in being enabled to state, as the result of the examination, that the Committee were much pleased with the progress the boys had made in various branches of knowledge, which reflected alike the greatest credit on their teachers and their own industry and talents (cheers). After much and careful consideration, the Examiners had adjudged the prizes as follows : — Writing, William Joseph Caseley ; 1st history, Alfred George Wyatt ; 2nd or junior ditto, John William Hill ; 1st geography, Henry Vine ; 2nd or junior ditto, Nathaniel Gray. In both history and geography, the answers of Goodrich, Holt, and Stringer gave much satisfaction. In the higher branches of arithmetic, Robert Shackell and Joseph Stringer were so nearly equal, that they recommended a prize to be given to each of them. The answers of N. Gray and Holt gave great satisfaction ; Caseley, Crichton, Goodrich, M'Candlish, O'Brien, Speight, and Vine also acquitted themselves very creditably. In the junior class, the prize for arithmetic was adjudged to Henry James Timbs ; Deighton, Howlett, and Thiselton acquitted themselves very creditably. The prize for French had been adjudged by Bro. E. Lépée, W. M. of the Lodge La Tolérance, No. 784, to George Henry Joseph Holt. Bro. Lépée was also well satisfied with O'Brien, Robert Smith, and Speight. Of the boy Holt he wished to make especial mention, for while he had attained the prize for French, he had entered into honourable competition for the prizes in many other classes.

The first boy, William Joseph Caseley, was then handed on to the table, in front of the Chairman, and presented to the noble Earl, who, addressing him, stated that

It gave him the greatest pleasure to hear the Report of the Examiners, as to his proficiency in writing, for which he was to be presented with a prize, which he (the noble Chairman) had now the pleasure to hand to him, but for his general good conduct. It must be extremely gratifying to all the officers and subscribers to the Institution to have the opportunity of knowing that the boys so conducted themselves as to deserve these rewards, as it must be to the boys themselves to show by their conduct that they duly appreciated the advantages which they derived through the Institution. He trusted that the medal, with which he was about to present him, would be a stimulant to future exertions, and not only to him, but to all the other boys, who by attention and exertion might hope to be as fortunate at a future examination. He now presented him with the medal, and he trusted that he (Caseley) would, whilst he wore it, be desirous, by strict attention to the discipline of the school, to set such an example to the other boys as would redound at once to his own honour and the credit of the school.

Caseley having bowed and retired, the other boys who had won the prizes, consisting of handsomely bound books, were one by one intro-

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duced to the noble Lord, who addressed them separately in similar and most appropriate terms.

The boys having retired,

The M. W. CHAIRMAN said,—It now becomes my pleasing duty to propose the toast which I am sure is anticipated by you all as being more immediately connected with the cause which has brought us together this evening. You, Brethren, are no doubt all aware that in obedience to a general feeling which appears to prevail throughout the Craft, that the time has arrived when an endeavour ought to be made to extend the operations of the Royal Masonic Institution for Boys; it has been resolved, on the recommendation of the Committee to build, at the earliest possible period, a school-house, and thus put the Institution on an equality with the girls' school (cheers). I have no hesitation in avowing my belief that with such a building, in which the boys could be brought under one management, and insured the advantages of one system of education, a great and permanent good may be effected, and the charity much raised in estimation (hear, hear). It will not do, however, to carry out such a project too hastily; but I am happy to state that already large sums have been promised to the building-fund, and that the success of the project is insured (cheers). I am sure that I may add that the whole of the Brethren are deeply grateful to the Committee for the care and attention they have paid to the subject; and I can confidently assure the Brethren that in their future operations the Committee will take no step in any way involving any of the interests of the Institution without the most careful and calm deliberation (cheers). Already great improvements have been made in the management of the Institution; and here I may be allowed to direct your attention to those parts of the recent report of the Committee in which they speak of the results of those improvements, and allude to the desirability of building a school-house. The Committee say, "The London boys, who had hitherto been scattered over all parts of the town, have now been placed in a few selected schools, chosen after the most careful personal inquiry, and an increased rate of payment for their tuition has been accorded, in all cases which gave hope that the boys would derive adequate benefits from such advances. By these means, many additional branches of useful instruction have been opened to the boys, especially French and book-keeping; and at the same time, the Committee have been enabled to exercise a much greater degree of superintendence over their conduct and progress." After a few observations in regard to the progress made in their education by the boys, and the necessarily increased support required from the Masonic body to secure the continuance of these advantages, the Committee proceed to say, "Notwithstanding the improved arrangements which have been made in the case of the London boys, many cases have occurred in which the want of centralization and of uniform discipline has been severely felt; and as regards the country boys, the Committee have found it wholly impracticable to establish anything like an efficient system of general superintendence." I believe that this efficient superintendence can only be gained by bringing the boys together in one establishment, though there can be no doubt that the alterations lately introduced into the management of the Institution have effected a great improvement both in the education and moral deportment of the boys as compared with what could be effected under the old system; and though the expenditure is necessarily somewhat higher than formerly, it is gratifying to know that the money has not been spent without our gaining a corresponding advantage for those children of the Brethren whom we have taken under our care (cheers). In the first place, those alterations have insured the adoption in the various schools to which the boys are sent of a more regular and uniform system of education; and the whole of the London boys are, as far as it is possible to do so in different establishments, brought up and educated under one system, instead of, as formerly, under many systems (cheers). It was long felt as a desideratum that the boys should be educated under one system instead of under five or six; and though this has in some measure been accomplished, I must be permitted to say with the Committee that I do not think the Institution has yet had a fair trial of the system; neither do I think that its advantages can be fully and properly developed until the boys are brought together in one establishment under an undivided and efficient management (cheers). We must recollect that though the want of a school-house has long been felt, the

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Committee have not hitherto felt themselves justified in taking any steps towards obtaining a building for the purpose, feeling that the funds of the Institution were not in a position that would enable them properly to carry out such a design. It is now, however, felt that the time has arrived when they may fairly make an effort to obtain the necessary funds. And I am now most anxious to draw your attention, and through you that of the Brethren absent on the present occasion, to the great importance of endeavouring to extend the influence and operations of the Institution (hear, hear). In doing so, I may be allowed to say how glad I am to see so many of you present this evening, as it evidences to me the interest you take in the subject, and makes me hope that the time is not far distant when the Institution will be conducting its operations in a properly-appointed and convenient school-house (cheers). Whenever that day arrives, I am certain that I am not wrong in expressing my conviction that the Institution will not only be increased in usefulness, but that it will be increased in popularity with the Craft (cheers). I was happy to observe that amongst the children introduced to me there was only one who looked at all delicate or in ill-health; but, gratifying as that circumstance is, I cannot but feel that the advantages offered by a school-house would be of inestimable value to the children, not only as regards their education, but as respects their health, comfort, and general welfare (cheers). When we consider the extent and importance of our body, and the various casualties to which we, in common with all mankind, are subjected, I am sure I need not ask you whether we are not justified in increasing the usefulness of the institutions connected with the Craft, and in giving our best support to the erection of a school-house for the boys (cheers). I am sure that I need not longer detain you on this subject, and therefore, hoping that you will this evening show how deeply you value the proposed alterations and improvements in the constitution of the Institution, I will now ask you cordially to join with me in drinking "Prosperity to the Royal Masonic Institution for Boys" (loud and long-continued cheers).

The M. W. CHAIRMAN had now to propose a toast, which he was sure would be most cordially responded to. They would all acknowledge that they were under deep obligations to the Auditors for the anxious care and attention they bestowed on the investigation of the accounts, and to the Committee for the general management of the affairs of the Institution, and more especially for the manner in which they had devoted themselves to the task of considering and maturing the proposed alterations in its constitution. In bringing this toast before them, he must be allowed to say, that there was one Brother to whom they were the more particularly indebted, not only for the attention he gave to the affairs of this Institution, but the deep interest which he always took in every matter appertaining to Freemasonry; and it was but due to that Brother to state, that whatever advantages might be derived from the Boys' Institution in future, would be mainly owing to the intelligence, exertions, and ability of their esteemed Brother, Rowland Gardner Alston, whose health he had the pleasure of proposing in connection with the Auditors and the members of the Committee of the Institution (cheers).

Br. R. GARDINER ALSTON could scarcely have expected that his name should have been so kindly mentioned in connection with the toast just drunk; and in acknowledging it, he had great pleasure at having the opportunity of expressing his gratification at the proceedings of the evening. He had always felt the deepest interest in the prosperity of the Boys' School, and had devoted a great deal of attention to it, with a view of promoting and increasing its efficiency. He trusted that he might be ere long repaid for all his exertions by the gratification of seeing the boys assembled together in a suitable building, where the whole could be brought under efficient and proper control; and when that time arrived, he was sure that there was no member of the Committee who would look back with regret at the trouble he had taken to insure so desirable an object (cheers). He had no doubt that the School would be built, and that then all that had been anticipated from it would be realized, and mark a new and bright epoch in the history of the Institution (cheers). Should it please God to prolong his life, and endue him with health, until the completion of the Institution, he should feel that he had not lived in vain; and he was sure that it would be always most gratifying to him that he would be enabled to reflect with pride on the support he had given it (cheers).

Br. THISELTON, the Secretary, next read a list of subscriptions

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and donations to the Institution, amongst which we observed, Her Majesty the Queen, £10 10*s.*; the Earl of Zetland, M. W. G. M., £21; Earl of Yarborough, D. G. M., £10 10*s.*; ditto (for the Building Fund), £10 10*s.*; Lodge of Fidelity (No. 3), £10 10*s.*; Lodge of Friendship (No. 6), £10 10*s.*; British Lodge (No. 8), £28 11*s.*; Lodge of Antiquity (No. 2), £52 10*s.*; Royal Somerset House and Inverness Lodge (No. 4), £37 17*s.*; St. George and Corner-Stone Lodge (No. 5), £76 13*s.*; British Lodge (No. 8), £27 6*s.*; Enoch Lodge (No. 11), £58 14*s.*; Tuscan Lodge (No. 14), £35 3*s.*; Lodge of Emulation (No. 21), £43; Robert Burns' Lodge (No. 25), £11 11*s.*; Mount Moriah Lodge (No. 40), £41; Ionic Lodge (No. 275), £34 13*s.*; Pilgrim Lodge (No. 289), £23 2*s.*; Prince of Wales Lodge (No. 324), £5 5*s.*; Old King's Arms Lodge (No. 30), £28 7*s.*; Eastern Star Lodge (No. 112), £32 11*s.*

The whole amount of subscription being rather better than £890, the D. G. M., Earl of Yarborough, announced his intention of making it £900, amidst loud cheers.

The M. W. CHAIRMAN then called upon the Brethren to drink to "The Royal Freemasons' Girls' School," and the other Masonic Charities, reminding them, that though he had on that occasion made an urgent appeal on behalf of the Boys' Institution, it was not less their duty to render all the aid that fairly lay in their power to the other Masonic Charities.

This toast having been cordially responded to,

The noble EARL proposed "The Ladies who had honoured that Meeting with their presence." If the ladies usually shed a lustre on the festivals of the Girls' School by their presence, they had equally done so on that occasion; and he trusted that they would lend them a helping hand in making the Boys' School worthy of the Masonic body, and equally efficient with the Girls' School, in which they had always evinced so deep an interest (cheers).

The last toast of the evening was "The Board of Stewards," which having been duly honoured, the noble Earl quitted the chair, and the Brethren having partaken of tea and coffee, proceeded to join the ladies in the glee-room, where the vocalists, whose names we have given in the early part of our report, and who added most materially to the enjoyments of the evening (the more especially Miss Ransford, by her rich soprano voice, and Miss Williams, by her beautiful contralto, and thorough appreciation of all she sings), detained the company until past the witching hour of night listening to their dulcet strains.

Bro. Harker officiated as toast-master with his usual efficiency; and the whole of the proceedings of the evening passed off with the utmost harmony.

ROYAL FREEMASONS' GIRLS' SCHOOL.

A very interesting ceremony took place at the School-house of this Charity, on Thursday, March 25, a testimonial of the respect and esteem of the Committee of Management and of the love of the children being presented to Mrs. Frances Crook, who on that day

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completed the fiftieth year of her connection with the school as its Matron and Governess—during the whole of which lengthened period she has never been absent from the house twenty-four hours at a time.

Shortly after two o'clock a large number of the Brethren, consisting of the Committees and their friends with several ladies, were conducted to the school-room, which was very tastefully decorated with flowers and hangings; on the latter of which were displayed several mottoes in white rosettes, such as "Our dear Governess's Jubilee," "Hail Masonry," &c. Along the centre of the room was a table plentifully supplied with wine, cake, fruit, &c., and decorated with artificial flowers—little worked flags—&c., the whole being, as we were informed by an inscription around the centre ornament, "A Tribute of Love in honour of our dear Governess's Jubilee"—the whole of the ornaments being the work of the children; the refreshments being supplied at the expense of the House Committee, who, whenever they give a little treat to the children, always do so from their own pockets, not allowing the funds of the Institution to be under any circumstances diverted from their legitimate purposes.

The children, sixty-five in number, were all ranged on one side of the room, wearing on their bosoms a white rosette, and on their heads a circlet of white roses—made by themselves—according to the ancient custom on occasion of celebrating Jubilees, whilst the visitors occupied the other portions of the apartment.

Bro. Benj. Bond Cabbell, P. J. G. W., M.P., the respected Treasurer of the Institution, having been requested to take the chair, the proceedings were commenced by the singing of a hymn.

Ellen Gemauf, one of the pupils, whose time of residence at the school expires in July next, was then called forward, and with much modesty of behaviour and good emphasis spoke the following address:—

Gentlemen, patrons, and benefactors, I feel it a great honour to be selected, on the happy occasion of our dear Governess's Jubilee, to express, in the names of my schoolfellows, our high gratification at being permitted to witness the celebration of this joyful day,—the day which heralds in the completion of the 50th year of her devoted services to this Charity. Surrounded as we are by kind and generous friends, wishing to contribute to our happiness, and testifying how much we are the objects of their kindest solicitude, our hearts are filled with emotions too big for utterance, as we render up the fervent prayer that Heaven's choicest blessings may descend on you, our generous patrons and benefactors. In turning to our dear and beloved Governess, who for 50 years has laboured in every season to train up the children of this Institution in the way they should go, how numerous are the pleasing recollections which crowd upon our memory; we think of the many youthful minds which, in times past, attended to that kind instructing voice, when it endeavoured to implant in them that beautiful admonition,—"Remember thy Creator in the days of thy youth;"—that voice which has sought to inculcate industrious habits, truthful convictions, and grateful sentiments in the minds of the many dear ones who have found a home,—a happy, happy home within these walls. Our hearts are drawn forth in grateful admiration of that Divine Providence which guided our footsteps hither, and made us the favoured ones to celebrate her Jubilee. My dear Governess, may the remnant of your days yet unconsumed be fraught with peace;—the remnant of your journey, like the path of the just, be as the shining light that shineth more and more into perfect day, and the end thereof be peace! Many of us, ere long, must quit this home of our childhood, but rest assured thy precepts will go with us. Finally, in the name of all, I repeat, the Lord bless thee; the Lord cause his face to shine on thee; the Lord give thee peace.

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The children here all turned towards their Governess and reverently bowed.

Bro. Crew, the Secretary of the Charity, here read letters from the Earls of Zetland, M. W. G. M., and Yarborough, D. G. M., expressive of their full concurrence in the testimonial, and their deep regret that absence from town would prevent their enjoyment of the gratification of taking part in the ceremony of its presentation.

The children having sung the Jubilee Anthem, Mrs. Crook was conducted by Bros. Lee and Crew to the seat of the Chairman, who said :—

Ladies and Gentlemen,—I must be allowed to express my deep regret, that the duty, which I am now about to perform, has not fallen into the hands of the Grand Master, or Deputy Grand Master, whom I am sure, could they have been present, would most gladly have undertaken its performance. At the same time allow me to say, that I speak from my heart when, in the words of the little girl, who just now addressed us, I say I feel great pleasure in being selected as the humble individual this day to present a testimonial to Mrs. Crook, on the completion of her fifty years' employment in the Institution. I can assure you, Mrs. Crook, that the Committees have ever seen with satisfaction the anxiety and love for the children committed to your charge, which you have ever mixed up with your duties as a Governess. You have ever displayed towards them so much of maternal care, combined with the discipline of the school, as while it has tended to their future welfare, has secured for you the gratitude, love, and respect of the children. I wish particularly to be allowed to refer to that circumstance, because I think the welfare of the school must in a great measure depend on the character of the Matron and the Governess appointed to preside over the establishment; and because during the whole course of years you have presided over it, we cannot trace one child, brought up within its walls, who in after life has departed from the paths of duty; all of them have gone into society bearing with them the blessings of that education, founded on religious principles, which is the sure guide to contentment in this life, and to happiness hereafter. I shall not attempt to look into futurity,—it having been said that blindness to the future has been kindly given us that we may the better fulfil our duties; but seeing how, for fifty years, you have conducted this Institution, I may be allowed to look forward to the prospect hereafter of the celebration of another Jubilee-day, when—though I trust the day is far distant when you shall be taken from amongst us—I hope the lady who may be called to preside over this establishment will be found to have so followed in your footsteps as to have secured, as you have, the respect and confidence of the Committees, and the love and esteem of the children. It is highly pleasing and satisfactory to look around this room and know that the decorations are all the work of the children,—all a balm of love; and when I look behind me, and see the words "Our dear Governess's Jubilee," I feel that they only express the sincere feelings of their hearts. It is pleasing to me to see in this room to-day some of the young women who have been formerly in the school, evincing, by their presence on this interesting occasion, the love they bear towards you. Your interest in the children brought up in this school has never ceased to manifest itself towards them, even in after life. Your doors have always been open to them,—you have always been ready to encourage them with your counsel and advice, when they have met with any little difficulties; and your counsel and recommendations have, I believe, very often led to the accomplishment of the ends they had in view. It is not necessary that I should say more; for all here, I am sure, know how much and deeply you are respected, and all are gratified at seeing this mark of respect paid to you. I can assure you, we are all deeply obliged to you for the manner in which you have conducted the school, whilst it has been under your guardianship, as we feel that the character maintained by the school is bound up with our own characters as well as with yours. We thank you for the character which under your care it has always maintained, reflecting alike honour on the charity, upon you, and upon us; and I am sure, that whilst you continue to preside over it, it will always maintain that proud and honourable character.

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The honourable gentleman here presented Mrs. Crook with a handsomely emblazoned testimonial, framed and glazed, bearing the following inscription, which he proceeded to read :—

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

Testimonial

FROM THE

PRESIDENT, VICE-PRESIDENT, TRUSTEES,

AND THE

HOUSE COMMITTEE

OF THIS INSTITUTION,

TO THEIR MOST RESPECTED

MATRON,

AND OF THE CHILDREN IN THE SCHOOL TO THEIR MUCH-BELOVED

GOVERNESS,

MRS. FRANCES CROOK,

ON THE JUBILEE OF HER CONNECTION WITH THE INSTITUTION.

March the 25th, 1852.

THE HOUSE COMMITTEE,

Deeply sensible of the Advantages which this Establishment has enjoyed in the Personal Superintendence of Mrs. FRANCES CROOK, the Matron, beg to present her this Testimonial of their unqualified Esteem and Approval. They accord to her the Praise so justly her due, for the exemplary manner in which, during the period of fifty years, her onerous duties have been surpassingly fulfilled, both with regard to the ability with which she has conducted the Household Department, and the judicious skill and unfailing assiduity which she has evidenced in the Management of the Children entrusted to her charge.

THE CHILDREN

In the School also desire to offer to their esteemed Governess their most affectionate thanks for the loving tenderness, which has guided and controlled them in health, nursed and watched over them in sickness, and taught them to find in her a Guide, Companion, Friend, and almost Mother. They earnestly pray that her declining years may be tended with the same unwearied love which she has lavished upon them, and that, after enjoying every comfort which this world can bestow, she may "rest from her labours," whilst her "works do follow her unto a blessed and glorious Immortality."

Mrs. Crook, who on receiving the testimonial was deeply affected, expressed her regret that her emotions prevented her expressing her gratitude in suitable terms, and requested that Miss Jarwood might be allowed to read a few observations, which she had committed to paper.

Miss Jarwood, the Assistant Governess, accordingly read the following address, during which most of the children shed tears and sobbed audibly, whilst the constant application of handkerchiefs to the faces of many of the ladies present showed that they deeply sympathised with the feelings expressed, and were affected by the interesting ceremony, in which they were taking part :—

Gentlemen,—I cannot sufficiently express the deep gratitude I feel for the uniform kindness, with which you have honoured my feeble exertions to discharge the numerous duties of my responsible position in your Institution. In numbering fifty years in your service, I have had on many occasions to require

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your patient and kind support, but I cannot recollect one instance in which I had to lament the want of either. Allow me to assure you, that as long as my feeble energies remain, they will ever be at your disposal. In returning you, gentlemen, my sincere and best thanks for this and the many past proofs of your condescending respect for my humble services, allow me to add my fervent prayer that the Great God of Providence may bless your future exertions with increased success in the cause of the Freemason's orphan. I will now, with your permission, address myself to the children before you.

My dear Children,—I receive with unmingled pleasure your affectionate address. It is true, fifty years have witnessed the anxiety of my mind to promote your welfare, but great has been the reward I have received, in the assurance that my humble efforts to advance your interests have been crowned with success in most cases. I thank you sincerely, as I feel sensibly your affectionate regard, your pious wishes, and your Scriptural benedictions: God bless you, my dear children! May the Freemasons' School never want a warmer friend than is your affectionate Governess.

Bro. Dr. Moore being at this period about to leave the room,—

Bro. CREW said, he was sure he should not be doing his duty if he did not acknowledge, on behalf of the Committee, how deeply indebted they were to the worthy doctor for his attendance and general attention to the interests of the children in the school.

Bro. Dr. MOORE acknowledged the compliment, and expressed the gratification he felt at the interesting events of the day. He regretted that he was compelled to leave, but could assure the ladies and gentlemen present, he would at all times be happy to do his best in support of the interests of the Institution.

The CHAIRMAN begged to apologise, in consequence of a pressing engagement, at having to leave the company, whom he hoped would continue to partake in the happiness of the day.

Bro. CREW was sure they could not let their worthy Treasurer depart without expressing their thanks for his presence that day, as well as for the deep interest, which he had taken in this charity for the last twenty or thirty years,—an interest indeed which he took in every charitable institution, Bro. Cabbell's name being known all over the world as synonymous with charity. (Applause.) He had managed the whole of the money affairs of the Institution, in a manner to entitle him to their gratitude, which he now begged to express to him in the name of the Committee and of the ladies who had honoured them with their presence. (Applause.)

Bro. CABBELL begged to acknowledge the kindness with which his name had been mentioned by Bro. Crew and responded to by the ladies and gentlemen present. He had always had the greatest pleasure on all occasions in visiting that Institution, in the success of which he should ever take the deepest interest. Before he left, though perhaps a little out of order, he might be allowed to propose one toast—"Health, long life, and happiness to Mrs. Crook." (Applause.) She had been with them fifty years, and he trusted she might be yet spared many years to continue her valuable services to the Institution; and when it should please the Almighty to take her to Himself, he was sure she would carry with her not only the respect of the subscribers and Committee, but the love and esteem of all the children. (Applause.)

The toast having been drunk, Bro. Cabbell retired, and, at the request of the Brethren present, Bro. Beadon assumed the chair.

The children were then supplied with wine, and the healths of "Her Majesty," (followed by the singing of the National Anthem), "H.R.H. Prince Albert," "Albert, Prince of Wales, and the rest of the Royal Family," followed by "A Song for Merry England." The Queen and Prince Albert were drunk with great zest.

Bro. CREW then begged to be allowed to introduce to the Chairman Miss Jack, who having been educated in the school, had been apprenticed to it, and had up to the present time conducted herself wth the utmost propriety.

The CHAIRMAN kindly shook Miss Jack by the hand, and assured her that it would at all times give the Committee and himself the greatest pleasure to hear

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so good a report of her, and whilst she conducted herself properly, as he had no doubt, following the bright example before her, she ever would, to do all in their power to promote her interests.

Bro. CREW said that the programme of the proceedings of that day had been drawn up by one whom they all honoured and respected, but who, with the modesty peculiar to herself, had forgotten to include her own name within it. Miss Jarwood, their Assistant Governess, had remembered her respected superior, the Committee, the Treasurer, and in fact everybody but herself. She had been brought up in the school, had ever been distinguished for her talents and amiable temper, had followed closely in the footsteps of Mrs. Crook, and had secured the respect and esteem of the whole of the Committee, and he need not say the affection of the children. He did not know who Miss Jarwood took as her guide, but he believed it was one on high, whom they all reverenced, and that she well understood the nature and importance of her duties.

The CHAIRMAN would assure Miss Jarwood that both he and the Committee had always the greatest pleasure in meeting her, knowing as they did that, next to Mrs. Crook, they were indebted to her for the good management of the Institution. She had been brought up in the school. They looked upon her as one of their own children, and placed the utmost confidence in her. They had now placed under her another of the pupils of the school, who he trusted would follow in her footsteps, and secure, as she had done, the love, regard, and esteem of all with whom she had come in contact.

Miss Jarwood having curtseyed her thanks, the Chairman gave "The Health of the Earl and Countess of Zetland," which was followed by another song from the children.

The healths of the Chairman and the ladies, who had honoured the company with their presence, was then drunk, the Chairman especially thanking the ladies, in the name of the Committee, for their frequent visits to the Institution, and valuable suggestions from time to time given to the Committee relative to its management.

The various fruits, &c. were then distributed amongst the children; and some of the company having stopped to take tea and coffee, a very happy evening was spent in witnessing the enjoyments of the children, amongst whom the day was kept as a complete holiday.

Great credit reflects on those parties who had the management of the arrangements on this happy occasion, which Bro. Crew informed the company had been conducted entirely within the school, the Committee having had nothing to do with the preparation of the children's address, which they had never heard until delivered in that room, or of any of the other arrangements, beyond the preparation of the testimonial to Mrs. Crook.

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THE 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.



A SOLEMN Convocation of the Ancient and Accepted Rite, under the sanction of the Supreme Council for England and Wales, was held at their Grand East, Freemasons' Hall, London, on Tuesday, the 17th of February, 1852, on which occasion several distinguished Brethren were advanced to the rank of the 30th Degree of the Order. After the Convocation had been opened, according to the ancient usages, and the Brethren, who had been elected and admitted, declared Grand Elected Kts. K. H. of the Order, the members of the High Grades Union banquetted together, being presided over by the Most Puissant Sov. Grand Commander Dr. Leeson, supported by the Ill. Grand Treasurer Gen. H. E. Henry Udall; the Ill. Grand Almoner, H. E. William Tucker; the Ill. Sov. Grand Inspector-General, Henry Emly; the Ill. Sov. Grand Inspector-General J. A. D. Cox; the Ill. Bro. Col. Vernon (32nd); and about thirty other illustrious Brethren of the Order. The Sov. Commander proposed "The Healths of His Grace the Duke of Lancaster, and the Members of the Supreme Council of Ireland;" "His Grace the Duke of Athole and the Members of the Supreme Council for Scotland." He also proposed "The Healths of the Most Puissant Commanders, and the Members of the Supreme Councils for the Northern and Southern Divisions and Jurisdictions of the United States of America;" all of which toasts were received with great fraternal respect.

The Ill. Treasurer General proposed "The Health of the Most Puissant Commander Bro. Leeson," who acknowledged the honour in a speech that was received with great applause.

During the evening, it was stated that the Supreme Council had before them applications for Chapters of Rose Croix from several parts of England, and that the whole proceedings of the Order are progressing in a most satisfactory manner. It is expected that the annual meeting of the Order will be held earlier than usual, perhaps about the end of April, that being found more convenient than later in the summer. Whenever the annual meeting takes place, the Degree of Rose Croix will be given with all the musical adjuncts, which render so great attraction to the interesting ceremony.

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METROPOLITAN.

GRAND STEWARDS' LODGE.—This Lodge held its public meeting for the delivery of the Lectures in the 1st degree on the 19th of March, when the W.M. Bro. Emly was ably assisted in the working by the following members of the Lodge,—Bros. Giraud, P.M.; J. A. D. Cox, P.M.; Tonkyns, Blake, and Burgess. We were happy to see that a large body of the Brethren availed themselves of the privilege liberally afforded by this Lodge of hearing the lectures of the various degrees worked in so perfect and instructive a manner. Amongst the members of the Lodge we observed Bro. Vinson, now in his eighty-eighth year, and who has been a member nearly half a century.

OLD CONCORD LODGE, No. 201.—The members of this Lodge held their fifth annual ball on Thursday, the 4th of March, at the Queen's Concert Rooms, Hanover-square, under the direction of Bro. T. Bohn, W.M., assisted by the Officers of the Lodge. The arrangements were excellent, the attendance of the friends of Masonic charity numerous and fashionable, and we have to congratulate the Stewards upon the success attending their exertions. The supper-table was ably presided over by the W.M., and it was at a late hour when the company reluctantly retired. The charitable funds of the Lodge will be considerably augmented by the proceeds of the ball.

UNIVERSAL LODGE, No. 212.—A very numerous meeting of this Lodge was held in the Temple at Freemasons' Tavern on Friday, Jan. 23rd, to assist at the Installation of the W.M. elect, when W. Bro. E. M. Attwood having vacated the Chair, Bro. Thomas Naghten, S. W., P. G. S., was duly installed as W. M., and immediately proceeded with the business of the Lodge.

Seventy-three of the Brethren subsequently attended the banquet, and separated highly gratified with the evening they had spent, as well as with the very excellent culinary arrangements of the new lessees. Amongst the long list of distinguished visitors we noticed Bros. A. Campbell, P. S. W.; Pattison, P. S. W.; White, Grand Sec.; Bazellgette Pattison, Jun.; Sigrist, S. Noble, R. P. Noble; Mustapha Yusuf (of a Lodge in Algiers); Connell, Curtis, Graves, Sapte, &c. &c. &c.

UNIVERSAL LODGE OF INSTRUCTION, No. 212 (established 1808).—The forty-fourth anniversary of this Lodge of Instruction was celebrated at Anderton's Hotel, Fleet-street, on Tuesday, the 3rd of February, when nearly forty Brethren partook of a banquet at once elegant and substantial, provided by the excellent landlord, Bro. Frank Clemow.

The Chair was admirably filled by the W. Bro. Thomas Naghten, P. G. S., W. M. of the parent Lodge, ably supported by the W. Bro. Barrett, W. M. 188, and the W. Bro. Henry Wilkin, W. M. 228, and a numerous and efficient board of Stewards.

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In the course of his eloquent remarks, whilst proposing the toast of the evening, "Prosperity to the Lodges of Instruction," the Chairman took occasion to congratulate the Lodge—nearly the oldest existing—upon its present flourishing prospects and high working order. For his own part, he freely admitted the great advantage he himself had derived from his attendance there, not merely in qualifying himself for the position he at present filled, but as a means of affording him greater light, whereby to contemplate the sublime mysteries of the ancient Order. Bro. Naghten concluded an address replete with Masonic feeling, by an energetic appeal to his younger Brethren to avail themselves of the numerous channels of Masonic information afforded by the Lodges of Instruction in London, for which many of our provincial Brethren must wish in vain.

Bro. Crawley, the Secretary, whose name was most properly coupled with the toast, briefly returned thanks, and the festivities, conducted in a truly Masonic spirit, were prolonged till a late hour. —N.B. The Lodge meets every Tuesday, at eight.

St. Andrew's Lodge, No. 281.—On Thursday, Feb. 6th, the Installation of Bro. G. G. Hooper as W. M. of this ancient Lodge took place in the Freemasons' Tavern under the most pleasing auspices. The ceremony was most ably and impressively performed by Bro. Levick. After the Installation, the W.M. initiated Bro. King, and went through the whole business of the Lodge in the most correct and efficient manner, so much so as to receive the unqualified approbation of nine Past Masters, who honoured the ceremony with their presence. Bro. Mills was appointed S.W. and Bro. Glendenning, J.W. The Secretary, in allusion to the annual report, congratulated the Lodge on its progressive prosperity, and from the large accession of members, there was every expectation of the St. Andrew's Lodge standing high in the estimation of the Craft. About twenty-eight of the Brethren and visitors sat down to a magnificent banquet, furnished by the new proprietors of the tavern, which included every delicacy of the season, and the wines were excellent. The harmony and conviviality of the evening were much enhanced by the well-told tales of Bro. Cubeson, and the rich and racy comic singing of Bro. Moodie.

Bank of England Lodge, No. 329.—The Brethren of this Lodge held their Installation meeting at Radley's Hotel on the 8th of Jan. last, when Bro. M. Costa (Grand Organist), the W. M. elect, was duly installed in the Chair by Bro. Past Master Whitmore, whose admirable performance of this beautiful and impressive ceremony is a great Masonic treat, and worthy of all praise.

Bro. Costa, on his Installation, presented to the Lodge three elegant and costly carved oak chairs, with velvet cushions, &c., and elevated platforms for the same, all designed and made expressly for the occasion; also, a polished oak case, *en suite*, containing three pair of richly silver-laced gauntlets, embroidered with Masonic emblems; and a complete set of very handsome collars for the Officers of the Lodge. These magnificent gifts were greatly admired, and the liberality of the donor duly appreciated by the Brethren, who immediately passed a vote of thanks to the following effect:—"That the Brethren have

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great pleasure in accepting these valuable presents, from the kind and unostentatious spirit in which they are given by Bro. Costa,—the generous desire they evince on his part to add to the comfort and respectability, and to promote the prosperity of his mother Lodge,—and, more especially, from the gratifying evidence which they will afford to after-times of the Bank of England Lodge having been presided over by a Brother so eminently distinguished for his professional attainments, and so justly beloved for his personal worth."

A numerous attendance of visitors, including Officers of the Grand Lodge, Provincial Grand Officers, and other distinguished members of the Craft, assembled to do honour to Bro. Costa, and added to the brilliant *tout ensemble* which the Lodge presented when its elegant furniture was properly arranged, and the Officers invested.

A handsome jewel was presented to the Immediate P. M. Bro. R. Costa, for his services in the Chair, and "as a token of the sense entertained by the Brethren of his high Masonic attainments, and his truly amiable and generous character."

After the business of the day was finished, the Brethren sat down to a very *recherché* banquet provided by Bro. Holt, the liberal and spirited host of Radley's Hotel.

Among the visitors were Bros. Rowland Alston, P. G. M. for Essex; F. B. Alston, P. S. G. W.; G. K. Potter, P. J. G. D.; C. E. Deacon, P. D. G. M. for Hampshire; Colonel Vernon, P. M., St. Peter's, 607; Under-Sheriff Hopwood, P. M. Royal Lodge Perseverance; J. Lee, W. M., Bedford; W. Anderson, P. M. Royal Jubilee; S. B. Wilson, P. M., Cadogan; H. F. Cameron, St. John's, Kilwinning, &c.; H. Faudel and B. L. Phillips, P. M.'s, Burlington; L. Myers, W. M. ditto; R. Paddison, Ionic, &c. &c. &c.

Royal York Chapter, No. 7.—This Chapter held a meeting on the 24th of February, for the election of Officers for the ensuing year, when Comp. Barnard, H.—P.M., of the Ionic Lodge, 275, a Brother not more known than respected,—was unanimously elected to the first Principal's Chair. Between twenty and thirty Companions afterwards sat down to an excellent banquet, presided over by Comp. Harrison, Z., who has ably and admirably ruled the Chapter during the past year.

During the meeting, Comp. G. Muggeridge, Treasurer, to whose exertions the Chapter owes much of its present prosperity, moved the following munificent donations to the various Masonic charities, viz.—Girls' School, £10. 10s.; Boys' School, £5. 5s.; Benevolent Institution, £15.; and £3. 3s. were afterwards voted to the Pryer Fund. Such an example is well worthy of imitation, and we wish every success to the Chapter. It comprises about thirty-five members, of which number, nearly one-third consists of P. Z.'s.

The Installation of the newly-elected Officers will take place on Tuesday, the 27th April.

Royal York Chapter of Improvement.—This R. A. Chapter of Improvement was held at the Freemasons' Tavern on Saturday, the 20th of March, at seven P.M., and we understand will hold its meetings weekly at the same place and hour, till further notice, when the ceremonies will be worked by the following E. Comps.—W. Evans,

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Z.; A. King, H.; R. A. Graham, J.; W. Jones, P. S. Hon. Sec. *pro tem.*

CROSS OF CHRIST ENCAMPMENT. — A meeting of this venerable and well-conducted Encampment was held on Friday, March 19, at Radley's Hotel, when Sir Kt. M. Costa, 30°, was duly installed E.C. for the ensuing year. The ceremony was performed in the most impressive manner by Sir Kt. Lieut.-Col. Vernon, M. E. C. for Staffordshire, P. A. D. C. of the G. C. of England and Wales, who had come to town from Staffordshire expressly to do honour to the distinguished Sir Kt., who now presides over the Cross of Christ Encampment. Sir Kt. Vernon was assisted in the ritual by Sir Kt. the Rev. J. E. Cox, E. C. of the Croydon Encampment, and A. D. C. of the G. C. of England, who also desired thus to testify his regard for Sir. Kt. M. Costa, not only as a Templar and a Mason, but as a man. The Encampment was attended by Sir Kts. Goldsworthy, Baumer, Spencer, Moulsworth, R. Costa, Giampietro Castellan, and several others. Comps. Foster, White, and Fooks were also exalted in this degree on the occasion.

PROVINCIAL.

CAMBRIDGE.—*Masonic Ball.*—On Thursday, February 14th, the Annual Ball in connection with the Scientific Lodge of Freemasons took place at the Lion Hotel, Petty Cury, and was attended by upwards of 170 persons. The large room was most tastefully decorated upon the occasion. The orchestra was erected at one end, and at the other two large banners were suspended; on either side were several chandeliers with wax-lights, prettily decorated with artificial flowers, as were also the two large chandeliers in the centre of the room. Various emblems of Freemasonry hung around the walls; and altogether the taste displayed by Mrs. Waller and the W. M. in decorating the room for the occasion was worthy of all the praise bestowed upon it. Weippert's band was engaged for the occasion, and about quarter past nine dancing commenced, and was kept up with great spirit until twelve o'clock, at which hour supper was announced, when about half of the company partook of it first. Ample justice having been done to an elegant and substantial repast, Bro. Rowe gave "The Queen," and afterwards "The W. M. of the Scientific Lodge, Bro. H. E. Chisholm," who he said was worthy of all praise for his indefatigable exertions in bringing about this assembly. The second part of the company were now admitted, and after justice had again been done to the viands, the W. M. again gave "The Queen," and "The Dep. Pr. G. M., Bro. H. F. Rowe," who had used his best exertions to give *éclat* to the proceedings. Bro. C. E. Brown, P. M., then gave "The Ladies," and the party again returned to the ball-room "to trip it on the light fantastic toe," and waltzes, polkas, &c., succeeded each other with the greatest

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rapidity, until six o'clock, when Sir Roger de Coverly concluded one of the most pleasant and agreeable assemblies that has taken place in Cambridge for many years.

CORNWALL.—FALMOUTH.—John Ellis, Prov. G. Sup. of R. A. M. and D. P. G. M. of Cornwall, was elected Mayor of the Borough of Falmouth, at the last election, having already filled that office on two previous occasions, as well as having been an alderman for twelve years. Bro. Ellis was also qualified as a magistrate of the district on the 5th inst.

Bro. William Rufus Ellis has received an appointment as Postmaster of Falmouth.

DORSET.—WEYMOUTH.—At a Convocation of the All Souls Chapter, held at the Masonic Hall, Friday, Oct. 24, the following Companions were elected to fill the several offices of the Chapter for the ensuing year:—Comp. T. H. Harper, Z.; Comp. A. S. Samson, H.; Comp. Maunders, J.; Comp. J. Tizard, E.; Comp. J. Harvey, N.; Comp. T. Robinson, A. S.; Comps. Popplewell and Farwel, A. S.: and on Wednesday, Nov. 6, a Board of Installed Principals was held, at the above Chapter, for the purpose of installing and investing the Principals elect. The ceremony of Installation was ably and efficiently performed by Comp. W. Hancock, P. Z. The Companions dined together on the following day.

ESSEX.—CHELMSFORD.—On Monday evening, February 9th, the Dep. Pr. G. M. (Capt. Skinner) visited the North Essex Lodge, at the White Hart Inn, Bocking, attended by six Past Masters of the Lodge of Good Fellowship, No. 343, Bro. Surridge, W. M., of 817 Lodge, and several members of other lodges in the province. The Dep. P. G. Master was received with great enthusiasm, and the evening was spent with that harmony which always characterises the Masonic Craft.

EAST LANCASHIRE.—OLDHAM.—On Thursday, the 18th of December last, a Grand Masonic Ball was held in the Town Hall, Oldham, in aid of the funds of the Female Orphan School, on a scale of magnificence seldom equalled, and perhaps never surpassed, either in this or any other province, the room being very tastefully decorated with banners, Masonic devices, &c. The gay and elegant dresses of the ladies, with the costly clothing and glittering jewellery of the Brethren, formed a dazzling spectacle, while the beautiful music, most admirably and tastefully executed by the excellent quadrille band, under the direction of Bro. Jones, bandmaster of the 16th Lancers, constituted a *tout ensemble* more like the scene in some Arabian fairy tale than a veritable reality. A selection from the splendid band of the regiment played some beautiful airs in the hall during the arrival of the Brethren, thus contributing to render the approach scarcely less enchanting than the elysium itself. Peace, harmony, and brotherly kindness reigned supreme throughout the evening; not a single circumstance occurring to interrupt the pleasure of the meeting, which was honoured by the presence of Bros. S. Blair, M. P. D. P. G. M. E. L., Jno. Bell, P. S. G. W. E. L., A. Rhoyds, Esq., P. J. G. W. E. L., several others of the P. O., and

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many Brethren of distinction from Liverpool, Manchester, and neighbouring towns. The worthy D. P. G. M. expressed himself highly gratified with the arrangements and proceedings throughout, and the ladies were delighted.

Lodge of Friendship, 344, Oldham :—

The following are the officers for the year 1852 :—W. H. Fletcher, W. M. ; J. Gaitskell, P. M. and Lect. Master ; J. Bamford, S. W. ; D. Evans, J. W. ; J. S. Hague, S. D. ; R. Bradbury, J. D. ; T. Mattinson, Treasurer ; Rev. J. G. Blackburne, Chaplain ; W. Hudson, Secretary ; W. Wainwright, I. G. ; J. P. Brierly, J. Lees, Stewards ; R. Greaves, Organist ; U. Shaw, Tyler.

The Lodge is in a very prosperous state, not fewer than thirty most respectable members having been admitted during the past year. The Brethren are deeply indebted to their worthy D. P. G. M. for his desire at all times to further their prosperity, and desire sincerely to tender their thanks for his kindess.

On Monday, Jan. 26, 1852, the new R. A. Chapter, named "The Tudor Chapter," attached to the Lodge of Friendship, Oldham, was constituted and consecrated in due form by the Provincial Grand Superintendent, S. Blair, M. P., assisted by J. Moody, P. P. S. G. W. C. and P. Z., and others. The ceremony was beautifully performed, and was most solemn and imposing, and made an impression which will not speedily be effaced upon those who were fortunate enough to be present. There is every likelihood that the Companions will very soon be both numerous and respectable. The three principals are—J. Gaitskell, Z. ; W. H. Fletcher, H. ; S. Brown, J.

West Lancashire.—*Lodge of Faith*, No. 711.—Ashton, near Warrington.—The Annual Festival of St. John was celebrated on Tuesday, Dec. 28, at the Lodge Room, Gerard's Arms Inn. The Lodge duties were first performed, and the Officers for the ensuing year appointed ; Bro. James Billinge being installed W. M. by Bro. Thomas Johnson, P. M., who conducted the ceremonial with fitting solemnity, and faultless working. After the W. M. had appointed his Officers, Bro. John Knight, as S. W., and Bro. Dr. J. F. Pennington, as J. W., &c., the Lodge was regularly closed, and the Brethren proceeded to the banquet. The cloth being removed, the W. M. proceeded to remind the assembled Brethren, that the loyality of the Fraternity was no lip-service, but being ever strongly felt, was not less energetically expressed when requisite, because it was a Masonic duty, to pay allegiance to the "civil powers ;" not only to fear God, but to honour the king, and never to be concerned in plots and conspiracies against the peace and welfare of the nation. He therefore proposed "The Queen ! the Duchess of Lancaster ; a Mason's daughter and a Mason's niece."—"God save the Queen."

The W. M. had no apology to make for introducing the next toast. Prince Albert had won golden opinions from every one, and, perhaps, might yet serve his apprenticeship to Masonry.—"Prince Albert, Albert Prince of Wales, and the rest of the Royal Family."

The W. M. prefaced the next toast in the following terms: "Having, as Masons are ever anxious to do, recorded our loyalty to the crown, we have now to express our allegiance to the ruler of the Craft. The noble individual, whose health I am about to propose,

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has obtained the unanimous good opinion of those who know him intimately; that he is actuated by an anxious desire to promote, to the utmost of his power and influence, the best interests of the Order, and is most indefatigable in his exertions to subserve the good and welfare of Masonry, no one can dispute:—The Earl of Zetland, M. W. G. M."

The next toast was,—"The Earl of Yarborough, M. W. D. G. M.," —a Mason in heart and soul, whose every endeavour it is to promote, extend, and support the principles of Masonry with untiring energy and zeal.

"The M. W. G. Masters of Ireland and Scotland, the Dukes of Leinster and Athol."

The toast of "Brother Le Gondre N. Starkie, R. W. P. G. M. West Lancashire," was then given;—"a man," observed the W. M., "whose beneficence is only bounded by his means; but to whose highly meritorious exertions to do good to his fellow-creatures it was unnecessary to refer, since his benevolence needed not the aid of embellishment to render the mention of his name welcome."

Bro. KNIGHT, S. W., proposed, in a neat, earnest, and telling address, "The Earls of Ellesmere and Mexborough, and Lord Combermere, R. W. P. G., Masters for East Lancashire, West Yorkshire, and Cheshire."

"The health of Bro. the Rev. Gilmour Robinson, R. W. D. P. G. M. West Lancashire," was next given, and warmly welcomed.

Bro. THOMAS JOHNSON then proposed "Bros. S. Blair, Charles Lee, and Finchett Maddock, R. W. D. P. G. Masters for East Lancashire, West Yorkshire, and Cheshire—a constellation of Masonic worthies."

Bro. SHAW, being called upon by the W. M., prefaced in an appropriate and impressive manner, "The memory of our departed Brethren." (Drank standing, and in silence.)

Bro. DR. PENNINGTON, J. W., proposed, in a neat and effective speech, "The Provincial Officers of West Lancashire," not previously mentioned.

The W. M. then requested Bro. Shaw to present Bro. Thomas Johnson, on behalf of the subscribers, as a testimony of their regard, with a P. M. Jewel, Collar, and Apron. Bro. Shaw remarked, that he esteemed it a high honour to be selected by the W. M., although he must confess that he was somewhat unexpectedly called upon to embody and express the feelings of high regard which were entertained for their respected Brother. He could not for a moment suppose that he could do justice to those feelings. Bro. Johnson was essentially the father of Lodge No. 711; to him the Brethren were mainly indebted for their knowledge, working,—in fact, for everything. The position it occupied was, for so young a Lodge, highly creditable, and must be ascribed solely to Bro. Johnson, to whom their gratitude was eminently due.

Upon the Jewel is engraved,—"Presented to *Brother* THOMAS JOHNSON, P. M., in testimony of his Masonic labours, and as a token of their appreciation of his Masonic virtues, and of their fraternal regard, by subscribing Officers and Brethren of the LODGE OF FAITH, No. 711, of *Free and Accepted Masons*, 23rd December, 1851."

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Bro. JOHNSON rose and was warmly greeted, and offered his thanks in a speech replete with true Masonic feeling.

"The West Lancashire Institution for the education and advancement in life of children of distressed Freemasons;" and with this, "Prosperity to all Masonic Benevolent Institutions," was admirably supported by the W. M. and Bro. P. Boardman. A spirited appeal from the chair speedily originated a respectable list of annual subscribers; after which, the usual collection was made for the asistance of poor and distressed Freemasons.

"The Worshipful Master" was then proposed by Bro. Harriott, who responded in most appropriate terms.

"The Visiting Brethren" was acknowledged by Bro. Clarkson, supported by Bro. Fowler, who gave—"The Sister Lodges; may they all flourish in Masonic excellence."

The healths of the Wardens, Deacons, Inner Guard, and Tyler, were then duly honoured, as well as the absent Brethren, and the Ladies.

The W. M. then gave the toast, which forms the solemn conclusion on all festive occasions, and the brethren separated, delighted in the participation of those fraternal feelings and that comprehensive charity by which the festival was so eminently characterized.

MANCHESTER.—A very interesting event took place in the Lodge of Virtue, at the monthly meeting on Tuesday evening, the 16th of March, 1852. It having been intimated by Bro. Moody, that Bro. Captain Childs, of H. M.'s 46th Reg. of Infantry, had in his possession the Bible used on the initiation into Freemasonry of the celebrated George Washington, in the Lodge of Social and Military Virtues, No. 227, of the said regiment, the Chaplain of the garrison, Bro. the Rev. P. C. Nicholson, a member of the Lodge of Virtue, No. 177, kindly undertook to be the bearer of a letter from the W. M., Bro. Thomas Chadwick, to Bro. Captain Childs, and the other officers of the Regiment, members of the Order, to the following effect:—

"Rev. and dear Sir and Brother,—The very interesting fact of the volume of the Sacred Law, upon which the great General Washington was obligated into the mysteries of Ancient Freemasonry, being in the possession of the Masonic officers of H.M.'s 46th Regiment of Infantry, having come to my knowledge, I shall esteem it a favour if you, as the Chaplain of the regiment here, accompanied by the Chaplain of the Lodge over which I have the honour to preside, and of which you are a member, will do me the favour of presenting my fraternal regards to all the officers of the regiment who are Masons, and say what delight it will give to me, and the Brethren of the Lodge of Virtue, if they will visit our Lodge on Tuesday evening next, and how much that delight will be increased by their bearing with them that sacred volume, to which must be attached reminiscences most dear to every Masonic heart."

The following is an extract from Mr. Nicholson's reply:—

"Dear Brother and W. M.—According to your request, I this day called at Salford Barracks, and was fortunate enough to meet with Captain Child and Dr. Franklin, both Brothers of the 46th Regiment. Captain Child immediately produced the hallowed book, which he never permits to be far from his sight; it having been placed in his company when the Lodge of the 46th Regiment was dissolved some years ago, in Halifax, N.S. My eyes were gladdened by the ancient and venerable appearance of the Bible, twice taken in war, and carried off with the baggage of the 46th Regiment, by the enemy—once by General Washington, in command of the American army, in 1777, and once by the French, at Dominica, and each time honourably restored to the Lodge of

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the 46th, with a military escort, colours flying, and music, borne aloft on the shoulders of the enemy under a magnificent canopy. Captain Child and some other Masonic officers will attend our Lodge next Tuesday, and Captain Child will bring the noble volume himself, and give the Brethren the privilege of viewing it. I doubt not, dear Brother, that under your presidency this Book of books will be received with true Masonic honours, and a ceremonial solemnized worthy of so memorable an occasion."

The Military Brethren promptly and politely complied with the request, and attended the Lodge with the Bible, when the W. M., in a neat address, explained to the Brethren the reasons, which induced him to address the Military Brethren respecting the Bible, and their courteously and fraternally complying with the request.

Bro. Captain Childs, during the evening, gave an interesting account of the Bible; its loss and recovery, on two different occasions, from the fortune of war; the circumstances which led to his possession of it,—the gift of the Masonic jewels belonging to the Lodge, to Brethren in Canada.

The Bible was printed in London, "by the assignees of Thomas Newcomb and Henry Hills, deceased, Printers to the Queen's Most Excellent Majesty, MDCCXII," and contains the Apocrypha, the New Testament, Index, the Psalms to be read during the year, the Thirty-nine Articles, select Forms of Prayer at the Healing, and Table of Kindred.

The Bible appears to have been in possession of the regimental Lodge since the 4th of March, 1752, namely, a hundred years. It has been recently elegantly bound in purple morocco, and the covers are ornamented with appropriate gilt Masonic devices. It was an object of intense interest to the Brethren, who carefully inspected it. The Brethren afterwards sat down to refreshment, and the evening was spent in "peace, harmony, and Brotherly love."

Presentation of a Floorcloth to the Lodge of Virtue, No. 177.—On Tuesday Evening, the 17th of February, at the regular monthly meeting, Bro. Charles Agar, artist, presented the above Lodge with a Floorcloth, designed and painted by himself, as a mark of his regard for this highly prosperous Lodge, in which he was initiated into Freemasonry. The time bestowed upon the painting of the Floorcloth,—its intrinsic worth as a work of art,—the elegance of its design and execution,—and the liberality of its donor, the completion of whose numerous commissions absorbs the whole of his professional time, greatly enhances the value of the gift,—the latter fact being an additional reason for rendering to Bro. Agar the warmest thanks of its present possessors. We regret that our space will not allow us to give an elaborate account of this Cloth, which we have received, from a valued correspondent.

Liverpool.—*Ancient Union Lodge, No.* 245.—The Brethren of this Lodge held their usual Annual Meeting on the 15th of January, at the Royal Hotel, Dale Street, for the Installation of their W. M., Bro. W. B. Hooper. The Installation was performed by Bro. R. H. Hartley, P. M., whose delivery and correct working did full justice to this very interesting and beautiful ceremony. At this meeting, Bro. W. B. Hooper, W. M., appointed and invested the following as his Officers for the year:—Brs. Chas. Hand, S. W.; Slack, J. W.; Betterley, S. D.; Richard Williams, J. D.; John Leah, Junr. Sec.:

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Richard Shaw, Junr. J. G.; and J. Berry Tyler. After the business of the Lodge was concluded, the Brethren sat down to refreshment prepared for the occasion. When the usual toasts had been drunk, Loyal and Masonic, each departed to their respective homes, highly pleased with the proceedings.

OLDHAM.—*Consecration of the Royal Tudor Arch Chapter, No.* 344.—This novel and beautiful ceremony took place in the newly-formed Chapter in this town, on Monday, the 26th January, 1852, the Most Excellent the Pr. G. S. for East Lancashire, Stephen Blair, M. P., having kindly consented to be present on the occasion; he deputed the arrangement of the ceremony to the M. E. P. Z., No. 404, and member of the Chapter of Virtue, No. 177, Manchester, J. J. Moody, and he requested the E. C., the Rev. Moses Margoliouth, B.A., of No. 177, to undertake the onerous duties of Chaplain.

P. Z. J. J. Moody installed the E. Comp., William Henry Fletcher, as 2nd Principal, and P. Z. Samuel Brown, as 3rd Principal of the Tudor Chapter, No. 344, the M. E. Z. elect being unavoidably absent from illness.

Six candidates were proposed for exaltation at the next meeting of the Chapter, which, from the well-known zeal and activity of its members, promises to become one of the most influential in the Eastern Division of Lancashire.

LINCOLNSHIRE.—SPALDING.—The Members of the Hundred of Elloe Lodge, No. 690, met at the Masonic Hall, Bank Passage, to celebrate the Festivity of St. John, on the 29th of December last, and to install the W. M. Elect. P. M. Williamson presided as the Installing Master. Bro. J. W. H. Fidswell, the W. M. Elect., was duly installed by the Board of Installed Masters, and then appointed his Officers, and invested them with the insignia of office; viz., Bro. F. J. Limdy, from No. 833, Canada, S. W.; Bro. Jno. Clark, J. W.; Bro. Willmot, S. D.; Bro. Chas. Ramiz, as J. D.; Bro. Draper, Treasurer; Bro. Edw. Gentle, Secretary, and Bro. Briggs, J. G.

MONMOUTHSHIRE.—NEWPORT.—*Silurian Lodge*, 693.—The Installation of Bro. Cornelius Evans, as W. M. of this Lodge for the ensuing year, took place on the 31st ult., at the Masonic Hall, High Street. The following appointments were also made:—S. W., Bro. Hallen; J. W., Bro. West; Tr., Br. Wells; Sec., Bro. W. Williams; Deacons, Brs. Collier and Whitechurch; J. G., Bro. Kelly; Tyler, Bro. Frenburg. The Brethren afterwards dined together at the Westgate Hotel, when a splendid Tea Service and a R. A. Jewel was presented to Bro. Samuel Coombs, "as a small token of gratitude for his past services."

The W. M., in presenting the Testimonial, feelingly alluded to the many years Bro. Coombs had devoted to Masonry; to the number of Brethren he had from time to time initiated; and to the very many acts of kindness always evinced by that Brother to the Craft in general.

Bro. Coombs, who was much affected by the presentation, briefly, yet eloquently, returned thanks for the unexpected present thus made to him. The Brethren separated at an early hour. We are happy to add that Masonry is gaining ground rapidly in Newport,

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and during the last twelve months, some good men and true have joined this Lodge.

OXON.—OXFORD.—The annual meeting of the Pr. G. L. of Oxfordshire was held in the Masonic Hall, in this city, on Thursday, Feb. 19, when a large number of the Fraternity attended. The Pr. G. M., Bro. Rev. C. J. Ridley, of University College, addressed the Brethren, and congratulated them on the progress of Masonry in the Province, and the large accession of members during the past year. He expressed the gratification it afforded him to see the Churchill Lodge re-established, and that a new Lodge, called the Cherwell Lodge, was about to be opened at Banbury. He exhorted the Brethren to carry out the principles of Masonry in all the relations of life, and thus testify to the world that they were founded on truth, justice, and mercy.—The accounts were audited and passed, and the following subscriptions voted:—2*l.* to the Masonic Annuity and Building Fund; 2*l.* 2*s.* to the Masonic Girls' and Boys' School; 3*l.* 3*s.* to the Radcliffe Infirmary; 1*l.* 1*s.* to the Oxford Medical Dispensary; 1*l.* 1*s.* to the Oxford Blue Coat School; and 1*l.* 1*s.* to the Anti-Mendicity Society.

The Dep.-Pr. G. M., Bro. S. Burstall, moved, in eloquent terms, and Bro. Blake seconded, that the Pr. G. L. should present to Bro. Ald. R. J. Spiers, G. S. B. of England, some acknowledgment of the many and valuable services which he had rendered to Freemasonry, and for the very efficient manner, in which he had promoted its advancement and success.

The motion was carried by the unanimous voice of the Lodge, and the Pr. G. M. stated that, having anticipated such a result, a token in the form of a silver goblet had been provided, which he begged to present in the name of the Lodge to Bro. Spiers. The goblet, which is of an elegant design and exquisite workmanship, bore the following inscription:—

"Presented by the Provincial Grand Lodge of Oxfordshire to Bro. R. J. Spiers, P. P. G. S. W., P. M. of the Alfred Lodge, and Grand Sword Bearer of England, in grateful recollection of his various and valuable services in the cause of Freemasonry. Feb. 19, 1852."

Bro. Spiers returned thanks in appropriate terms, and was greatly applauded by the Brethren.

The P. G. M. then appointed the following brethren to be his officers for the year:—Bros. F. Symonds, S. W.; R. St. John Tyrwhitt, Christ Church, J. W.; Rev. C. J. Paul, Exeter College, Chaplain; G. W. Latham, Brasenose College, Registrar; J. Martin, Sec.; W. Beach, Christ Church, S. D.; Ald. Dudley, J. D.; J. H. Isles, Lincoln College, Sup. of W.; T. Joy, Dir. of Cer.; O. Ogle, Wadham College, Assis. ditto; S. Elvy, O; J. Thorp, S. B. Stewards—Brs. J. Prior, Frazer, A. Joy, Harrison (Brasenose College), Still (Exeter College), and Malcolm (Christ Church). Bro. Bossom was re-appointed Pursuivant, and Bro. Tipton, Tyler. Bro. Blake was re-elected Treasurer by the unanimous vote of the lodge.

Apollo University Lodge.—In the afternoon of the same day the Brethren of the Apollo University Lodge assembled for the purpose of installing their newly-elected W. M., Bro. W. Beach, of Christ Church. The ceremony was performed by the

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Dep. Pro. M., Bro. Burstall, in a very masterly and impressive manner; after which the W. M. appointed the following Brethren to be his officers:—Brs. J. H. Isles, Lincoln College, S. W.; Still, Exeter College, J. W.; Rev. C. J. Paul, Exeter College, Chaplain; O. Ogle, Wadham College, Sec.; Malcolm, Christ Church, S. D.; Harrison, Brasenose College, J. D.; Hansard, Dir. of Cer.; S. Elvey, O.; Fullarton, Christ Church, I. G. Stewards—Brs. Goodlake, Balliol College; Hon. Fiennes, Christ Church; and E. J. Parry, University College. Br. W. Thompson was re-elected Treasurer by the unanimous voice of the Lodge.

In the evening the annual banquet of the Apollo Lodge took place, when about 90 of the Fraternity were present. The W. M. of the Apollo Lodge presided, and was supported by the P. G. M. for Oxfordshire, Bro. Rev. C. J. Ridley; Brs. S. Burstall, D. Pr. G. M.; Rev. J. W. Hayes, P. G. C.; Tucker, D. P. G. M. for Dorsetshire; Bernardi, D. P. G. M. for Monmouthshire; Moore, G. C. of England; Spiers, G. S. B.; Capt. Bowyer; Evelyn, M. P.; E. A. H. Lechmere, P. S. G. D. for Worcestershire; Crew; A. Thiselton; Hartley, Liverpool; Bradshaw, Manchester; Rev. G. R. Portal; Alpass, Liverpool; C. J. Paul, Rev. R. C. Pettat, W. K. R. Bedford, Wyndham Portal, W. Lechmere, Alderman Dudley, &c., &c. The addresses by various Brethren were of an eloquent and heart-stirring character.

On Friday, February 20th, a meeting of the Knight Templar Encampment of Cœur de Lion was held, and numerously attended.

Banbury.—A desire having been expressed by many influential members of the Masonic Order, for the establishment of a Lodge at Banbury, and several of the principal inhabitants of that town having promised to render every assistance in carrying out this object, a petition to that effect was transmitted to the Grand Master of England, the Earl of Zetland. The prayer of the petition was granted, and a warrant of constitution issued, authorising the formation of a Masonic Lodge, to be called "The Cherwell Lodge." The Pr. G. M., Bro. Rev. C. J. Ridley, fixed Monday, Feb. 23, as the day of consecration of the Lodge, and Installation of the W. M.; a large number of the Fraternity assembled at the Red Lion Hotel, where the new Lodge is to be held.

About two o'clock in the afternoon the Lodge was opened by the D. P. G. M., Bro. S. Burstall, assisted by the Pr. Grand Officers. The Pr. G. M., Bro. Rev. C. J. Ridley, was present at the ceremony, with Brs. R. J. Spiers, G. S. B., and G. D. Philipe, P. S. B., Crew, Spencer, Owen, Blake, and Martin, from London.

The Pr. G. C., Bro. Rev. C. K. Paul, having opened the Lodge with prayer, the constitution and warrant were read, and the selection of Br. Paul as W. M. having been approved, the G. S. B. then presented the collars and jewels of the new Lodge to the D. P. G. M., and afterwards introduced to him the W. M. elect.

The consecration then commenced, the Lodge was uncovered, and the Pr. G. Chaplain offered up the usual prayer; after which the G. S. B. and the two Pr. G. Wardens took corn and wine and oil, and sprinkled them on the Lodge, and the D. Pr. G. M. scattered incense round the Lodge. After prayers and sacred music, the Lodge was covered, and the Pr. G. C. dedicated the Lodge to T. G. A. O. T. U. and His service. The Brethren then formed in procession, and

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passing round the Lodge, saluted the Pr. G. M. and the D. Pr. G. M. with the usual honours.

The Brethren then chanted the 133rd Psalm, accompanied on a fine-toned harmonium by Bro. Harrison, Organist. The Lodge was then duly constituted with the grand honours.

The ceremony of Installation then succeeded, and after the usual forms, Bro. Paul, W. M., appointed the following Brethren to be his officers:—Bro. J. H. Iles, Pr. G. S. W., Oxon, S. W.; Brs. H. H. Still, Pr. G. S., J. W.; Rev. D. E. Dewer, Chaplain; C. H. D'Aeth, S. D.; C. S. Palmer, J. D.; O. Ogle, T.; F. Terry, S; R. J. Hansard, Dir. of Cer.; J. G. Fullarton, I. G.; Tyler, Bro. Bull.

The W. M. then addressed the Brethren in appropriate terms, and having taken his seat of office, proceeded to the election of joining members and candidates.

The following Brethren were then elected joining members:—Brs. W. Beach, G. F. Druce, F. W. Simmons, W. A. Tattersall, E. Brockliss, E. Bevels, J. Smith, Rev. D. E. Dewer, H. Alington, W. W. Harrison, T. B. Norton, J. G. Fullarton, W. T. Short, W. C. Gainer, Hon. Powys, E. Palmer, Jones Parry, H. Kingsley, C. H. D'Aeth, T. and A. Joy.

The following candidates for Initiation were ballotted for and elected:—Revs. V. Blake, M. Skipworth; Messrs. B. W. Aplin, J. Gardiner, W. Floyd, H. Rolls, T. B. Looker, C. Fowler, of Banbury; H. Churchill, Deddington; and W. R. Roberts, of Pembroke College, Oxford. All the above candidates, with the exception of Messrs. Gardiner and Looker, who were absent from Banbury, were initiated, as well as T. Moss, a serving Brother.

The following gentlemen were proposed as desirous of being admitted into the Order:—Messrs. W. Perry, Stutterd, and F. Taylor, of Banbury.

A vote of thanks was given to the Brethren, who had made presents to the Lodge, and a special vote of thanks was recorded to Mrs. Wilson and Miss Corbett for the kind services rendered by them towards the decoration of the Lodge. The ceremony of consecration and installation was performed by Brs. Burstall and Spiers, assisted by the Rev. Br. Paul, in a most effective manner. The various charges and addresses were given most impressively by these Brethren, and every minute form required by the constitutions was strictly observed and carried out most successfully. In his capacity as W. M., the Rev. Br. Paul was particularly successful, and evinced his peculiar fitness for the important post assigned to him.

The business of the day having been concluded, the Brethren formed in procession, and went to refreshment.

The W. M., the Rev. Bro. Paul, presided, and was supported by the Pr. G. M., Bro. Rev. C. J. Ridley; D. Pr. G. M., Bro. Burstall; Brs. R. J. Spiers. G. S. B.; Philipe, P. G. S. B.; Crew; Spencer; Martin, W. M. of the Alfred Lodge; Beach, W. M. of the Apollo Lodge; Owen, P. M.; Thompson, P. M.; O. Ogle, Hansard, Terry, Iles, Still, D'Aeth, Harrison, Tattersall, Fullarton, Hon. West, Pickard, W. St. Aubin, G. F. Druce, Naghten, A. Joy, Ravenshaw, Sidebotham, Biber, Alington, Gainer, Joseph Plowman, Rev. V. Blake, Rev. M. Skipworth, Aplin, Floyd, Rolls, C. Fowler, Churchill, Roberts, Bossom, H. Floyd, &c.,—in number about fifty.

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On the removal of the cloth, the W. M. proposed, as the first toast, "The Queen and the Craft."

The national anthem was sung by Brs. Spencer, Plowman, and Crew, the Brethren joining in the chorus. The toast which followed was "The G. M. of England, the Earl of Zetland."

The W. M. then proposed "The Earl of Yarborough and the Grand Officers of England," and remarked that the G. S. B. of England, Bro. Spiers, whose name was received with respect, not only in this but in every Province, had rendered most essential service in establishing and consecrating the Cherwell Lodge. (Cheers.) He was also happy to see present on this occasion the P. G. S. B., Bro. Philipe, who, nine years ago, consecrated the Churchill Lodge, and he was sure that the Brethren would duly appreciate and acknowledge the valuable services which those two distinguished Brothers had rendered to Masonry generally, and to this Province in particular.

Bro. SPIERS responded to the toast, and assured the Brethren that the G. L. of England looked with great solicitude to the proceedings of the Masonic body in this Province, and when he presented to the G. Sec. the petition for the Cherwell Lodge, it was most cordially received, and afforded infinite delight to all the Grand Officers present. For his own part, he was most anxious, during his year of office, to render some permanent good to the Province; and he had been enabled to do so by the part which he had taken in establishing and consecrating this Lodge. It might be interesting to them to know the history of Masonry in Banbury. Having examined the records of the G. L., he had ascertained that there was formerly a Lodge held here, at the sign of the "Three Lions," about the year 1780, for about 30 years previously, but he was unable to find traces of its existence after that date. Another Lodge was formed in 1828, which met at the sign of the Cock, but, for want of support, did not exist beyond 1831. When looking out for a hostelry for the Cherwell Lodge, they sought for the "Three Lions," but they sought in vain, for when the mystic bond of Masonry was broken, the "Three Lions" became also disunited, and each set up a separate den for himself. (Laughter.) It was true that the Cock Inn was still in existence, but the emblem was not a favourite one with them; for, like their neighbours over the water, they might well fear that if they met one month under the sign of the Cock, at their next meeting they might find it exchanged for the Eagle, and soon afterwards there might be no sign at all. Delighted, therefore, were they to range themselves under the banner of the "Old Red Lion" of England, and, from the admirable manner in which they had been accommodated and entertained under its auspices this day, they had good reason to be satisfied with their choice. Most sincerely did he hope that Masonry had now taken a firm and deep root in the important town of Banbury, that it was the commencement of a long reign, and that it might confer great and lasting benefits on that place where it had found a home. Among the various institutions which tended to elevate the character of the inhabitants, it was a source of much gratification to see a temple dedicated to brotherly love, relief, and truth. He should attend the B. of G. P. of G. L. on the following day, when he should not fail to communicate the successful result of their labours, and their progress in that Craft which they all had so much at heart.

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Bro. PHILIPE said that having been a Mason for 26 or 27 years, he could not permit the present opportunity to pass without expressing the extreme gratification, which he had derived from this meeting. He had attended, during the course of his Masonic career, a large number of Lodges, he had consecrated two, and assisted at the consecration of others, but he was bound to say that he never saw any thing so beautifully done, or so successful in every respect, as the ceremony of this day. He could not withhold his meed of praise from Bro. Spiers for the admirable, beautiful, and impressive manner, in which he had conducted the consecration, and he only regretted that there were not more Grand Officers present to participate in the gratification which he had experienced. The present was an occasion, in which they, as Masons, felt deeply interested, for they had constituted a Society calculated to do good to mankind, uniting men of all politics and creeds, furnishing them with neutral ground, on which they might meet as Masons and as men, and breaking down those barriers which separated man from his fellow-man, and checked the flow of kindly feeling. In conclusion, he begged to be allowed to bear testimony to the admirable manner in which the W. M. had conducted the initiations; it afforded him great pleasure, as well as to witness the efficiency of his officers, who, he thought, must have been well drilled to fulfil their duties so successfully. (Loud cheers.)

Bro. JOSEPH PLOWMAN, being called on, sung a song entitled "The Cherwell and her Crew," which he had written for the occasion, every verse of which was received with the greatest applause.

The W. M. then proposed "The health of the Pr. G. M. Bro. Ridley," to whom, he remarked, the Province were deeply indebted for the interest which he felt in all that related to the advancement of the Order, and the great services which he rendered it. (Loud cheers.)

Bro. RIDLEY said that he would not detain them more than a few minutes, because he was aware they had not so much time at their disposal as they wished, but he could not refrain from expressing his thanks to them for the very cordial manner in which they had received his name; he could only say, in the spirit of that excellent song which they had just heard, that he sincerely wished them every success, and that the Cherwell Lodge might long be a credit to Banbury and to the Craft. He had been anxious that the name of Cherwell should be connected with this particular branch of Masonry, and adopted as its title, because the river Cherwell, running as it did from Banbury to Oxford, connected the two towns, and was emblematical of Masonry, which would unite them by one continuous link. In the same way as it flowed through smiling valleys and quiet fields, and fertilized as it glided on, so he hoped that the peaceful flowing of Freemasonry might unite them in closer ties, and diffuse those mutual benefits which might be considered to be represented under the name of Cherwell. It was with that feeling that he looked upon the establishment of this Lodge, and, among the many pleasant associations of this day, he doubted not that they would regard, in years to come, as one of the most agreeable, that they had been brought into closer connection with the inhabitants of Banbury, many of whom they were happy now to call by the endearing name of Brother. He trusted that when they visited

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Oxford they would find that they had a tie upon their Brethren there, which they would be too willing to acknowledge, and that they would receive them with that spirit of hospitality which was the characteristic of the Order. He had never attended any meeting, where he had derived a larger amount of gratification, for the arrangements were perfect, and with the Lodge itself he was particularly struck, presenting as it did certain marks, squares, and lines, which were so emblematical of Masonry, and rendered it so peculiarly fitted for the purpose. The consecration of the Lodge had been under his sanction, and he had availed himself of the opportunity of calling in the assistance of Bro. Burstall and Bro. Spiers, who had so beautifully performed the ceremony, and to whom he felt specially indebted. The occasion had been to him one of unmixed enjoyment; he thanked the Worshipful Masters, the Officers, and Brethren, for the admirable manner in which they had fulfilled their duties, and he should regard the constitution of the Cherwell Lodge as a great epoch in Masonry, and one of which himself and his Province might be justly proud. (Loud cheers.) Before sitting down, he begged to propose "The health of D. Pr. G. M. Bro. Burstall;" he would not allude to his many valuable services, but to the great assistance which he had rendered on the present occasion, which they had all witnessed, and could duly appreciate. (Loud cheers.)

Bro. BURSTALL returned thanks, and said that as they were pressed for time he should content himself by simply assuring them that any duties which were imposed upon him he fulfilled with great willingness, and to the best of his abilities, but he could on the present occasion take credit only for a certain part, because he had been assisted in an eminent degree by Bro. Spiers and Bro. Paul. He had had the pleasing duty of installing the Rev. Bro. Paul, and was happy to congratulate him on taking to a Lodge in a most prosperous condition, for he had never heard of any Lodge starting under such auspicious circumstances; he had also never heard of a Master being called on at the onset to initiate ten members. He begged to propose "The W. M. of the Cherwell Lodge," and he should do justice to his feelings by saying but little in his presence; he had known him as a man and a Mason for many years, and having seen his working in the Lodge of which he was a member, he could truly say that no man was better qualified to take the office of Master. He rejoiced in seeing him assisted by such competent officers, for he had strong claims on their support, and he doubted not they would do their duty, well knowing that the Master of a Lodge could not carry out his plans successfully unless he was well supported by his officers. In conclusion, he congratulated them on having such an efficient Master, and he felt assured that, under his auspices, Masonry would attain a high position in the town of Banbury.

The W. M. acknowledged the compliment, and remarked that he thought few men could point to a single event in their lives which had not some drawback; but he was enabled to do so on this occasion, for it had been a source of unalloyed pleasure to him and without a circumstance to mar it. It was true that he had taken some pains and trouble to establish a Lodge at Banbury, but had he not met with such cordial co-operation and assistance from his friends at Oxford, he would not have been able to accomplish his object. He

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had had qualms as to whether the undertaking would not have been too much for him, but the kindness of his friends had smoothed his path, and cleared away many difficulties; to them he tendered his warmest thanks, and to the newly-initiated Brethren, for having responded to the call and seconded his efforts in founding the Lodge. While he had the honour to preside over the Lodge, and ever after, no effort on his part should be spared to render the Cherwell Lodge an honour to Masonry, and to the Province of Oxfordshire. (Cheers.)

The W. M. then proposed "The health of the W. M. of the Alfred Lodge, Bro. Martin." (Cheers.)

Bro. MARTIN returned thanks, congratulating Banbury on the establishment of a Masonic Lodge.

The W. M. proposed "The healths of the Visiting Brethren."

Bro. PHILIPE briefly returned thanks, and said it would afford him much pleasure to receive at the Lodge over which he presided any Brother from the Province of Oxford.

The W. M. proposed "The health of the W. M. of the Apollo Lodge, Bro. Beach."

Bro. BEACH, returning thanks, observed that although he was prepared for an interesting ceremonial, not having witnessed a consecration before, yet it far exceeded his expectations, and it was made the more striking and impressive by the admirable manner in which it had been conducted by the D. Pr. G. M. and Bros. Spiers and Paul. (Cheers.)

The meeting broke up early, and shortly after the greater portion of the party returned to Oxford by a special train.

NORTHAMPTONSHIRE.—PETERBOROUGH.—The Brethren of St. Peter's Lodge, 646, assembled on the 29th December, at Bro. Binney's, Crown Hotel, for the purpose of installing Bro. John Hervey as W. M.

Bros. Compton and Robt. Taverner having been raised, the W. M. was proclaimed and saluted in the usual manner, and appointed the following Brethren as his Officers: viz. John Fox, S. W.; Robert Richardson, J. W.; Thomas Brainsby, S. D.; William Bodger, J. D.; and M. W. Hart, J. G. Brps. Royce, Treasurer elect, and Buckle, Secretary, were absent; the former from a domestic affliction, the latter from illness. Bro. Willmott, P. M., however, fulfilled the duties of both offices in a most admirable manner. The former Tyler was re-elected.

The business having been concluded, and the Lodge closed, the Brethren adjourned to an excellent banquet, served up with Bro. Binney's usual taste.

The W. M. was supported on his left by Bros. the Earl of Aboyne, P. G. M., the Rev. Birch, Willmott, P. M., &c.; on the right, by Bros. Ewart, D. P. G. M., Rule, P. G. Pursuivant, Fox, Pl. G. Reg., &c. The Vice-Chair was occupied by the S. W., Bro. John Fox.

The usual loyal toasts having been given, the W. M. called upon the Brethren to charge their glasses, and said, they would readily understand that the toast he was about to propose was the health of the P. G. M., the noble Lord on his left. He was quite prepared for the enthusiasm with which the toast was received, and congratulated the Lodge on the honour conferred upon it by the P. G. M.'s presence that day; indeed, he himself considered it a

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great personal compliment, that on taking the Master's Chair for the fifth consecutive year, and at his second installation as W. M. of St. Peter's Lodge, the noble Earl had kindly accepted the invitation of the Brethren. The P. G. M. had not attended the Lodge for some time; but he hoped the same favour, which had been vouchsafed to him, would be extended to his successors in that chair. No man was more generally respected than the P. G. M., whose excellent qualities, residing as he did amongst them, were well known to all present. He experienced some difficulty in saying all he felt before his Lordship; but he called upon the Brethren to recollect, that since his appointment as P. G. M. he had never refused holding the P. G. L. annually in person; and his kindness, affability, and condescension were proverbial. He begged to thank the Earl for his presence, and called upon the Brethren to drink the health of the P. G. M., the Earl of Aboyne. The toast was most enthusiastically received.

The Earl of ABOYNE, who was greeted with the strongest demonstrations of affection, said, before he thanked the W. M. for the complimentary way in which he had proposed his health, he must apologise to the Brethren for his late arrival. It had been his full intention to have been present in the Lodge in time for the work; but unfortunately the fox never would run the right way, and at two o'clock he found himself at Thrapston, twenty miles off. He was always happy to meet the Brethren whenever circumstances permitted, and was delighted to see so large and respectable an assemblage around him. He experienced very great pleasure in seeing Masonry so flourishing, and trusted St. Peter's Lodge would continue to prosper as it had recently done. He thanked the Brethren most heartily for the cordial and warm-hearted reception they had given to his health.

The W. M. next gave the D. G. M., and the rest of the Grand Officers, coupling with it the health of Bro. Rule, P. G. Pursuivant.

Bro. RULE, in briefly returning thanks, complimented the Lodge on the excellent working he had witnessed.

The next toast was the D. P. G. M., Bro. Ewart, a Brother than whom, the W. M. observed, none was more universally loved and respected. He also took occasion to advert to the leading part which Bro. Ewart had taken in the formation of a "Widows' Annuity Fund for the Province," which without his aid would never have been effected. This Society had already been productive of great good, as, had it not been established, the widows of several Brethren would have been left totally without the means of existence. He had great pleasure in giving Bro. Ewart's health.

The D. P. G. M. took no credit to himself for what he had done; for, despite any effort of his, the Annuity Fund must have been unsuccessful but for the active support of the P. G. M. and the Brethren of the Province generally. He entertained the most fervent desire and hope for its success, and exhorted the Brethren to afford all the aid in their power. He thanked them most warmly for the honour they had done him.

The Earl of ABOYNE called on the Brethren to drink a bumper to the health of the W. M., on whom his Lordship was pleased to pass a very high eulogium.

The W. M. returned thanks to the P. G. M. for the distinguished

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honour he had conferred upon him, and to the Brethren for their warm response to the toast. He alluded in very feeling terms to his first arrival in Peterborough, friendless and a stranger; he however visited the Lodge, and was warmly received,—became a member, and in time had attained, by the kindness of his Lordship and the Brethren, the high honour of being S. G. W. of the Province, and for the second time W. M. of St. Peter's Lodge. He regretted very much that his avocations did not permit that regular attendance which he desired, and should have been glad had they elected a Master who could be more punctual, and do them more justice. Judging, however, from the number of initiations (13) during the past year, he trusted the interests of the Lodge had not suffered. This was especially owing to the attention and efficient exertions of the Past Masters, to whom he tendered his best thanks, and concluded by thanking the Brethren most gratefully for the invariable kindness he had received on that as well as on every other occasion, when he had had the pleasure of meeting them.

The next toast was "Success to the Socrates Lodge, Huntingdon," coupled with the health of Bro. G. M. Fox, who briefly replied.

"The British Lodge, 419, Cape of Good Hope, and the health of Bro. Buckle," who expressed his thanks for the unexpected compliment.

The P. G. M. gave the health of the P. G. Officers, thanking them for their excellent services, without which he should not be able to get through the duties of his office. He saw several around him to whom he was particularly obliged for their punctual attendance, and mentioned Brs. Ewart, D. P. G. M., Hervey, S. G. W., Strickland, G. S., and Fox, G. R.

The toast having been suitably acknowledged, the W. M. next gave the health of the Past Masters, to whom the Lodge was so deeply indebted, and he himself especially so, for active and continuous services.

Bro. Willmott replied in appropriate terms.

"The health of the Countess of Aboyne" was most warmly received, and acknowledged in a humorous speech by the Earl.

"The Board of Management of the Northamptonshire and Huntingdonshire Widows' Annuity Fund, and success to the Masonic Charities generally," was responded to by Bro. G. M. Fox.

"The Officers of the St. Peter's Lodge" was replied to, on behalf of himself and the rest of the Officers, by Bro. R. Richardson, W. J.

"The health of the Ladies" was responded to, on their behalf, by the Rev. Bro. Birch, in an amusing address.

The last Masonic toast, "To all poor and distressed Masons," being given, the P. G. M. retired amidst loud applause, accompanied by the W. M., but the major part of the Brethren continued the festivities of a happy evening for a considerable time longer.

Some excellent singing, by Brs. Strickland, Fox, Chadwell, Richardson, R. Taverner, Arnold, &c., added much to the general enjoyment.

SALOP.—SHREWSBURY.—*Masonic Banquet and Ball.*—Among the events which have transpired in this neighbourhood during the season, none have excited so large a share of public interest as the Grand Masonic Banquet and Ball, which took place on Monday, January 19, which was attended with the most brilliant success.

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The ball took place in the Lion Assembly room, which was most superbly decorated for the occasion with Masonic and other devices. At the top of the room, on a raised platform, were displayed the insignia of the Craft; comprising the Worshipful Master's pedestal, supporting a triangle, from which was suspended a perfect ashler, surrounded by compasses, hour-glass, and other emblems; royal arch polished marble pedestal, mounted on a velvet stand; the Senior and Junior Wardens' pedestal; globes, tracing boards, and Corinthian, Doric, and Ionic columns and lights. Above the platform was displayed a circular design, representing the sun rising in the East, with the following inscription:—"Sit lux, et lux fuit." In front of the orchestra was a device, comprising the royal arch, with intersected triangles, on which were inscribed "Si Talia Jungere Possis sit Tibi Scire Satis," and "We have found Wisdom, Strength, and Beauty." In front of the gallery was displayed an ingenious device, containing in the centre, "We meet on the Level, and part on the Square," and on either side of the above "Lux e Tenebris" and "Vide, Audi, Tace." The arms of the Provincial Grand Lodge for Staffordshire, with the inscription "Audi, Vide, Tace," together with the following mottoes, were displayed around the room:—"Faith, Hope, Charity," "Brotherly Love, Relief, and Truth," "Temperance, Fortitude, Prudence, Justice," and in Greek, "Know Thyself." The decorations were under the superintendence of Bros. Birch and Jones, and presented a pleasing appearance. The stewards of the ball were Bros. W. J. Clement, R. Haycock, J. L. Rowland, and J. W. Towers; and the whole of the arrangements gave general satisfaction. The ball was opened at half-past nine o'clock by the W. M., J. N. Heathcote, and Miss Leighton, of Cardiston, at which hour the attendance was considerable; and from that time up to twelve o'clock a continuous stream of carriages furnished accessions to the party, till at length the number of visitors reached nearly two hundred, and presented a brilliant appearance. The floor was crowded with groups of dancers, all intent upon seizing the pleasures of the hour. The orchestra was occupied by an efficient band, under the direction of Bro. G. E. Hay; and the gallery was crowded with spectators. At one o'clock the party retired to the supper-room, where an elegant repast was provided, comprising every delicacy of the season.

SALOP AND NORTH WALES.—SHREWSBURY.—*Inauguration of Sir W. W. Wynn, Bart., as Grand Master for the Provinces of Shropshire and North Wales.*—The long looked for and anxiously anticipated auspicious day, when Shropshire should rank on a level with other counties of equal standing, by its being placed under the guardianship of a Provincial Grand Master, has at length taken place. Many attempts have been made to remedy the obstacles which each time presented themselves, but it was not till the present year that the Craft practically confronted the differences and obstacles, the result of which has been that the deficiency has been remedied, and on Tuesday, March 9, Shropshire and North Wales were united by one bond of fraternal union under one banner, and as one Province, under the happily-chosen leadership of Sir W. W. Wynn.

The Brethren from all parts of the county and the principality mustered in the Assembly room of the Lion Hotel, where the Very

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Worshipful Master of No. 328 opened the Lodge. Upon the arrival of Sir Watkyn, the Earl Howe, Prov. G. M. for Cheshire, and the Installing Master upon the occasion, accompanied by a numerous retinue of Officers from the Grand Lodge, entered the Lodge-room, and, having taken his seat, proceeded to open the Prov. G. L., assisted by the following Brethren as Officers: — the Rev. Dr. Bowles, D. P. G. M. for Herefordshire, D. G. M.; Bro. A. R. Martin, P. G. J. W. for West Lancashire, G. S. W.; Bro. Moss, P. G. J. W. for Cheshire, G. J. W.; Bro. Rampling, P. G. S. W. for Cheshire, Standard Bearer; Bros. the Rt. Hon. Lord Dungannon; the Rev. J. O. Dakeyne, Past G. Chap. of England; Lewis, G. S. D. for Cheshire, &c. The ceremony of presentation having been gone through, Earl Howe expressed his high gratification at having been deputed by the G. M. of England to perform the ceremony of inauguration of his esteemed friend and Brother, whose Masonic conduct he greatly eulogised. Sir Watkyn was then introduced and presented by Bro. Col. Burlton, C.B., G. M. for the Prov. of Bengal, and was duly installed, the Brethren doing him the customary homage. The noble Earl, accompanied by Sir Watkyn, the Grand Officers, Masters, and Past Masters of the various Lodges in the newly-appointed Province, repaired to the ante-room, where the inauguration took place, upon the conclusion of which they returned into the Lodge-room, which presented a truly imposing scene, from the assemblage being very great, dressed in the paraphernalia of the various degrees. The recognition by the Brethren of Sir W. W. Wynn as their future P. G. M. then took place, when Earl Howe again addressed them at considerable length.

Sir W. W. Wynn, having replied, invested the following Brethren as his Officers :—Bros. Dymock, D. G. M.; J. W. Clement, S. G. W.; J. N. Heathcote, J. G. W.; Onions, G. R.; the Rev. J. G. Guise, G. C.; the Rev. P. G. Bentley, G. C.; Wigan, G. Sec.; Pritchard, S. G. D.; Stevenson, J. G. D.; Ware; Rowland, G. D. C.; J. Broughall, G. S. B.; H. Bloxon, G. O.; Towers, G. P.

P. M. Brother Martin, as W. M. of the St. David's Lodge, Bangor, proposed a vote of thanks to the Right Hon. Lord Combermere, which was received and carried with acclamation, and presented an address to the R. W. G. M. from St. David's Lodge, No. 540; after which the V. W. Master, J. N. Heathcote, accompanied by the Brethren of the various Lodges in the county, also presented the P. G. M. with an address, both of which were listened to by him with marked attention, and were very graciously received.

The P. G. Lodge then adjourned.

At six o'clock the Brethren, to the number of 100, assembled to partake of an entertainment in the long room of the Raven and Bell Hotel. Among the Brethren present were the following :—the Earl Howe, Sir W. W. Wynn, Bart.; the Viscount Dungannon, Sir A. V. Corbet, Bart.; the Viscount Seaham, Sir W. Cunliffe, Bart.; Rev. J. O. Dakyene, J. Bentley, C. Guise, Dr. Bowles, Hon. W. Cotton, M.P.; W. J. Clement, W. Willoughby, C. B. Teece, J. N. Heathcote, W. Cooper, W. H. Cooper, J. B. Minor, C. Wigan, Col. Burton, J. Walford, Wem; H. Barker, — Wilson, H. Bloxam, — Stephens, Bangor; S. Wood, Rev. H. Bluck, W. H. Niccolls, J. Hamer, C. Sparling, E. H. Dymock, J. L. Rowlond, W. Brightwell, J. Broughall, W. Patchett, G. Gordon, J. P. White, R. Hay-

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cock, J. Bratton, — Wace, Col. Hogg, W. Austin, J. Watton, J. Knowles, — Rollings, — Greene, J. Cartwright, G. S. Barnett, S. Scoltock, T. Onions, S. Roberts, L. Meredith, J. Humphreys, J. Evans, H. Shaw, J. Taylor, J. White, H. Smith, — Stephens, N. Pritchard, G. Hay, J. Martin, — Davies, W. Burr, — Lee, H. Evett, H. Edwards, E. H. Griffiths, E. Tench, H. M. Jones.

After the cloth had been withdrawn, the R. W. G. P. M. for Shropshire and North Wales gave the usual loyal toast—"The Queen and the Craft," &c. &c. The usual routine of Masonic toasts followed—"The Earl of Zetland, G. M. of England;" "The Earl of Yarborough, D. G. M.;" "The Grand Officers;" for which toast the Past Grand Chaplain, Bro. Dakyene, returned thanks in very pleasing terms for the honour conferred on the Grand Lodge. "The Pr. G. M. for Cheshire, Lord Combermere;" which was enthusiastically received and responded to. "The Health of Dr. Bowles" was then proposed by the Noble Chairman, to which

Dr. BOWLES replied in most appropriate terms, and concluded by proposing "The health of Sir W. W. Wynn, Bart., Pr. G. M. of Shropshire and North Wales." The Rev. Doctor was loudly and enthusiastically cheered.

Sir W. W. WYNN rose amidst deafening applause to return his most grateful thanks to the company for the honour they had conferred upon him by nominating him as one worthy to govern their Order in that Province, and to the noble Earl, who had so admirably performed the extremely beautiful and impressive ceremony on that day. He assured them he felt deeply the honour they had done him, and sincerely trusted that the Craft would not in any degree suffer from its government being committed to his charge. It was the earnest wish of his heart, that Freemasonry should flourish as well in this as it had done in other Provinces; that it might, all he could say was, that nothing on his part should be wanting to deserve their good wishes, and further the prosperity of the Order,—for he confidently believed that no other communion of assembled individuals could boast of the power which Freemasonry had. It bound all men together in one common tie of universal brotherhood and friendship;—all met on the same level, at the same board, united by one and the same mysterious tie of friendship and brotherly attachment, and whatever might be the differences in their political or religious opinions, in their dealings with the world, once having met within the tyled precincts of a Lodge, every discordant feeling and every political difference dwindled away and were forgotten. Again thanking them for the kindness shown towards him in exalting him to the position he then occupied, the Pr. G. M. proposed "The Visiting Brethren," coupling with the toast the name of a nobleman who was not more known by his long residence in the county, than for the urbanity of his manners and the truly Masonic virtues which adorned his heart, Lord Dungannon.

Lord DUNGANNON thanked his friend the R. W. the G. M. for the high terms with which his health had been proposed. He had been twenty-seven years a member of the Fraternity, and although his duties had prevented his paying the attention due to the Order, he hoped he had not for a single moment ever lost sight of its best principles, which were founded upon everything the Bible teaches us, and duty leads us to perform. The noble lord paid a just eulogy

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to the P. G. M., but thought it was impossible for any expression he might use to raise him in the estimation of those around him.

The Noble CHAIRMAN then gave "Sir A. V. Corbet," to which the worthy baronet replied.

Dr. BOWLES then rose again, and proposed "The healths of the Dep.-Pr. G. M., E. H. Dymock, Esq., and Bro. William Clement." Upon the conclusion of Dr. Bowles' address, loud and prolonged cheers burst from every part of the room.

The proceedings elicited universal approbation. The attention and courtesy given and received was unceasing, and the recollection of the day's proceeding will be long remembered, and form a bright era in the annals of the Shropshire and North Wales Provincial Grand Lodge.

SOMERSET.—TAUNTON.—*Presentation of a Masonic Testimonial to Bro. Stradling.*—The R. W. the P. G. M. of the Province, Col. C. Kemeys Tynte, assembled his Grand Lodge at Bridgewater on Friday, the 6th of Feb., which was attended by most of the distinguished Grand Officers of the Province, both past and acting. The P. G. M. was in excellent spirits, and went through the gratifying duties of the day with his accustomed ability and kindness. Among the Grand Officers were Bros. Randolph, D. P. G. M.; Revds. Bythesea, Trewman, and Brande; Maher, W. and R. Stradling, Phillips, Eales White, Symes, Gooding, Trevor, Reed, Francis, Knight, Dinham, Abraham, Waghorn, Taylor, and others.

The Lodge of Perpetual Friendship having opened their Lodge, the G. L. formed in procession, and proceeded thither in Masonic order, where they were received with all the honours.

The R. W. the P. G. M. having taken the Chair, addressed the assembled Brethren with much feeling, and expressed his satisfaction at meeting them; "but," said the worthy chief, "I lament that I cannot see you substantially, yet I derive pleasurable sensations from being able to behold you in my mind's eye. To greet you in all affection, I have deemed it my duty to call you together for the purpose of carrying out a very laudable desire of the Province,—namely, to present this testimonial of our esteem for long and faithful service to a Brother whom we highly value. I present to Bro. William Stradling, then, this appropriate offering, in the name of the Province, and with the affectionate regards of all. My pleasure therein is twofold. I present it to an old friend, a descendant of one of the oldest and most honoured families in the west,—remarkable for his uniform kindness of heart, and his desire to keep up, in remembrance, the better portions of the manners and customs of the olden time. I trust that the possession of this humble acknowledgment of his services will often remind him of his happy intercourse with his Brethren and friends, and that he will estimate it as an earnest of their best and warmest wishes for the health and happiness of all his family." [The testimonial was here handed to Bro. Stradling. It consists of a massive silver centre-piece, of elegant Masonic and foliated design, supporting a cut-glass plateau, filled for the present with models of flowers in wax, contributed by the daughters of Mr. Eales White, one of the oldest Masons in the Province. The base is triangular, and presents three shields, on which are engraved the arms and quarterings of this ancient and distinguished family, the inscription and the jewels of the various offices which Bro. Stradling has served.]

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Bro. STRADLING, with much emotion, said, "Rt. W. Sir and Brothers, I am unable to recollect any circumstance of my Masonic life that would entitle me to be the recipient of so splendid a gift as you have this day done me the high honour to present to me. I had considered that the gratification of being chosen by ballot as your Treasurer for twenty-two consecutive years was an ample honour, and an abundant testimony of how my poor services had been estimated. The Rt. W. P. G. M. has been pleased to revert to my endeavours to advance the progress of Masonry. I admit my zeal herein, and I doubt not but one or two of my ancient Brethren will vouch for my endeavours in early years to make this, my mother Lodge, a working and a prosperous Lodge. We struggled against the stream for some years,—indeed, until the beloved individual who is now our honoured chief was initiated in this Lodge. This was a gratifying era, from which we may date the resuscitation and ascendancy of Masonry in the West of England, more especially in this Province. (Hear, hear.) Brethren, for this magnificent gift, enhanced as it is by the sources from which it comes, and the hand that has presented it, I thank you from my heart: it shall live among my best affections, and it shall descend to my son, and I pray God to his son, as among the richest of my bequests. I am most anxious for the time when my son shall be of Masonic age, so that he might have the proud privilege of being initiated by the Rt. W. Brother who honours my humble self with his friendship, and my son by condescending to be his godfather. I have many, to whom I feel bound to try to express my gratitude; and I should be ungrateful indeed if I did not assure the fair modellers of those exquisite flowers which surmount the elegant tribute how much this pretty contribution has gratified me. I know it is to their father, my excellent friend—and, indeed, the friend of the Province—Bro. Eales White (cheers), that I am indebted for the proposition and completion of this gift. It is an honour to know him; afflicted as he is, yet such is his active and energetic mind, and such his rare benevolence of heart, that he is ever ready when he can accomplish a benefit to others. (Cheers.) The young ladies, then, will assure themselves of my best wishes, that good Masons may have the good fortune to make them good husbands, and that

> 'No mortal can more the ladies adore
> Than a free and an accepted Mason.'

To Bro. Abraham, also, I feel grateful for the taste and beauty, which are so happily mingled in the design and execution of the superb piece of workmanship. (Hear.) Brethren, allow me to repeat my cordial thanks, my unfailing gratitude, to all. Your over-kind estimation of my services may be useful, — it may induce fraternal attention to many Brethren infinitely more useful than myself, and will teach the outer world that generous liberality is among the more prominent attributes of a true and worthy Mason."

The Brethren then repaired to the banquet-room, when about forty sat down. Some charming glees and vocal music, by Bros. Knight, Eales White, Francis, and Butler, added much to the character of the dessert. The music was wound up by the well-known "Tom Moody" of Bro. Sutton, with a chorus, which would have honoured any "crack pack." The Colonel kindly remained at the table till about nine o'clock. His departure was the signal for the

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dispersion of the party, who were unanimous in voting it a "red letter day" in their Masonic diary.

SOMERSET. — YEOVIL. — *Masonic Ball.*—Yeovil has never been favoured with a more brilliant *soirée dansante* than that of Tuesday, Feb. 10. Arrivals commenced at ten o'clock, and by twelve the noble room presented an appearance which will not be soon forgotten. Nearly 240 of the *élite* of the neighbourhood, and those from distant parts of the Province, were seen winding in the graceful evolutions of the waltz, whirling a polka, or more steadily pacing the quadrille. The Brethren were arrayed, by desire, in full Masonic clothing and jewels of office, which, with the sumptuous and tasteful dresses of the ladies, and officers in uniform, presented a truly brilliant scene.

The room was decorated with the handsome banners of the Lodges and Chapters of the Province, to which was added that of the Pro. Grand Master, sent with his accustomed kindness.

The supper-rooms were also arrayed with floral wreaths, and appropriate banners and mottoes intermingled, and abundant refreshments were provided, giving a most agreeable and acceptable finish to the whole.

SOUTH WALES.—CARDIFF.—*Glamorgan Lodge, No.* 43.—On the 12th January, this Lodge held its meeting, and after the business had been concluded the Brethren sat down to "refreshment," provided by Bro. John Woods, of the Cardiff Arms Hotel, at whose house the Brethren assemble. After the removal of the cloth, and the usual Masonic and loyal toasts had been done justice to, a P. M. jewel and a pair of massive Corinthian silver candlesticks were presented to Bro. William Bird, P. M., bearing a suitable inscription. Some idea of the estimation in which Bro. W. Bird is held may be gleaned from the following remarks, which fell from the W. M. Bro. Thomas Hodge :—

"It is at all times a pleasure to meet together as Masons, but this gathering brings with it a pleasure, which is not of ordinary occurrence. We are mutually drawn together, as it were, on this occasion, by feelings which perhaps none of us can properly express, for the purpose of carrying out an object which, must be truly gratifying to all who are engaged in it. It is well known that for many years the most important and arduous duties of this Lodge have been performed in a way, which has given entire satisfaction and called forth the admiration not only of its members, but also of its visiting Brethren. One might have thought that the frequent and oftentimes unreasonable calls for his valuable services would have tired his patience, but no ; he studied our mysteries, not only from a desire of knowledge, but also to become more useful to his Brethren in Masonry. A short time since several of the Brethren of this Lodge, almost simultaneously, felt that they ought to show in some outward and visible way their gratitude so justly due to him. This feeling rapidly spread : a Committee was formed, the members were called upon, and they responded to the call immediately. Those separated from us by distance expressed themselves as happy as ourselves in having such an opportunity of showing their sincere appreciation of his worth. It is now my duty, as W. M. of this Lodge, to bring the Committee's arrangements to maturity, by presenting to Bro. W. Bird a small token, simply expressive of the brotherly love entertained towards

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him by its members. It is not for its intrinsic value, for his services to Lodge No. 43 cannot be measured by any such standard."

After the presentation, Bro. W. Bird acknowledged the compliment in the most feeling manner, and promised a continuance of his services, as long as his attainments in Masonic science might be available for the good of the Craft. The Brethren parted, highly gratified with the pleasures of the evening.

On the 5th February a Masonic Ball, under the patronage of the members of the Glamorgan Lodge, No. 43, was held at the Assembly Rooms, at the Cardiff Arms Hotel. Permission had kindly been granted by the R.W.D.P.G.M. Bro. Geo. G. Bird, in the absence of the R.W.P.G.M., for the Brethren to appear in Masonic costume. Several Brethren from neighbouring towns attended, including several of the P.G. Officers. The number assembled to do honour to Lodge No. 43 was about 180. Dancing commenced at nine o'clock, to the enlivening strains of Strong's well-known Clifton band, and was kept up with unabated spirit. After supper, dancing was resumed for some hours, after which the company separated, delighted with the treat afforded them at the first Masonic Ball that has taken place in the town. The whole of the arrangements reflected the greatest credit upon the Committee of Management.

SURREY.—CROYDON.—*The Masonic Ball.*—The fourth of these most agreeable Annual Assemblies was held at the Greyhound Hotel, on Thursday, the 29th of January, under the direction of Brs. Alexander Dobie (the R.W.Pr.G.M.) and W.J. Evelyn, M.P. for West Surrey.

These balls have been instrumental as one of the sources of augmentation to the Masonic Charities—the particular one, in the present instance, being the "*Fund of Benevolence of the East Surrey Lodge of Concord.*"

The band was under the direction of Mr. Weippert.

Dancing commenced at half-past nine, and all was soon animation and pleasure. Quadrilles, polkas, and waltzes, were kept merrily going until one o'clock, when the supper-room was thrown open; after which, dancing was resumed until four o'clock, when the National Anthem warned the company to depart.

Among the visitors, we noticed—Bro. and Mrs. Dobie, Mr. Wm. Dobie, Trinity College, Cambridge; the Hon. F. E. Plummer, do.; and the Misses Dobie, Bro. Evelyn, M.P., and his brother, Captain Evelyn, Captain James, &c., &c.

The rooms were elegantly decorated, and the refreshments plentiful and excellent. The Chair was ably filled by Bro. Dobie, and the Deputy Chair by Bro. Evelyn. After the customary loyal toasts,

The CHAIRMAN proposed the health of "The Committee of Management," making especial mention of Bro. George England (the Master of the Lodge), and also of Bros. Price and Penfold, the latter of whom he welcomed after his long and painful illness.

Bro. ENGLAND, in responding to the toast, expressed the pleasure he felt at seeing such interest manifested towards the cause of charity, which was one of the noblest objects of the Craft.

Bro. PENFOLD, who was most warmly received, expressed his thanks for the sympathy and kind expressions evinced towards him. He had suffered a severe trial since last they met, but, thanks to

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Providence, he had been sustained through it, and he now appeared among them in renewed health. He trusted that Masonry might be more largely diffused in the land, feeling assured that it would tend to promote general happiness and prosperity.

The CHAIRMAN having called on the company to fill bumpers, proposed, in a most eloquent speech, the health of "The Ladies," without whose presence the Annual Meetings would be of no avail, and without whom, it was of no use denying it, Masonic Festivals would lose their greatest charm; to their presence they were indebted for this evening's delights. He could not expect one of them to acknowledge this toast, but he would call on a bachelor, Bro. Thomas Weller, to respond to it.

Mr. WELLER had hoped that the mantle of honour might have descended on the shoulders of a member of the Masonic Order, feeling confident that it imparted so much that was excellent, as to better qualify a member of the Craft to do justice to the toast. The Masonic Order boasted, and deservedly so, of its charities, they were large and extended, and in them he was certain the ladies fully sympathised; but there was one part of the Masonry in which that fair community did not at all participate. The Craft prided itself on its antiquity, and he must say on that point he could not discover any reciprocity whatever. Were all the ladies' "most sweet voices" blended in one, he believed thus it would respond—that they had found attentive and gallant partners in the ball-room—every comfort and luxury at the supper-table from their excellent Chairman, and that they thanked the gentlemen present, and especially the Masons, for passing a most delightful evening.

Bro. GEORGE PRICE said, that having the Chairman's permission to propose a toast, he requested them, in bumper glasses, to drink the healths of the Stewards, "Brs. Alexander Dobie and Evelyn." Bro. Dobie had been a warm supporter of the ball from its first establishment to the present moment; he not only attended himself, but he brought with him his excellent lady and family, and the Brethren felt extremely obliged to him for his kindness upon this and many past occasions. To Bro. Evelyn their best thanks were also due for the kind interest he manifested in the ball. On the last occasion he was prevented attending by his Parlimentary duties; on the present they were more fortunate in having the pleasure of his company, and they would join him in giving Bro. Evelyn a hearty welcome.

Bro. DOBIE, after a few graceful words of acknowledgment on his own behalf, called on his Deputy (Bro. Evelyn), as being more accustomed to public speaking, to respond to the toast.

Bro. EVELYN said, that the Chairman erred in supposing that he was more accustomed to public speaking; his duties in Parliament were of a rougher character than that of addressing so fair an assemblage as the present. It had been already advanced by a former speaker that the Masons were distinguished for their gallantry; he need not, therefore, enlarge on that topic. He could assure the company that so far from feeling he had conferred any honour by his attendance that evening, he felt that he had been personally honoured by the invitation, and he might say that he had found a really selfish pleasure in his attendance. He would not detain the company any longer, because he was sure that they would all prefer

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adjourning to the ball-room, where other and more agreeable duties awaited them (cheers).

A parting toast from the Chairman echoed Bro. Evelyn's opinion, and in a few minutes the banquet-hall was deserted for the poetry of motion.

WARWICKSHIRE.—WALSALL.—On Friday, January 30th, a Masonic Ball was held at the Guildhall Assembly Room, Walsall, being the first given in that town, the profits arising from which will be devoted by the Brethren of the Lodge of St. Matthew to the Freemasons' Girls' School. The room was tastefully decorated with Masonic emblems and banners, those of the Knights Templars of the Beauséant Encampment adding considerably to the brilliancy of the scene. The display of beauty and fashion, combined with the various decorations worn by the Brethren, gave to the *tout ensemble* a grand and imposing appearance.

Shortly after nine o'clock, dancing commenced to the enlivening strains of Hayward and Tilley's band, and continued without interruption till six o'clock next morning. The Stewards were unceasing in their exertions to promote the enjoyment of all assembled, and they found a very able and efficient coadjutor in Bro. Ridgway, the Master of the Ceremonies. Upwards of 200 were present, and the success of their first effort inspires the Walsall Brethren with a hope, that their endeavours to aid the Masonic charities will on future occasions be as well rewarded.

WILTS.—SALISBURY.—The Installation of Bro. James Smith at Salisbury, W. M. of the Lodge of *Elias de Derham*, took place at the Lodge-room in the White Hart on the 13th of January. The ceremony was very impressively performed by the Rev. Bro. G. R. Portal (P. G. Warden of Oxfordshire), Bro. Matthew Lush, Mayor of Wilton, Bro. Slade, of Southampton, and Bro. Naish, of Winchester, who constituted a board of Installed Masters on the occasion; after which the following official appointments were made for the current year:—Bros. H. R. Hodding, S. W.; P. P. Cother, J. W.; T. Pain, Treasurer; T. Slade, Secretary; Dr. Hewson, S. D.; T. J. Holloway, J. D.; and Beverley Robinson, I. G. At the termination of the business of the evening, the members of the Lodge, joined by some visiting Brethren from Winchester and Southampton, partook of an excellent "banquet," all the appointments of which were very creditable to the hotel, and gave great satisfaction to the assembled Brethren. The customary loyal and complimentary toasts were drunk with Masonic honours, and the evening was spent in that cheerful and harmonious intercourse which always characterises the reunions of the members of this ancient Order.

YORKSHIRE.—SELBY.—On Friday, March 19, the members of the St. Germaine Lodge of Freemasons dined together at Armitage's George Hotel, on the occasion of the Installation of the W. M. Bro. R. J. Parker. The chair was taken by the W. M., who was supported on the right and left by Bros. the Earl of Londesborough; A. Bannister, Mayor of Hull; G. P. Dawson; the Rev. C. Sutton; Capt. Campbell; E. Parker; M. Pearcival; T. M. Weddall; T. Hawden; and several others, chiefly members of the Lodge,

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besides other Brethren from Hull, Leeds, York, Sheffield, &c. The duties of Vice-Chairman were ably fulfilled by Bro. W. Dobson. The number present was about fifty. The proceedings throughout the evening were of a most satisfactory character.

YORKSHIRE, WEST RIDING.—HALIFAX.—On Monday, Jan. 5, the quarterly meeting of the Pr. G. L. of West Yorkshire was held in this town, and attracted a large assembly of Brethren from various parts of the Province, to take part in the interesting proceedings of the day; which embraced, in addition to the usual dispensations of Masonic benevolence and charity, a variety of business affecting the Craft generally, as well as the Province in particular. The Pr. G. L., presided over by the R. W. D. P. G. M., Bro. Charles Lee, was held in the Lodge-room of the Lodge of Probity, No. 73, at the Old Cock Inn; the latter having been opened, and a goodly muster of the Brethren assembled, to greet the R. W. D. G. M. and the numerous staff of Pr. Grand Officers, by whom he was supported. The duties of the Lodge, which occupied several hours, having been discharged, the Brethren re-assembled in the large room of the Royal Hotel, to partake of "refreshment," provided under the auspices of the Lodge of Probity by Bro. T. W. Nicholson. The large hall was elegantly decorated; appropriate emblems of the Craft being tastefully displayed in various parts of the room. A very harmonious and happy evening was spent by the Brethren, whose enjoyments, if at all incomplete, were prematurely cut short by the departure of railway trains, on which many were dependant for reaching their homes at considerable distances from Halifax.

MANCHESTER.—*Installation Meeting of the Jerusalem Encampment, No.* 9.—The meeting of this Encampment was held on Friday, the 27th of February, 1852, for the purpose of installing the E. C., by the M. E. P. G. C., Sir Kt. M. Dawes. The P. G. C. was received into the Encampment, preceded by Sir Kt. Clay, the Expert, under an arch of steel.

Amongst the visitors present were Sir Kts. Hartley, Liverpool; F. Dee, Wandsworth; A. Royds, Littleborough, Yorksh.; H. Whitmore, Cheshire; H. Hooper, Dukenfield; Hinxman, Bury, &c. &c.

Sir Kt. V. Scaramanza, C. K. H., also took part in the business of the day.

The Ceremony of Installation was most ably and impressively performed by the P. G. C., supported by the Prelate, the Rev. Sir Kt. Margoliouth.

The following Officers were appointed for the ensuing year:—Sir Kt. the Rev. M. Margoliouth, Prelate; J. J. Moody, 1st Capt.; G. Bolf, 2nd Capt.; P. Scaramanza, R.; C. Affleck, T.; C. Clay, M.D., E.; T. Scattergood, 1st S. B.; J. Hulme, 2nd S. B.; F. Hahnel, 1st H.; M. Ellis, 2nd H.; S. Smith, Capt. of the L.

This Encampment has been established 57 years, but for the last six years it has been in abeyance, until resuscitated a few months since.

After a sumptuous banquet, the Sir Kts. separated, highly gratified with the proceedings of the day, which will be long remembered by those who had the good fortune to be present.

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SCOTLAND.

THE following Brethren have been nominated Office Bearers of Supreme Grand Chapter of Royal Arch Masons of Scotland :—

Comp. John White Melville, of Mount Melville, Most Excellent Grand Principal Z.; his Grace the Duke of Athole, Past Grand Principal Z.; George Walker Arnott, of Arlary, LL.D., Deputy Grand Principal Z.; James Graham, of Leitchtown, Grand Principal H.; Sir James Walker Drummond, of Hawthornden, Bart., Grand Principal J.

Provincial Grand Superintendents.—W. R. Burton, Jamaica; Hon. W. Stephenson, Grenada; John Willis, Nova Scotia; Alexander Bulloch, Esq., New Brunswick; Robert Ramage, Grand Scribe E.; William Gaylor, Grand Scribe N.; Daniel Robertson, Grand Treasurer; Sir William Miller, of Glenlee, Grand Chancellor; Edward Main, Deputy Grand Chancellor; Dr. W. D. Mac Ritchie, First Grand Sojourner; Patrick Deuchar, R.N., Second Grand Sojourner; Thomas Coates, Third Grand Sojourner; Thomas Boog, Grand Recorder; T. B. Douglas, Grand Sword Bearer; Christian Jockell, Grand Standard Bearer; David Bryce, Grand Architect; John Law, Grand Jeweller; William Donaldson, Grand Clothier; James McLean, Grand Janitor.

Standing Committee of Grand Chapter.—The Grand Principal Z., the Grand Principal H., and the Grand Principal J., *ex officiis;* George Walker Arnott, Deputy Grand Principal Z; Robert Ramage, William Gaylor, Daniel Robertson, Thomas Boog, Andrew Murray, John Henry, Morris Leon, George Edge (Chairman of the Committee), David Dobson, Patrick Deuchar.

IRELAND.

WE are glad to devote a portion of our pages to the dissemination of such intelligence as appears to indicate the spreading of the true principles of Freemasonry in any nation, but especially in our own country. The Brethren of our great family can never be uninterested in that which concerns each other. It is well known that for many years the zeal of the Masonic spirit had greatly declined in Ireland. The higher classes had begun, with some distinguished exceptions, to look with apathy upon those ties which, nevertheless, were still as much prized as ever among those who hold a lower position in the social scale. Yet, however zealous might be its supporters among the peasantry, artisans, and humbler tradespeople, it is easy to conceive that a certain degree of error and deterioration would be apt to infuse itself among the practices of the Craft, and that its high and refined moral and literary tone would soon become lowered, if the more highly educated and more influential classes ceased to take an interest in its meetings, its charities, and its extension. A good example is always readily followed among zealous

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Masons: all men are apt to degenerate for want of proper example, and the stimulus of a generous emulation; and such, we believe, was the fact, within the memory of most of our readers, who are familiar with the Masonic condition of Ireland during the last twenty or thirty years. A great change, however, has taken place. No longer degraded by vulgar associations, or perverted to improper, if not illegal ends, Freemasonry is now in Ireland what it ought to be everywhere,—a bond comprising *all* classes; uniting the highest with the humblest, raising the lowly to the Masonic level of their superiors, teaching the highest to feel a practical, present, and fraternal concern in the wants and concerns of the lowly, and infusing amongst all the beneficial results that must necessarily follow when men of exalted worth,—wise and studious men, men of profound experience and of acknowledged abilities,—are found lending their aid to the great cause of charity, union, and brotherly love.

We have lately received from Dublin some very gratifying communications, proving, we think, the truth of what has been just said. Amongst several Lodges which, within the last twenty years, have been established in that city, the Leinster Lodge, No. 141, has been long known and respected. Its records of this year afford a pleasing instance of the results of the Masonic fraternity and the warmth of Masonic feeling. In the month of January last, at the Installation of the Officers of that Lodge for the current period, that opportunity was taken by the members to present to their Secretary, William Thomas Lloyd, Barrister-at-Law, a costly and elegant service of plate,—a token of their appreciation of his services, and their high estimation of his individual character. The chair on that occasion was filled by the respected Representative in Ireland of the Grand Lodge in England, the R. W. Godfrey Brereton, R. N. (33rd degree). A number of visitors of high Masonic rank and distinction were likewise present,—the Deputy Grand Master, the Grand Treasurer, and others of the Grand Officers, with several members of other Lodges. An elegant entertainment was given by the Lodge to their distinguished friends. In the course of the evening, Bro. Brereton presented their gift (consisting of a tea and coffee service, which had been at the Exhibition, and manufactured by T. Bennett, of Grafton-street, Dublin) to Bro. Lloyd, with this short but kind and cordial address:—

"Brother Lloyd,—As the official head of this Lodge, a very pleasing duty devolves on me, accompanied, however, with a feeling of regret that it has not fallen to the lot of some one more competent than I am to give expression to the sentiments which, I know, actuate every Brother present.

"During a period of unexampled difficulties you have filled the office of our Secretary; and to show that you have done so to the perfect satisfaction of the Brethren, I have but to point to this tribute, which it is now our privilege to present to you.

"By your untiring zeal, and your skilful management of our pecuniary resources, you have kept us together hitherto, and we still can point with satisfaction to the motto of our Lodge,—'*Inter utrumque tene*,'—as the expression of our principles. I now, on the part of our Brethren, beg your acceptance of this service of plate, heartily wishing that you may live long and happily to enjoy it."

The answer was in the same fraternal spirit:—

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Bro. LLOYD acknowledged, he said, with pride and pleasure, the distinguished compliment that had been paid him; but no expressions of his could convey as he could wish the sentiments of his regard for the members of that Lodge, in which he had first seen the light of Freemasonry,—the Leinster Lodge. To promote its welfare had been his most anxious wish, but he did not deserve a recompense so splendid; for, he thought, all who enter the Order are bound to exert themselves to the utmost for its advancement and benefit. But the gift would prove to all, whether within or without the Masonic body, what are the sentiments which its true members entertain to each other,—sentiments which enhanced the value even of that very handsome present. After some allusions to a very liberal collection of money that night made in the Lodge for the relief of an unfortunate gentleman who had been compelled to seek their assistance, Bro. Lloyd said he trusted that, as he had that night been re-elected to his office, there would be no separation between him and those with whom he had so long been associated in the closest ties of mutual friendship and regard, and assured them that their good opinion and the welfare of the Order were equally dear to his heart.

These are incidents—not rare ones, we hope—which prove the real existence of those feelings of which Masons boast. A more pleasing scene can hardly be contemplated than a number of men associated together for charitable purposes, fulfilling them liberally and cheerfully, and terminating their praiseworthy exertions by this delightful display of reciprocal good feeling and pure social enjoyment.

Bro. Brereton, on his part, took occasion, on his Installation, to present to his Lodge a silver column, the badge of the Junior Warden, for which the thanks of the Lodge were unanimously voted to that very zealous and efficient friend and member of the Order. It would be unjust to omit all notice of this further instance of the feeling which animates the Leinster Lodge.

We can also point with pleasure to a still more general striking proof of the prevalence and extension of the true Masonic principle in Ireland. The Female Orphan School for the Daughters of deceased Freemasons has participated in the good results to be expected when men who hold an influential position in society exert themselves to carry into practical use the various elements of power, which are contained in a body so widely extended and so wealthy as that of the Freemasons. It is needless to recur to the various circumstances through which that charity, so worthy in every respect of attention and support, had, in late years, been somewhat neglected by the Order in general in Ireland. Some, however, (foremost amongst whom, in Masonic feeling and generous liberality as in rank, stood the Duke of Leinster, G. M. of the Order), continued to support an institution the value of which was too little appreciated. By the munificent aid of the noble Duke, and the judicious management of the other governors, the school was preserved. In it about sixteen orphans find a home, and are clothed and educated. They are all the children of parents who had held a respectable position in life—some of them an affluent one. The calamities of the last five years in Ireland will render this fact but too easily intelligible. The number is small—too small for the

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necessities of the case; but that admirable institution has already participated in the good results of the resuscitation of the Masonic spirit. A sufficient sum having been placed in the hands of the governors (by a bequest and some other means), they have determined on building a new school-house, on an improved and extended scale. The present school-house, however well managed the establishment may be, is unworthy of the purpose and of the Order. The Right Hon. Sidney Herbert has granted a site adjacent to one of the best quarters of the south side of Dublin, and the new work has already been commenced on it with cheering prospects. But the governors are still trusting—and we confidently hope that the expectation will not be disappointed—to the exertions of their Brethren to add a sum of 400*l.*—a very insignificant one compared to the value of the object—to the funds already in their hands. They have appealed to their Brethren in Ireland to come forward to aid in this good, and Masonic, and Christian work. The opportunity—in itself a privilege—the opportunity of *doing good*, is now offered to all. It is not confined to our Brethren in Ireland; it is the cause of universal charity and humanity, and will, we doubt not, be responded to *here* as cordially as if it were made for ourselves. The smallest amount, we are informed, will be thankfully received in aid of the subscription. A contributor of 10*l.* to the fund will entitle the donor to the privileges of a governor of the institution for life. It may be well to state that the Grand Chaplain, the Rev. Henry J. Westby (Grand Secretary's Office, Freemason's Hall, Dame Street, Dublin), will receive the contributions of any who may be inclined to aid in this work of mercy, to which we cordially wish the success which it deserves.

A recent announcement has appeared in a Dublin paper, that his Grace the Duke of Leinster, Grand Master of the Order in Ireland, has been pleased to signify his acceptance of the invitation of Lodge 12 (of which the present Master is his Grace's son, Lord Otho Fitzgerald) to an entertainment on the 22nd instant.

It may be interesting to those who have attained the highest degrees of the Masonic scale to know that the meeting of the Illustrious College of Philosophical Masons was held on the 12th of February last, when Bro. Godfrey Brereton, 33rd degree, was installed into the Chair of that Order as the Illustrious Commander; Sir Knt. George Rankin was at the same time installed as Senior Warden, and Sir Knt. William Thomas Lloyd as Junior Warden. About fourteen Members of that high degree of Freemasonry were present on the occasion, who afterwards partook of the banquet.

BELFAST.—*Provincial Grand Lodge.*—The Pr. G. L. of Belfast and North Down held its ordinary quarterly meeting, at Freemasons' Hall, Donegall Place, Belfast, on Wednesday, the 10th December, 1851, and was opened in due form, at high noon, by the Venerable and R. W. Archdeacon Mant, Pr. G. M., assisted by Bro. W. S. Tracy, P. Dep. P. G. M. of N. Munster, and the Pr. Grand Officers of the Province. Besides the ordinary routine business, the P. G. M. announced to the Brethren that he had received and accepted the resignation of his office by the Deputy P. G. M., and that he had nominated to the vacancy thus made Bro. S. G. Getty, of Cromac Park, P. M. of Lodge 40. Bro. Getty, being present, was accord-

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ingly invested, installed, and saluted by the Brethren as D. P. G. M. This being the time fixed by the Constitutions for the appointment of Officers for the ensuing year, the following Brethren were elected and installed into the different offices: H. Russell, S. G. W.; J. A. Henderson, J. G. W.; Rev. H. M'Sorley, G. C.; W. J. Young, S. G. D.; L. Clark, J. G. D.; Pelan, G. R.; G. A. Carruthers, G. Sec.; C. Duffin, G. T.; W. S. Tracy, G. D. of Cer.; J. Moore and H. Murney, *M.D.*, P. G. Stewards; J. Johnston, G. Sup. of Works; J. G. M'Gee, G. O.; and M'Fall, G. Sword Bearer.

The Lodges in this town are proceeding satisfactorily since the end of the summer season, during which the meetings are generally slack. In particular, the three Lodges which jointly occupy the Freemasons' Hall in Donegal Place, "The Ark," No. 10, "The Lodge of Concord," No. 40, and "The Prince of Wales's," No. 154, are increasing in numbers and efficiency. These Lodges met together, as usual, on the 29th December (St. John's day, the 27th, falling on a Saturday), and after some candidates had been initiated by Bro. Henderson, W. M. of 154, the Pr. G. M., the Venerable the Archdeacon of Down, opened a Pr. G. L. of emergency, for the purpose of installing the Masters elect, and Wardens of Lodges No. 40 and 154, who come into office at this season. The Brethren afterwards dined together, to the number of about fifty, the Pr. G. M. presiding.

Lodges of Instruction continue to be held weekly at the Freemasons' Hall, in connection with Lodges 40 and 154, and are well attended by the Brethren.

Royal Arch Chapter.—The Ark of Concord Chapter, comprising the Royal Arch Masons of Chapters 10 and 40, held its quarterly meeting on the 12th of November, 1851. The business consisted only of the election of Officers for the ensuing year.

Knights Templars.—The Lagan Valley Encampment of Knights Templars, comprising the Knights Companions belonging to the Lodges 10 and 40, has held two meetings during the winter. The Encampment met in considerable strength on Wednesday, November 26th, under the able presidency of E. C. Samuel G. Getty. The publication, sanctioned by the S. G. Encampment of Ireland, containing the Service Book of the Encampment and Rev. Bro. Mant's History of the Order, was laid before the meeting.* It was ordered, that copies be presented to the M. E. Grand Master of Ireland, the Duke of Leinster; to the S. G. Encampment of Ireland; to Bro. Fowler, G. S.; to Bro. Quinton, of the Kilwinning Encampment, and also to the M. E. Bro. Col. Tynte, Grand Master of the Templars of England. Two Brethren were admitted, and installed with the usual solemn ceremonies; Basil Geo. Brooke, Esq., of Moyaver, near Ballymonry, and John Craig, Esq., of Downpatrick. The Encampment proceeded to elect Officers for the ensuing year, and Bro. Houston Russell, C. G. of the Encampment, was unanimously elected E. Commander. The other offices were supplied by the election of able Brethren.

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* We avail ourselves of this opportunity to call attention to this ritual, which deserves the warmest approbation, and is, in every respect, a most valuable form of Templar services.—Ed. F. M. Q. M. & R.

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Another meeting of the Encampment was held on the 28th January, 1852, at which Bro. Sir H. Russell was installed E. Commander, and some other routine business transacted.

South-Down.—The first meeting of the Pr. Grand Lodge of South-Down was held on Tuesday, the 17th February, 1852, in the Market-house, Downpatrick, for the purpose of witnessing the Installation of the new Pr. G. M., W. B. Forde, and of appointing the different Officers. At two o'clock, p.m., a Pr. G. L. was opened in due form, by the R. W. Bro. Archdeacon Mant, P. G. M. of Belfast and North Down, acting by virtue of a commission from his Grace the Duke of Leinster, G. M. of Ireland. The G. M.'s Commissioner was assisted by the W. Masters of Lodges 77, Newry, and 86, Downpatrick, as S. and J. G. Ws., and by the Masters and Wardens of several Lodges in the new Province. The patent of appointment and the G. M.'s commission having been read, Bro. W. B. Forde was presented by Bro. P. M.'s W. Henry, of No. 18, Newry, and Brabazon, of 86, Downpatrick, and was installed and invested, proclaimed and saluted R. W. Pr. G. M. of South-Down. The Pr. G. M. then proceeded to announce to the Brethren, that, in exercising his prerogative to appoint a Deputy, his choice had fallen on Bro. Wm. Henry, P. M. of Lodge 18, who was accordingly installed, invested, and saluted as Dep. P. G. M.

The Pr. G. M. then proceeded to the appointment of Officers for the ensuing year, when the following Brethren were invested with the insignia of office, viz.: Brs. P. E. Brabazon, S. G. W.; Demay, J. G. W.; Elmes, P. S. G. D.; J. Cunningham, J. G. D.; W. Keown, I. G. The R. W. Pr. G. M. then nominated Bro. G. Eclin, to be Pr. G. S., and the Revs. J. C. Quin and J. Ford, Pr. G. Cs.

The Pr. G. L. met again in the evening for "refreshment," and dined together in the apartment of Lodge 86. The R. W. P. G. M. presided, and was well supported by the Brethren. After the customary and appropriate toasts had been given and responded to, the P. G. L. was duly closed, and the Brethren separated at an early hour.

The establishment of this Provincial G. Lodge, under the presidency of a well-known and esteemed Brother, is hailed by the Freemasons of South-Down as an event likely to be followed by much benefit to the Society. It is the intention of the Pr. G. M., as his district embraces the two important towns of Downpatrick and Newry, to hold the meetings of his P. G. L. alternately at each town, so that the advantages may be equally shared by Brethren of both parts of the Province.

North Munster.—The Brethren of the Desmond Masonic Lodge, No. 202, Newcastle, held their first half-yearly festival on Wednesday, January 14, Bro. Duncan, W. M., presiding. The vice-chair was filled by Bro. Pierce, S. W. The hall, used many centuries ago by the chivalrous Templars for Masonic purposes, was on this occasion restored to its original use by Brethren of a kindred Order. The usual loyal toasts were given and responded to, and the utmost harmony prevailed.

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COLONIAL.

ANTIGUA.—The annual festival of St. John was commemorated by the members of the Fraternity of Freemasons, in this community, in a manner creditable to them in the highest degree as an association, and in strict accordance with the great principles of their Order. At half-past nine o'clock in the morning, the Brethren of the St. John's Lodge, No. 723 (on the registry of the Grand Lodge of England), together with several unattached Brethren, resident and strangers, assembled at their rooms—and having invested themselves with their regalia, according to their office in the Lodge or rank in the Order, took their positions and proceeded with the opening ceremonies. These having been concluded, the Brethren emerged from their Lodge rooms, and descended to the street, where the band of the 69th Regiment—which, by the kind permission of Colonel Paxton, had been placed at the disposal of the Brethren for the occasion—was in waiting. A large crowd of spectators had also assembled near the entrance—but the utmost decorum prevailed. A suitable detachment of the Police force, under Mr. Superintendent Shordiche, was also in attendance; and their efficiency in adopting measures to prevent the Brethren from being jostled by the multitude was deserving of all praise. Having descended to the street, the Brethren placed themselves under the command of Bro. Serjeant-Major Creech, of the 69th Regiment.

The various instruments and emblems of the Order were conspicuously borne by the Brethren appointed to the service; and the whole formed in procession, and, preceded by the band playing a slow march, moved up High Street to Temple Street, into which they turned, and proceeded to the church-yard gate opening to the south front of the cathedral. At this point the procession halted; the band divided on either side of the gate steps, and continued playing; and the Brethren formed themselves into lines, between which, and under the Tylers' swords, they passed in reversed order through the church-yard, into the cathedral—where a crowded congregation had already assembled. The Brethren arranged themselves upon seats prepared for their accommodation extending across the transept, from the north to the south doors—the Master and Officers of the Lodge taking their positions in the centre. Several pews in the immediate vicinity were politely relinquished by their occupants to the use of several of the Brethren, who were unable to obtain sittings upon the special seats.

Of the exercises in church, we regret that our limits will not permit us to make more than a hasty mention. His lordship the Bishop was assisted in the service by the Rev. Mr. Warner, rector of St. John's, and by Bro. the Rev. Mr. Curtin, rector of St. Mary's. The absence of Bro. Martin from his place at the organ was supplied by the Rev. Mr. Baum, Moravian Missionary—and the musical performances were altogether of a highly creditable order. The text chosen by his lordship for the subject of his discourse was selected from the 16th verse of the 4th chapter of the first epistle of Saint John—"GOD IS LOVE." The sermon has been highly and justly eulogised in private circles as an able and instructive production. It was exceedingly applicable to the occasion, and contained, in addition to its general application, several appropriate allusions to

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the benevolent character of the ancient Fraternity, of which the distinguished preacher is a member. At the close of the discourse, a collection was taken by the officers of the Lodge, in aid of the charitable institutions of the island;—the sums thus contributed amounted to £13. His lordship then pronounced the benediction; and the congregation dispersed.

The Brethren retired from the cathedral through the north door; and, having formed themselves in their original order, the procession proceeded eastwardly—passed around Government House—and descended St. Mary's Street to the Parade, and to the Lodge-rooms, which they entered in Masonic reversed order. At the rooms they were met by his lordship the Bishop, who, on account of physical debility, had preceded the procession in his carriage. An interval having been allowed for refreshment, the doors were closed, and the Brethren retired within, to the performance of the interesting and impressive ceremonies attending the Installation of Bro. Richard Dowse as Master for the ensuing year. The W. M., Bro. Joseph Shervington, upon relinquishing the chair, which he had so honourably and profitably filled for the last two years, gave the following address:—

"Brother Officers and Members of this Lodge,—When, two years ago, you spontaneously installed me in this Chair, I took the seat with fear and trembling, dreading the disappointment it might occasion to the Brethren, in selecting one, who feared lest his want of that sufficient experience which he considered essential to the efficient discharge of the duties devolving upon him should tend to the disadvantage, and possibly be a check to the prosperity, of the Lodge.

"My deficiencies, Brethren (as no doubt they became apparent from time to time), you considerately attributed to a want of that extended knowledge of the Craft, which one can only become conversant with where Masonry happens to be more in the ascendant than it was here at that time, rather than to any lack of desire on my part to use my best efforts to merit the reliance you were pleased to place in me. This, indeed, was sufficiently tested at the expiration of my first year's presidency, on which occasion you unanimously re-elected me your Master for the ensuing year, thereby affording the utmost limit, in that exalted station, which is allowed by our Constitution.

"Under these circumstances, Brethren, I cannot, on leaving this Chair, be otherwise than grateful for those instances of consideration,—and for such kindness and fraternal feeling, I therefore pray you to accept my best acknowledgments and thanks with the same willingness of mind as the sincerity of that heart which prompts the offering.

"However unnecessary perhaps it may be, Brethren, to make allusion to any portion of your Masonic duties, yet allow me to remind you of the constant necessity imposed upon us of guarding the land-marks of our Order; remembering, too, the union which should bind us together, the harmony which should be inculcated among us, and that benevolence towards all mankind which our principles demand.

"Since the obtaining of the Charter which constitutes this Lodge, there has been no circumstance on which you could with equal propriety be congratulated, as on the happy selection you have made of the worthy and highly-esteemed Brother who has been unanimously elected my successor. Under his administration, Brethren, the Lodge must prosper; his ability and his zeal, I feel convinced, will greatly contribute to our advancement; and I sincerely trust that each of us will individually profit by his instruction.

"On entering upon the control of the Lodge, it counted at that time but eighteen worthy Brethren,—on retiring from it this day, that number has increased to forty. No better proof, then, can be adduced of the advance which our principles are making than this—increased, too, as that number has been by such intelligent friends;—and it is my anxious wish, Brethren—as it indeed must be the wish of every individual Brother—that with such present favourable auspices, the Craft in Antigua may continue to go forward, proceeding on their way rejoicing, and

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'May this fraternal band
Now congregated—rest,
In union all distinguished stand,
In purity be blest.'"

To this address, Bro. Junior Warden McDonald, on behalf of the Officers and Members of the Lodge, moved the following reply :—

"WORSHIPFUL SIR,—For the fraternal address with which you have favoured us, and for the genuine and sincere expression of brotherly love contained therein, we pray you to accept the assurance of our warmest acknowledgments and cordial reciprocation.

"Two years have passed since, with harmony, you have ruled this Lodge; and during that time the responsible and important duties which devolved upon you have been discharged with the same degree of talent, courtesy, zeal, and fidelity, which has ever characterized you in the respective relations of public and social life, and to the exercise of which estimable qualities are to be mainly ascribed the increase and the increasing prosperity of the Saint John's Lodge, more particularly when compared with the period at which you were unanimously and auspiciously elected its Master.

"We fully concur in the deserved and gratifying tribute which you have paid to your successor in office, our worthy Master Elect, and we are convinced that under his administration the welfare of the Lodge will be continued.

"We will, however, always look back with pleasurable emotions to this period of our Masonic existence, pregnant as it is with events which we confidently believe may be relied on as an earnest of the present and future permanent foundation of Freemasonry in Antigua."

The reading of these addresses was succeeded by the ceremony of Installation and the appointment of Officers.

At the conclusion of the ceremonies attending the Installation of Officers, the W. M. delivered an inaugural address to the assembled Brethren. It was our intention to have inserted this address in this place; but its elevated order as a production, and its merit as an exposition of the great principles of Freemasonry, were such as to elicit from the Brethren a solicitation for its appearance before the public in a more enduring form than in the columns of a public journal :—it will, therefore, shortly be issued from the press in pamphlet shape. The proceedings occupied the time until about half-past 4 o'clock in the afternoon. His lordship the Bishop manifested a deep interest in the ceremonies, and although somewhat enfeebled by recent illness, remained until their termination. Previous to his departure, a resolution was unanimously adopted, in which the cordial thanks of the Brethren were communicated to his lordship, for the kind manner in which he had responded to their application for his distinguished services, and for the fraternal interest which he had manifested in the observances of the day, and in the welfare of the Order. His lordship acknowledged the compliment in a courteous and highly appropriate manner. The Lodge was then closed, and the Brethren separated.

In the evening a grand banquet was given by the Brethren in the great hall at the Lodge-rooms—at which were present several invited guests, among whom were his Excellency the Governor-in-Chief; the Hon. the Attorney-General; Hon. William Lee, Member of Council; Rev. S. A. Warner; Hon. T. Shervington, and Messrs. John Bennett and William Thibou, Members of the House of Assembly; Lieut. Strickland, of the 69th Regiment, and others. The great hall was decorated with the flags of all nations. The number that sat down was, altogether, about sixty.—The President's chair was filled by W. M. Dr. Dowse; his Excellency the Governor sitting on the right, and the Attorney-General on the left. P. M.

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Shervington sat as Vice, supported by the Hon. Wm. Lee, and the Rev. Mr. Warner. The fare was excellent; and the arrangements reflected much credit upon Bro. P. P. Walter, to whose supervision they had been entrusted.

HALIFAX (NOVA SCOTIA).—The R. W. Pr. G. L. of Nova Scotia assembled at Masonic Hall, in Halifax, on St. John's Day, 1851, for the Installation of Officers, R. W. Hon. A. Keith, Pr. G. M., presiding. The attendance of Members and visiting Brethren was large, affording a most gratifying proof of the healthy and flourishing condition of Masonry in Nova Scotia. The R. W. Pr. G. M. addressed the Brethren in his usual pointed and happy manner, alluding to the unanimity which pervaded all the Lodges under his jurisdiction during the past year.

The Officers for the ensuing year were then installed in ancient and regular form, and after an appropriate address from the V. W. the G. C., Rev. Dr. Twining, the Pr. G. L. closed, to meet again at six o'clock, at refreshment.

The company assembled at the banquet was large, and highly respectable. Several officers of the 42nd Highlanders and some of the first citizens and members of the Provincial Parliament were present, and never did the banquet-room of the Masonic Hall present a nobler or happier company than there greeted each other. After the usual loyal and Masonic toasts, Capt. Drummond, of the 42nd Highlanders, and P. M. of the Malta Lodge, rose, and in a neat and highly complimentary speech, proposed the health of the R. W. the Hon. A. Keith, Pr. G. M.—Drank with all the honours.

The response of the Pr. G. M. was one of his happiest efforts. He thanked the Brethren present for the honour and compliment so handsomely bestowed, and drew a most eloquent and pleasing picture of the moral and social results which Freemasonry is calculated to produce. The speech was received with great enthusiasm, and called forth repeated applause.

Other excellent speeches followed, filled with true Masonic sentiment. At eleven o'clock, the Pr. G. M. left the chair, and the Brethren dispersed.

MALTA.—On the 27th December, 1851 (the Festival of St. John the Evangelist), the Brethren of St. John and St. Paul's Lodge, No. 437, assembled for the Installation of the W. M. Bro. W. Winthrop, United States Consul. After the Lodge had been closed, the Brethren, to the number of forty-two, adjourned to the "Malta Union Club," and sat down to refreshment. During the evening, the usual Masonic toasts were given. The St. John and St. Paul's Lodge, No. 437, under the Grand Lodge of England, or the Mother Lodge of the Island, and established by that distinguished and accomplished Mason, the late Judge W. R. Wright—is in a most flourishing condition. The Officers for the current year are Brs. W. Winthrop, W. M.; Maj. MacBeath (68th Lt. Infantry), S. W.; Lieut. R. Boyle (R. Artillery), J. W.; Milrea (Commissariat Depart.), S. D.; Capt. Forbes (76th regt.), J. D.; Dobbs (Ordnance Depart.), I. G.; B. Douglas, Sec.; Hadley (68th Lt. Infantry), P. M.; Capt. Ewart (Royal Navy, "Expert"); and the Rev. J. S. Robson. Br. Ewart fills the J. W. chair during the absence, on leave, of Bro. Boyle. Br. Admiral Sir L. Curtis, *Bart.*, late Pr. G. M. for Hampshire, has recently joined the St. John and St. Paul's

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Lodge, as has Bro. Maj. Nelly, P. M., and several other Brethren, who take a deep interest in the success of the Craft. St. John and St. Paul's Lodge may be truly called a Naval and Military Lodge, as its Members have almost always been composed of the garrison and fleet of Malta. Within the last five months, upwards of fifty Brethren have become initiated or joined as subscribing Members.

The Union Lodge, No. 588, and Zetland, No. 756, both under the Grand Lodge of England, are also working steadily onward, and doing good service to the Craft.

FOREIGN.

FRANCE.—*Installation of Prince L. Murat.*—Since the empire, the Chair of the Masonic Order has not been filled in France; King Joseph, the Emperor's brother, having been the last Grand Master. Considerable interest has, therefore, been excited by the installation of Prince Lucien Murat as Grand Master. St. Bartholomew's Hall, transformed as by enchantment into a Masonic temple, and resplendent with allegorical decorations, amidst which shone conspicuous the cypher of the Grand Orient, the only Masonic power of France, was on Thursday, Feb. 26, filled by upwards of three thousand Masons from all parts of France, and many distinguished foreign Brethren.

Nearly three hundred deputations of Lodges, and two hundred deputies of the Grand Orient, were present on this memorable occasion. The altar, near which the Prince was to stand, was surmounted by a rich dais of red and orange, bordered with gold.

The ceremony of Installation was commenced at four o'clock, under the presidency of M. Berville, Premier Avocat Général of the Court of Appeal of Paris, and lasted nearly three hours. M. Berville installed M. Bugnot as President of the Grand Orient, and the Prince Lucien Murat as Grand Master of the Order.

The speech of Prince L. Murat drew down the loud plaudits of the auditory, for the eminently philanthropic views it developed, and for his expression of confidence in the protection assured to the Order on the part of the existing Government.

Four hundred guests sat down to the banquet, which followed upon the ceremony of Installation. Toasts were drank with enthusiasm to the Prince President, the Grand Officers of State, Masonry, &c.; and a productive collection was made in aid of suffering Brethren.

From the long and brilliant speech of the Prince we can find only room for the two following paragraphs:—

"I conceive that, in times of revolution and trouble, such as we have just passed through, there are many evils to rectify and sufferings to assuage; and that, if Masonry continues to fulfil its mission, the moment has arrived for us, in making an appeal to the workers in our *ateliers*, to render great services to humanity. If, in the secular world, justice ought to be severe against disorders and culpable attempts, let us never forget that Masonry is Charity, whose ear is ever open to the cry of the unfortunate, and whose hand is always extended to save and succour.

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"By your respect for our laws you will render easy of exercise the authority you have confided to me, and the Government, whose unresting solicitude requires, with just title, to know what we are and at what we aim, will only see in our lodges and workshops a noble exercise of the highest prerogative of human reason—the right to do well!"

Bro. Leblanc de Marçonnay, a member of the G. O. de France, honorary member of the French Lodge la Tolérance, No. 784, has favoured us with the following intelligence, which we gladly communicate to our readers:—

"SWITZERLAND.—The G. Lodge, Alpina, and the Supreme Helvetic Roman Directory, have addressed several serious expostulations to the G. O. de France, on the existence of the Lodges, which it had constituted in Switzerland, whilst that country composed a part of the French territory, and which have continued to remain under its obedience. Those Lodges, being uncontrolled, create disturbances in the Swiss Masonry by initiating candidates, who are unworthy of the Masonic mission. The G. O. had issued a solemn order, which has enjoined the duty of those Lodges to re-enter the jurisdiction of the national powers. This resolution has not been attended to; so that the Swiss authorities complain, with just cause, of a negligence which is very prejudicial to the Order.

"The Supreme Helvetic Roman Directory has just appointed, as an honorary member of its Masonic Senate, Bro. Le Blanc de Marçonnay, to whom the Masonic insignia are about to be sent."

PARIS. — *Clémente-Amitié.* — This Lodge, which continues at the head of French Masonry, and is distinguished by its correspondence with every part of the globe, elected its officers in January last; Resp. Bro. de Sanlis, late President of the G. O., has been appointed Master of the Lodge, and Bro. Leblanc de Marçonnay re-elected as General Secretary. This Lodge has added to its numerous alliances several Lodges of Switzerland; *l'Hospitalité Grenadienne*, O. de Carthagène (New Grenada); the Ionic Lodge, London; *La Chrétienne des Alpes*, O. d'Aigle (Suisse); Kosmos, O. d'Elseneure (Denmark). Prince Murat, the present G. M. of the order in France, is a Member of this Lodge, as well as the ex-King Jérome Napoléon. The Feast of the Order was celebrated with the greatest solemnity on the 17th of February. Amongst the guests invited was the Resp. Bro. Dr. A. Normandy, a Member of an English Lodge, who replied to the toast given to our English Brethren.

DENMARK.—A new Lodge has been founded at the O. of Elseneure, under the title of Kosmos, and under the jurisdiction of the G. L. of Denmark. It was opened and consecrated on the 9th of April, 1851, with a grand ceremony by the Resp. F. Levetzan, the Resp. Bro. Tuxen, President of the Masonic Directory, &c., and the Resp. Bro. K. Gad, a most distinguished Mason.

NEW GRENADA.—A Grand Lodge has been founded in the Republic of New Grenada, at Carthagena, since 1822. This power, which holds a large number of Lodges under its obedience, has recently asked for recognition from the G. O. de France, under the title of G. O. and Supreme Council of New Grenada. The G. M. is the Resp. Bro. Francisa de Zubiro.

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LITERARY NOTICES.

The Riches that breed no Sorrow. By the Rev. ERSKINE NEALE, *M.A.*, Rector of Kirton, Suffolk, and Chaplain to Earl Spencer, &c. London, Longman and Co.

The title of this volume is at once original and appropriate, containing, as it does, an alternate series of biographical sketches of extraordinary characters, who have contributed, more or less, to the godlike cause of Charity, and have left behind "riches that breed no sorrow," and of those who, possessing the largest earthly means, have hoarded them to their own disgrace and misery. The author sets out with the history of Bryan Blundell, a fatherless boy, afterwards a rich merchant seaman, who gave one-tenth of what he acquired towards the noble foundation of the Blue Coat Hospital in Liverpool. Then follow, in pleasing succession, spirited sketches of "Jemmy Wood, the miser of Gloucester;" Rev. William Hetherington, who conceived and matured the charity for the blind, after having himself for some time been deprived of sight. "Morgan Jones, the Miser of Blewbury;" "Betton, the Turkey merchant;" "Cavendish, the philosopher;" "Bancroft, the Lord Mayor's footman;" "The Marquis of Hertford;" "Lawyer Brame, of Ipswich;" "William (first) Earl Nelson;" "Christopher Tancred, of Whixley;" "The Duke of Queensberry," "Edward Wortley Montague;" "Henry Welby;" "John Stock, of Hampstead;" "Ostervald, the banker;" and "Mrs. Elizabeth Prowse, of Wicken Park," are all noticed in the work. In introducing the history of the penurious Morgan Jones, curate of Blewbury, Bro. Neale remarks on the character of clergymen generally, that

"Some who give, give 'of their abundance,' others of a mere pittance. It is true there are exceptions; so large a body will have members who do not act up to their professions, and Mr. Jones, of Blewbury, was one. This Rev. gentleman held the curacy of Blewbury for five-and-forty years. His stipend at no period of his professional career exceeded thirty guineas per annum; and yet, by habits of parsimony which would sustain comparison with those even of the celebrated Elwes, he left behind him, in 1827, 1,500*l.* Those who remember him in his ministerial capacity, describe him as a man of good natural powers, and by no means deficient in scholarship. It admits of proof, that in early life he was deceived by a party whom he had essentially served. Thenceforth he distrusted all the world; and throughout his subsequent career, attached the most overweening and undue importance to money. The death of a relative made him owner of a little property, which produced 30*l.* per annum. This, with his stipend and the interest of his savings for the previous year, he regularly invested in the funds. His surplice-fees, as curate, amounted on an average to half-a-crown a week: upon this he contrived to live. Sometimes, indeed, so successful was he in the management of his pittance, he made it yield him the surplus of a few pence at the end of the week. He kept no servant, allowed no 'womankind' to clean his rooms, or to assist him in any of his domestic arrangements. He was himself his whole retinue,—discharged the duties of housemaid, chambermaid, and cook, and officiated as his own washerwoman and tailor."

Now for his portrait:—

"In appearance he was a walking scarecrow; the hat which hung upon his head, and the rags which he wore upon his back, were enough to frighten all the birds in the neighbourhood. The same hat and coat had served him

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during the entire forty-five years that he lived at Blewbury. As specimens of industry and curious stitching, they were wondrous articles of wearing apparel. The brim of his hat on the left side was, by dint of constant handling, entirely worn away. Crossing the fields one morning from Compton, he had the good fortune to espy an old hat stuck upon a pole in a corn-field to frighten away the birds. The prize was instantly captured and disported; the brim was immediately tore away, and joyfully appended to his own hat, sewing it on carefully with a piece of twine. It may be doubted, after all, whether the addition was an improvement; for the new brim was a jet black, whilst the other weather-beaten crown was of a most dingy brown. His coat might be pronounced a miracle of art, from the variety of its colours, and the multiplicity of its patches; there never was a coat so twisted and turned, so doctored and repaired, so altered in its fashion, or so metamorphosed in its shape, as the coat of the penurious Mr. Jones. Pity that it could not have written its own history! It would have taught those who wish to make a surtout do double duty how to effect their purpose. When the miser came first to Blewbury, it was then the worse for wear; and after some considerable time, when it had become threadbare and of a russet hue, he had it turned inside out, and converted it into a dress-coat. Ere long the napless garment became dangerously thin, and subject to incessant rents, which kept the needle of its anxious owner continually employed. *His* needle it were wrong to call it; the practice of the thrifty curate was to borrow needle and thread, on these trying occasions, of the neighbouring farmers; since to have sunk his own capital in the purchase of such articles would have been the height of inexcusable extravagance. But at length, in despite of the most diligent care and curious patching, pieces fell off, and were lost. To repair these dilapidations, the vigilant owner cut fragments off the tail, and sewed them in neatly himself. At last this expedient of robbing one part to repair another became so frequent, and the tails were so clipped and shorn of their original dimensions, that the coat became a jacket; and so much mirthful comment did this tailless garment excite, old crones used to regard it as the *ne plus ultra* of ingenious patching; and mystics spoke of it as a legacy from Bamfylde Moore Carew, that the owner was reluctantly compelled from wearing it when he appeared professionally before his flock. Public railery could effect this, and no more. The mutilated Benjamin was still carefully cherished, and constantly decorated the owner's lank person when at home."

We regret that our space will not permit our following out the racy description of this extraordinary divine. Bro. Neale, after summing it up, adds—

"His coat, slippers, neckerchief, inkstand, and pen, are still in existence. I have seen them. No beggar on the high road would own them. They are positively wondrous. That they ever should have been worn or owned by a clergyman seems past belief. . . . . Among his sermons, which bore such palpable testimony to the penuriousness of the writer, was a letter from his bankers, Messrs. Child & Co., dated April 4, 1804, in which they acquaint him that they had credited his account with 56*l.* 10*s.*, just received, and that the stock then standing in his name runs thus:—2,200*l.* Consolidated Three per Cents., annual interest 66*l.*; 1,200*l.* Consolidated Four per Cents., annual interest 48*l.* He died as he had lived, isolated and comfortless. The delusion is now over: he is awaiting his final reward."

In taking leave of Bro. Neale's highly interesting and instructive book, we would confidently commend it to the perusal of our readers.

Holmsfirth's solemn Voice. A Sermon preached in St. Bartholomew's Church, Salford, on February 15th, in behalf of the Holmsfirth sufferers. By the Rev. MOSES MARGOLIOUTH, *B.A.* London, Wertheim and Macintosh, Paternoster-row.

This pious effort on behalf of the sufferers from the recent calamitous event is only one of the many charitable deeds performed by our Reverend Brother, and, apart from that, a discourse pregnant with deep interest. The text is from Luke xiii. 1—5. In alluding

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to the carnage of the Galileans under Pilate, and the eighteen upon which the tower in Siloam fell ("who were *not* sinners above all men that dwelt in Jerusalem"), he aptly compares that event with the recent awful visitation, and in the most impressive manner exhorts all Christians, in the words of the text, "except ye repent, ye shall all likewise perish." The profits of the book are applied to the same charitable object for which the sermon was preached; and we say that every Christian, and Masons especially, ought to purchase it for their souls' sake, and for the cause of charity.

Genuine Freemasonry indissolubly connected with Revelation. A Lecture. By Bro. the Rev. Moses Margoliouth, *B.A.* London. Spencer.

We have been favoured with the first part of this Lecture. The subject itself must always prove one of deep and solemn interest; and being illustrated by the master-mind of one well versed in the mysteries of the Craft, is likely to prove an important addition to Masonic literature.

In introducing the subject, our Rev. Bro. gives the following "bird's-eye view of the ceremony of Initiation," showing how beautifully and indissolubly are Revelation and Masonry conjoined:—

"The candidate who has not been as yet admitted as a child of LIGHT is, as a matter of course, represented in a state of darkness, just as chaos was before 'the Spirit of God moved upon the face of the waters.' The poor candidate in that state obtains the most practical view of himself, without the benign influence of that spirit; and when he makes the confession that he stands in need of the blessing of light, all the Brethren join in the ceremony * * * * * which gives a fair notion of the statement made by the inspired recorder:—'And the earth was without form and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.'* And whilst the Brethren are in the act of representing the operation of the Spirit, the W. M., in some Lodges, repeats:—'And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness.'†

"The new Brother is thus at once informed why we think it meet and right to be separated from the uninitiated, for God himself 'caused a division between the light and between the darkness,' which is the literal translation of the sacred chronicle.

"In other Lodges, again, the W. M. repeats, during the representation of the operation of the Spirit,—as was the case in the Lodge in which I was made—'In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. *That* was the true Light, which lighteth every man that cometh into the world.'‡

"The W. M. then proceeds with his lecture, and points out the doctrine of our Grand Master, Solomon, that 'God made man upright.'§ You know, Brethren, the allegory in which this doctrine is veiled, and the symbol by which it is illustrated.

"The Brother is then clothed with the badge of purity and innocence. The senior Warden's instructive and impressive charge is not so much to our present purpose; but the additional exhortation of the W. M. is most apposite, as it illustrates my position most happily. I need not repeat the exhortation alluded to;—you all know it. But is it not a beautiful paraphrase of our Lord's exhortation in his sermon on the mount?—'But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy

* Genesis, i. 2.
† Genesis, i. 3, 4.
‡ John i. 4, 5, 9.
§ Eccl. vii. 29.

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brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.'*

"At the third degree, you remember, a badge, somewhat different from that of the first degree, is presented to the Brother. The W. M.'s charge on the presentation is as significant as his exhortation on the former occasion alluded to, though it is taken from a different portion of Scripture, which is the following:—'And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them.'† &c. Examine carefully your aprons, and see that they are not mere childish inventions, but have their origin from Revelation."

He goes on to state that

"The fundamental principle of genuine Freemasonry is a separation from darkness, for there must be no communion between light and darkness, hence our Brethren have always maintained a most jealous seclusion from a world that lieth in darkness, and adhered to a divine command by not communicating the mysteries of the Order indiscriminately to all. The divine behest is—'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.' It shall presently be made apparent that the 'dogs' spoken of are none other than the '*cowans* and intruders to Masonry;' the first word being evidently derived from the Greek οἱ κυνες."

We look forward with much interest to the conclusion of this very interesting Lecture.

The Dictionary of Domestic Medicine and Household Surgery. By Spencer Thomson, *M.D. L.R.C.S.*, Edinburgh. London: Groombridge and Sons, Paternoster-row.

The first number of this cheap medical dictionary bids fair to supply a desideratum which has long been wanting in medical literature. The alphabetical arrangement of the numerous subjects renders the work at once convenient, simple, and highly instructive, and in point of plainness and perspicuity is, so far as we have seen, superior to more voluminous works on the same subject. This number contains 48 pages, with 24 wood-cut illustrations, price only Sixpence.

The Cherwell and her Crew; a Song, composed for and sung at the Opening of the Cherwell Lodge, Banbury, by Bro. Joseph Plowman, Feb. 23, 1852. Oxford: Bro. Joseph Plowman.

The pretty trifle before us is in a true nautical strain—air, "With helmet on his brow,"—and cannot fail to prove one of great local interest, the names of the Master, Officers, and Brethren, being all *spun into the same yarn.* The following is a specimen:—

"Come now, we've launch'd '*The Cherwell,*'
Let's toast our gallant crew;
For never was a vessel mann'd
With hearts more tried or true.
O, proud must be our *Admiral,*
Who well sustains the fame,
Which Englishmen will e'er attach
To *Ridley's* honor'd name."

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* Matt. v. 22—26. † Num. xv. 37—40.

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ANSWERS TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's Inn-fields, by *the first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, *at latest*, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

IPSWICH.—W. T. E.—All the Lodges of Instruction work upon the ritual of 1813. A list of those Lodges is given in the Calendar.

Φ.—Thanks for the communication, of which use has been made.

DEVONSHIRE.—"Has any Brother a right of access to the Minute Book of his Lodge, and can he take any extracts from it that he is desirous of possessing, in case he is refused on applying for a copy of the same to be supplied him?"—Any Brother has the right of inspecting the Minute Book during Lodge hours; as for taking extracts, probably yes, unless the W. M. has special reasons for deeming it objectionable.

PLYMOUTH. — "Is a Brother who is initiated, and expresses his intention of belonging to the Lodge, liable to pay the usual monthly subscription from the date of his initiation, or from the date of his taking the 3rd degree?"—From his initiation, most certainly.

"Is a Brother, who is initiated, and who expresses his intention of not belonging to the Lodge, or is not certain, considered a member? Is he eligible to vote in the Lodge? and is he liable to pay the usual monthly subscription during the time it takes to pass and raise him?" — Under the circumstances stated, the Brother does not become a member of the Lodge, and is therefore neither eligible to vote, nor liable to the monthly contributions at all, though he is entitled to his 2nd and 3rd degrees in due course.

PLYMOUTH.—J. J. J.—"In case any Brother intends to appeal against the proceedings of his Lodge, can he himself insist on entering his protest in the Minute Book of the Lodge, or only make the protest, requesting the Secretary to enter it, and trust to him for its fulfilment?"—If a Brother wishes to appeal to higher authority, and for that purpose wishes to enter a protest (*vide* Constitutions, page 82), he should hand that protest in writing to the W. M., stating the purpose for which he does so. The W. M. is then bound to cause it to be entered on the minutes. But the protesting Brother cannot enter it on the minutes himself, except by the W. M.'s consent.

INQUIRER. — "In a private Lodge, what is meant by confirming the minutes? Under what circumstances are they not confirmed? and in case they are not, what effect does that have upon present business or previous resolutions? Is any Brother eligible to perform the ceremonies of Initiation, Passing, and Raising, provided he has thoroughly made himself acquainted with them, or only those who fill a certain office, or have attained a certain rank? Has a private Lodge the power to admit to the Lodge Brethren who belong or have belonged to other Lodges as honorary members, independent of those who are honorary members by virtue of their office in the Lodge; and if so, are they eligible to hold offices and vote in the Lodge, and intitled to the same privileges as those who pay the regular dues?" — These questions are much too large and indefinite to be answered satisfactorily under the head of our "Notices to Correspondents." They are clearly such as *ought* to be put to the G. S., and not to ourselves.

TEMPLAR.—Our publisher has on sale the Belfast K. T. Service noticed in this number.

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CORK.—We regret that the unusual pressure upon our columns prevents our being able to give a most interesting correspondence, which has lately taken place between Col. Chatterton, M.P. and the Youghall Lodge, 68, which affords an additional proof, if any were wanting, of the high estimation in which that R. W. Brother is held.

OXFORD.—We are quite aware that a *Crewian Oration* is delivered every alternate year at the Encænia of patrons and founders before this University; but we were not cognizant that a similar oration had been recently established in the Lodges of this Province. The zeal which has called it forth is most commendable, but it too frequently outstrips the judgment.

NOTICE TO LODGES.—Bro. Ed. Lépée, W. M. of the French Lodge la Tolérance, No. 784, has communicated to us a list of the following Lodges, placed under the obedience of the *Masonic Rite of Memphis*, which are recognized neither by the Grand Orient of France, nor by the United Grand Lodge of England:—

PARIS . . The Grand Lodge des *Philadelphes*, holding no meetings at present.
" The Learned Chapter, L. des *Sectateurs d'Isis*, Bro. Mangeant, W. M., Fred. Mayer, Sec.
" The Learned Chapter, L. des *Gymnosophistes*, Bro. Netter, W. M., Alfred Mayer, Sec.
" The Resp. L. Chap. des *Disciples of Zoroastre*, Bro. Bruyer, W. M., Boucault, Sec.
" The Chap. L. des *Sages d'Héliopolis*, Bro. Martin, W. M., Vignier, Sec.

BRUSSELS . G. L. de la *Bienveillance*, Bro. Vanjeun, W. M., de Poëderlé, Sec.

LONDON . G. L. des *Sectateurs de Ménès*, Bro. Berjeau, W. M., J. Philippe, Sec. This L. meets on the 1st Monday of each month.

SMYRNE (Asia Minor). G. L. du *Rameau d'Or d'Eleusis*, Bro. Barbier, W. M., de Savigny, Sec.

BUENOS AYRES. G. L. Sabéique des *Enfants d'Hermès*, Bro. Emono, W. M., Hip. Boyer, Sec.

We strongly recommend the Masters of Lodges, under the Constitutions of the United Grand Lodge of England, to be exceedingly careful, not to admit any persons, who venture to visit English Lodges by the production of spurious certificates from the above Lodges. There is no other regular French Lodge in London than the Lodge la Tolérance, No. 784. It would be well, if every London Lodge would furnish its T. with a List of these spurious Lodges.

ST. HELENA.—*Presentation of Testimonial to Bro. Woollard.*—The Report forwarded to us is so indefinite and imperfect, that we can make no use of it, which is the more to be regretted, inasmuch as the subject ought to be recorded. If a better account be sent, we will gladly make room for it in our next number.

ASHTON.—"D. S."—Thanks for the Report. We would gladly have availed ourselves of it without curtailment; the pressure upon us *alone* prevented its *entire* appearance. We shall be but too thankful to hear as frequently as possible from our worthy Brother.

TRINIDAD.—"D. H."—The correspondence so kindly forwarded is unsuited to our columns. It shows the *animus* of Popery; till which be changed, Abp. Smith appears to have had no other alternative. That which remains to Bro. D. H. is to shake off the trammels by which he is bound, and to become a free man. In one sense he is already "A PROTESTANT!"

CIRENCESTER.—*Cotteswold Lodge, No.* 862.—Had we room, we would give the address, which is admirable, and worthy of the Order it is intended to illustrate and support.

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THE

FREEMASONS'

QUARTERLY MAGAZINE

AND REVIEW.

JUNE 30, 1852.

THE GRAND FESTIVAL AND GIRLS' SCHOOL DINNER.

The office of a censor is not agreeable; and as far as Freemasonry is concerned, nothing but an imperative sense of duty could induce us to undertake such an office. But there are times when it is impossible to hold one's peace; and when it would be disgraceful not to attempt to induce the Brethren to give their consideration to a matter, which by a little exertion can be speedily remedied, and *which must be remedied*, if the Craft is to maintain a character for respectability and propriety of demeanour.

It will be remembered, that we drew attention, in our last publication, to the absence of the Grand Stewards for the past year at the Grand Lodge meetings. That absence called forth, on the occasion of the last evening on which their services were required previous to the Grand Festival, the observations of a worthy Brother * in Grand Lodge, who pointed out the anomaly of one of the most important duties of Grand Lodge having been for a whole year both improperly

* Bro. J. Havers, P. S. G. D.

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and negligently performed. The Board of Grand Stewards had acted during the year with singular inattention to their relative duties; and as they had gone through the year, so they completed it on the 28th of April. On that occasion a larger number of Brethren attended at the banquet in Freemasons' Hall than usual; and the duties of the Grand Stewards on this account naturally became more onerous. On that evening, we believe, every member of the Board of Stewards was at his post; but most assuredly, as far as the happiness and comfort of the meeting were concerned, they had far better have retained their character for negligence, and kept away altogether from the Festival, as they had abstained from taking any part whatever in the proceedings of the previous Grand Lodge meetings.

For many years past the Grand Festival has been looked forward to as anything but an auspicious event,—as a gathering from which every member of the Craft, who must of necessity attend, would gladly be excused, and for which every Brother, who can remain away, feels devoutly thankful that he is at liberty to escape. To such an extent has the annoyance been carried,—so "fast and furious" has the noise become,—so disorderly are the proceedings, and so devoid of common courtesy to those in authority, as well as to those who seek to increase the harmony of the evening, that the moment of the Festival's termination becomes a perfect relief, and is felt to be a release from a kind of purgatory.

A few years ago an unseemly squabble disgraced the proceedings, and called forth a lengthened and painful inquiry. The character of those proceedings caused a slight improvement to be introduced in succeeding years; and last year, upon the confession of all then present, the evening went off more harmoniously than it ever had been known to do; whilst every Brother, who was compelled to attend, anticipated that a decided change for the better had at length been effected. The cause assigned for that improvement was doubtless the right one. On that year the M. W. the Grand Master had given the appointment of Grand Organist to a Brother of

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European reputation,—Bro. M. Costa,—who in accepting the office, manifested the strength of his zeal in the cause of Freemasonry, and unquestionably conferred a distinguished honour upon the Craft. The perfection of the musical arrangements on that occasion was the theme of universal admiration. The exquisite rendering of the selection,—so far superior to anything heard of late years at the Grand Festival,—held the assembled Brethren entranced, and the only noise which resounded was that of warm and hearty plaudits at the conclusion of each of the musical *morceaux*, which showed the gratification that prevailed, and a high appreciation of Bro. Costa's and his coadjutors' talents.

The anticipation of a scene of similar gratification was far from verified at this year's gathering. Similar talent was engaged; the same worthy Brother had made the musical arrangements at great personal inconvenience, though, it is said, little consideration was shown to his position, as the first musical conductor of the day; indeed, we understand that he was treated as if he were rather at the beck and call of the Board of Stewards, instead of their feeling that they had an honour conferred upon them by his giving up his valuable time, to listen to the manner in which a huckstering spirit was displayed relative to the professional engagements. The same musical talent, we repeat, was secured as at the Festival of 1851, but the effect produced was widely different. The noise and uproar throughout the evening was so great,—literally exemplifying the poet's "confusion worse confounded,"—that not only was little or no attention paid to the Grand Master's repeated demand for silence, and that the Grand Stewards would do their duty and preserve order, but before half the business of the evening had passed, it became positively impossible to hear a word from a single speaker, whilst one of the worthiest Brethren of whom the Craft can boast,—to name whom is to give a testimony to the warmth of his heart in the cause of universal philanthropy,—Bro. B. B. Cabbell, was not even allowed to be heard, when returning thanks for the Masonic

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Charities, and positively performed that duty in dumb show. An insult so gross as this might surely have been considered as the *ne plus ultra* of offensiveness. But it was as nothing compared with the event which followed it. After Bro. B. B. Cabbell's attempt to be heard, Miss Louisa Pyne, the most elegant and accomplished of our native *artistes*, commenced a song; and though silence was commanded by the Grand Master, and those Brethren, who were not dead to every sense of shame, entreated that this lady might be heard, she was crushed by the noise, compelled to desist, and driven from the Hall in tears!

We can imagine that many of the Brethren, who had not the common decency to remark that a young and elegant female, who had come thither to minister to their pleasure, was positively, though we would fain believe unintentionally, insulted,—will join in the refrain of the Entered Apprentices' song on some future occasion; but if they have any recollection remaining of their not having abstained from the gratification of their palates, when Miss Pyne was attempting to be heard at the Grand Festival, like Macbeth's "Amen, which stuck in his throat," these words must surely do so—

"We are true and sincere,
And just to the fair!"

If we may judge by our own feelings of indignation on the occasion, we can, in some measure, understand what the many elegant ladies, who occupied the gallery, must have thought of the scene passing beneath them. As many of them as were the wives, daughters, and sisters of Freemasons must have been disgusted with the entire proceedings, and thoroughly ashamed that any relative of theirs was committed by his presence to such conduct; whilst those who had no family connection with the Craft must have congratulated themselves thereon, and recorded a silent vow that, as far as their influence could extend, no relation of theirs should ever be a Mason.

We have very little doubt that the exposure of the conduct, which prevailed at Freemasons' Hall on the evening of the

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Grand Festival, may bring down upon us some degree of obloquy; that many who were present, and have not the feeling to perceive how sadly such conduct, in which they shared, must tell against the usefulness, no less than the character of the Craft, will be very angry that we should have brought this matter to "light;" and that others who were present, and reprobated such conduct—and some who were not present—may blame us for taking such cognizance of a noisy scene, of which "the least said," in their opinion, "the better." Much as we shall regret to be exposed to the angry vituperation of the one, or the vehement objurgation of the other, we will not shrink from doing our duty to the Craft,—the welfare and the usefulness of which we have devoutly at heart, and which—we fearlessly repeat it—is brought into immense discredit in the popular world, by the too frequent repetition of habits and bearing, which belong rather to a former than to the present century. We speak out thus freely, faithfully, and unequivocally, because we *know* that the proceedings of the last Grand Festival have engendered feelings of disgust in the minds of many highly respectable and influential Brethren from the Provinces,—who have not hesitated to avow their sentiments, — to assert that nothing shall induce them ever again to subject themselves to similar annoyance. We speak freely, faithfully, unequivocally, because we also *know* that hundreds of Brethren are annually kept away from the Grand Festival in consequence of the noise and uproar which invariably prevail. They will not be put to inconvenience and be made uncomfortable at seeing the M. W. the G. M. treated so discourteously, or endure the heat and suffocation of the room, combined with doings that excite disgust and painful recriminations afterwards. However much we must blame such Brethren from abstaining from the Grand Festival,—because if they would "put their shoulder to the wheel" to effect a reformation, it would speedily come, and if they would but attend they could at once put down such a spirit of insubordination, — they undoubtedly feel that the nuisance is too great to be encountered.

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The Grand Festival of 1852 has, however, at length brought the matter to a crisis. The confusion, which, we understand, equally prevailed at the Festival of the Girls' School—to which our report refers—has added to the accumulated necessity of something being done to remove a blot and stigma from the character of the Craft. The task would doubtless have been a difficult one for the Board of Stewards to have effectually fulfilled, had they done their duty; but, as they did not seem even inclined to make the slightest effort to do so, the time has clearly come when the Board of General Purposes must take the matter up, and make such provision, both for the musical arrangements and for the comfort of the Brethren, as shall preclude the possibility of a repetition of scenes like these, to which we have, most painfully, felt it our duty to allude in the strongest terms of censure.

Such discreditable conduct would not, and could not by any possibility, occur in any similar gathering in the popular world. Even could it, however, once occur, it would not for a moment be tolerated, much less be permitted to be perpetuated year after year. We have attended many public dinners, unconnected with Freemasonry, at which a far greater crowd has been assembled than were present at Freemasons' Hall, on the 28th April; but never have we found any but Masons—whose profession of obedience to authority is so loud—not only not attending to the speakers or vocalists, but utterly disregarding the Chairman's appeals for order. If such a state of things is to be perpetuated,—if noise and uproar are to be continued,—and if Freemasonry is to be converted—as it is too often supposed to be, chiefly through the faults of a few of its members—into a mere convivial society, at least let the invitations given to the members of the fairer sex to come to witness such scenes cease; for at such indecency they cannot but express contempt and loathing.

But proceedings, so utterly unworthy of the character of men and Masons, which took place at the last Grand Festival, cannot go on. Something *must*,—something WILL, forthwith

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be done to prevent a repetition of similar occurrences, that Freemasonry may gain the credit of verifying the proverb of the poet,—

"Didicisse *fideliter* artes,
Emollit mores, nec sinit esse feros."

MASONIC IMPOSTORS.

We find that our American Brethren have recently been compelled to intimate, throughout the various States, that the time has arrived when it is positively necessary to take some steps to give an immediate check to the travelling vagrancy of many persons, who, either having unfortunately been admitted into the Craft, or pretending to have been so, are making a trade of its benevolence by passing from town to town, levying contributions both upon Lodges and individual members of the Order. To so great an extent has pseudo-Masonic mendicity extended in this part of the world, that its very offensiveness is likely to prove its speedy remedy; and doubtless, ere long, a system, which has been regularly arranged, and is acted out in concert, will be thoroughly exposed, and broken up.

The "Boston Freemasons' Monthly Magazine" for May thus alludes to the subject, under the head of "Travelling Mendicants:"—

"Scarcely a month passes that we are not called on to expose the deceptions and impositions of a class of idle vagrants who are travelling about the country, begging their way from one town to another, by urging their necessities and claims on the Lodges or individual Brethren. Our readers in the cities and large towns can have no adequate conception of the extent to which this evil has grown within the last five years; for the parties are usually careful to confine their operations to the smaller interior towns and villages, where they run less hazard of detection and exposure. They are, almost without exception, foreigners of the lowest class; and, though prepared to exhibit any quantity of diplomas, certificates, and indorsements, their Masonic pretensions are usually as doubtful as is the propriety of their claims to relief from any quarter. The Committee on foreign correspondence in the Grand Lodge of North Carolina have felt this to be a serious evil in that state, where it probably exists to a much less extent than in many of the northern and western states. They refer to it as follows:—

"'There are many persons travelling in the country as *Mendicant Masons*, who have generally met with some *severe loss or severe affliction*, — stout, able men, capable of doing an abundance of hard work. We have no sympathy for such mountebanks, and no charity for them further than present food and rest.

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If such wandering vagabonds have ever been made Masons, they are prostituting it most shamefully; for a Mason is taught to be industrious, and to strive to gain an honest living by the sweat of his brow. But we do not believe they are Masons, for there is no Lodge in the world that would permit her members to go forth into the world to beg from door to door, so long as the means of relieving their necessities were left.

" 'When such persons come along, give them work, or assist them to find work, give them victuals and lodging, and nothing more. It is wrong to sign passports for them from one Lodge to another, for many are deceived thereby. If the beggar be really a Mason in distress, he has another passport to the hearts and pockets of the Fraternity more powerful than all the written recommendations he could carry.' "

A nuisance similar to this has for some time past been growing in London, and requires the immediate attention of the Masonic authorities. It is not merely that, month after month, cases of Brethren asking for pecuniary aid find their way to the Board of Benevolence, which, when thoroughly sifted—as they invariably are by the dispensers of that Masonic fund—are too generally found to be undeserving of attention, or of the slightest consideration,—but the houses of well-known Brethren are beset, particularly by foreigners, who are loud in their demands, and most impertinent if the help they claim be not immediately given to them. As a general rule—as in all other cases of mendicancy—it is a great mistake to give money to such applicants. In nine cases out of ten, these, upon inquiry, will be found to be—if not unworthy Masons—nothing better than impostors, who, having laid hold of a foreign certificate, and obtained some idea of a sign or a pass-word, thrust themselves into the houses of the Brethren, to their great annoyance, and to the discomfort of the members of their families.

Doubtless many worthy foreign Masons are at this time in England whose cases, if examined, would be found to be deplorable, and to whom the extension of the hand of benevolence would be indeed an act of mercy; but the greatest discrimination is required in investigating the particulars connected with their distress, and in seeing that the relief afforded to them is not instantly swallowed up by claims outstanding against them, or by their own imprudence. Where, however, one deserving case meets the consideration of the Brethren, nineteen undeserving instances will come before them; and, therefore, the time has assuredly arrived when imposition should be tracked and exposed, and the innocent and deserving be emancipated from the injury, which they cannot but suffer by the abuse of true benevolence, which has become almost proverbial.

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THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE SIXTH.

DUNCKERLEY.

1770 AND 1771.

"Do good to theim that ben nedy, and that shall pleyse me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thow were every day rauyssht to heaven."—*The Prouffytable Boke for Mannes Soul*—WYNKIN DE WORDE.

"Cryst then of hys hye grace,
Zeve zow bothe wytte and space,
Wel thys boke to conne and rede,
Heven to have for zowre mede!
Amen! amen! so mot hyt be,
Say we so alle per charyte."
OLD MASONIC MS.

"Thy watchful EYE, a length of time,
The wondrous circle did attend;
The glory and the power be thine,
Which shall from age to age descend."
DUNCKERLEY.

THE Square thus moralized in continuance of its Revelations:—

"The mind of man is an inscrutable mystery, past finding out. Talk of the mysteries of Freemasonry, they are nothing to the enigma of the human mind. There are so many springs of thought—so many motives of action, that positive results can never be divined by any series of preconceived notions. If a locomotive is out of order, the engineer will speedily set it to rights; if a vessel has lost its helm, the shipwright will restore it safe and sound; but if a man's ideas become disarranged, it is twenty to one whether they ever resume their original tone. In the course of my experience I have witnessed many well-regulated Lodges; but the end has been attained by so many different processes, that I have often

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wondered how they should happen to conduce to the same harmonious conclusion.

" Bro. Hesletine was a good Master; and so was his successor, although differing *toto cælo* from each other in character and style of government. The former being appointed to the high office of Grand Secretary, in May, 1769, I was transferred at the ensuing election of officers to a young but very zealous Mason, named Dagge, who had served as a warden in the Caledonian Lodge, holden at 'The Ship,' in Leadenhall-street. Being in easy circumstances, he devoted the greater portion of his time to the study of Masonry, and the duties of the Lodge; and as industry generally produces excellence, he soon became a proficient in the art.

It will be plainly seen that Bro. Dagge had a great affection for the Order; and if his enthusiasm did not, like that of the Spanish Don, cause him to mistake windmills for giants, Benedictines for enchanters, and a flock of harmless sheep for an army of 'divers and innumerable nations,' bristling with lances, and advancing, with banners displayed and trumpets sounding, to the charge, it sometimes led him into ludicrous situations. He would occasionally, when he had an hour to spare, get the key of the lodge-room from Mrs. Kitching, the woman in whose custody it was deposited, and locking himself in, would open the Lodge, lecture the empty benches with becoming gravity, close the Lodge, lock the door, and take his departure, very much edified with this supererogatory exercise.

" This occurred so often in the early part of his career as Master of the Lodge, that two or three of his most intimate friends concocted a scheme for detecting him in the fact. Having arranged their plans, with the assistance of Mrs. Kitching, they watched his motions, and very soon had the satisfaction of surprising him in the act of riding his hobby at rail-road speed. When he next called for the key,—after pretending to search for it, first in one place, then in another, —the woman said, 'Oh, I remember, I swept out the Lodge, and dusted the furniture yesterday, and forgot to lock the door; I must have left the key in the lock. You will find the door open, sir.' The door indeed was open, but the key had been removed; and consequently he was unable to secure himself, as usual, from interruption. He cared very little for this, as he had not the slightest anticipation of being intruded on. He placed me on his breast, and mounting his rostrum before the pedestal, opened the Lodge, and com-

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menced the first lecture, addressing his imaginary wardens and brethren, with all due seriousness and decorum, with

" 'Bro. Senior Warden, where did you and I first meet?' and the lecturer went swimmingly on through the first three sections.

" While he was thus pleasantly engaged, Mrs. Kitching, the agent of mischief, sent a message to the conspirators to apprise them that the mouse was in the trap. By the time they were assembled below, Bro. Dagge had got into the marrow of his subject, and was enlightening the benches and tables on the theological virtues, with his mind wholly wrapped up in the fascinating employment, when, at a pause in the discourse, he fancied he heard something like a suppressed titter. No—it could not be;—his ears had deceived him. He looked at the entrance-door from the Tyler's room,—it was closely tyled: he listened,—all was silent, and he resumed the thread of his argument, on the chequered scenes of life figured in the Mosaic pavement of the Lodge. 'To-day success may crown our labours, while to-morrow we may be suddenly surprised,'—again the same noise was repeated. 'What can it be?' said Bro. Dagge to himself; 'Oh, some people in the garden below. I wish Mrs. Kitching would be more on her guard.' Satisfied with this conclusion, he started off again in full career. 'Then let us ever act according to the dictates of reason and religion, and cultivate harmony, maintain charity, and live in unity and brotherly love!'

" At this point the door opened, and in walked three Brethren, with Mrs. Kitching at their heels, freely indulging in the laugh they could no longer restrain. 'Capital!' they shouted. 'Ah! Dagge, my boy!' exclaimed Bro. Hesletine, 'I am glad to see you in harness! Take care the hobby does not throw you!'

" 'R. W. Sir,' said Bro. Rowland Berkeley, who was one of the party, with an appearance of great respect, 'we hope the Brethren are edified.'

" 'They are very silent and attentive,' said Bro. Bottomley, 'as in duty bound; and are no doubt considerably benefited by such a learned dissertation.'

" 'Aye,' rejoined Bro. Hesletine; 'sure never R. W. M. was blessed with such an obedient Lodge of Brethren. There is not a scabbed sheep amongst them. Hope you will favour us with a touch of your quality, R. W. Sir.'

" 'What have you done with the key?' Mrs. Kitching slily asked, with a mischievous leer at her companions. 'I

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hope you have not taken it out of the lock, for I don't see it there.'

"This brought on an uproarious peal of laughter from the conspirators, as Bro. Dagge descended from his elevation to meet his brother officers.

"He met the joke," said the Square, "with his usual good nature,—for he was too enthusiastic to care anything for their jeers. *Finis coronat opus* was his motto, and he worked it out famously. Freemasonry was his hobby. He rode it hard, and it mattered little who saw him mounted. And this is the feeling which leads to success and eminence, as it actually did in his case; for he rose to the office of S. G. W. in 1778.

"At the expiration of Bro. Dagge's year, during which the circumstances of the Lodge were greatly improved, I had the good fortune to fall into the hands of the most eminent Mason of the age," my garrulous companion continued,—"Bro. Thomas Dunckerley, an expert Master, and a good tactician. He was supposed to be the natural son of King George the Second, and his manners did not belie his breeding. He was a perfect gentleman, and a ripe scholar; combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration he was a student at one of the inns of court, and was in due time called to the bar.

"Though conversant in scientific and philosophical researches, he was of too virtuous and vigorous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his constant practice.

"In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that while the society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge to a distinguished celebrity, and procured for us the honour of many distinguished visitors, who all admired the quiet and easy deportment of Bro. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

"In conducting the business of the Lodge, Bro. Dunckerley did not content himself with the usual commonplace demonstrations contained in the Lodge lectures, but, like a skilful

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navigator, boldly launched forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful; for he discovered and brought to light a hidden vein of science which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion to the holy cause soon advanced him to the greatest dignities Freemasonry had it in her power to bestow.

"By the indefatigable assiduity of this truly Masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertions for many years to promote the honour and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place next the present Senior Grand Warden for the time being.

"He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk, Sussex, and Warwick, under the patronage of His Royal Highness the Duke of Clarence; and Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H. &c. of England, under His Royal Highness Prince Edward, Patron of the Order.

"Bro. Dunckerley was well known as a Mason," the Square continued, "and had acquired a competent general knowledge of the Craft before the period in which I am introducing him to your notice, for he delivered a charge at Plymouth in 1757 on the Light and Truth of Masonry,* which in a printed form spread through the length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feel-

* "The Light and Truth of Masonry explained; being the substance of a Charge delivered at Plymouth in April, 1757. By Thomas Dunckerley." Davey and Law, 1757. See Golden Rem. Vol. I. p. 137.

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ings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly. There was silence in heaven for the space of half an hour.

"After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however, proved insufficient to stifle the still small voice of benevolence and peace which reigned triumphant in his bosom; and he had only returned to this country a short time before he was induced to accept the office of R. W. M. of our Lodge. He delivered two other addresses, — one at Marlborough,* and the other at Colchester,† which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

"Bro. Dunckerley was the oracle of the Grand Lodge, and the accredited interpreter of its constitutions. His decision, like the law of the Medes and Persians, was final on all points both of doctrine and discipline, and against it there was no appeal. His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons' Lodges for the purpose of ascertaining what was the actual difference between the two systems, as Lawrence Dermott, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that which was recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the ancients, to his undisguised astonishment, several material innovations in the system of Masonry, including some alteration of the Old Landmarks, and a new application of the Master's Word. As John Wesley is said to have observed, when he adopted some popular ditty to his collection of hymns,—'It is a pity the devil should monopolize all the best tunes,' so our Bro. Dunckerley, how loudly soever the self-styled *Ancients* might blow their schismatical trumpet, and proclaim the exclusive excellence of their schism, resolved that they should not appropriate to themselves a single pearl of any real value towards the elucidation of the Craft. And hence, when he was authorized by the

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* September 11, 1769.

† "A Sermon preached at St. Peter's Church in Colchester, June 24, 1777. By W. Martin Leake; before the Provincial Grand Master and the Grand Lodge of Essex. To which is added, a Charge, by Bro. Dunckerley, and an Address, by Bro. Henry Chalmers." Colchester, 1778.

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Grand Lodge to construct a new code of Lectures by a careful revision of the existing ritual, and a collation of all the ancient forms, he executed the task so well, that the Grand Lodge adopted it without alteration, and enjoined its practice on all the Lodges under its jurisdiction.

"These were the palmy days of Masonry," said the Square, exultingly, "and it is doubtful whether it has ever been in greater repute than under the direction of this learned and philosophical Brother. In one instance, he certainly laid himself open to the charge of building on another man's foundation, for he reconstructed Dermott's Royal Arch, and introduced it into the Grand Lodge of England. It was a bold attempt; but from the patronage of the duke of Clarence, united with his own influence in Grand Lodge, it was eminently successful. I cannot deny but it was an innovation, for it absolutely disarranged the Landmarks, by transferring the Master's Word to a subsidiary degree. And so it was generally considered at its first introduction. It was like grafting a crab upon an apple-stock. But time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch Degree is now considered the perfection of Masonry.

"Bro. Dunckerley found amongst the Ancient Masons a French work, which, taken as a corollary to their professions of superior antiquity, constituted a curious anomaly that is deserving of a passing notice, its professed object being to rebut the claims of Masonry to a high antiquity, and to limit its existence to the last two hundred years. The author confidently asserts that it was a purely English invention, never contradicted by the Fraternity when speaking with each other in confidence, and tacitly acknowledged by all foreign Lodges, which are nothing more than branches from this original stock. And he asks triumphantly, 'But what happy mortal amongst the English has been able so to interest the heavens in his favour, as to gain the glorious title of founder of this Order? There are few who will guess at him from the hints I have given, yet still fewer who, like him, could penetrate into the very heart of man, could trace all its windings, and draw from him all his thoughts; fewer who, like him, could at one glance discern the advantages of such an institution, the means of establishing it with success, and of making it useful to his political and religious designs. There are few whom (as the poet says) Jupiter eyes so partially, as suddenly to dispel the night which environs them, and bringing them into

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light, to show them truths concealed from others under shadows and hieroglyphics. In a word, it wanted a CROMWELL to insure success. A genius so vast as his could alone embrace a project of such importance, and contrive the means of supporting it, until its final and surprising execution astonished the world by a most terrible metamorphosis. If we refer to the Masonic deliberations of those days, we may discover in them storms continually increasing, and powers sleeping on the very verge of a precipice. . . . . The Order frequently changed its name in the first year of its formation. That which it now bears was the first; its partisans afterwards called themselves Levellers, then Independents, afterwards Fifth Monarchy Men. At last, they reassumed their original name of Freemasons, which they keep to this day. They had a standard upon which was a lion *couchant*, to designate the lion of the tribe of Judah, with this motto,—WHO SHALL DARE TO ROUSE HIM UP?'

"What do you think of this, sir? But more extraordinary things are yet to come, the author gives the following unique application of the symbolical Temple of Solomon: 'The Society adopted the Temple of Solomon for its symbol, because it was the most stable and the most magnificent structure that ever existed, whether we consider its foundation or superstructure; so that of all the societies men have invented, no one was ever more firmly united, or better planned, than the Masons. Its chief aim is to conciliate and tame the passions, to establish among men the spirit of peace and concord, which may render them impenetrable to the feelings of hatred and dissension, those bitter enemies which poison the best of our days;—to inculcate sentiments of honour and probity, which may render men more attentive to their respective duties;—to teach a dutiful obedience to the orders of parents and princes;—to support towards one another the tender relation of Brothers, by which name they address each other;—and, in a word, to form an admirable sect, whose only aim is liberty, love, and equality. If this interpretation should not be to the taste of the candidate, or if he feels any repugnance to adopt it, they well know how to reply in a manner still more artificial. The Temple of Solomon, then, signifies nothing more than a temple sacred to the Virtues, which are practised by the Society in the greatest perfection; a dungeon destined for the vices, where these monsters groan under the most rigorous confinement. . . . . The edifices which Freemasons build are nothing more than virtues or vices to be

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erected or destroyed; and in this case heaven only occupies their minds, which soar above a corrupted world. The Temple of Solomon denotes reason and intelligence, &c.' *

"We had once a rich scene in our Lodge, during Bro. Dunckerley's Mastership, which carries with it a useful lesson, and ought not to be disregarded," proceeded my gossiping companion, who, like the barber in the Arabian Nights, would not suffer anybody to talk but himself. "A stranger presented himself as a visitor, was examined, and admitted. He proved to be of a respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair; and the R. W. M., with all his tact and discrimination, was very nearly outwitted. An ancient law of Masonry provided that no visitor, however skilled in the art, shall be admitted into a Lodge unless he is personally known to, or well vouched and recommended by, some of the Brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of the rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable Brother called aloud,—'IT RAINS!'

"Bro. Dunckerley's presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor,—'Where were you made a Mason?'

"The answer was at hand. 'In a Lodge at the King's Head, Gravesend.'

"This reply betrayed him; the daw was stripped of his borrowed plumes. The Brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of a strange dog.†

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* It is believed that this authority, and a few other writers of the same school, induced the English Opium Eater to assert, in the *London Magazine* for 1824, as *a fact established upon historical research*, "that before the beginning of the 17th century, no traces are to be met with of the Masonic Order." And he adds, "that although the Arabs have been the instructors of the moderns in mathematics, astronomy, astrology, medicine, materia medica, and chemistry,—and although it is very probable that from the Arabs might have originally proceeded the conceit of physical mysteries without the aid of magic, such as the art of gold-making, the invention of a panacea, the philosopher's stone, and other chimeras of alchemy which afterwards haunted the heads of the Rosicrucians and the elder Freemasons; but of cabalism and theosophy, which occupied both sects in their early period, the Arabs as Mahometans could know nothing. I am willing to concede," he concludes, "that alchymists, cabalists, and dealers in the black art, there were unquestionably before the 17th century, but not Rosicrucians and Freemasons, connected into a secret society and distinguished by peculiar characteristics."

† The Square is inclined to be facetious here. A strange dog (κυων), filling

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"Indeed, if the wandering Jew had appeared among them *in propriâ personâ*, they would scarcely have exhibited a more urgent demand for his summary expulsion than was implied in the loud and universal murmur of disapprobation which was heard from every part of the Lodge. The intruder was perplexed; he saw his error, but knew not the remedy: and when the R. W. M. quietly observed: 'Now, sir, will you be kind enough to favour us with your version of the story,' he replied, in the language of Canning's Knife Grinder:—

"'Story!—Lord bless you!—I have none to tell! I was anxious to see a Lodge of Brethren at work; and one of your seceding Members furnished me with answers to a few questions which he said would be proposed in the Tyler's room, and for a frolic I was determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace; for, to say the truth, I scarcely expected to gain admittance into the Lodge.'

"What was to be done? The dilemma was pressing, and various opinions were proposed and discussed, while the delinquent was securely locked up in the preparing-room, and left in darkness to his own agreeable reflections. The confusion in King Agramante's camp, so well described by Ariosto, where one said one thing and another the reverse, may convey some idea of the consternation which ensued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder; for the R. W. M. had retired with his Wardens behind the pedestal, leaving the Brethren in the body of the room to denounce or threaten at their pleasure; and their objurgations were rather amusing than otherwise. One or two young Members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck breaking open the spirit-room, jumped upon the benches, like Victor Hugo's scholars in Notre Dame,* vociferating,—'Out with him! Down with the intruder! Turn him out!'

"Others were more moderate. One Brother observed, in a deprecatory tone of voice: 'He ought not to have been admitted.' A fat Brother, with a red face peering from under a periwig and *queue*, who had not taken the trouble, amidst

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the flock with apprehension, is brought forward as an apt comparison to the appearance of a strange eaves-dropper (cowan) amongst the Brethren of a Tyled Lodge.—P. D.

* The Square anachronizes.—P. D.

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all this excitement, to move from his seat, quietly asked, 'Who examined him?' And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the roundhouse.

"Meanwhile, Bro. Dunckerley had matured his plan, and having ascended into the chair, and given the signal which appeased the tumult, and brought every Brother to his seat in a moment, he said:—

"'Brethren,—I need not tell you that we are placed at this moment in a situation where a false step may involve not only this Lodge but the entire Craft in unknown difficulties. It was the maxim of Socrates,—it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him? or why he was admitted? for he is actually amongst us; and it is too late to prevent the intrusion. And if we were to adopt that worthy Brother's advice who recommended him to be turned out, the matter would not be greatly mended;—the principal difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavours towards converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous flowers, by transforming the unwelcome cowan into a worthy Mason. For this purpose I propose that—if his station in life be not objectionable—the provision of our bye-laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot.'

"The proposition was regularly seconded by the S. W., and was unanimously agreed to; and the intruder was again introduced by the senior E. A. P., for we had in our Lodges at that time neither Deacons nor Inner Guard. The R. W. M. first examined him as to his residence, trade, and respectability of character; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a Mason, to avoid the disgrace of being posted as an impostor.

"He said nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, as an atonement for his error, and a means of wiping away his disgrace. He accordingly received the first degree; and not only proved an excellent and zealous Mason, but in due course rose to the chair of the Lodge.

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"The origin of the above significant watchword," continued the Square prosingly, as if he was taking credit to himself for communicating some very important secret which was known to none but himself, — "Don't speak!" — he ejaculated, in a sharp and eager tone of voice, as I exhibited indications of a reply, — "Don't speak, and you shall hear! In our time, a cowan, or over-curious, uninitiated person, who was detected in the fact of listening, or attempting to procure, by any undue means, a knowledge of the peculiar secrets of Masonry, was termed an eavesdropper, from the nature of the infliction to which he was subjected. He was placed under the eaves of a house in rainy weather, and retained there till the droppings of the water ran in at the collar of his coat, and out at his shoes, and therefore the phrase, '*it rains*,' indicates that a cowan is present, and the proceedings must be suspended.

"Bro. Dunckerley always endeavoured to keep the Lodge in good humour, and it was seldom indeed that he was unsuccessful. He adopted a very judicious method of lecturing, which never failed to interest the most careless Brother. His lectures were often delivered extemporaneously, and interspersed with amusing anecdotes. He knew the value of that Horatian maxim, *Misce stultitiam consiliis brevem*, and used it with a most beneficial effect. He was an acquaintance of the celebrated lexicographer Dr. Johnson; and I remember, on some particular occasion, when the Lodge was remarkably full, he entertained the Brethren, at the close of a copious illustration of the Theological and Cardinal Virtues, with the following characteristic sketch. A person in company with Ursa Major, as the learned doctor was sometimes denominated, said he had been so unfortunate as to displease Dr. Johnson, and, wishing to reinstate himself in his good opinion, thought he could not do it more effectually than by decrying such light amusements as those of tumbling and rope-dancing. In particular, he asserted that a rope-dancer was in his opinion the most despicable of human beings. Johnson (awfully rolling himself as he prepared to speak, and bursting out into a thundering tone) said, 'Sir, you might as well say that St. Paul was the most despicable of human beings. Let us beware how we petulantly and ignorantly traduce a character which puts all other characters to shame. Sir, a rope-dancer concentrates in himself all the Theological and Cardinal Virtues. We will begin with Temperance. Sir, if the joys of the bottle entice him one inch beyond the line of sobriety, his life or his limbs must pay the forfeit of

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his excess. Then, sir, there is Faith: without unshaken confidence in his own powers, and full assurance that the rope is firm, his temperance will be of little advantage; the unsteadiness of his nerves would prove as fatal as the intoxication of his brain. Next, sir, we have Hope: a dance so dangerous who ever exhibited unless lured by the hope of fortune or fame? Charity next follows: and what instance of charity shall be opposed to that of him who, in the hope of administering to the gratification of others, braves the hiss of multitudes, and derides the dread of death. Then, sir, what man will withhold from the funambulist the praise of Justice, who considers his inflexible uprightness, and that he holds his balance with so steady a hand as neither to incline to the one side or the other? Nor, in the next place, is his Prudence more disputable than his justice. And, sir, those who shall refuse to the rope-dancer the applauses due to temperance, faith, hope, charity, justice, and prudence, yet will scarcely be so hardened as to deny him the laurels of Fortitude. He that is content to totter on a cord while his fellow-mortals tread securely on the broad basis of *terra firma*,—who performs the jocund evolutions of the dance on a superficies compared with which the verge of a precipice is a stable station, may rightfully snatch the wreath from the conqueror and the martyr,—may boast that he exposes himself to hazards from which he might fly to the cannon's mouth as a refuge or a relaxation! Sir, let us now be told no more of the infamy of the rope-dancer!'

"The Masonic career of Bro. Dunckerley was brilliant as the stately progress of a comet amidst the permanent orbs of heaven; and he was regarded, according to the testimony of an eminent contemporary, as a great Masonic luminary. He was truly a Master in Israel; and by the powerful efficacy of his moral example, controlled the destinies of the Order, which

> ——'From pole to pole,
> Its sacred laws expands,
> Far as the mighty waters roll,
> To bless remotest lands.'

And his memory will be dear to every true-hearted Brother as long as Masonry shall endure. When his year of office expired, the Brethren earnestly entreated him to retain possession of the chair; but his public duties left him no time to devote to the business of a private Lodge, and he felt himself obliged to decline the offer, although he expressed his extreme reluctance to dissolve his connection with a

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Society of Brethren, amongst whom he had enjoyed so many hours of unalloyed happiness.

"Freemasonry was all in all," continued the Square, as if he knew not when he had said enough in praise of this distinguished Brother,—"Masonry was all in all to Bro. Dunckerley, whether as an employment, an amusement, or a medium for the practice of every moral and social duty. He gave numerous Masonic parties at Hampton Court, where he resided, to eminent Brethren in all classes of society; amongst whom I could name, if I were so disposed, many estimable men, whose virtues shed a lustre on their rank and title; and where was the Brother who did not covet the honour of a card to these most agreeable reunions? Nor did his profuse hospitality, though it trenched awfully on his purse and his time, prevent his regular attendance on the public meetings and festivals of the Craft, and particularly in those provinces where he held rank. But it made him poor. And coupled with his liberality, which never suffered a needy Brother to apply in vain, his pecuniary difficulties ceased only with his life. *Quando ullum inveniemus parem?* He died at Portsmouth, A.D. 1795, at the age of 71 years, universally lamented by the Fraternity." *

* A writer (Fidus) in *The Freemasons' Quarterly Review*, 1842, exclaims, when recording this event, "Alas! for human nature! Bro. Dunckerley's masonic example was lost on his son, who embittered the last years of his existence. Extravagance straitened the means,—disorderly conduct afflicted the mind of the fond, unhappy parent. Every means were tried ineffectually to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. At last he became a bricklayer's labourer, and was seen carrying a hod on his shoulders, ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and the grandson of a king died in a cellar in St. Giles's."

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THE MARQUIS AND THE MASON'S WIDOW.

ALL was bustle at Donnington.

The quiet of the little inn was disturbed by arrivals, and its narrow courtyard invaded by carriages of various builds and pretensions. Some were aristocratic, some plebeian. But their owners seemed actuated by one common impulse, and pressed one common inquiry.

"Had the Earl arrived at the park? When would he leave it? Could he be spoken with?"

There was anxiety on many countenances. Hurried and eager exclamations issued from many a lip. Many hopes and many fears were expressed. Will any one explain the spectacle? The single word—PATRONAGE.

The object of many inquiries and many surmises was busily engaged on his part sorting papers, destroying letters, and signing certain lengthy parchments, prior to a long absence from England.

Lord Moira was on the eve of starting for the seat of government in India. Thousands of miles were soon to interpose between him and the seat of his ancestors. Was he ever to return to its shades a free, unembarrassed, independent man?

He sat in that noble library stored with no commonplace or heterogeneous array of authors. The glorious products of intellect and industry were piled around. Nor were the triumphs of art wanting. Gazing down upon him in all her beauty was the lovely but too-celebrated Nell Gwynne — a priceless portrait. Its owner might well have refused to part with it to Russia for a sum almost fabulous in amount. Near him was a Jewish rabbi, by Rembrandt; while over the fireplace hung the full-length portrait of a king* whom Donnington had sheltered when an exile, and soothed with the most acceptable hospitality,—the credulous and misled Charles the Tenth.

Those who were with him on that well-remembered day did

* Then Compte D'Artois.

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not scruple, in after-years, to relate that the Earl once and again intermitted his employment, planted himself at the window, and gazed long and wistfully on the home-landscape before him, remarking, with deep feeling, as he resumed his task: "After all, it is exile: the chains may be *gilded*; but it is undoubtedly and unmistakably *exile*."

While so employed, there was a clamour, a hubbub, the mingling of many voices; and above them all rose a woman's shrill accents. The tone seemed that of a frantic entreaty. A bell was rung. The servant in waiting appeared, and, in reply to Lord Moira's inquiries, remarked:—

"A woman, my Lord, has, unperceived, got admittance into the inner hall, and we cannot prevail upon her to quit it. She is determined to see your Lordship."

"Her business?"

"Military business, my Lord: so she says."

"I cannot see her, be her errand what it may."

"I told her so, my Lord; but she will take no denial."

"Remove her gently—understand me—gently; let no force be used,—but remove her."

"No force, my Lord, did you say?"

"None;—none," returned the Noble decisively.

"I must tell your Lordship, then, that she says she will never leave the hall till she's carried; and—and,—my Lord, I believe she means to keep her word."

A scuffle,—more hubbub,—and then a faint shriek in the outer apartment, seemed to confirm the man's assertion.

"The shortest way to end this business," said Lord Moira kindly, "will be for me to see this poor creature at once. Let her enter."

It was with a bow, respectful but reluctant, that the servant disappeared to obey his lord's orders. An order, "Eject her at all risks," would have been evidently more agreeable.

A pale, haggard, wild-looking woman—no longer young, but who must in early life have been singularly handsome—staggered in, and after a lowly reverence to all present, at once singled out Lord Moira, and advancing towards him, said in a plaintive, winning voice,—

"Forgive me, my Lord, for being so bold,—so very bold—'tis distress that makes me so; but to whom should those who are in deep trouble flee, but to such as your Lordship? Yes! such as your Lordship, who have the power with one word to right them!"

"What may you want from me?" said the Earl coldly.

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"Your good word—nothing else—your good word—that will be all-sufficient. I'm a widow, left with four sons; the eldest is an idiot, the two youngest can't earn their own bread; but the second, as steady and good a lad as ever lived, who has kept a home over our heads, and wrought day and night for us, is drawn for a soldier—for a soldier—and his leaving us will be our ruin."

"I cannot help you," was the Earl's rejoinder; "if your son has been regularly balloted for and drawn in the militia, he must serve."

The poor mother listened eagerly to the noble's answer, and wrung her hands piteously at its close.

"One word," said she, hoarsely; "one word from a great man like you would get him off. He's not fit for a soldier. He'd work and toil for ever for his poor mother, but as for soldiering—"

"Whether fitted or unfitted for military life, if regularly drawn, he must serve," said his Lordship decisively.

"Serve!" exclaimed the poor woman bitterly and vehemently, as if her grief was getting the better of both reason and prudence. "Yes, that's the word—'*serve.*' My three brothers did so, and fell on the field of battle. My father did so, and his bones lie in the sands of Egypt. My husband did so, and fell in action at Corunna. Woe! woe! that a soldier's orphan and a soldier's widow, can't get a living soul to help her in her deep distress."

"A soldier's widow, eh?" said his Lordship, musingly. "What was your husband's name?"

"Isaac Wardroper."

"Did he ever serve in the 63rd?"

"He did, and volunteered out of it for foreign service."

"The 63rd! I should know something about that regiment!" returned his Lordship quickly. "I had a company in it!" Then in more measured tones—"I think I recollect your husband—what was his rank?"

"Pay-corporal," was the reply.

"Right," said his Lordship, "I remember him, a steady, well-conducted man." Then turning to a party who sat near him, a pinched, screwy-looking body, with not an atom of feeling in his harsh, wiry countenance (the veriest tyro in physiognomy would have pronounced him a full-blown attorney), said in a low tone, "What would a substitute cost? Ten, fifteen, or twenty pounds?"

Old Capias vouchsafed no reply, but motioned with em-

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phatic gesture to the parchment lying before him, and then fixed his grey, distrustful eyes intently on Lord Moira's frank and manly countenance. That look carried with it its own solution. It seemed to say, "How can you, with such an heavy mortgage as this you are about to execute, think, for one passing instant, of incurring the cost of a substitute?" The Earl understood it, for he coloured and looked away—away from his prudent monitor, and away from his anxious visitant.

"I cannot interfere," said he at last, in a husky, hesitating tone; "the law is peremptory, and must be obeyed."

"In other words," said the woman, despairingly, "there's the cold shelter of the workhouse for me, and the still colder bed of the battle-field for my boy."

"Get a substitute—get a substitute," cried Old Capias, testily; "they are to be had—get one."

"Whence should I?" returned the woman fiercely, fronting the speaker. "Whence should I? 'Out of the barn-floor, or out of the wine-press?'"

"Better dismiss her, my Lord," said the attorney, quickly, and very indignantly, "her expressions are highly disrespectful, and border on abuse."

"They are at all events Scriptural," interposed his Lordship, with increasing gravity.

The tone, perhaps, of the Earl's voice, rebuking one whom she felt to be an antagonist, might have heartened her, or the energy of despair might have suggested the movement, but again advancing to his Lordship, she said faintly,—"About a week before he went into action for the fifth time, my poor fellow gave these into my hands, and told me, that should he fall, and I be ever able to reach England, they might, perhaps, be useful to me."

She handed to his Lordship, as she spoke, a certificate, drawn up on vellum, and certain insignia—of which a more detailed description would be objectionable—and waited in bent and hopeless attitude the result.

He to whom Masonry was so dear, whose devotion to its interests never varied, who held so high a place in the Order, and in the affections of the Craft, extended his hand, and examined narrowly and deliberately the various insignia; the parchment, its tenor, its signatures. The scrutiny, it would seem, left no suspicions behind it, for the Earl, with a smile, said firmly and cheeringly,—

"Your husband, it appears, was a Mason. Of that I am

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satisfied. He belonged, unquestionably, to a Military Lodge. There are such in the army, not many, nor perhaps much countenanced by the authorities; but they do exist. For you it is well. Go, and with a light heart. Stephen! is that your son's name? Stephen, so good a son, had best remain where he is. He will not be torn from you. I require no thanks. Go, I can listen to nothing further; go, and have no fears about the future."

A substitute for Stephen Wardroper was procured.

Who provided him? who sought him? who paid for him? and who, before the week's end, sent a £10 note by post, to the Mason's widow? The poor woman accurately conjectured, and so methinks will the reader.

But those, and such there are, who delight to represent Masonry as "a hollow mockery," "a shadow," "a phantom," "an after-dinner bond, broken the moment the party separates;" who contend that "it involves no moral tie," and is "productive of no holy fruits," would do well to muse over the moral pointed by this characteristic incident in the life of that generous and noble-minded being, Francis, the first MARQUIS OF HASTINGS.

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A VISIT TO CANTON.

BY A FRENCH NAVAL OFFICER.

Our impatience to see Canton was so great, that the very day after our arrival at the anchorage of Wampoa, the roadstead of Canton, and at a most inconvenient distance from the city, we hastened on board the steamer which plied twice a day between Wampoa and Canton. As we rapidly ascended the river, our attention was incessantly attracted from one shore to the other, by the verdant rice-fields which stretch along the sloping banks, villages peeping between hedges of bamboos, temples half-concealed beneath the branches of the banyans, and towers in the distance, with their roofs rising one upon another, and their galleries of many angles. Every object indicated the approach to a large city, and important centre of population.

We at length reached the barrier, which, during the war in 1840, was thrown across the mouth of the river; and hardly had we passed this, and the forts which defend it, when the red masts of the mandarins' boats, and the first houses of the faubourgs, built upon piles, and, as it were, suspended over the river, the massive squadrons of junks ranged side by side, their white pennants floating in the breeze, with the increasing swarm of *tankas* (small boats, nearly as wide as they are long, and rowed by women), told us that we were approaching the harbour. Canton, indeed, soon presented itself to our view—no longer buried within her massive walls, which, surrounding the Tartar city, had hitherto only allowed us a sight of the ridges of piled-up roofs—no longer stretching out in the mud upon the oft-inundated banks of the Chou-Kiang,—but the city we had pictured to our imagination, such as the Chinese artists are fond of representing this Venice of the Celestial Empire. In the background rose the imposing buildings of the European factories, the flag-poles of the different consuls, and the proudly displayed colours of England, Denmark, and the United States. There lay the city of a hundred thousand boats, the floating

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town, her avenues of palaces with their gilded façades and delicate green trellis-work, her long streets of cottages with deal walls and roofs of bamboo—a picturesque quarter, dazzling the eye with its bright colours, stunning the ear with its noisy life and activity—fantastic as an Arabian tale or a scene upon the stage.

From this vast faubourg, which is laid out symmetrically in lines, issues every day at sunrise an immense concourse of people, to cast their nets in the river, or to cultivate the rice-fields on the plain.

Our steamer succeeded in making her way between the tankas which block up the approach to the quay, and landed her passengers at the entrance of the large square, planted with trees, in the centre of which is hoisted the flag of the United States, whose consul was to be our kind host during our visit to Canton.

The Chinese have never been lavish in their attention to strangers; and this circumspection is especially observable in the niggardly manner in which they have measured out the space allotted to the European merchants. Upon nine or ten hectares of a marshy soil, which had to be drained at a great expense, stand the vaulted warehouses and the wide front of the two-storied factories. These buildings, constructed of granite and bricks, are divided into thirteen distinct groups by transverse streets, two of which, running at right angles to the course of the river, "Old China-street" and New China-street," are occupied by Chinese shops. Here are seen stored the cases and the teatrays of lacquered goods, porcelain, bronzes, carved ivory, the thousand objects of an exorbitant price, as well as fabulously cheap, which come from the industrious hands of the Canton workmen; and hither we hastened, to exchange the few dollars in our pockets for some curious trifles of Chinese art.

We had been assured that the moment of our arrival was peculiarly propitious to our project of making purchases; the approach of the new year rendering the Chinese merchants more accommodating, and lending an irresistible charm to the jingling of our dollars. A law obliges the subjects of the Celestial Empire to balance their accounts, and to wind up their affairs before the first moon of the new year shows her crescent above the horizon. At a later period of our visit to China, however, when experience had made us better acquainted with these cunning and phlegmatic tradesmen, whose patience is proof against all the vexation of delay, we learnt

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the resolution with which a Chinese can at need repress the yearnings of his cupidity. The insolvent debtor, under the threatening bamboo of the *Tché-s-hien;* the shopkeeper, invited by the discharges of all the fireworks and rejoicings in Physic-street, to hasten and join the sports and pastimes of his neighbours, would neither of them abate one *sapee* in his demand, if he detected in the imprudent eagerness of his customer a chance of obtaining his price. But at this moment we had just landed in China, and had to pay the necessary price of our inexperience.

Amongst all the tradesmen, the one who most gained our confidence, and whose shop was beset by the most customers, was the venerable Sao-qua, an old man with a shaking head, a grizzly tail, and warmly wrapped in a long wadded robe which crossed over his chest. His skilful manner of displaying his goods exhibited every object to the greatest advantage, each one setting off the rest; precious vases placed upon exquisitely carved wooden tripods, the graceful flower-work holding a bronze cotemporary of the *Ming;* an amphora from Nan-king; a cup made of rhinoceros-horn, filled with vine-leaves and birds; an ebony horn, inlaid with mother-o'-pearl, with precious stones beautifully cut and polished. It is not requisite to speak either the Mandarin dialect or the *patois* of Canton, to be understood by the merchants of China-street; a slight knowledge of English is all-sufficient; in fact, English has become the commercial language of the far East—not with the rough and hard pronunciation which issues with its native asperity from a true British throat, but the English softened and improved, rounded with glibly-flowing syllables and easy inflections—a perfect exotic, grafted upon a wild stock. The Chinese speak this soft creole language without difficulty or effort. They, as it were, seem to take pleasure in exchanging the fatiguing monotony of their own language for this liquid flow of vowels. With a hieroglyphic and expressive conciseness, and an adaptation for condensing thought, the Anglo-Chinese language has already its dictionary and grammatical rules, and may one day have its literature.* The worthy Sao-qua knew all the resources of this insinuating idiom, and he failed not to fascinate us by

* I may cite one example of this last-born of modern idioms. During a voyage to Chusan, we one day asked our pilot whether the wind, which had kept us at anchor for several days, would not soon become more favourable. His answer was characteristic:—"Pilot no can sabee; Joss makee pigeon." *Anglicè,*—"Pilots cannot know; God makes that business."

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his eloquence. As a merited testimony to his tried veracity, he had accepted, or adopted, the honourable surname of "Talkee-true," which, he informed us, the English had given him for his strict integrity and candour. With what an amusing air of easy familiarity would this old opium-smoker incline his sallow, emaciated face on the shoulder of his hesitating customer, and say, with an insinuating air of self-sacrifice,—"You all my fliend—me talkee-true—foty tolla!"

The silk stuffs manufactured in the Kiang-nan, and embroidered in the faubourgs of Canton, the cases of lacquered articles, covered with tiny painted figures, which ought to be inspected through a microscope, exposed us to no less dangerous temptation than the porcelain and bronzes of Old China-street. In the *atelier* of Lam-qua, we had an opportunity of seeing his paintings in water-colours, the velvety brilliancy of which seems as if stolen from the wing of a butterfly. It took us above an hour to choose and collect, in an album, specimens of his art: deities brandishing their thunderbolts; warriors emptying their quivers; condemned spirits suffering the fearful punishments of the Buddhist *Inferno;* mandarins seated in their ivory chairs; nymphs, like the fabulous birds of Paradise, without feet, gently poising themselves in space. At length we ceased our purchases, but not until our purses were emptied. Before taking leave, however, of the merchants of China-street, it is but right to do them justice. No less cunning and adroit than the Jew of the East, as long as a bargain is in hand, no sooner is it concluded, than the Chinese merchant shows himself as scrupulously honest as the most respectable Osmanli in Constantinople; his customer may rely entirely upon his care in packing the purchased goods, and pay him in advance without the slightest fear.

Old China and New China-streets are wide and regularly built, paved with large granite flagstones, and lined on either side with shops one story high. These streets are very little frequented, except by Europeans. In seeing them thus silent and deserted, a stranger would never dream of the immense crowd which is in agitation within a few steps from this quiet quarter, of the bustle of people and goods going on in Physic-street. This long, narrow, and crooked street runs east and west, between the factories and the islands of the western faubourg. Here are displayed, with artistic ingenuity, the mandarin oranges, with their crimson peel, the *pamplemousses* of Amoy, their rind carved with various figures by the graver;

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together with pears of Shan-tong, and jujubes of Pe-tche-li. Here are seen large tubs, containing live fish, from the Choukiang, and baskets of bamboo, filled with reddish-brown dogs, destined for the tables of the Luculluses of Canton. Here, too, are exhibited smoked water-dogs, flattened as if they had been put into a press; shoulders of cats strung like beads; bunches of dried rats suspended in front of the shops, side by side with quarters of beef and mutton, and fattened pigs. The perpetual movement and pell-mell confusion in this street, the noisiest in Canton, are indescribable: an unlucky stranger, venturing without a guide into the midst of the Maëlstrom, would be in danger of being carried away by the crowd into a labyrinth of streets, which are all so uniform and alike, each shop displaying the same vertical signs, that the only chance of regaining his way to the factories, would be the thread of Ariadne, or a lucky meeting with some honest mandarin.

A Chinese woman never shows her face on foot in Physic-street; by no chance is the button of a mandarin ever seen in the midst of this crowd. The women and the mandarins have their litters and bearers, although these are not the only people who use this aristocratic conveyance: the very poorest bachelor will sometimes sport his equipage, with its bamboo seat and reed blind; and the humble sicou-tsai may be seen bent double and crouching at the bottom of this narrow cage, and carried through the crowd by two vigorous coolies, like a grand signor, upsetting everything in his passage. The right to ill-treat the passers-by in this manner is no restricted privilege in Canton; it belongs alike to the powerful dignitaries who precede their lictors and executioners, and the half-naked street-porters, who, with their arms extended behind them, support a flat pole laid upon their broad shoulders, a flexible lever, at each end of which are suspended, nicely balanced, the large baskets full of vegetables, or the ambulatory fish-ponds which are carried about in every quarter of the town. No quarrels or fights, however, take place amongst these men, who push, squeeze, and knock against one another without any ceremony: patience is the prominent characteristic of a Chinese. A rich merchant will remain quietly seated at his desk, whilst an importunate beggar stands in his shop, under his very nose, striking two bamboo sticks together, and splitting his ears with the most annoying *charivari*. There he will sit, with imperturbable composure, amidst all this din, poring over his accounts, or engaged in the most important

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bargain, without ever betraying a sign of anger or impatience. Sometimes, indeed, he will purchase a release from this persecution with a few *sapees*, but more frequently the phlegmatic patience of the besieged tires out the assaults of the besieger, and the blind beggar has to turn away in quest of a more charitable roof.

Calculations, founded upon the daily consumption of rice in Canton, have given the population of this industrious city at 1,200,000 souls. The "floating town" alone, we are assured, contains 300,000 inhabitants, whilst 900,000 dwell upon *terra firma*. An embattled wall, eight or ten metres high, incloses the space formerly occupied by the Mandschu Tartars, when, after a siege of eleven months, on November 24th, 1650, they took this stronghold, the last which surrendered to their power. Within these walls, in the inner town, the Viceroy, and the authorities of the province, with the richest and most respectable portion of the population, retire every evening. The merchants of Canton frequent their shops only during the day; as soon as night draws on, they hasten to their homes, some to the inner inclosed town, and others to their larger and more comfortable dwellings in the faubourgs, where they repose from the labours of the day in the midst of their families.

In spite of the treaty of Nan-King, and the demands of Sir H. Pottinger, this inner town had remained closed to the "barbarians." We were therefore obliged to forego a visit to the Tartar city, but we wished, at least, to walk round the place. Leaving the factories at daybreak, under the guidance of an American missionary, who had become habituated to these adventurous excursions, we quietly traversed the western faubourg, then turned eastward, to cross the barren rocks, which, north of the town, are covered with burying-places, and leaving behind us this tract, we climbed the hill upon which Sir Hugh Gough established his head-quarters, May 24th, 1841. From this point we descried the distant outline of the mountains, the green valleys, numerous windings of the river, and the smiling hamlets scattered over the plain. On our right lay the practising-ground for shooting with the bow and matchlock, on our left the fertile gardens bounded by the river. We saw the yellow sails gliding through the meadows, the robust coolies hurrying along the footpaths, and the "tigers" of the Celestial Empire shouldering their pikes, and marching up and down before the gate of the "Eternal Repose." It was quite a panorama, full of life, and animation,

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and singularity: but we could see nothing of the Tartar city, sheltered within its high inclosure, except the scaffolding on which the night-watch is kept, and the kind of acropolis which the five-storied pagoda commands, with its graceful tower. Our guide soon drew us away from the attraction of these objects, telling us he had observed that the Chinese never molest a stranger as long as he is walking, but immediately collect round him when he stops out of curiosity to observe anything. We were therefore obliged to resume a quick pace, and regained the factories by passing through the faubourg at the southern side of the inclosed town.

The Viceroy, who resides at Canton, governs the two provinces of Kouang-si and Kouang-tong: his jurisdiction extends over 407,000 square kilometres, and he is invested with the supreme power over 27,000,000 souls. China thus contains nine distinct realms, which lie at vast distances from the Imperial City, rendered still greater by the difficulty of communication. Canton lies at full thirty days' journey from Peking, and, like the capitals of the other eighteen provinces (of which two are always under the government of each viceroy), is the seat of an administration which has only in rare instances recourse to the head fountain of authority. Notwithstanding the complete system of delegated power, the great dignitaries of the empire are never known to raise the standard of revolt, or usurp the supreme authority, like the Mussulman pachas. The security of the government is doubtless in part attributable to the mental servility, the pusillanimous devotion of the mandarins, which tends to extinguish all feeling of manly ambition; at the same time, the machinery of government is skilfully adapted to prevent or repress any spirit of rebellion. A mandarin is never employed in his native province, and rarely exercises his functions for more than three years. His power is also shared among several officers, independent of one another, whose concurrence is necessary in all important acts, and who refer to the decision of the court all matters upon which they do not agree. Next in point of rank to the Viceroy, who is surrounded by all the pomp of supreme authority, and whose salary is about £3,000 a year, stands the lieutenant-governor, the *fou-yuen*, whose jurisdiction extends only over one province, but who is quite independent of the governor-general. On the contrary, without the consent of the *fou-yuen*, the latter cannot exercise the *wang-ming*, or power over life and death, by virtue of which, in urgent cases, a criminal is instantly executed,

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without awaiting a confirmation of the sentence from Peking. The command of the armed forces is intrusted to a Tartar general, who provides for the defence of the city. The administration of the finances is confided to the director-general of the customs, the receiver-general of the taxes, and the inspector-general of the salt-mines; that of justice is under the criminal judge, who is only assisted by the other authorities of the province in cases of capital punishment. These are the functionaries on whom the charge of the vice-regal government devolves, and under their control the administration of the department and districts is carried on. Each department is placed under the jurisdiction of a civil magistrate, who exercises functions analogous to those of a French *préfet*, but with more extensive privileges. Each district has its own magistrate (a kind of *sous-préfet*), who, like the magistrate of the department, is invested with powers at once judicial and executive. The department in which Canton is situated is divided into fourteen districts, in each of which the magistrate nominates an officer, who has the police and the duty of raising the taxes. These officers are of a very subordinate rank, rarely decorated with the "button," and men whom the magistrate subjects to the bastinado without ceremony. In the country, however, whenever any public works are to be undertaken, or any grave affair to be decided, these officers preside at the council of the elders, who direct the deliberations.

The administration of affairs in China is, as we have seen, little complicated; 14,000 mandarins suffice to govern a population of 361,000,000: but this simplicity of organization, by accumulating enormous prerogatives in the hands of one individual, is attended by those evils which are inherent in a despotic administration,—the venality of justice, and the most odious exaction in levying the taxes. The sentence in the courts of justice is in a manner put up to the hammer, and the decisions of the law are in the hands of the highest bidder. An income-tax is levied upon all Chinese from the age of twenty to sixty, and there is also a tax on the products of the soil equal to from a tenth to a thirtieth part of the harvest, according to the quality of the land. These taxes, however, are almost invariably doubled or tripled by the cupidity of the mandarins.

The Chinese have not recourse to insurrection to remedy social evils or injustice; they are of too peaceable a nature. In the south, however, there has been at all times less dispo-

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sition to submit to the vexatious exactions of the authorities. In the numerous villages scattered around Canton, the resistance of the municipalities has more than once triumphed over the power of the mandarins. During the last opium war, the inhabitants of these villages ventured to take up arms; and the apparent success they obtained at times over the English contributed to increase their turbulence and arrogance. At the moment when the Tartar troops had been repulsed, and forced to shut themselves up in the town, and a part of the ransom of Canton was already on board the English vessels, the rabble formed into threatening masses, and planted their standards in front of the heights which Sir Hugh Gough commanded. A vigorous fire dispersed these irregular bands, who were pursued by a few companies of foot from village to village; but towards sunset a fearful thunder-storm succeeded the oppressive heat of the day, and changed the face of things. The English had only flint-locks, which the rain had rendered perfectly useless. Sir H. Gough was obliged to fall back toward his positions; the Chinese rallied, and followed the English column in their retreat. These hordes exhibited a boldness which was little to be expected of them: more than once, when the ranks of the retreating column were broken, in crossing a river, or defiling through the narrow streets of a village, the English soldiers were met in single combat, hand to hand. In the midst of a thick fog, which covered the whole country, a company of sepoys became separated from the body of the column, and was obliged to form in square, to prevent being cut off by the enemy. It was pitch dark, and the fury of the storm increased. This small detachment, harrowed by their numerous enemy, could only oppose them with the butt-end of their muskets; whilst the Chinese succeeded in dragging a small field-piece to the top of a hill near at hand, which would have told with fatal effect upon this square of troops. The sepoys believed themselves lost, when fortunately two companies of marines, armed with percussion-guns, came to their relief. On the second morning after this, the English evacuated the heights of Canton, and the Chinese probably attributed the precipitate retreat of the "barbarians" to the terror inspired by their bravery. Placards were posted about—up to the very walls of the factories—alluding to this pretended triumph; and proclamations addressed to the rural population adverted to it with pride. This presumption must naturally have emboldened the hostility of the people of Canton, and impeded the pacific task which the Viceroy Ki-

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ing had undertaken. Every concession he made, with a view to prevent a fresh collision, only irritated the passions of the populace against himself.

The day at length arrived when we were to be admitted to an audience of the Governor-General of Canton, the most eminent statesman in the Celestial Empire, and the honestest Tartar that has ever worn the peacock-plume and the red button. Ki-ing could not have received the envoy of a foreign power in his palace, which is situated in the centre of the Tartar city. The mandarin Potin-qua, therefore, son of a rich merchant, placed at the Governor's disposal, for this interview, his country-house on the banks of the river; and it was in the direction of this Chinese villa that, on the morning of the 19th of January, the rising tide was carrying the French Legation and the officers of "La Bayonnaise." The mandarin-boat, on board which we embarked near the quay of the factories, would have conveyed us without fatigue up to the sources of the Chou-Kiang. This pleasure-boat bore on its wide deck a vast edifice, with curiously carved partitions; and the interior, divided into two apartments, ornamented with delicate work in bamboo and ivory. Upon the deck the crew, armed with long poles, kept moving to and fro, keeping in the middle of the river, or guiding from one bank to the other the heavy boat, as it was carried out of its course by the current. At the end of an hour, our barge entered a canal cut through the recent alluvium of the left bank, and landed us at the entrance of Potin-qua's park. Landing on the muddy shore of the canal, we penetrated into one of those gardens of which the Chinese are so fond, with their ponds of green water, over which wind, in broken lines, bridges uniting by a double row of arcades small artificial islands and miniature hills. The sky was grey and dull; the trees in the park were for the most part stripped of their foliage; exposure to rough weather during several winters had long effaced the brilliant colours, a trace of which was still visible on the wormeaten galleries of the bridges, and on the faded façade of the pavilion in which the Viceroy Ki-ing awaited us. This kiosk, or summerhouse, with its fantastic cornices and mouldings, stood, supported upon eight granite pillars, in the midst of a stagnant pond, covered with the large leaves of the water-lily. An indescribable air of decay and age pervaded the whole scene around, which was sufficient to destroy all charm, and invest it with a tone of sluggish melancholy.

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The Viceroy received us with the most zealous demonstrations of Chinese politeness, which the numerous mandarins by whom the Governor-General at Canton was surrounded emulated one another in imitating. There is a wide difference between the obsequious familiarity and the impertinent curiosity of the Chinese functionaries, during this interview, and the natural dignity and quiet reserve which is generally seen in Turkish officials. It is a difficult matter to deal seriously and in earnest with these statesmen, who play with the lining of your dress, scrutinize its embroidery, and who see in the credentials of an ambassador merely a piece of parchment curiously figured, which is immediately submitted to the examination of all those lower menials who in China assist at the most secret conferences. Ki-ing, who in truth was quite as little grave in his official deportment as the subaltern mandarins around him, was a man of at least sixty years. His erect figure and firm step seemed to promise a green old age; and under the effeminate folds of his long Chinese robe might still be seen the intrepid Tartar, used of old to contests with the tigers and bears in the forests of the Mantchourie. In other respects the physiognomy of the Viceroy did not answer to our expectation: there was a general character of simplicity and kindness, but scarcely any trace of superior intellect; nor was it easy to read in that vacant look of indifference the political ability of which Ki-ing had given so many proofs during the negotiations of 1842, and the complicated events which followed the treaty of Nan-King. A member of the imperial family, however, Ki-ing must, like the humblest of the Chinese, have attained by his personal merit the elevated rank which he occupied in the empire. Public offices in China rarely devolve on the relatives of the emperor. Most of these princes, who have greatly increased in number during the two last centuries, vegetate in idleness, often in misery, and have no other resources than the slender pension granted them. Every man in China, as in Turkey, owes his position to his own talents, and to the imperial favour; the meaning of the word *parvenu* is unknown to the Chinese. There are, it is true, in the Celestial Empire hereditary titles of nobility, which are gradually degraded one degree in each generation, and are not extinct until the fifth; but these titles confer no privilege. The members of the imperial family and the Chinese nobles have no more control over the affairs of state than rich private individuals who purchase the button and rank of a mandarin by their liberal

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contributions to the public treasury. Few among the great officers of the empire can boast an illustrious origin. Houan, the intimate adviser of the Viceroy, the mandarin to whose influence rumour attributed in part the diplomatic skill of Ki-ing, was born in the Shan-tong, of obscure parents. He had attained the rank of mandarin of the second order, and was a member of the imperial college of the Han-lin, when he was accused by his enemies of venal partiality in the examinations over which he was called to preside. By a severe sentence he was at once hurled from the pinnacle of rank and honour to the very foot of the official ladder. At the time when we were presented to him by the Viceroy, Houan was engaged, with that patient resignation the secret of which the Easterns alone possess, in regaining step by step the position from which he had so suddenly fallen. The blue button already decorated his cap, which had not yet regained its peacock's feather. Amidst the servile crowd who surrounded the Viceroy, the expressive look, the noble physiognomy of his intimate councillor, inspired a powerful sympathy. Ki-ing, to his honour, had not abandoned his *protégé* in his disgrace, and from the confidence which he showed him publicly, might be inferred, that in his heart he protested against a decree which was probably aimed, in the person of Houan, at the champions of that moderate cause, the chief of which was as yet beyond the power of attack.

In China no diplomatic conference takes place without a banquet. A dinner of thirty covers awaited us in a low saloon, ill lighted by the oblique rays which fell from above on an inner court. Comfortably wrapped in their warm pelisses, the mandarins defied the cold and humid temperature, against which we were very imperfectly sheltered by our thin uniforms.

A Chinese dinner is no longer a novelty; but it is always a frightful affair—we may add, an awful reminiscence—to a European stomach. The dessert alone might have found favour in our eyes, and this led the way to the repast. Two long rows of pyramids, three or four inches high, and composed of almonds, sweetmeats, dried fruits and preserves, presented as we entered the banquet-room a graceful *coup d'œil*, which would have made a child jump for joy. After this simple service, appeared a number of tin dishes filled with indescribable viands, all fuming with nauseous oily vapours and melted fat. The servants now quickly laid before the guests small bowls, filled to the brim with pheasants' or

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pigeons' eggs, gelatinous balls, and whitish filaments which crackled between the teeth like the strings of a violin. These suspicious-looking messes were then watered with cups of tea without sugar, or cups of *sam-chou*,—a lukewarm drink obtained by the distillation of rice. Champagne, *so called*, with some Spanish and Portuguese wines, circulated amidst this frightful pell-mell, and added their European poison to these indigenous ones. At length, when this gastronomic penance seemed to be ended, after each of us had in turn received from Ki-ing, Houan, Potin-qua, or other of the hosts, some fragment, contributed by these amiable epicures from their own plates,—after we had all, *bon-gré mal-gré*, done honour to these offerings, which were skilfully transferred to our plates on the ends of the little skewers,—we found to our consternation and dismay that the veritable dinner had not yet commenced. A troop of scullions came rushing into the room, armed like a regiment returning from a marauding attack on pigs, roast sheep, fowls, geese, and ducks, at the point of the spit. Then resting the palm of their dirty hands on the meat, these heroes of the carving-knife set to work to cut off thin slices from the joints, which they presented to us. Happy the stomachs of iron able to bear such a trial without turning with disgust! At length the Viceroy took pity on his guests; balls of rice were set upon the table, and after rendering homage to this cereal of China, we were at liberty to rise from table, returning thanks at not having sunk under the effects of our first Chinese dinner. Of all the guests seated at this banquet, the most pitiable victim was our luckless interpreter; obliged to serve as medium of all the jokes and pleasantry, all the questions, all the messages, which passed incessantly across the table from one end to the other. There was not a mandarin present who did not think himself bound to pass a complimentary toast to one or other of us, which he did by raising with both his hands his cup full of sam-chou to a level with his lips, and giving his head a formal balancing movement. The handsome Houan, the pink of *ti-mié*, or fashion, distinguished himself above all the rest by his laudatory urbanity. With flattering expressions of politeness, he drank *to the venerable beard* of one of the officers of the "Bayonnaise," modestly assigning the honours of a septuagenarian to a man who was scarcely thirty; but Houan knew the human heart, and his smile, full of finesse and meaning, seemed to say to his guest, "you fancy that I flatter you, but I am sure you will pardon me!"

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Amidst this gracious interchange of compliments and courtesy, a mutual confidence and good understanding were naturally soon established between "the children of the flowery earth," and the amiable *Fa-lan-ça-is;* but the day was declining, and we were soon obliged to take leave of the Viceroy. The effusion of politeness which we had received on our arrival accompanied us to the boat, the Viceroy insisting on himself seeing us embark. The ebb served us now as the flood-tide had favoured us in the morning, and before sunset we had regained the factories.

FORGIVE AND FORGET.

Forgive and Forget, sweet doctrine refined,
Which blesses the man who enjoys it:
It gives him repose in his innermost mind,
While actions contrary destroys it.
Oh! proffer the right hand of friendship and peace,
To him who would injure or harm thee,
And surely thy friends will in number increase,
While enemies seem to alarm thee.

Forgive and Forget, or the anger conceal,
Which causes dissensions at home,
And hearts nearly breaking thy kindness will heal,
And peace will extend to thine own.
For passion is madness! and anger is rage,
Uncontrollable, cruel, and strong;
Deforming to young, and degrading to age,
Indulgence in either is wrong.

Forgive and Forget, 'tis the language of God,
The step-stone to heaven from earth;
The ladder to climb, the path which if trod,
Will end in a glorious birth.
Then cancel the wrong, howe'er 'twas incurr'd,
Make haste to be wise, to be just;
Be not thy forgiveness one moment deferr'd,
But trample each wrong into dust.

Forgive and Forget, and taste of the bliss
Lost affection recover'd bestows;
Why should you a portion of happiness miss,
To add to thy number of foes?
Each generous action 's recorded above,
And what can more generous be?
Than to fetter each foe in the bondage of love,
And chain his affection to thee? G. M. M.

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"ITS PRECEPTS ARE ETERNAL;"

OR,

THE PRACTICE OF A FREEMASON'S DAUGHTER.

By the Author of "Stray Leaves from a Freemason's Note-Book."

(*Continued and concluded.*)

IV.

His Britannic Majesty's representative at that period at the Austrian court, was a nobleman who abhorred trouble, and loathed *a scene.* A veteran diplomatist was Lord Sarston: deep in the mysteries of courts and cabinets. He could speak for three hours on a knotty point of foreign policy, and leave his hearers as well informed when he closed as when he commenced. A plain topic he could mystify, embarrass, and perplex with a web of subtlety that defied all unravelment. But then he had a most courtly bow; a ready smile; could clothe a refusal in the most complimentary language; and had an irreproachable *cuisine.* His dinners were faultless, and his balls perfection. Rows, and everything that led to such atrocities, he held in utter detestation. Mr. Cobden himself could not be a more ardent lover of peace. His Lordship's aim was simple:—to discharge his duties easily; to pocket his ambassadorial allowances quietly; to escape all House of Commons comment on his despatches; and to be bored by "*no nonsense.*"

Who could have the heart to quarrel with a being who had no angles in his course of conduct,—such a quiescent man, and such an irreproachable envoy!

But on the memorable evening when Maurice Heathfield sought refuge at his hotel, his Lordship's digestion sustained marvellous derangement. He listened with averted eye and reluctant ear; and his dismay at young Heathfield's recapitulation of injuries,—at his appeal to him as a British subject for protection,—at the apparent absence of all provocation, deepened by a growing conviction that he must act, and at once,—was most amusing.

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"Of course, I credit your statements," exclaimed his Lordship, at the close of Heathfield's narrative, "I have no reason to distrust them,—none—none; but provocation *must* have been given, though perhaps unwittingly, on your part. The Austrian government, sir, is—is—is—somewhat stringent in its enactments."

"To my knowledge," returned the young man, firmly, "I have not violated them, even in thought."

"Your papers seized!—seized by government emissaries, and at mid-day! Strange! Pray, among your papers was there any political document?"

"None whatever."

"Do you belong to any political society?"

"I do not."

"Are you mixed up with any reform association?"

"I am not."

"What brought you to Vienna?"

"Business connected with our firm."

"But your main—your direct—your special object?" pursued Lord Sarston, somewhat sharply.

"Repayment of moneys injudiciously advanced to Herr Grüt."

The peer looked up quickly.

"Herr Grüt!" he repeated musingly, "Herr Grüt!—the name is familiar to me. Is he not the wealthy banker; and the confidential financial agent of the Emperor?"

"My Lord," returned the young merchant, with a smile, "the best proof to me of Herr Grüt's wealth would be his prompt repayment of the debt he owes us. The other point has better foundation than mere matter of hearsay. It is matter of general belief. For myself, I can say that we have confidently reposed upon it."

"Ah! say you so?" cried his Lordship, briskly; "then weigh my next question, and answer it fully and frankly: in any one of the papers seized, is there any allusion to the Emperor, direct or indirect, in his public or private capacity?"

"Many,—many allusions to him; but mostly having reference to his private enterprises."

"Daylight!" said his Lordship, with emphasis,—"daylight!" Then to a servant, who entered—"The carriage within twenty minutes; and tell Mr. Stanhope, I wish him to accompany me."

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V.

But during this interval, where is the Frau Pfeffer, and how is she occupied?

That paragon of a silent woman, who has plied her busy needle for three long hours vigorously, assiduously, and continuously, now pauses from her task—and, for a while, seems wrapped in meditation. But the subject of her thoughts is unquestionably pleasant. For anon she drops her work on the polished floor,—rubs her shrivelled hands joyously together,—bursts into a merry laugh, and exclaims—"*Trapped!*"

Again she plies her task in silence. Another half-hour glides by; and the thick-coming visions of the past once more engross her. Those hard, harsh, stolid features are instinct with emotion. She murmurs,—"Yes! the feeblest may opportunely interpose. There are obligations never to be forgotten; aye, but faithfully to be repaid." She wakes up from her reverie,—looks anxiously around her,—another ringing laugh is heard, closed with the expression joyfully uttered—"*Trapped!*"

VI.

Some six-and-thirty hours elapsed; Maurice during the interval remained at the embassy: that wearied period over, he was formally summoned into his Excellency's presence. Lord Sarston received him with a troubled brow.

"I have had a long conference, sir," he commenced, "with the constituted authorities; and your case has undergone the most sifting investigation. Why were you not candid with me? Why have you condescended to any mental reservation?"

"My Lord," returned the young man, firmly, "I am conscious of none; the entire circumstances have been faithfully laid before you."

"Ah!" responded his Excellency, with a somewhat incredulous air, "that is a mode of expression easily used; it is, in fact, a stereotyped phrase with those who appeal to me for aid;—'the entire circumstances!' We shall see! You told me, Sir, if I remember rightly, that you belonged to no political society?"

"In making that assertion, my Lord, I submitted to you the truth,—the simple, honest truth," replied Maurice, with manly and becoming boldness.

"You belong to the Masonic Fraternity," exclaimed the

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peer, with the earnestness and vivacity of a man who fancies that he has made a palpable hit, "can you deny it?"

"On the contrary, I exult in it."

"It is a political society," remarked Lord Sarston, with deepening gravity; "O'Connell, sir,—O'Connell is a Mason."

"So is Dr. Howley, the present Archbishop of Canterbury," was Heathfield's prompt and astounding rejoinder.

"The Society, I am assured, is anti-monarchical," pursued his Excellency.

"An assertion difficult to be reconciled with the fact, that our present Grand Master is the son and brother of a king; and that most of the princes of the Blood Royal have been affiliated with us."

"And essentially republican," persisted the Ambassador.

"Strange, then, my Lord, that Lord Moira, so unflinching a friend to his Prince, and so devoted a servant to his country, should for years have borne high office among the Fraternity!"

"He was a noble-minded, chivalrous, generous being," said the Ambassador, with some approach to feeling; "and I was little aware that you could claim him as a Brother."

"As certainly and as surely as we can say that politics under no guise can enter a Masons' Lodge; that the very Constitution of our Order banishes them from our precincts. Your Lordship looks incredulous; the day may come when you will admit that Masonry has happily nothing to do with politics."

"Possibly; but Austria holds the contrary, and distrusts the entire Fraternity. I should recommend you, Mr. Heathfield, to curtail your stay in Vienna."

"I am ready, my Lord, to quit it the moment my papers are restored to me, and the debt due to our firm is discharged."

"True; that reminds me that your papers, on examination, contain nothing of a monetary nature."

Maurice started.

"They relate, I am assured, exclusively to private matters."

Maurice looked still more bewildered.

"Even Herr Grüt,—I allude to him thus distinctly because you suspected him of originating this seizure,—seemed surprised, and even disappointed, at the harmless nature of their contents."

"My Lord," cried the young merchant, "those papers contained securities for monies which Herr Grüt, as the agent of the Emperor—"

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"No names!" interrupted his Excellency,—"no names! a greater indiscretion cannot be committed. But thus much I am authorized to say, that if among your papers one be found bearing Herr Grüt's signature, which commits a certain illustrious personage to any knowledge of the loan, the whole of the moneys advanced will be repaid. Abstain from comment, sir, I beg."

Maurice bowed.

"Your papers will ere this have been restored to your dwelling. You would say you are under obligation to me: Then thus repay it. The next time you visit Vienna, remember its *espionage* is perfect; and don't affix to your letters seals bearing Masonic devices. The affair is ended."

VII.

"It is anything but 'ended'" thought Maurice, when, on reaching the Frau Pfeffer's residence, he found his papers awaiting him, but the packet bearing on Herr Grüt's transactions *missing!* "Without it I am powerless! Ruin,—speedy and inevitable ruin,—awaits us if this be destroyed, or transferred to our antagonist's keeping. How face my poor father without it! And Helen!"—and a torrent of bitter self-upbraidings issued from the young man's lips.

While thus disagreeably employed, a gentle tap was heard at his chamber-door, and an intimation given that the Frau Pfeffer desired her guest's presence in her sitting-room below.

"Can see no one,—hear no one,—comprehend no one, at least *now*," was his vehement reply; and the young man resumed his eager but fruitless search.

Some minutes elapsed. The summons was repeated.

"Old familiar faces are waiting to greet the English gentleman below," were the terms of the oracular invitation.

"Helen?—my father?—my brother?" cried Maurice hurriedly; "and does their presence here announce the utter destruction of our fortunes?" A few seconds, and he burst into the room where the Frau was sitting. She was *alone*, and apparently indifferent to his arrival. She gazed up into his face with her usual quiet air, when, after casting an eager glance around, he questioned her with a look of intense disappointment. The latter feeling she evidently detected and enjoyed. Her dark eyes twinkled, and there was a mirthful movement about the mouth as if a laugh was close at hand.

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"I—I—had expected to see old—old friends," exclaimed Maurice in accents of uncontrollable vexation.

"They are not far off," replied the Frau, stooping to recover her knitting-pins, and speaking with her habitual, passionless, and irritating unconcern.

"Never more needed than now," cried the young man vehemently.

"The mercies of THE GREAT FATHER above often fall on us as opportunely as undeservedly," returned the Frau gently and reverently.

"But my friends! — friends! — old familiar faces were spoken of!—where are they?"

"Here!"—and from a recess curiously contrived in the back of her cumbrous old-fashioned chair the lady produced to Heathfield's wondering gaze the bulky packet containing Grüt's correspondence. "If, as I surmise, those documents are important, they are restored to you *entire*. Beside them repose the missing seals, cherished doubtless by their owner, but contraband in Austria. And now, sir, let your further stay in Wien be numbered not by days, but by hours: quit it to-night."

"How can I sufficiently thank you?"

The Frau's whole manner changed; tears filled her eyes; her lips quivered, and, speaking under the influence of rarely-indulged emotion, she exclaimed: "I am an Englishwoman, —*now* can you confide in me? I am the daughter and granddaughter of a Mason,—*now* can you understand me? When THE GREAT RULER above called my father home after the illness of an hour; when HIS inscrutable will made my mother a widow, and myself and four sisters orphans, — who was it that had compassion on us? who stepped in with its opportune and invaluable aid? who rescued me from want and shame? gave me in their charity-school the education I needed, and by which ultimately I earned an honest livelihood? —THE FRATERNITY. *Can* I forget this?—should I? Are not 'its principles ETERNAL,' and its lessons EVER applicable? Do not both teach life-long benevolence, especially to the Brethren?—do they not say, Succour those who are in need: but especially, and at all hazards, shield in the hour of peril those whom you know to be Brethren? Such is my creed,—do you quarrel with its fruits?"

"Quarrel!—a madman's act! But how were my Masonic relations discovered?"

"Did your seals—did the emblem they bore—convey no

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meaning to a Mason's daughter? Had I not lived at Vienna for years? and was I not aware of the jealousy, the distrust, the hostility with which a despotic government regards all secret societies?"

"But these papers—these so important to me—how happened it that these should have been specially preserved?"

"I will not undertake to answer every question," returned the Frau, evasively, "nor do I admit your right to catechise me. Mixing in various grades of society,—speaking more languages than one, and keeping my ears always open, I know something of Herr Grüt. I discovered, — no matter how, — no matter where, — no matter when, that he wished to be master of ALL your papers. I resolved to circumvent him: I succeeded. Ask me no further question. I cannot reply without compromising others. For yourself, let this be your last night in Wien."

"But you must be recompensed,—must be rewarded,—largely and liberally."

"I am already, and by *anticipation*. Who saved me from ignorance and vice, — from misery and ruin? Rewarded? I was so —amply—*years ago!*"

"But that bears not on *us*: you have saved our fortunes," persisted Heathfield earnestly.

"No, not I," replied the lady, relapsing into her former quiet manner,—"not I, but, under GOD, the Order to which you belong. Promote it; its 'principles are eternal!' would that its fruits were universal!"

VIII.

Some two years after this event, a family group, consisting of a gentleman far advanced in years, a younger lady and gentleman, whom he addressed respectively as "Maurice" and "Helen," might have been seen on the lawn of a country villa near London. They appeared a happy party; and everything around them seemed to bespeak the presence not only of affection but of wealth.

"Maurice," said the old gentleman, speaking slowly and deliberately, "I think—indeed, I feel—after all that has happened, it will well become me to remember one or more of the Masonic charities in my will. Which shall I select?"

"My dear father," returned the happy-looking young man thus appealed to, "be your own executor. Help the charities

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while you are alive, and able to witness and to rejoice in their progress and prosperity."

"Help Masonry!—*Masonry* in any shape! You amaze me, Sir," said the lady slily; "I thought, Mr. Heathfield, that *that Society* was an abomination to you?"

"Happy is the man who outlives his prejudices, Helen," responded the elder gentleman, gravely. "I have seen something of its fruits. Many rash and hasty assertions have during a long life been made by me, but none more unfounded and ill-advised than that there is neither aim nor object in Masonry. Its basis is love. Does not that partake of the eternity of THE ETERNAL?"

KIND WORDS.

Kind words are like the morning sun that gilds the opening flower,
Kind words are like the blessings spread by ev'ry summer shower;
They light the heart with sunny beams, they shed a fulgent ray,
And cheer the weary pilgrim, as he wanders on his way.
Let us hear none but gentle words—no tales of dismal strife,
But only kind things whisper, as you tread this vale of life;
Then try by every word and glance, the suffering to beguile,
And watch them, when you speak kind words, how happily they smile.

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THE MASONS OF THE MIDDLE AGES.

(*Continued and completed from page* 62.)

CHAPTER III.

ERWIN was born at Steinbach; his parents belonged to the middle class. Like all the artisans of the middle ages, he had commenced life by being a hewer of stone, a simple Apprentice, then a Fellow-Craft, and at last a Master Mason. His life had been passed in travelling, in order to perfect himself in his art, only staying where cathedrals were to be built. It was in this manner that he arrived at Strasburg, where he settled, on being received into the *corps* of Architects. Erwin was at this period an artist of great celebrity and extensive reputation. In a short time he acquired an immense influence over his companions, and some years after his arrival he was elected Master of the Works, which was one of the highest dignities of the Association. A great number of Freemasons' Lodges already existed in England; Erwin instituted a similar Lodge at Strasburg, and the Emperor Rodolph granted him the necessary dispensations about the year 1275.

This institution was assuredly the result of a generous thought. It was to give rise to a Fraternity amongst the artisans of the middle ages, and to prepare a grand and noble Association for the future, where they would preserve the traditions of the past. All the members of this Society, though only hewers of stone, united by the love of their art, could thus travel through France, England, Germany, and Europe, as yet scarcely civilized, and be certain to find, wherever they stayed, that fraternal hospitality which, on the return to their country, they would know how to practise towards those whom they called Brethren.

"Favoured by the system of election and association," says Daniel Rainée, — "ruled by an intellectual and moral hierarchy, which placed the most worthy in the chair (as Master), no wonder that the fine arts in a short time flourished, and that the building of churches rapidly increased.

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The child of the people, as well as the son of the prince, alike inspired with a zeal and ardour on the subject of architecture, assisted in the construction of those vast cathedrals, which we now admire with wonder, after five or six centuries of their existence."

The Lodge of Strasburg was an immense hive, where every one deposited the result of his studies, his labours, and his travels, for the benefit of his Brethren. It was also, if they preferred it, a kind of caravansary, where the wandering artist could repose after his great fatigue, and prepare himself, by an exchange of sympathy and counsel, for new struggles and fresh labours.

This Lodge, instituted by the father of Sabina, recognised as their patrons the four crowned carvers of stone. The legend of these saints is to be found in Jacob of Voragine and Rebadeneira; they were named Sévérus, Sévérien, Carpophorus, and Victorin. It is said that the Emperor Dioclesian, on being told they were Christians, resolved to make them sacrifice to false gods. As they refused to obey this mandate, they were put to death, and thrown into the Tiber; but the day following their murder, four crowns were (said to have been) found upon the shore, which the tide had cast up during the night.

The prosperity of this Lodge soon surpassed the expectations of its founder, and at the time of his death all the Lodges of England officially acknowledged its supremacy. Later still its influence continued to increase, and the work founded by Erwin acquired such importance, that in A.D. 1459 the Masters of the different Lodges, being assembled at Ratisbon by a special summons of the Fraternity, elected the principal architect of the cathedral of Strasburg as Universal and Perpetual Grand Master of all the Freemasons of Germany.

These free societies of the middle ages presented peculiar features, which give an idea of the spirit with which they were conducted. The Society of Strasburg included also that of England. It held its court of judicature in Lodges, and decided, without appeal, all the cases which were submitted to it, according to the rules and statutes of the Fraternity.

The members of the Association had no communication with those masons, who only used mortar and the trowel. They adopted as characteristic marks everything that related to their calling, which they looked upon as far superior to that of simple masons. The square, the level, the plumb-

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rule, and the compass, became their symbols. Resolved to form a body distinct from the crowd of workmen, they invented a word and a sign, by which to distinguish themselves. They called the former "the pass-word,"—*das Wortzeichen;* the latter "the grip,"—*der Gruss.*

The Apprentices, Fellow-Crafts, and Masters were initiated with ceremonies, over which the most profound secrecy reigned.

In this brief description of the Society of the affiliated Masons of Germany, the reader will have already recognised the principal characteristics of a secret Society, which in later times has acquired great historical importance,—we speak of Freemasons. It is, in fact, to the Lodge of Strasburg, or to those even earlier established in England, that we must revert, to find the origin of the Craft of Freemasons. It is also from thence that we trace the source of those numerous Associations, Companies, or Guilds, which exist at the present day, but which are so modified that we with difficulty discover the first elements, which were the origin of such various institutions.

* * * * * *

The Council of Strasburg had a large hall placed at the disposal of the Affiliated Masons, in which the most important members of the Association assembled every evening.

Since the demise of Erwin de Steinbach, these *réunions* were frequent, and sometimes tumultuous; the ambition of some, the jealousy of others, and the emulation of all, threw fresh vigour into these meetings, which often degenerated into contention; but every one, notwithstanding, confessed that Polydore, the Boulognais artist, was really intended as the successor of the elder Erwin.

Several days had elapsed since the competition commenced, but neither Polydore, Jean Erwin, nor Bernhard Saunder, had repaired thither. Polydore was with the Jewess; Jean Erwin had not quitted his sister, and Bernhard Saunder, shut up in his modest garret, searched in vain for the means of escape from his inextricable difficulties. The other members of the Lodge amused themselves in canvassing the various chances of each competitor, and every evening found them divided into two parties, one sustaining the pretensions of Polydore, whilst the other rallied round Sabina and her brother. All, however, united in the same sentiment of impatience, and anxiously awaited the moment, when the competition being ended, the judge would proclaim the name of the victor.

One evening, the clock having struck ten, the Masons

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were assembled, according to their custom, round their common fireside. The conversation, an instant before animated, began to flag; only two days more and the contest would be decided; every one wondered at the prolonged absence of the principal parties competing, and at the secrecy of their labours. The curfew sounded from the Town-hall, and all were retiring, when suddenly the door opened, and Jean and Bernhard entered. Bernhard was very pale, his eyes were sunken, and the traces of bitter tears were yet visible; his air was dejected, and he carried the mark of deep despair in every line of his expressive countenance. All Sabina's friends shuddered to behold him thus agitated. Jean was also pale, but he did not despair, and there shone in his countenance a look of hope and confidence. He walked with a firm step, and supported Bernhard. Their friends crowded round them eagerly, welcoming them. But Jean, insensible for the moment to such spontaneous marks of sympathy, looked eagerly on all sides, as if seeking for some one among the throng, whom he could not find; he then turned an uneasy look at Bernhard.

"He has not arrived," he said in a low voice.

"Oh! he will come, he will come," said Bernhard, shuddering.

He had scarcely ceased speaking, when the door once more opened, and Polydore stood upon the threshold. His friends in their turn welcomed him with a shout of acclamation, and vied with each other which should give him the heartiest reception.

The posture of the Boulognais contrasted strangely with that of Jean and Bernhard. With a lofty head, a beaming countenance, and a look of bold assurance, he passed through the crowd of Masons with a proud step, and reached, without paying attention to their numberless questions, the hearth of the great fireplace, in which a bright fire was burning. Having arrived there, he cast an imperious look around him, and perceiving Jean and Bernhard, who were by this movement left alone, a smile of disdainful irony curled upon his haughty lip.

"My friends," said he, in a loud voice, and turning towards those who surrounded him, "you have sustained me with great sympathy in this contest; you have hoped with me, you have aided me with your counsel and encouragement. I should be ungrateful had I failed to bring you the fruits of my labour."

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"You have finished, then," exclaimed a host of impatient Masons.

"An hour ago," replied Polydore.

"And your work?"

"Here it is!"

Thus speaking, Polydore unrolled a long sheet of parchment, and spread it upon a table which occupied the centre of the hall. All the Masons leaned forward to examine it; and having done so, gave a loud shout of enthusiastic admiration.

The work of Polydore was truly great, correct, and rich, wanting perhaps breadth and solidity on the whole, but most elaborate in its details. There were two portions quite distinct, which marked the different Associations of the workmen of this period,—the sacred and the profane. On one side a delineation of the Roman Catholic faith was attempted; that is to say, the chief events of the life of the Saviour and of the Virgin; the whole surmounted with an architectonic crown of surpassing beauty. On the other side Infidelity was represented; that is to say, the principal traits of a dissolute life, and a biting satire upon the holy office. Here an ass was depicted repeating the mass, assisted by other animals; further on a procession was grouped, among which figured bears and sows carrying a fox upon a litter; then another bear supporting an aspersorium and an asperge, and distributing the holy water to a crowd of kneeling dogs.

We are astonished, and with good reason, to find in Gothic churches so much to reprehend. It belongs, nevertheless, to causes which it is easy to explain. In early ages the priests were themselves the architects of religious monuments and buildings. They had not recourse to strangers, but undertook to work out with their own hands, under the direction of a superior, named CŒMENTARIUS, every species of labour which was required in the construction of a sacred edifice. In later years, when the monks were sunk in sensuality, and no longer troubled themselves with active employment, architecture passed from their hands into that of the laity, who had long suffered from the pretensions of their predecessors; and they took, in their turn, a malignant pleasure in perpetuating the memory of their excesses, and reproducing them in places devoted to worship.

The work of Polydore presented, in this respect, certain peculiarities which were truly remarkable. The profane portion was executed with great boldness of manner, but at the

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same time with a simplicity of style, which was both novel and severe. Every eye was eagerly directed to this design. A shout of laughter passed from one to the other, all with one voice pronouncing the triumph of the artist, and each hastening to press the hand of the Boulognais, and predict his success.

Polydore was happy, proud, and hopeful. His joy and his pride shone in his eyes, and was constantly on his lips. At this moment, in the opinion of the assembly, he carried away the prize; he actually thought himself Master of the Works of Strasburg. At the same time, nothing gave greater buoyancy to his pride than that the certainty of his triumph was witnessed by his two competitors, Jean and Bernhard.

In an instant, with the most haughty expression of his countenance, he searched for them in the crowd; but his joy was extinguished, as if by enchantment; his countenance was overshadowed with a cloud; his eyes rolled; for amongst the throng he could distinguish neither of his competitors, for after glancing at the work of Polydore, Jean Erwin and Bernhard Saunder had hastily taken their departure.

CHAPTER IV.

THE CHILDREN OF ERWIN STEINBACH.

Jean and Bernhard returned at once to Sabina. They were both beaten, depressed, and hopeless. Their position from this time forward appeared in all its frightful reality; they were conquered, and Polydore would succeed to the position of the elder Erwin.

When they entered the *atelier* of Sabina, they found her leaning upon a deal table, her head resting on her left hand, whilst her eyes were steadily fixed upon a large sheet of white paper, on which her pencil had traced a few indistinct lines. She had become much thinner in person since the death of her father; she was in fact more like a ghost than a living creature. She wore a long, flowing robe, and her fair hair escaped in luxuriant curls from beneath a small lace cap. Her face was deadly pale, and her hand trembled as she feebly persevered with her occupation.

The arrival of her brother and Bernhard appeared nevertheless to revive her for the moment. She blushed, and a

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bright light flashed from her eyes, as she asked, "What success?"

"We are conquered," replied both the young men, at the same time.

Sabina's arms suddenly fell by her side, her colour entirely disappeared, and two large tears slowly rolled down her pale cheeks.

"Oh, my father!" murmured she, sorrowfully, as she fell upon her chair.

Bernhard had thrown himself into a seat opposite to that of Sabina, whilst Jean hurriedly paced the chamber, a prey to an agitation which increased every instant.

"What shall we do?—what *can* we do?" he exclaimed, as he impatiently beat the flag-stones of the chamber with his foot.

"Lost!" whispered Sabina, looking steadfastly at Bernhard, without actually seeing him.

At this moment a great tumult was heard without, and the three friends, although intensely occupied with their own distressed thoughts, at once readily gave attention to the increasing noise.

A voice sung, whilst the crowd repeated the chorus of the song then in vogue amongst the Masons.

The refrain of this song and chorus had ceased for some minutes; nevertheless Sabina, pale, haggard, distress marked in every line of her lovely face, still listened with painful interest. At last she ran to the window, and casting a rapid glance upon the scene beneath, gave a signal to Bernhard and Jean, who had followed her.

"They are there," said Sabina, pointing to the square, now filled with people.

"Who are they?" asked Jean.

"Polydore and his friends."

"What of that?" remarked Bernhard.

"What of that?" replied Sabina; "they have come hither to insult our misfortunes, and to complete their triumph."

"What folly!" stammered Jean.

"Oh! my presentiments do not deceive me," insisted the young girl; "listen" . . . .

At that instant footsteps were heard ascending the stairs; the door opened, and Polydore entered with a swaggering air. He looked first at Jean and Bernhard; then advancing towards Sabina, who stood cold and motionless, he bowed to her, his lips still wearing that sneering expression, which now seemed almost natural to them.

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"Sabina," said he, in a firm tone of voice, "after having taken the advice of my friends, I have come to beg that you will give me a few minutes' interview."

"I am ready to hear you," replied Sabina, without changing her position.

"I should wish to be heard by you alone," replied the Boulognais.

Sabina did not reply on the instant, but turned towards Jean and Bernhard:

"This is Jean, my brother," at length she said; "we have no secrets from each other; you can speak before him. This is Bernhard Saunder, my father's friend, and also my friend; he has a right under this title to hear and know all that interests me, of whatever character it may be. You have now perfect liberty to speak; we will all three listen to you."

The Boulognais was evidently much annoyed at such a reception; nevertheless, his audacity did not permit him to quail. He therefore appeared readily to fall in with the proposition of Sabina, and thus continued:

"An hour ago," said he, "I submitted to my Brethren in Lodge the work which to-morrow I carry before the council. They think that the result of my labours will undoubtedly carry away the prize."

"I congratulate you," interrupted Sabina.

Polydore bowed.

"Beyond all doubt," continued he, "in a few days I shall be elected Master of the Works, and the direction of the building of the cathedral will be confided to my hands."

"That would be a great misfortune to us," Sabina replied; "but it is right that the reversion of my father's labours should not fall into unworthy hands."

"Nevertheless," continued the Boulognais, "I think that there may perhaps be a means whereby this evil may be averted from you; and this remedy I have come to propose."

Sabina looked at the Boulognais without appearing to comprehend his meaning; whilst Jean and Bernhard drew closer to her.

"And what is this means?" asked Sabina, after hesitating for a few moments.

"It will unite all," replied Polydore; "it will allow the name of Erwin to remain in the continuation of the works, and all the glory of the enterprise will consequently accrue to him."

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"But what are to be the means?" inquired the young girl.

"Sabina," said Polydore,—but this time he spoke with a firmer voice, and yet with evident emotion,—"Sabina, I have sometimes hoped that the day might arrive when I might become your husband."

Bernhard gave a convulsive start, but Jean restrained him.

"If you consent to this union, of which I have fondly dreamed," continued the Boulognais, "I would sacrifice everything; I will joyfully abandon all the glory which my work promises to my name, and I will consider myself too well paid for this renouncement, by the happiness of an union with yourself."

A profound silence followed this declaration of love. Polydore, Jean, Bernhard—all three, their eyes fixed upon Sabina, awaited her decision with widely different feelings.

"Your proposition," at length the young girl replied, "is kind and generous; but yet it might have had one greater advantage—and I should have preferred it far more, had it been without conditions; as it is, I cannot accept it. The name of Erwin shall perish with him, or his children shall owe to themselves, and to themselves alone, the glory of succeeding him. . . . . God is all-powerful; He does what He will; His will be done! . . . . If you triumph, we shall feel no ill-will towards you; we can admire your work, and applaud your success. If, on the other hand, we are successful, rest assured we shall always remember your proposition with gratitude, and will not forget that for once you have been kind, and shown yourself devoted to our interests."

Whilst Sabina thus spoke, Polydore bit his lips, and in vain attempted to appear unembarrassed. When she had finished, he bowed to her with an ironical smile, and casting a look of mingled rage and hatred at Jean and Bernhard, opened the door and disappeared.

Bernhard felt greatly relieved at his departure. He advanced towards Sabina, as if to thank her for having so nobly repulsed the advances of his rival; but the young girl held out her hand, and before he had time to speak, said,—

"Bernhard, I would be alone. This proceeding of the Boulognais has much agitated me. It behoves us to employ the time that yet remains to us in work and study. Go, my friend, and this night pray that God will not abandon us. Ours is a common cause, and you know that I have never forgotten you in the joys reserved for our triumph."

Then turning towards Jean, whom Polydore's departure had

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left full of thought,—"Jean," added she, "our father would have repudiated his children's work, if it had not been their own. Do not lose courage; persevere with the same energy and the same hope, and the joy of our enemies will yet be of short duration."

Jean shook his head mournfully, pressed the cold hand of his sister, and drawing Bernhard after him, who seemed irresolute, retired to the chamber which he occupied on the same floor with that of Sabina.

Sabina watched their departure, and silently closing the door after them, slowly seated herself at the table, on which was spread a white sheet of parchment.

At the moment that Bernhard and Jean left the *atelier* of Sabina, the old woman, whom the reader has already seen with the Jewess, ascended the stairs, and stopping the Silesian, as he was entering the room of Jean Erwin, thus addressed him in a low voice:—

"Two words, my handsome friend," whilst at the same time she placed her long bony hand upon his shoulder.

Bernhard stopped, and shuddering at the contact, demanded, in a harsh tone of voice, "What do you want with me?"

"I come from Sarah," said the hag.

"The Jewess?"

"Herself."

"What does she require?"

"She asks if you have reflected, and if you are disposed to accept her proposition?"

"On no account."

"But Sarah is beautiful, my good young man."

"What is that to me?" said Bernhard.

"Sarah possesses supernatural secrets, which would give to Bernhard Saunder, the Silesian, what they have already imparted to Polydore, the Boulognais."

"And upon what condition would she give them?" asked Bernhard, for a moment thrown off his guard.

"The same conditions," replied the old woman.

Bernhard took a step towards Jean's apartment.

"You still refuse?" asked the crone.

"I refuse," replied Bernhard. And without deigning to cast another glance at her, he left her no less stupified at his reply than at his sudden departure.

Sabina, wearied with the emotions of the day, was now well-nigh overwhelmed. But she would not permit herself to be overcome with sleep without making one more effort. She

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was seated before her design, and she began to work. Whilst pursuing her occupation, she prayed that God would have pity upon her, and not permit the labours of her father to remain unfinished, and that He would graciously ordain that no other hands than those of her brother or her own should complete them.

As, however, she prosecuted her weary task, her hand became heavy, her thoughts were obscured, her imagination embarrassed. The lines which she traced upon the parchment were unequal, wanting even ordinary regularity.

Sabina suffered intensely,—she sobbed aloud. At last her weary head sunk upon her left hand, her eyes closed, her pencil fell from her hand—and she slept

What then passed no one will ever know.

On the morrow, when the first rays of the sun pierced the casement of her chamber, Sabina awoke from her long slumber. No sooner had her eyes fixed themselves upon the sheet of parchment before her, than she uttered a cry of joy, and her face brightened, as if she had seen a vision.

CHAPTER V.

THE TRIUMPH OF SABINA.

DURING the night, an invisible hand had traced a superb design upon the parchment, which Sabina had left almost a blank before sleep overpowered her, from which the magnificent entrance of the Cathedral of Strasburg, which we admire to the present day, originated.

Sabina again and again rubbed her eyes, to convince herself that she was not labouring under a delusion. She thought that the dream of the night had followed her into reality, but she was quickly assured that she slept no longer, when she touched the charming design, upon which her future reputation and her triumph were written in dazzling characters. She could not restrain the tears of joy which she permitted to flow freely, and throwing herself on her knees, she thanked God in the fulness of her heart, for the mercy shown to her. Then, as if still in doubt that it were possible heaven had thus assented to work out a result for her so like a miracle, she seated herself once more at the table to collect her bewildered thoughts, and looked with a feverish eye on the splendid specimen of Gothic architecture spread before her.

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In the plan, which Sabina found stretched before her, all the chief characteristics of the style of architecture prevailing in the thirteenth century were carefully preserved. The basement of the western entrance of the cathedral was adorned with three noble entrances, intended, it is said, to symbolize the commencement of natural and spiritual life. Thus, the first, or outer arch, contained the history of the creation of the world, and that of the Old Testament; the second, or centre arch, comprised the history of the Saviour and the Evangelists; the third, and last, and extending deeper than the others, presented those subjects which relate chiefly to the future, and consisted of scenes selected from the Apocalypse.

Sabina examined these choice and elegant specimens one by one, which, relieved by light and shade, seemed to project from the flat surface of the parchment. There was an animation, and a reality about the plan, which it was impossible adequately to describe. The cornice seemed to be lighted up with a singular effect; the windows were illuminated, the fretted rose-work glistened, and in an imaginary conflagration, demons were displayed as suffering under the severest tortures, alternately laughing and weeping under the agonies of condemnation, which the imagination had clothed in almost impossible forms.

Bold and lofty columns sprang upwards in their light and spindle shape towards the pointed arch which they sustained; various details in stone, the square, the level, and the plumb-rule, symbolic signs of the Masonic Order, were placed here and there like bright constellations, whilst under the penumbra of the triforium, those mysterious legends, which the middle ages have left to us, were depicted, all studded with curious figures, like a vast dissolving view.

Sabina was dazzled with so many beauties; never, perhaps, had human imagination expended so much profusion and richness upon any work; from the base to the summit there was a perfect crowd of representations, which appeared almost to live in stone. Here the parable of the virgins invited to the wedding was depicted,—the five wise placed on the right hand of the bridegroom, the five foolish on the left; the first having their lamps lighted, the others holding them downwards. On the opposite side seven statues, delineating the seven capital sins, were represented, each figure holding his head between his feet; and near to them four figures, quiet and calm in expression, portrayed the four cardinal virtues. Further on was a spectacle not less thrilling. Christ was

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depicted sitting upon a rainbow as the judge of mankind; beneath was the resurrection of the dead; on one side the elect were entering heaven by its golden gates; on the other, the condemned were being inclosed in the jaws of the dragon. To the right and to the left everything seemed to be living. Kings with their crowns, the poor in their rags,—each and all were shown according to the highest rules of art, forming a perfect unity of conception and design, which charmed while it astonished the eye.

Wonderful to narrate, whilst Sabina studied this incomparable plan of the cathedral, she felt the germ of new faculties developing within herself. Her intelligence seemed to expand; she appeared to understand her art more and more thoroughly, with all its significations, all its magnificence, and in all its grandeur. In short, she triumphed. Polydore was vanquished, and the children of Erwin succeeded to the position, which their father had so honourably filled.

This masterpiece of Sabina's was received with enthusiastic acclamations by the Council of Strasburg. They asked how it was that her genius had so suddenly appeared? how it was that she, who had been till lately almost unknown, had all at once astonished them by a work so startling?

In a short time afterwards, it was announced far and near, through the town, and throughout the empire, that the continuation of the works of the cathedral of Strasburg were definitely confided to the charge of the children of the old Erwin.

Polydore seemed to receive this unexpected intelligence as a most cruel blow; he immediately quitted Strasburg, and only reappeared on a singular occasion, which we leave the legend itself to relate.

Bernhard Saunder occupied a small room opposite to the tower, where he passed his nights in labour, sweetened by the hope of soon becoming the husband of Erwin's daughter.

One night, when wearied by incessant emotions, which made him restless, he rose and leaned sadly out of the window.

The night was dark; the wind howled around the deserted tower; large drops of rain drenched the flag-stones of the square in which the cathedral stands. Bernhard, entirely occupied with his own thoughts, leaned his head on one of his hands, when he was disturbed by a loud and increasing noise, which appeared like that of a hammer breaking stones, resounding in the silence of the night.

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The young German looked upward, to listen whence this sound proceeded, when he saw a shadow cast upon the highest point of the scaffolding. He could not distinguish the form; but by the movement and from the noise, he guessed that, whatever it was, it was bent upon the work of destruction. Bernhard trembled, and leaned forward to obtain a better view, when another noise struck upon his ear; but this was more prolonged and regular, and similar to that of the chisel of the sculptor. He turned round, and at the other extremity of the tower he perceived a white shadow, which seemed to repair with avidity the ravages made by the hand of the enemy. On each side the sounds followed each other; here the black shadow seemed bent upon destruction,—there the white phantom continued to restore. But all at once the white shadow ceased to prosecute its labours; it appeared to have heard the echo of the destroying hammer; it arose, and gliding like a long ray of light along the scaffolding, leaped over the interlacing wood-work which inclosed the cornice, and arrived like a flash of lightning before the dark shadow.

At this instant the moon, disengaging herself from a bank of clouds, cast a pale ray of light across the carved stone-work, and Bernhard recognised Sabina and Polydore.

The latter turned round on the approach of the white apparition. On perceiving Erwin's daughter, with her eyes fixed, her lip curled, and the angry expression of her pale countenance, he stepped backward, with a cry of horror, forgetting that there was nothing behind him upon which to plant his foot, and so he fell, and was dashed to pieces upon the pavement beneath. Bernhard, overwhelmed with horror, rapidly descended, darted towards the tower, and arrived just in time to receive the young girl in his arms, who had only that moment awoke.

All was thus explained; it could now be understood why the child of Erwin had thus multiplied the wonders of her art. Thanks to somnambulism! The work which sleep had perfected, hatred and jealousy had striven to destroy.

Bernhard Saunder married the young girl. The tower was completed on St. John's day, which was also the day of their wedding.

Tradition further relates, that Bernhard Saunder, with his wife, soon proceeded to Magdeburg, where they reproduced several groups, which they had already sculptured for the Cathedral of Strasburg.

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NOTES ON SOMNAMBULISM.

"*Gentlewoman.*—I have seen her rise from her bed, throw her night-gown upon her, unlock her closet, take forth paper, fold it, write upon it, read it, afterwards seal it, and again return to bed; yet all this while in a most fast sleep."

"*Doctor.*—A great perturbation in nature!—to receive at once the benefit of sleep and do the effect of watching."—MACBETH.

"God speaketh once, yea twice, yet Man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."—JOB XXXIII. 14—16.

"I HAVE been reading an account of the retreat of Sir John Moore," thus a friend addressed me, "which states that many of the soldiers fell asleep while continuing to march onward with their companions. Do you think this a probable story?"

"Certainly, Mr. Clairvoy," I replied, "since performances of a much more surprising nature than the mere act of walking are recorded to have taken place during sleep. Sermons have been composed and written, briefs in complex cases clearly made out, perilous excursions undertaken in the darkness of night, the erratic sleeper carefully avoiding every obstacle."

"But," interrupted my questioner, "admitting that such cases have really occurred, do the researches of modern science clearly account for them?"

"Not altogether; but if the subject interest you, I will give you the result of my inquiries. Such occurrences have been too numerous and well-attested to admit of doubt; indeed, most of us have witnessed instances of their ordinary manifestations in disturbed dreams, sleep-walking, and talking. Poor Wyvil, you may remember, used to subject us to a nightly repetition of his morning's verses, of which in class he could not repeat a line. The physiology of the matter demands a consideration of the relations of the mind and its tenement. Imprimis, every child is made aware that it consists of a body and soul, — can we establish the *individuality* of these two parts? Consider how they first came into existence. The sacred historian, having related the creation

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of the body, goes on to state that 'God breathed into his nostrils the breath of life, and man became a living soul;' surely, then, mind and matter are distinct, and not, according to the materialist, inseparable. We know, of course, that as long as they continue in union, that is, during life, the body is under the dominion of will. The accustomed expressions, — the eye sees, the ear hears, &c., are critically incorrect; it is the mind that receives intelligence, conveyed through the medium of these organs. Neither must we consider the brain as a thinking machine, any more than a hot iron as the cause of heat; heat is manifested through the iron, as thought through the medium of the brain; but thought, like caloric, has a distinct existence."

"But do not phrenologists rather reverse this, and draw their conclusions from the conformation of the skull, as dependent on the development of the brain?" suggested Mr. Clairvoy.

"They represent the various affections of 'frail humanity' as dependent on the functions of various parts of the brain. Portions of a man's brain have, however, been destroyed, without consequent injury or loss of any function. Some phrenologists go so far as to assert that the soul is double, since the organs of the brain are so."

"I do not yet see how this bears upon the nature of somnambulism," said Mr. Clairvoy; "but that I may understand you clearly, what idea do you attach to the word soul?"

"It cannot be defined; but we form our ideas of it from its manifestations in will, understanding, imagination, memory, and sense. It is not life, for it is imperishable. Theologians tell us of a place where departed spirits continue during the interval between death and judgment. Shakspeare says:—

> 'The soul, secured in her existence, smiles
> At the drawn dagger, and defies its point;
> Unhurt amidst the war of elements,
> The wreck of matter, and the crush of worlds.'

I have brought forward these points, since the phenomena of somnambulism seem to depend on the relation existing at the time between mind and body. You know the nervous system is obedient to the will. A singular account is given of an experiment upon a cat. The brain and spinal marrow were taken out of the animal, and the skull and vertebral canal filled with an amalgam of mercury, silver, and zinc. The cat raised its head, opened and shut its eyes, and made ineffectual attempts to walk. In this state it continued for

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twenty minutes, during which period the secretions were unusually abundant. These results clearly evidence that volition does not reside in the brain nor feeling in the spinal chord, since other substances were here substituted for them."

"It appears to me, then, that the brain should be liable to fatigue in common with the other organs."

"Possibly, Mr. Clairvoy," I replied, "you may have experienced the mental exhaustion consequent on excessive study. There is a limit of continuance to deep thought, at which the power of discrimination fades away, and our efforts produce nothing but confusion. The soul itself, however, needs no repose, and therefore continues active during sleep, whilst the bodily organs are recruiting themselves. We know, besides, that we may overtask any organ. A blacksmith, aiming a vigorous blow, may break his arm, if his hammer miss the object. At the same time, it is our will alone that gives strength to the muscles; lifeless human tendons possess very little strength, which while alive could support a hundredweight. The preternatural energy of the maniac endues him with strength far beyond that of healthy men. But to return to our topic. Sleep is the recreation of the senses and muscles after the exhaustion consequent on doing the work of the will during the day. It is supposed that while so engaged they never grow, and that, were it not for their renovation during sleep, they would gradually consume. Thus, total deprivation of sleep, as Dumas says, in his 'Crimes Célébres,' was devised by Marsilius in the sixteenth century, and used at Rome as a torture. 'Two men, who were relieved every fifth hour, awoke the victim the moment they observed that he had the slightest desire to sleep.' He goes on to say, that out of a hundred sufferers five only resisted it,—there is no doubt that if continued it would result in death. It were hard to say whether the pains of lingering death from this cause, or from starvation, must be most fearful; in the latter case, the fat, muscles, and brain are successively consumed by animal heat, or internal combustion, death ensuing when the fuel of the 'lamp of life' is exhausted. In the former, the organs having no time for renovation, become unfitted to perform the functions of life."

"I gather, then," interrogated my companion, "that sleep is the rest of the brain and nervous system?"

"Certainly; on which account the sleeper does not hear, since the tympanum is inactive,—nor taste nor feel, since the papillæ of the tongue, palate, and skin have, so to speak, a

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temporary release from servitude. This may account, also, for the fact that sleep-walkers, who have their eyes open, do not see objects presented to them, and are unconscious of the presence of strangers, the retina of the eye being in an inactive condition."

"But external impressions may be conveyed to the mind of a sleeper," objected Mr. Clairvoy; "for instance, an exposed limb may become cold, and lead the imagination to picture deserts of snow; a prick in the arm may be exaggerated into the horrors of a violent death; a whisper in the ear may represent the rushing of a host of waters."

"These exceptional cases," I replied, "seem to depend on some principle which has not as yet been well understood. Slight causes take effect on a sleeper whom a violent noise would fail to disturb. Southey observes,—'The less men are raised above animal life, the sounder their sleep is, and the more it seems an act of volition with them; when they close their eyes, there is nothing within to keep them waking.' However, it is certain that the imagination is always active during sleep—we must always dream, although we but seldom remember our dreams. Further, the imagination is generally much *more* active at this time than during our waking hours, when we may suppose its operations to be clogged by its burdensome companionship. Coleridge's 'Kubla Khan' was the offspring of a dream. An older bard, 'Cædmon, the Anglo-Saxon, conceived his poem on 'Creation,' in a dream. Tartini, the violinist, was so impressed by a visionary trial of skill with his satanic majesty, that he composed on awaking, the celebrated 'Devil's Sonata.' Instances have occurred of continuous dreams, in which the subject has been regularly taken up where it last left off."

"The universal genius of Shakspeare," remarked my friend, "appears to me to have seized upon the features of interest on this subject. What crowning malignity does Iago display, when in the pursuit of his insidious purpose, he insinuates, that,

> 'There is a kind of men so loose of soul,
> That in their sleep will mutter their affairs.
> One of this kind is Cassio.
> In sleep I heard him say, 'Sweet Desdemona,
> Let us be wary.'"

"Again," I added, "the dream of Clarence, in which the apparition of Prince Edward taunts him with his murder, and the unsettled watchings of the bloody Richard; with the uneasy crowned head that unsuccessfully wooed 'Nature's

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soft nurse.' These all illustrate the same point—the influence of an excited imagination in disturbing bodily repose. As an example of this, it is related that an officer in the expedition to Louisberg, in 1578, and who was exceedingly susceptible of impressions during sleep, formed a subject of amusing experiment for his companions. They were enabled to conduct him in his dreams through an imaginary quarrel, and having placed in his hand a pistol, he fired it, and awoke. On another occasion, they persuaded him that he was pursued by a shark, and that his only chance of escape was by diving, upon which he accordingly plunged on the cabin floor. Arrived at Louisberg, they conducted him into the heat of an engagement, upon which he evinced considerable trepidation; and, having worked him up to a climax of excitement, they informed him that the man next him had fallen. Upon this, he rushed out of the tent, and falling over the ropes, awoke without the slightest recollection of his dream."

"In what way can somnambulists perceive and avoid obstacles," inquired Mr. Clairvoy; "since their eyes do not assist them?"

"Possibly by the same muscular sense that blind men acquire, who are conscious of an impediment in their path previous to touching it. Each of the senses, however, occasionally manifests activity, except those of smell and taste. It is worthy of remark, that there is close connection between sleep-walking and insanity. They both evince susceptibility of the nervous system, and may both be caused by protracted study, or by violent mental emotion. Again, both are certainly hereditary in many cases. Insanity may be said to be a waking dream, in which the dreamer forces, as it were, his senses to confirm his fancies. Sleep-walking and talking are, in short, to be considered as milder forms of insanity. Partaking of the nature of dreaming, is *abstraction*, the difference being that in the former the mind is more completely separated from the body than in the latter. We talk of poet's 'day-dreams,' and (exemplifying the connection of these with insanity), we also hear of 'the poet's eye in a *fine frenzy* rolling.' The faculty of abstraction, which must be distinguished from mere absence of mind, is, however, possessed in the highest degree by the greatest philosophers and scientific men. It is a curious subject of inquiry, whether, in instances which we find of religious enthusiasts and others, both in ancient and modern times, existing for a lengthened period without food, the object may not have been attained, or at

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least aided, by a vigorous exercise of the power of abstraction. At the same time, it is well known that they have had at command highly nourishing food, prepared by condensation into a very small compass. The fakirs must, undoubtedly, be enabled to go through their frightful tortures and protracted existence in wretchedness, by some such entire removal of the mind from earthly contemplation."

"We have sufficient examples of what mental determination can do in overcoming the sense of pain," observed Mr. Clairvoy; "in the martyrs, who would speak words of hope even while their flesh was consuming."

"No doubt it is a similar exercise of will that sustains the fakirs and the Mandan Indians, who suspend themselves by skewers thrust through various portions of their bodies. That these fanatics really endure the bodily pain which must ensue, we cannot believe; they really do not feel it in all its acuteness, being in a sense removed from bodily existence by their ecstatic contemplation. In fact, these circumstances, as well as somnambulism, are illustrations of the general principle of the influence of the mind over the body. There are mysteries in the nature and mode of action of the mind which can be but dimly apprehended, although mesmerists, among other perverters of science, have attempted to explain some of them by the improbable hypothesis of a fluid medium of communication. This singular fallacy is not new. Aristotle and Hippocrates write of phenomena very similar to those of the faculty called 'second sight.'"

"We may recollect," observed my friend, "on this point the classical example of prevision in the Delphian oracle. In the centre of the temple there was a small opening in the ground, from which, from time to time, an intoxicating vapour arose. No traces of this mephitic exhalation are now anywhere observable. Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour were believed to contain the revelation of Apollo."

"St. Paul," I added, "cast a 'spirit of divination' out of a damsel of Philippi; and you no doubt remember the account of the woman that had a familiar spirit at Endor, and who raised up the spirit of Samuel. The theory of apparitions is that they, being forcibly present to the mind, are thence communicated to the sense of sight, and are, in fact, really seen. Hamlet tells his friend that he *sees* his father, and quiets his

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astonishment by the explanation 'in my *mind's eye*, Horatio.' Persons who have been on the point of death by drowning, inform us that all the events of their life are instantaneously and vividly presented to this 'mind's eye.' Again, we have examples of the influence of mind in the cures of diseases, worked by miraculous and other means, where we find that faith in the efficacy of the spells has actually rendered them effective. Such popular remedies as a dead man's hand, prepared in various ways, the royal touch for the king's evil, saintly relics, charms for warts, and a host of similar fallacies, among which we must include modern quack-medicines, compose this class. In another point of view, do not the passions also effect great external changes, — as hope and fear in curing and inducing disease? A criminal was handed over to the physicians of Montpelier for dissection, who, having bandaged his eyes, stated that they would bleed him to death so as to avoid unnecessary pain. They then touched his arm with a lancet, and arranged some water to drop into a basin, meanwhile remarking aloud on the progress of the imaginary operation. Some time having elapsed, during which the man appeared to be getting gradually fainter, they removed the bandage, and found that he had expired, of course without the loss of one drop of blood. Extreme anger or joy, also, results in convulsions, and has in many instances terminated in death. We have, however, protracted our conversation, and I need not introduce fresh subject for discussion; otherwise the nature of possession, exemplified in sacred and profane writers, would not be uninteresting, and would no doubt be found to present many points of connection with these subjects. Dumas relates a systematic imposture performed at the Ursuline convent of Loudon, in the south of France. The ladies of this place united in simulating possession, in order to effect the destruction of Urban Grandier, an ecclesiastical functionary of that town, by making it appear as if brought about by his evil agency. The scheme was for a long time successful, but was finally exposed, owing—ludicrously enough—to the ungrammatical Latin in which some of the spirits expressed themselves. I certainly cannot say, Mr. Clairvoy, that I have fully explained to you the phenomena of somnambulism; but I have, at least, brought forward and illustrated some of the points upon which they seem to depend."

"Perhaps we may sum up thus," said Mr. Clairvoy: "The mind and body in connection constitute our waking existence

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—in abstraction or reverie, a partial abeyance of the bodily functions takes place—in sleep, the soul revels apart from material hindrances."

"And lastly," I added, "between sleep and death, is that mysterious state called *trance*, wherein the soul appears to have departed, leaving the body inactive and clay-like, continuing for periods of days and even weeks. I cannot omit to tell you, before we part, an extraordinary case, quoted by Mr. Moore, in his 'Power of the Soul over the Body' (to which I refer you for more detail on these matters), in which the actor had the power of apparently laying down his life, and, after a state of space, at will resuming it, or at least, the power of adopting a trance. A Colonel Townsend, residing at Bath, sent for Drs. Baynard and Cheyne, and a Mrs. Skrine, to give them some account of an odd sensation which he had for some time felt, which was, that he could expire when he pleased, and by an effort, come to life again. He insisted so much on their seeing the trial made, that they were forced at last to comply. They all three felt his pulse, which was distinct, and had the usual beat. He then composed himself on his back for some time. By the nicest scrutiny, they were soon unable to discover the least sign of life, and at last were satisfied that he was actually dead, and were just about to leave him, with the idea that the experiment had been carried too far, when they observed a slight motion in the body, and gradually the pulsation of the heart returned, and he quite recovered. In the evening of the same day, however, he composed himself in the same manner and really died. Disease of the heart, under unnatural attention to the organ, caused the phenomena."

"How powerfully," remarked Mr. Clairvoy, "do the circumstances of *Juliet's* trance enwrap our attention; not only in its fatal termination, but also where Friar Lawrence is previously describing the effects of his potion:—

> 'Take thou this phial, being then in bed,
> And this distilled liquor drink thou off—
> When, presently, through all thy veins shall run
> A cold and drowsy humour; for no pulse
> Shall keep his native progress, but surcease.
> No warmth, no breath shall testify thou liv'st;
> The roses in thy lips and cheeks shall fade
> To paly ashes;—thy eyes' windows fall,
> Like death, when he shuts up the day of life.
> Each part, deprived of supple government,
> Shall, stiff and stark and cold, appear like death;
> And in this borrowed likeness of shrunk death
> Thou shalt continue two-and-forty hours,
> And then awake as from a pleasant sleep.'

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Such considerations as these help one to realize the conception of the most stupendous of all miracles, the restoration of the dead to life, of which so few instances are recorded, and which modern scientific experimentalists have utterly failed in imitating. The case of Colonel Townsend is certainly very striking. He cannot be said to have died in the first instance, but to have adopted a state of trance, or profound sleep; the resemblance of which, more especially than of ordinary sleep, to death, need not be suggested.'

"I will not add another word," said I, seeing that my companion appeared to consider the termination of my remarks as rather problematical, "except those which Shakspeare (whom we may quote on almost every variety of topic) has put into the mouth of the Danish prince. Hamlet, who has a decided turn for the metaphysical, places before us a proposition, which forms matter of deep speculation for us all:

> 'For in that sleep of death, *what dreams may rise*
> When we have shuffled off this mortal coil,—
> Must give us pause.'"

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Obituary.

BRO. THE REV. THOMAS EYRE POOLE, D.D.

Died, Dec. 15th, 1851, at Freetown, Sierra Leone, Mrs. Poole, the wife of Bro. the Rev. Thomas Eyre Poole, D.D., Garrison and Colonial Chaplain; and on the 22nd Jan. 1852, Bro. the Rev. Thomas Eyre Poole, D.D., Pro. G. Chaplain of the Bahamas, leaving two orphan children without a relative, or the smallest provision for their maintenance and support.*

BRO. JAMES SAVAGE.

Died, May 7, at North-place, Hampstead-road, Bro. James Savage, aged 74 years. Bro. Savage was initiated into Freemasonry in the Lodge Peace and Harmony, No. 72, on the 19th Dec. 1817. On the 20th Nov. 1825, he joined the Grand Master's Lodge, and continued a member until Dec. 1848, when advancing years and ill-health induced him to retire from the Craft, of which he had been an active and intelligent member. He was also a member of the Grand Steward's Lodge. Bro. Savage was a Past Grand Officer, having held the office of Senior Grand Deacon for the year 1843-4.

[We have much pleasure in annexing the following interesting account of Bro. James Savage from *The Builder* of June 12th.]

"Mr. James Savage was born at Hackney, Middlesex, April 10, 1779. After receiving his education at a private school, he was articled to Mr. Alexander, the architect of the London Docks, under whom he acted for several years as clerk of the works. In 1798 he was admitted a student of the Royal Academy. In the year 1800 his design for improving the city of Aberdeen obtained the second premium of £150, he being then under twenty-two years of age. In 1805 he was the successful competitor among the numerous architects who submitted designs for rebuilding Ormond-bridge, over the Liffey, Dublin; and in 1808 he furnished the design for Richmond-bridge, over the same river, which was carried into effect. In 1806 he presented to the London Architectural Society, of which he was a member, an essay on bridge-building, which they published in the second volume of their 'Transactions.' In 1815 his design sent in competition for a stone bridge of three arches over the Ouze, at Temsford, in Bedfordshire, with the adjacent road and flood bridges, were selected by the magistrates of the county. In 1819 his plans for building St. Luke's Church, Chelsea, were selected, from among above forty designs. This church is an imitation of the Gothic churches of the fourteenth and fifteenth centuries, and is noticeable for the ceiling of the nave, which consists of a groined vault of solid stone, whose lateral pressure is resisted by flying buttresses, also of solid stone. In the original design for this church the tower was terminated with an open spire, similar in principle to that of Sir Christopher Wren's church, St. Dunstan's in the East; but the Board of Works considered it their duty not to sanction the construction of such a spire, and put their veto upon it accordingly.† In 1823, his design for the new London-bridge was submitted to

* Vide Advertisement in this Journal.

† To show the extent to which prejudice and timidity may mislead not only individuals but public bodies, the design for this structure (Chelsea Church) had been approved, the working drawings and detailed specification made out, the contractor engaged, and the building very considerably advanced, before the Parliamentary Commissioners for building New Churches, under whose superintending power this work was to be carried on, had actually discovered that the architect had designed to arch the groined ceiling of the nave with

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a committee of the House of Commons. His design for the bridge was highly approved, but the committee, by the casting vote of their chairman, decided in favour of the design of the late Mr. Rennie. Among several others, he was one who made a plan (in 1825) for improving the river Thames; but while they selected the north bank for their operations, he chose the south bank. This scheme he named the Surrey Quay, which he proposed should extend from London-bridge to Bishop's-walk, Lambeth. Much of his practice consisted in arbitration cases, and the investigation of architectural and engineering questions brought before the courts of law. Among these was the long protracted Custom-house case of the Crown *v.* Peto, in which the defendant attributed his success mainly to the evidence of Mr. Savage.

"About 1830 he succeeded the late Mr. Hakewell as architect to the Society of the Middle Temple. He erected the Clock Tower to their Hall; also Plowden-buildings in Middle Temple-lane, and other works.

"In 1836 he published 'Observations on Style in Architecture, with Suggestions on the best Mode of procuring Designs for Public Buildings and promoting the Improvement of Architecture; especially in reference to a Recommendation in the Report of the Commissioners on the Designs for the new Houses of Parliament.'

"In 1840 he was commissioned by the Societies of the Inner and Middle Temple to prepare designs for the restoration of the Temple Church; and the works were fast progressing, when a disagreement between the societies and Mr. Savage induced the Benchers to apply to other architects to carry on the works, which, after some delay, were, however, completed according to the original intentions of Mr. Savage, a few unimportant alterations having been introduced.

"Among other buildings and works which he designed and executed, the following may be mentioned:—Trinity Church, Sloane-street; St. James's Church, Bermondsey; Trinity Church, Tottenham-green; St. Mary's Church, Ilford, Essex; St. Michael's Church, Burleigh-street, Strand; St. Thomas the Martyr Church, Brentwood, Essex; St. Mary's Church, Speenhamland, near Newbury, Berks; St. Mary's Church, Addlestone, Chertsey, Surrey; two bridges on the road made through the crown lands at Reading, Berks; the new floor and bell-frame, and repairs to the broad tower of Lincoln Cathedral, to receive 'Great Tom,' re-cast by Mr. Mears, of London, in 1836; repairs to the belfry-floor and bell-frame of St. Mary-le-Bow, Cheapside, London, so as to enable the peal of twelve bells therein to be rung with safety, which had not been rung out for very many years prior to the alteration; the Baptists' College, Stepney; Bromley and Tenterden Union Workhouses, &c. &c. &c.

"One of the last works upon which he was engaged till within a few months of his death, was altering and beautifying the Church of St. Mary-at-Hill, London. He had previously executed great alterations and repairs to this church in 1827-8, when it was in fact nearly rebuilt.

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real solid stone! On this information coming to light, it was considered necessary immediately to assemble a council, to take into their most serious consideration the danger which was threatened to both Church and State if so daring a mode of procedure were allowed: nor would they permit it to proceed until the architect had been asked if he was willing to be answerable for the consequences in the event of a failure. In the original design it was intended to raise a spire on the tower, as mentioned above, somewhat like that of St. Dunstan's in the East, near the Custom House; but this was considered too formidable a proposal: it was, in fact, too ingenious for their comprehensive powers to understand. The architect produced a large model of his proposed spire, composed of separate pieces of wood jointed proportionately, and exactly as the stones would be if it were executed: these distinct parts were merely piled up without anything whatever between them to act as a cement, nor were the joints at all banded or joggled together as the stones would be in execution; yet this rude model, with so many unfavourable circumstances, bore considerable vibratory shocks before it fell; but the impression of danger had already too powerfully affected the minds of the local and senatorial authorities to admit of confutation, notwithstanding mechanical, philosophical, and mathematical demonstrations and experiments were produced to elucidate the plan; consequently the architect was compelled to abandon his project.

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"Mr. Savage was a citizen and Skinner of the city of London. He was also one of the oldest members of the Surveyors' Club; and, for a long period of his life, chairman of the committee of fine arts of the Society of Arts, in the Adelphi. He was a member of the Graphic Society, from the time of its formation, a member of the Institution of Civil Engineers, a member of the Architectural Society, and for a short time a fellow of the Institute of British Architects, from which, difference of views upon some matters of regulation induced his early withdrawal.

"With the exception of attacks of gout and rheumatism, he enjoyed perfect health till within six months of his death, which took place, after a fortnight's illness, on the 7th of May, 1852, in the seventy-fourth year of his age. His remains were interred on the 12th of the same month, at St. Luke's Church, Chelsea."

BRO. LEBBEUS CHARLES HUMFREY, Q.C.

Died, May 11, at his town residence, Great Queen-street, Westminster, Bro. Lebbeus Charles Humfrey, Q.C., and a bencher of Lincoln's Inn, aged 54. This worthy and lamented Brother was called to the bar—of which he was a distinguished ornament to the time of his death, having actually pleaded within a few days of his dissolution—by the Hon. Society of Lincoln's Inn, June 17th, 1823. His practice was in the Common Law Courts of Westminster, and on the Midland Circuit. Bro. Humfrey attained considerable eminence as a barrister, and at the time of his decease was, both in position and amount of business, the leader of his circuit. Bro. Humfrey was initiated into Freemasonry in the Prince of Wales Lodge, No. 324, on the 21st April, 1839, and remained a member to the time of his death. He received the appointment of Junior Grand Warden, at the Grand Festival, April, 1846, and at the succeeding Grand Chapter (May), he accepted the office of Asst. First Grand Sojourner. On the 24th April, 1847, he became Provincial Grand Master for Kent, and ruled his Province in a manner which won for him the esteem and respect of his Brethren. Bro. Humfrey's demise was the result of that most frightful disease, cancer in the thigh, which he bore with great patience and fortitude.

BRO. EDWARD BREWSTER.

Died, on the 2nd of June, at Park-street, Camberwell, aged 47, Bro. Edward Brewster, of Hand-court, London, printer, leaving a widow and seven children entirely without provision. Bro. Brewster was at one time an active and energetic member of the Fraternity, and a supporter (as far as his means enabled him) of its Institutions. In 1842 he served the office of Steward of the Aged and Distressed Masons' Fund. He was a P.M. of Lodge No. 49, and also a member of No. 109.

BRO. JAMES GEORGE WALLER.

On the 3rd of June, at his residence, True-street House, Berry-Pomeroy, near Totness, Devon, Bro. James George Waller, late of Java, aged 59; a member of the Bank of England Lodge, R.A., S.P.R.C., K.H., &c.; a Brother endeared to all who knew him.

BRO. EDWARD LEPÉE.

Died, on the 16th of June, at his residence, Upper Seymour-street, Euston-square, after a few days' illness, Bro. Edward Lepée,

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W. M. of the French Lodge, La Tolérance, No. 784; Hon. member of the Yarborough Lodge, No. 812, &c. &c. The death of this worthy Brother will be severely felt throughout the Craft, for few of its members were more indefatigable in their exertions to promote its best interests, or to fulfil its duties more faithfully and zealously. Bro. Lepée was initiated into Freemasonry in his own country (France), but having lived for many years in London, he had become attached to the Order working under the Grand Lodge of England, and was the principal promoter of the establishment of the French Lodge, La Tolérance, of which he had been several times W. M., and which office he held at the time of his death. The Craft has lost by his death an active and energetic Brother, whose estimable qualities endeared him to all who had the pleasure of his friendship. The members of the Grand Orient of France will deeply lament Bro. Lepée's decease, as he was the organ of communication between that body and the Masons of this country, and was most assiduous in his labours to promote and foster the best feelings between the Brethren of England and France. At the time of his decease, he was most anxiously engaged in endeavouring to heal a dispute, which had arisen between two worthy Brethren of the Grand Orient of Paris, through a correspondence in this Magazine; and when we announce that the reference to that dispute, which appears in the present number of this publication, was written by him, we trust that it will be the means of healing division, and producing that brotherly love and amity, which ought ever to distinguish such members of the Craft. The place which Bro. Lepée occupied in English Freemasonry will be filled with difficulty, and long will his sudden removal be deplored by all who knew him, on whichever side of the Channel they may reside.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May* 5, 1852.

Present.—M. E. Rowland Alston, as Z.; E. Alexander Dobie, as H.; E. Rowland G. Alston, as J.; John Fawcett, G. Sup. for Durham; W. H. White, E.; W. F. Beadon, N.; F. B. Alston, P. Soj.; C. Baumer, as Assist. Soj.; T. Tombleson, as Assist. Soj.; F. Pattison, P. Assist. Soj.; T. R. White, S. B.; H. B. Webb, P. S. B.; E. H. Patten, P. S. B.; G. H. K. Potter, P. S. B.; B. Lawrence, P. Stand. B.; J. Havers, P. Stand. B.; G. Biggs, Dir. of Cerem.; L. Chandler, P. Dir. of Cerem.; T. Parkinson, P. Dir. of Cerem.; A. A. Le Veau, P. Dir. of Cerem.; and the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form. The minutes of the last Quarterly Convocation were read and confirmed.

The following E. Companions were appointed and invested Officers of the G. Chapter for the year ensuing:—M. E. Comp. the Earl of Yarborough, H.; R. Alston, J.; E. Comps. W. H. White, E.; W. F. Beadon, N.; H. L. Chrön, Pr. Soj.; Lord D. Stuart, *M.P.*, First Assist. Soj.; T. A. Mitchell, *M.P.*, Second Assist. Soj.; S. Tomkins, Tr.; A. Dobie, R.; J. Hodgkinson, S. B.; W. F. White, Stand. B.; G. Leach, Dir. of Cerem.; M. Costa, Organist; T. Barton, Janitor.

The report of the Committee of General Purposes, stating the amount of receipts and disbursements of the last Quarter, was read and approved.

Charters were granted for Chapters to be attached to Lodges as follows:—No. 11, London; 356, Warwick; 786, Walsall.

The following Committee for General Purposes was appointed for the ensuing twelve months:—The Grand Principals; E. Comps. A. Dobie, President; R. G. Alston, F. Pattison, E. H. Patten, J. Savage, T. Tombleson, G. Biggs, T. Parkinson, A. A. Le Veau.

The following Committee was appointed to revise the Laws:—The Grand Principals; E. Comps. A. Dobie, W. F. Beadon, R. G. Alston, T. Parkinson, E. H. Patten, H. B. Webb, J. Savage.

After the despatch of the ordinary business, the Grand Chapter was closed.

UNITED GRAND LODGE.

ANNUAL GRAND FESTIVAL, *April* 28, 1852.

Present.—The Rt. Hon. the Earl of Zetland, M. W. G. M., on the throne; R.W. H. Lewis, Pr. G. M. for Sumatra, as D. G. M.; R. G.

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Alston, P. J. G. W. as S. G. W.; R. Davis, J. G. W.; R. Alston, P. S. G. W., Pr. G. M. for Essex; T. H. Hall, P. G. R., Pr. G. M. for Cambridgeshire; A. Dobie, Pr. G. M. for Surrey; and G.R. J. Fawcett, Pr. G. M. for Durham; B. B. Cabbell, *M.P.*, P. J. G. W.; R. Holland, *M.P.*, P. J. G. W.; J. C. Morris, P. S. G. W.; Hon. G. O'Callaghan, P. J. G. W.; F. Dundas, P. S. G. W.; F. B. Alston, P. S. G. W.; F. Pattison, P. J. G. W.; Chev. B. Hebeler, P. S. G. W., Rep. from G. L. of Berlin; Revs. J. E. Cox and E. Moore, G. Chaps.; Revs. W. Fallofield, Sir J. W. Hayes, Bart., P. G. Chaps.; W. H. White, G. S.; H. L. Chrön, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburgh; T. R. White, S. G. D.; B. Webster, J. G. D.; S. Gaskoin, P. S. G. D.; P. J. Salomons, P. S. G. D.; S. C. Norris, P.J.G.D.; H. Hancock, P.S.G.D.; C. Baumer, P.S.G.D.; L. Chandler, P. J. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; J. Nelson, P. S. G. D.; G. W. K. Potter, P. J. G. D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. De Rhé Philipe, P. G. S. B.; J. L. Evans, P. G. S. B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; M. Costa, G. O.; F. W. Breitling, G. P.; J. Bonorandi, Rep. from G. L., "Alpina," Switzerland; the Grand Stewards of the year; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form, and with solemn prayer.

The minutes of the last Quarterly Communication, as to the election of the M. W. G. M. and G. T., were read and confirmed; whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, &c. &c. &c., was proclaimed Grand Master of Masons.

The G. M. then nominated the following Brethren Grand Officers for the year, who were invested and proclaimed accordingly, viz.:— The Right Hon. the Earl of Yarborough, D. G. M.; Lord Dudley Stuart, *M.P.*, S. G. W.; A. T. Mitchell, *M.P.*, J. G. W.; Revs. J. E. Cox and E. Moore, G. Chaps.; A. Dobie, G. R.; W. H. White, G. S.; H. L. Chrön, G. S. for German Correspondence; J. Hodgkinson, S. G. D.; W. F. White, J. G. D.; P. Hardwick, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; F. Chapman, Assist. G. Dir. of Cer.; G. Leach, G. S. B.; M. Costa, G. O.; F. W. Breitling, G. P., and T. Barton, G. T.

The following return from Lodges appointing Grand Stewards having been made to the M. W. the G. M., of Brethren proposed for the ensuing year, and his Lordship having approved them, they were presented, and proclaimed accordingly, viz.:—

Bro. W. Johnstone, No. 72, by Bro. W. Jones, P.
Bro. L. Lemanski, No. 23, by Bro. J. Newton, T.
————, No. 30, by Bro. H. Williams, S.
Bro. F. Sang, No. 1, by Bro. T. A. Chubb.
Bro. H. C. Coape, No. 2, by Bro. E. N. Bryant.
Bro. G. F. La Serre, No. 4, by Bro. W. J. Stevens.
Bro. W. Foster, No. 5, by Bro. C. G. Chenery.
Bro. H. W. Eaton, No. 6, by Bro. R. Cunliffe.
Bro. J. Stohwasser, No. 8, by Bro. H. J. Smith.

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Bro. S. Ellis, No. 14, by Bro. R. Borras.
Bro. T. Pratt, No. 21, by Bro. G. Wilkinson.
Bro. J. H. Law, No. 27, by Bro. J. W. Whitelock.
Bro. the Rev. W. H. Hickes, No. 32, by Bro. R. Dames, *vice* J. Penny.
Bro. W. Smith, No. 66, by Bro. S. Isaacs.
Bro. T. J. Jerwood, No. 108, by Bro. W. Johnson.
Bro. R. Brandt, No. 116, by Bro. C. D. Bruyn.
Bro. H. T. L. Rooke, No. 233, by Bro. B. Albano.
Bro. G. Atty, No. 324, by Bro. T. Jones.

The M. W. the G. M. stated that when the G. Sec. had on the previous morning laid before him the return made of Grand Stewards, he reported to him that the Old King's Arms Lodge, No. 30, had omitted to return the name of a Brother to be presented as G. S. for the ensuing year; he had, therefore, looked into the law, and found that any Lodge privileged to furnish a G. S. must send the name of the party proposed for the approbation of the G. M. fourteen days prior to the Grand Festival. The Old King's Arms Lodge had sent a name only on that morning. The book of Constitutions gave him no choice; the privilege of the Lodge was forfeited; and the law was imperative that he must name another Lodge. He had, therefore, selected the Old Union Lodge, No. 54, and it had been suggested to him that the present W. M. of that Lodge, Bro. N. Bradford, was willing to undertake the office. He had approved of that Brother, who would be the G. S. for the ensuing year.

The G. L. having been closed in ample form, the Grand Officers formed in procession, and then walked round the Grand Hall, the G. M. being received by the Brethren with every mark of respect. His Lordship having arrived at the head of the table, and grace having been said by Bro. the Rev. E. Moore, one of the Grand Chaplains, about 300 Brethren sat down to a most excellent dinner.

As soon as the cloth was removed, a grace, composed by Bro. Costa, Grand Organist, for the Bank of England Lodge, of which he is a distinguished member,—"O Lord, we bless thee,"—was beautifully sung by the vocalists present.

The GRAND MASTER then rose, and said, the Brethren would doubtless anticipate the toast which he was about to propose,—a toast which in all societies in this country was received with the most perfect respect, and with the greatest enthusiasm, and by no persons more so than by the Craft of Freemasons. He begged to give them "The health of Her Majesty the Queen." (The toast was drunk with loud cheers.)

"God save the Queen" was then very finely sung, the Brethren joining in the chorus.

The GRAND MASTER said, the next toast he had to give was second only in importance to that which had preceded it; he was sure they would drink it with the greatest cordiality. He would propose "The health of Prince Albert, Albert Prince of Wales, and the other branches of the Royal Family." (Great applause.)

Song by Miss M. Williams, exquisitely sung.

R. W. Bro. LEWIS here intimated that he had permission of the G. M. to propose his health. (Loud cheers.) The noble Lord had now presided over them for a period of eight years, and, if he might judge from the manner in which his re-election had been received by

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the Brethren that day, he was persuaded there was not an individual, who regretted the length of time his Lordship had had the honour of directing their affairs. To those Brethren, who were present in the Grand Lodge, he need not say anything, and he only regretted that others could not attend to witness the enthusiasm with which his Lordship had been re-elected. He would not detain them longer, because his Lordship would himself give an account of his stewardship. He hoped they would manifest their affection and regard for his Lordship by the manner, in which they received the toast of "Health, happiness, and prosperity to their most Worshipful Grand Master." (This toast was received and drunk with the greatest enthusiasm, the Brethren cheering again and again.)

The GRAND MASTER rose, and was received with repeated cheers. Silence having been at last restored, his Lordship said, he thanked the Brethren for the kind manner in which they had received the toast. He had so repeatedly had occasion to return thanks, and express his gratitude for their kindness, that he felt a difficulty to find language to convey to them an assurance of his continued gratitude. (Cheers.) It must be, as they would imagine, highly gratifying to him to receive the support of so large a body of his Brethren as he did upon this occasion. As there were many who were not present in the Grand Lodge, he might shortly repeat some of the observations he then made. Having now had the honour to preside over them for eight years, and having been for the ninth time elected their G. M., he felt that he had a great deal to account for in the manner, in which he had exercised the authority and power placed in their hands. He believed, if he might judge from the kind manner in which he had always been received, that the trust had been exercised to their satisfaction. (Cheers.) He assured them he was not vain enough to attribute it to his own merits, because he knew it was chiefly owing to the great support he had received from the Grand Officers and the Board of General Purposes; indeed he might say, with great candour, that had it not been for their efficient support and their kindness, he should have despaired of fulfilling his duties to their satisfaction; his election had convinced him, and he hoped had convinced the Craft in general, that he had done his utmost to fulfil the duties of his office. To so large an attendance of Brethren he would not attempt to say more; he would not inflict a long speech upon them, and deprive them of hearing those beautiful voices, which had afforded them so much pleasure. He begged them to accept his best thanks for the kind manner, in which they had received the toast. (Reiterated cheers.)

An exquisite song, by Mad. Castellan, followed the G. Master's speech.

The GRAND MASTER then proposed "The health of the R. W. the Dep. G. M. the Earl of Yarborough." (Cheers.)

Duet—Miss Pyne and Miss Williams.

The GRAND MASTER had another toast to propose, which he was sure would meet with general admiration, — it was the health of a distinguished member of the Grand Lodge, and not more distinguished there than he was throughout the whole country. (Cheers.) He would give the health of the Grand Officers, and with them he would couple a name familiar to them all — that of Lord Dudley Stuart. (Loud cheers.) He was sure no observations of

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his, however warmly expressed, would add to the interest they would take in the toast,—"The Grand Wardens and Grand Officers of the year, and Lord Dudley Stuart." (Great applause.)

Lord DUDLEY STUART said, he rose on the part of his Bro. Warden, his Bro. Grand Officers, and on his own part, to return to the Brethren his heartfelt thanks for the honour which they had done them in drinking their healths, and for the very fraternal manner, in which they had acknowledged the toast. He must beg leave to express to the M. W. G. M., the tribute of his gratitude for the very kind and too-flattering terms, in which he had been pleased to introduce his name to their notice, no less than for the very gratifying manner, in which they had been pleased to accept it. He had that day been appointed to an office so important, that he would assure the Brethren, that the event was one which would long be retained in his memory, and looked upon by him with feelings of pride and diffidence—of pride, because he had been thought worthy by the G. M. and by themselves to be called to the office which he now occupied—of diffidence, because he was impressed with the importance of the duties which he should have to perform. A combination of feelings made it difficult for him to express his sentiments on this occasion in a manner satisfactory to himself; but he trusted, nevertheless, it would not prevent him from discharging his duties. If in his humble person those duties were not discharged in a manner which they might perhaps expect, or in a way which might altogether come up to his notion of what it ought to be, at least he would say, to whatever cause those defects might be attributed, they should not be owing to any want of zeal, or to any want of exertion on his part; because, he took leave to tell them, that so impressed was he with the important benefits, which the Craft, to which he had the honour to belong, might render to the world at large, that he should indeed be ashamed, if he could upon any occasion be wanting in promoting the great objects, which they had in view. They would allow him to say, as an old Mason, that although for the first time he had the honour to be called to fill the position of a Grand Officer, he was proud to think he was not a Mason of yesterday, but that for many years he had belonged to the Craft—it was now no less than seventeen years since he was first initiated in an Edinburgh Lodge; but the first time he entered a Lodge in England, was in the Polish Lodge, some years ago, of which he had now the honour to be Master. For the kind support given to that Lodge by the M. W. G. M., he was proud and happy to embrace the opportunity of now making him his acknowledgments, and proud was he to think that that Lodge had been established here, and that it had been added to the numerous Lodges existing in this metropolis. He was fully persuaded that the objects they had in view were great, noble, and good. (Great applause.) He was satisfied that the existence of Masonry was productive of advantage to mankind at large,—it promoted kindness,—it promoted good-fellowship,—it promoted benevolence,—it promoted morality,—it promoted feelings of friendship among all the world. (Continued cheering.) It was an oble institution—(cheers),—and the universality of its character should be the cause of recommending it to every well-regulated mind. He felt an ardent desire to do everything in his power to promote Masonry, and he

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was determined to discharge to the best of his ability the duties which devolved upon him. (Loud cheers.)

Song, by Mr. Lockey.

The GRAND MASTER then proposed the Provincial Grand Masters, ruling under the Grand Lodge of England.

Bro. LEWIS returned thanks for the notice taken of the Provincial Grand Masters. They felt that so long as they discharged their duty to the Craft, so long would they continue to receive their support. He begged to return them the thanks of the Grand Masters, and to drink all their good healths. (Cheers.)

The GRAND MASTER would now propose a toast most intimately connected with the best principles of the Order, and he was anxious the Brethren should give their best attention to it. He was sure they were sufficiently good Masons to know that the foundation-stone of the Order was Charity (cheers), and the toast he had now to propose was, "The Masonic Charities." (Applause.) He need not say more to recommend the toast to their notice; but he wished to call to their recollection that the Festival of the Girls' School would take place on the 19th of May, and he trusted that upon that occasion there would be a meeting of no ordinary magnitude, and that they would be prepared to support it to the utmost of their ability, because they had undertaken to erect a new school, which in the course of the year would be opened. A great expense had been incurred, but their means of doing good would be greatly increased; in order, however, to do this, a large amount of subscription would be required, and he trusted that all the Brethren would not only be present, but, so far as their means would allow, would give liberally. He had no misgivings on the subject, because when he recollected the munificent manner, in which they had come forward for the Boys' School, he felt assured they would not be lukewarm, when the appeal was made for the softer sex. (Loud cheers.) He would couple with the toast the name of "Bro. Benj. Bond Cabbell, and success to the Masonic Charities." (Loud cheers.)

Bro. CABBELL returned thanks, but, in consequence of the noise made in different parts of the room, it was impossible to hear a single sentence, which the worthy Brother uttered.

Song,—Miss Pyne.

The GRAND MASTER would pay a compliment to the sister Grand Lodges of Scotland and Ireland; but as no member was present to represent those Lodges, he would add to the toast, "The foreign Lodges." (Applause.)

Bro. CHRÖN returned thanks.

The GRAND MASTER would now give "The healths of those Ladies, who had honoured them with their presence upon this occasion." (Cheers.) It was a compliment to their proceedings that they were regarded by the softer sex, under whose guidance all their feelings were softened. He knew they were desirous of drinking the toast with every mark of cordiality, and of endeavouring to pay to those bright eyes, which overlooked them, their meed of gratitude for their presence upon this and all similar occasions. He could not express their feelings better than by referring to their Masonic song—

"No mortal can more the ladies adore
Than a free and an accepted Mason."

(Laughter and cheers.)

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The ladies having retired,

The GRAND MASTER then gave "The health of the Stewards," paying them a compliment for their attention to the comforts of the Brethren.

Bro. JONES returned thanks, and assured the M. W. the G. M. and the Brethren, that it was most gratifying to the Stewards to learn that they had performed their duty. (Cheers.)

The GRAND MASTER then left the Chair, and repaired to the glee-room to join the ladies, where there was some very excellent music, Bro. Costa, G. O., presiding at the pianoforte.

Bro. Harker was the toast-master on the occasion, and conducted his part of the proceedings with his usual efficiency.

The dinner reflected great credit upon the new management of Bros. Watson, Coggan, and Bankes.

QUARTERLY COMMUNICATION, *June* 2, 1852.

Present.—The Right Hon the Earl of Zetland, M. W. G. M., on the throne; R. W. R. Alston, Prov. G. M. for Essex, as D. G. M.; H. C. Vernon, Prov. G. M. for Worcestershire. as S. G. W.; W. H. Smith, P. J. G. W. as J. G. W.; J. Fawcett, Prov. G. M. for Durham; Rev. J. Bowles, Prov. G. M. for Herefordshire; R. G. Alston, P. J. G. W.; F. Pattison, P. J. G. W.; the Revs. J. E. Cox, and E. Moore, G. Chaps.; Rev. Sir J. W. Hayes, Bart., P. G. C.; S. Tomkins, G. T.; W. H. White, G. Sec.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from the G. L. of Hamburgh; J. Hodgkinson, S. G. D.; W. F. White, J. G. D.; F. W. Bossy, P. S. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; T. Parkinson, P. J. G. D.; L. Thomson, P. J. G. D.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D; G. W. K. Potter, P. J. G. D.; R. W. Jennings, G. Dir. of Cerem.; T. Chapman, G. Assist. Dir. of Cerem.; G. Leach, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhé Philipe, P. G. S. B.; J. L. Evans, P. G. S. B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; R. J. Spiers, P. G. S. B.; M. Costa, G. O.; F. W. Breitling, G. P.; Rev. J. Carver, Rep. from G. L. of Massachusetts; the Grand Stewards of the year; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The G. L. was opened in ample form, and with solemn prayer.

The minutes of the last Quarterly Communication were read and confirmed. The minutes of the Grand Festival having been read and put for confirmation:—Bro. Filer, a member of the Old King's Arms Lodge, rose and moved that that portion of the minutes relating to the forfeiture of the presentation of the Grand Steward by that Lodge be not confirmed. Bro. Filer made this proposition upon the ground that the Old King's Arms Lodge had, in January last, elected a Brother for that office, but, from the omission of the W. M. or other proper officers, the nomination had not been given in until the evening prior to the day of the Grand Festival. Under such circumstances he trusted the G. L. would relieve the Old King's Arms Lodge from the situation in it was now placed.

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The motion having been seconded, considerable discussion ensued; after which, the question having been put, a division was demanded and taken, when the numbers were declared to be,—in favour of Bro. Filer's amendment, 48; against it, 118:—the minutes were then confirmed.

During the discussion relative to the Old King's Arms Lodge, it was announced that his Grace the Duke of Atholl, M. W. G. M. of Scotland, had arrived in the porch of the G. L. for the purpose of visiting it:—upon which the M. W. the G. M. observed that he was sure that the members of the G. L. would be desirous of receiving his Grace with every mark of respect, and, therefore, suggested that the debate should be suspended for a short time. The G. Dir. of Cerem., by command of the M. W. the G. M. then retired, accompanied by four of the Grand Stewards, the two Grand Deacons, and two P. G. Ws. Upon the return of the deputation, the Brethren rose, and his Grace was conducted to the seat next to the G. M. and was there saluted as the G. M. of Scotland, with due honours in ancient form.

The M. W. the G. M. of Scotland returned thanks to the M. W. the G. M. and the Lodge, for the honour which had been paid to him, and expressed his desire to cultivate that fraternal feeling, which had so long subsisted between the two Grand Lodges.

The M. W. the G. M. moved that of which he had given notice at the Grand Festival, that Bro. R. J. Spiers, who had filled the office of G. S. B. during the last two years, should in future take his seat in G. L., and wear the clothing of P. G. S. B.

On the suggestion of the M. W. the G. M., it was resolved, that "The copies of the Book of Constitutions, printed in the year 1849, being nearly all sold, it was desirable that a new edition, with all necessary corrections and alterations heretofore made by the G. L., be forthwith prepared and printed under the superintendence of the Board of General Purposes; and that the copyright, as heretofore, be vested in the Grand Secretary, for the purpose of publication.

Bro. Bonorandi, Rep. from the G. L. "Alpina," Switzerland, complained that the receipt of some documents which he had sent to the G. S. had not been acknowledged; in consequence of which, he had considered it right to cease to act as the the Representative from the G. L. "Alpina" to the G. L. of England.

The M. W. the G. M. said that he felt much hurt that the worthy Brother should have taken offence at any supposed want of courtesy, when nothing of the kind was intended; when Bro. Bonorandi was understood to express himself satisfied with the M. W. the G. M.'s explanation.

The report of the Board of Benevolence for the past quarter was read and ordered to be entered upon the minutes.

The report of the Board of General Purposes was also read, and ordered to be entered upon the minutes.

The annual report of the Royal Masonic Benevolent Annuity Fund was presented.

The following Brethren were appointed to form the Board of General Purposes for the ensuing year, by the M. W. the G. M.:—Bros. R. G. Alston, President; H. R. Lewis, Prov. G. M. of Sumatra; A. Dobie, Prov. G. M. for Surrey, & G. R.; W. F. Beadon, P. J.

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G. W.; F. Pattison, P. J. G. W.; Rev. J. E. Cox, G. Chap.; H. L. Chrön, G. Sec. for German Correspondence; W. F. White, J. G. D; T. Parkinson, P. J. G. D.; R. W. Jennings, G. Dir. of Cer.; E. H. Patten, P. G. S. B. By the Grand Lodge:—J. Harvey, W. M., No. 464; J. N. Tomkins, W. M., No. 200; R. Banks, W. M., No. 23; J. Symonds, W. M., No. 275; N. Bradford, W. M., No. 54; W. B. Packwood, W. M., No. 36; W. Hale, W. M., No. 11; G. Biggs, P. M., No. 269; H. Faudel, P. M., No. 113; A. Attwood, P. M., No. 212; H. Lloyd, P. M., No. 14; J. Barnes, P. M., No. 30; S. B. Wilson, P. M., No. 180; J. Savage, P. M., No. 19.

The following Brethren were declared the Committee of Management of the Royal Masonic Benevolent Institution for Freemasons and their widows. Nominated by the M. W. G. M.:—H. R. Lewis, Prov. G. M. for Sumatra; A. Dobie, Prov. G. M. for Surrey, & G.R.; R. Davis, P. J. G. W.; R. G. Alston, P. J. G. W.; F. Pattison, P. J. G. W.; Rev. J. E. Cox, G. Chap.; W. H. White, G. Sec.; J. Havers, P. S. G. D.; R. W. Jennings, G. Dir. of Cer.; J. L. Evans, P. G. S. B. Elected by the Grand Lodge:—J. T. Archer, P. M., No. 108; G. Biggs, P. M., No. 269; H. S. Cooper, P. M., No. 276; R. Levick, P. M., No. 85; G. Marriott, P. M., No. 12; J. Smith, P. M., No. 206; J. Symonds, W. M., No. 275; T. Tombleson, P. M., No. 25; W. F. White (J. G. D.), W. M., No. 229; W. L. Wright, P. M., No. 329. Elected by the subscribers:—J. N. Bainbridge, *M.D.*, P. M., No. 329; H. Faudel, No. 113; J. Hill, No. 212; J. Leach, No. 109; H. Lloyd, W. M., No. 14; T. Parkinson (P. J. G. D.), P. M., No. 54; W. Stephenson, No. 14; J. Vink, No. 66; G. Wackerbarth, No. 66; H. B. Webb (P. G. S. B.), No. 5.

The G. L. was then closed in ample form.

THE CHARITIES.

ROYAL MASONIC BENEVOLENT INSTITUTION

FOR AGED FREEMASONS AND THEIR WIDOWS.

We give the following extracts from the "Report of the Proceedings of the Annual General Meeting, held at Freemasons' Hall, London, on Friday, the 21st day of May, 1852, the W. Bro. John Savage, V. P. in the chair," for the information of the Brethren, who will doubtless be eager to learn of the prosperity of this truly Masonic Institution:—

"The minutes of the Annual General Meeting on the 16th May, and of the Special General Meeting on the 22nd August, 1851, were severally read and approved; and the following Report from the auditors was read and ordered to be entered on the minutes, viz.:

"'We, the undersigned, having audited the treasurer's accounts from the 1st of April, 1851, to the 31st of March, 1852, inclusive, and the several vouchers being produced, do find the same correct, and which appeared as follows:—

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ROYAL MASONIC BENEVOLENT INSTITUTION.

FOR MALE ANNUITANTS.

Balance 31st March, 1851				£508	6 7
Subsequent Receipts				1669	1 0
				£2177	7 7
Disbursements	£1191	0	11		
Purchase of £500, 3 per Cent. reduced Annuities	490	0	0		
				1681	0 11
Balance				£496	6 8

FOR WIDOWS ANNUITANTS.

Balance 31st March, 1851				£200	11 9
Subsequent Receipts				214	17 9
				£415	9 6
Disbursements	£129	16	1		
Purchase of £200, 3 per Cent. reduced Annuities	196	0	0		
				325	16 1
Balance				£89	13 5

FOR BUILDING.

Receipts				£54	4 0
Disbursements				2	1 0
Balance				£52	3 0
Total Balance, which is in the hands of Messrs. Willis, Percival, & Co., Bankers of the Treasurer				£638	3 1

(Signed) H. T. FOREMAN, H. MUGGERIDGE, } Auditors.

Grand Secretary's Office, Freemasons' Hall,
London, 4th May, 1852.

The following Report of the Committee of Management was read, approved, and ordered to be entered on the Minutes, viz.:—"The Committee of Management have much pleasure in presenting the Report for the tenth year of the establishment of the Royal Masonic Benevolent Annuity Fund, showing that the Institution continues to receive the generous support of the Fraternity, by which means the Committee have not only been enabled to increase the number of Annuitants, but also to augment, under the provision of the 53rd Rule, the amount of the Funded Property by the purchase of 500*l.*, 3 per Cent. Reduced Annuities. The number of Annuitants after the Election, on the 16th of May, 1851, was Fifty-one, of those Six have since died, and it is now proposed to elect Ten from amongst the Thirty Candidates named in the Ballotting List, a Copy of which has been sent to every Lodge, Chapter, and Individual Subscriber, making the number of Male Annuitants Fifty-five, and being an increase of Four over the last year. Of the Fifty-one on the Establishment after the Election in May, 1851, Thirty-nine were Members of Country Lodges, receiving amongst them 782*l.* per annum, and Twelve were from London Lodges, receiving amongst them 244*l.* per annum.

At the Annual Meeting in May, 1851, Five Widows were elected, all of whom are living, and Seven are now to be added, being all the applicants who are eligible under the Laws and Regulations, viz.:

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—Ann, Widow of Edward Whitford, of Grand Stewards' Lodge, London; Mary, Widow of William Povey, of No. 234, London; Mary Ann, Widow of Thomas Marshall, of No. 103, Lambeth; Rachel, Widow of Daniel Mallett, of No. 78, London; Orpha, Widow of William Lucas Pearce, of No. 376, Dartford; Ann, Widow of James James, of No. 264, London; Mary, Widow of Thomas Eccles, of No. 151, Kendal; thus making the number of Widows to participate in the benefits of the Institution, Twelve, whose Annuities in the aggregate will be 205*l.* per annum.

The sum of 200*l.* 3 per Cent. Reduced Annuities has been added during the year to the Capital of the Widows's Fund.

In reference to the Asylum, the Committee have to add, that after the Election in May, 1851, there were Seven Male Annuitants, and two Widows who availed themselves of the opportunity to occupy Apartments in the Asylum: one of the former has since died, and another quitted at his own request, he being a cripple and greatly debilitated, his friends therefore desired to have him with them, that they might more readily render him the personal assistance which he required.

In the last Year's Report, the Committee noticed the fact of a Legacy of 500*l.* having been given by the late Bro. Colville Brown, towards the completion of the Asylum, and which was then expected shortly to be received, but it since appears that the Property, out of which it is to be paid, will not be available for the purpose for some time—probably from one to two years hence.

The Committee present a Statement of the Finances of the Institution, from the 1st April, 1851, to the 31st March, 1852:—

ROYAL MASONIC BENEVOLENT INSTITUTION.

FOR MALE ANNUITANTS.

Balance 31st March, 1851				£508	6	7
Subsequent Receipts:—						
Donations from G. L.	£400	0	0			
,, from G. C.	100	0	0			
,, from Lodges, Chapters, and Individuals	161	16	0			
Annual Subscriptions	810	15	0			
Dividends	196	10	0			
				1669	1	0
				£2177	7	7
Disbursements:—						
Annuitants	£924	15	0			
W. Farnfield, Secretary	100	0	0			
T. Barton, Messenger	10	0	0			
Warden, Gate-keeper, and Gardener, at the Asylum	20	0	0			
J. Nicholls, Collector, commission	40	13	3			
A. U. Thiselton, for printing	55	19	2			
S. W. Rowsell, for books and stationery	3	7	6			
Postage, advertisements, and petty disbursements	36	6	0			
	1191	0	11			
Purchase of £500, 3 per Cent. reduced Annuities	490	0	0			
				1681	0	11
Balance						£496 6 8

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FOR WIDOWS ANNUITANTS.

Balance, 31st March, 1851				£200	11	9		
Subsequent Receipts :—								
Donations from G. L.	£100	0	0					
,, from G. C.	35	0	0					
,, from Lodges, Chapters, and Individuals	35	0	0					
Annual Subscriptions	25	19	0					
Dividends	18	18	9					
				214	17	9		
				£415	9	6		
Disbursements :—								
Annuitants	75	0	0					
W. Farnfield, Secretary	20	0	0					
T. Barton, Messenger	2	0	0					
J. Nicholls, Collector, commission	7	14	9					
A. U. Thiselton, for printing	14	4	10					
Postage, advertisements, and petty disbursements	10	16	6					
	£129	16	1					
Purchase of £200, 3 per Cent. reduced Annuities	196	0	0					
				325	16	1		
							89	13 5

FOR BUILDING.

Receipts :—								
Donations from Lodges, Chapters, and Individuals				£25	10	0		
Annual Subscriptions				28	14	0		
				£54	4	0		
Disbursements :—								
J. Nicholls, Collector, Commission				2	1	0		
							52	3 0
Total Balance, as per Auditor's Report to 31st March, 1852..							£638	3 1

And there is standing in the names of Trustees, the following amount of Stock in the 3 per Cents. :—

Royal Masonic Benevolent Institution, for Annuities	Consols,	£3300	..	£6800 0 0
	Reduced,	3500		
Widows Fund	Consols,	350	..	750 0 0
	Reduced,	400		
Sustentation Fund for Building, Consols				521 14 9

For Building, £600 in Exchequer Bills, and a Cash Balance at the Bankers of £75 3s. 11d.

Upon motions severally made and seconded, it was resolved :— That this General Meeting do declare that the Seven approved Candidates, on the Freemasons' Widows Fund, be elected Annuitants, without Ballot.

That the thanks of the Governors and Subscribers be recorded to the W. Bro. T. L. Henley, Hon. Surgeon to the Institution, for his valuable professional services to the inmates of the Asylum at Croydon.

The Chairman stated that the Brethren would have to elect three Brethren to form part of the Committee of Management, in lieu of Brs. H. Faudel, T. Parkinson, and H. B. Webb, who go out in accordance with the 6th Article of the Rules, but who are eligible to be re-elected.

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On Motion duly made, and seconded, it was resolved:—That Brs. H. Faudel, T. Parkinson, and H. B. Webb be re-elected Members of the Committee of Management.

The following are on the Committee of Management for the ensuing year:—J. N. Bainbridge, *M.D.*, P. M., H. Faudel, J. Hill, J. Leach, H. Lloyd, W. M., T. Parkinson, (P. J. G. D.) P. M., W. Stevenson, J. Vink, G. Wackerbarth, H. B. Webb, (P. G. S. B.)

On Motions severally made and seconded, it was resolved:—That Bros. H. T. Foreman, H. Muggeridge, and R. H. Townend, be the Auditors for the ensuing year.

The Scrutineers having taken the Ballot, reported the result to be in favour of the following ten candidates:—Bros. J. Mott, A. Wade, T. Barker, T. Lancaster, R. Blizard, J. Williamson, F. Esterford, H. G. Richards, R. Fitton, R. Stuart, who were declared duly elected.

The thanks of the Meeting having been given to the Scrutineers, and to the W. Bro. J. Savage, V. P., for the manner in which he has presided over the Meeting this day, the business concluded.

ROYAL FREEMASONS' GIRLS' SCHOOL.

THE anniversary dinner of this most excellent Institution took place on Wednesday, the 19th of May, at Freemasons' Hall, where nearly 400 Brethren were assembled under the able presidency of the M. W. the G. M., the Right Hon. the Earl of Zetland. Among the company we noticed Bro. Lewis, Prov. G. M. for Sumatra; Bro. Lord Dudley Stuart, S. G. W.; Bro. B. B. Cabbell, P. J. G. W.; Bro. Beadon, P. J. G. W.; and several other distinguished Brethren. A large number of elegantly dressed ladies occupied the gallery, and appeared to take the greatest interest in the scene they witnessed.

Justice having been done to a most excellent dinner, and the ladies having taken their seats in the gallery, "Benedictus" was sung by Miss Birch, Miss E. Birch, Miss M. Williams, and several professional Brethren, under the direction of Brother Genge. After "Benedictus" had been sung,

The GRAND MASTER rose and said, the Brethren would all anticipate the toast he was about to propose; it was a toast which needed no preface from him, because he well knew that it would be drunk with heartfelt sincerity by every Brother present. He would give them "The Queen and the Craft."

"God save the Queen," was then sung with great effect.

The GRAND MASTER begged to propose another toast to the notice of the Brethren deserving their attention and cordial welcome. The toast must be interesting, not only to the Masonic body, but to the whole country at large; it was that of H. R. H. Prince Albert, the Heir Apparent to the throne, and the other members of the Royal Family. (Cheers.) When they looked at the walls of their magnificent Hall, they would see that in a former generation, no less than four members of the Royal Family belonged to the Masonic body. (Cheers.) And he thought they might fairly anticipate, that at no distant day, they might see

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in the rising generation some members of the Royal Family again gracing that chair. (Cheers.) He would now propose to them H. R. H. Prince Albert, the Prince of Wales, and the other members of the Royal Family. (Cheers.)

Glee—"Blow, gentle gales."

Bro. B. B. CABBELL, M.P., then said, he rose, with the permission of their noble chairman, to propose a toast. Assembled as they were that day to promote the cause of charity, he was sure they must feel it a source of great gratification that they should have the noble Earl, who had so long presided over them as their G. M., filling the chair, who had occupied his high position with such great benefit to Freemasonry in this country, and had contributed so much to produce that high public opinion, which now pervaded the country in favour of the Craft. (Cheers.) It must be a proud satisfaction to them to find that in the noble cause of charity he had now taken the chair. The noble Lord had alluded to portraits upon the walls, as an inducement to them to pay attention to the toast he had then proposed, and he might say on the present occasion, that he might also call their attention to those walls, as affording proof that the noble predecessors of his Lordship were in themselves proud examples of the efficiency and power of Freemasonry. Whatever claim the noble Lord might have in his individual capacity, he had an hereditary claim to their attention, because not only his father, but his grandfather, preceded him in those virtues, by which he had distinguished the Order. (Cheers.) It was impossible to mention a nobleman whose virtues were more highly estimated than those of the Earl of Zetland. (Cheers.) He was dear to them, because he took an interest in all the proceedings of the Craft, to which he was an honour and an ornament (cheers), and the respect entertained for the father was continued to the son. He would not detain them longer, but give them the health of their G. M. the Earl of Zetland, the President of the Royal Freemasons' School for Female Children. (Continued cheering.)

The GRAND MASTER sincerely thanked the Brethren for the kind manner in which they had received the toast, which had been proposed by his worthy and excellent friend and brother, and for the honour they had done him in drinking his health. (Cheers.) It was with the greatest pleasure he saw so large an assemblage brought together in the great cause of charity, and he anticipated a result worthy of the great body of Masons over whom he had the honour to preside. His worthy Brother had alluded to his hereditary claims as a Mason, and in a brief and obliging manner had paid a high compliment to the memory of his late lamented father. He assured them he accepted the compliment with sincere pleasure, for he believed his excellent father had deserved it, for he was heart and soul a Mason, and it was out of respect to his character and the love he bore him, that he himself had been induced to belong to the Order, and he thanked him for his introduction to the Masonic body. (Cheers.) He believed that the Masonic body was calculated to do inestimable good in this country, and when he looked at their charities and the conduct of the members of the body, he was convinced it answered that high character which it had so long held and maintained; and he was of opinion, that every opportunity should be taken to sustain that character. If he might judge from the present position of their charities, there was every reason to hope that they might go on improving; and when they contrasted them with what they were twenty years since, they would find an enormous increase, not only in the subscriptions, but in the great good that had emanated from them. (Cheers.) In looking over the accounts for the last year, he found that the subscriptions raised at the last Festival amounted to nearly £1,300, and he trusted that on this occasion, they would not fall short, if they did not exceed that amount. (Cheers.) As he should have occasion to address them on this subject in a short time, he would not trouble them further at present, but would again return them his thanks, and assure them of the high estimation in which he held their good opinion, and the gratification he felt at the kind manner in which they had received his health. (Loud cheers.)

Song, by Miss Eliza Birch, "Come where sweet-toned zephyrs."

The GRAND MASTER said the next toast he had to propose to them was, the health of the R. W. the Deputy Grand Master, the Earl of Yarborough (cheers); and he begged to state to them that the D. G. M. had expressed to him a few days since his extreme regret that important and

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unexpected business would prevent the possibility of his being present that day. But at the same time, he had to inform them that the charity would not suffer by his absence, and they knew the munificent manner in which his Lordship had always supported the charity. He had great pleasure in proposing the health of the R. W. the D. G. M. (Cheers.)

Glee—"Now by day's retiring lamp."

The most affecting moment of the evening had now arrived; namely, that of the entrance of the children, who were conducted round the room by the members of the House Committee, the Stewards, the Matron, and the Governesses. It is impossible to conceive anything more beautiful or touching than this scene;—a large number of orphans, who, but for this excellent charity, must have been thrown upon the wide world without protection, and without the means of support, returning their thanks with grateful looks and expressions of acknowledgment to their numerous benefactors. The Brethren must indeed have felt gratified at seeing their efforts crowned with such success. The appearance of the children, full of health and apparently happy, gave a sufficient proof of the excellent care and attention bestowed upon them. To look at them any one would almost have been induced to believe that their personal appearance had been their qualification for admission; but no doubt this arose from good management and proper discipline. Having taken their stand upon the dais, the children sang the following hymn, composed by Bro. Hobbs, P. G. Organist:—

When first with infant steps we strove
The world's wide waste to tread,
A mother's love, a mother's care,
Around our path were spread;
A father guided with his hand
Our way from place to place,
And both in prayer to God above,
Implored for us his grace.
This care we lost—misfortune's blight,
Lower'd darkly o'er their way,
They sunk beneath its with'ring force,
To grief and woe a prey;
But you, Masonic parents dear,
One sorrow could remove,
For here a father's care we find,
And there a mother's love.
Bless'd guardians of our youthful days,
To whom the task is given
To fill a tender parent's place,
And point the way to Heaven;
To you we look with grateful hearts,
For you our prayers ascend
To God, great Architect of all,
Of child—and children's friend.

CHORUS.

Oh God! most high—oh God! most good,
Hear Thou the prayer of gratitude;
Our Patron bless—bless Thou each friend;
Oh may Thy love on all descend;
Hear Thou the prayer of gratitude,
Hallelujah! Amen.

After the singing of this "Hymn of Praise,"

The GRAND MASTER rose and said, that before he proceeded to give the toast, which he knew all the Brethren anticipated, he must apologize to them for being compelled to leave the chair at so early an hour; but, having received

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Her Majesty's commands to attend at Buckingham Palace that evening, he trusted he should be excused for leaving that happy and interesting meeting. (Cheers.) As, however, his excellent friend, Bro. B. B. Cabbell, had kindly undertaken to fill his place, he was quite sure that the charity would not suffer from his absence. He now begged to propose to them a toast which it was to him the greatest pleasure to give, and he was sure they would receive it with that warm satisfaction which it so eminently deserved, and he trusted they would evince their estimation of it, not only by the reception they would give to it, but by the manner in which they would come forward to support the charity as one well deserving of their best energies and exertions. The toast was "Prosperity to the Royal Freemasons' School for Female Children." (Loud cheers.) He thought the scene before them was sufficient to arouse in their hearts every noble sentiment, every good feeling, and every charitable disposition. He could but call to their recollection that upon this occasion there was no ordinary demand upon their benevolence and charitable feelings. They were aware that their new school was nearly finished, and before this time next year it would be actually inhabited by the children. (Cheers.) A building of this sort, which he believed was in every respect such as could be desired, both as to its situation and good taste, proved that their Grand Superintendent of Works, Bro. Hardwick, had exerted his abilities to carry out with effect the charge which had been committed to him, and called for their approbation. He believed the situation to be most healthy,—a dry, gravelly soil, far enough from the metropolis to insure good country air, and near enough to command easy access to the friends of the children, and to those who attended to the welfare of the Institution. But all this could not have been accomplished without great expense; he was sure, however, that the liberality of the Masonic body would amply supply any deficiency which might exist in the funds. He would also call to their attention another interesting circumstance, that this meeting was attended by the venerable and excellent matron, Mrs. Crooke, who had now entered upon the fifty-first year of her charge of the school. (Cheers.) During the long period Mrs. Crooke had had the charge of this excellent Institution—and many of them were old enough to recollect a great part of it—those who had the best opportunity of judging, namely, the Medical Officers, and the members of the House Committee, would confirm what he stated, that no Institution could be more excellently conducted (cheers); and he thought he might venture to say, that since Mrs. Crooke had been the matron, although he could not tell them the number of the children who had gone through the school, still he might with confidence say that there was not a single instance of a girl who had misconducted herself. (Loud cheers.) However great the praise might be to their excellent matron, very great merit was to be awarded to her assistants, Miss Jarwood and Miss Jack, both of whom had been most zealous in their exertions, and one of whom had been brought up in the school; they had always met with the strongest approbation of the House Committee, and he believed that every lady or gentleman who had visited the school had expressed their unqualified approval of its management. (Cheers.) Upon the attainment of the fiftieth year of her connection with the school, the House Committee and the Medical Officers had made up a testimonial to Mrs. Crooke, and this was signed not only by the Officers to whom he had alluded, but by every child in the school. (Cheers.) He was quite sure that this would meet with the entire approbation of the whole of the Masonic Craft (cheers); and it was most certainly due to the high merits of this lady (cheers), whose services they could not over-estimate. In getting up this testimonial in honour of Mrs. Crooke, it was but fair to say that it had been done without any expense to the Craft,—the members of the House Committee and the Medical Officers, who could best judge of her merits, had borne the whole expense;—Bro. Miles had given the writing, Bro. Creswick had presented the vellum, and Bro. Patten had provided the necessary refreshment. He trusted such a mark of their feeling would be gratifying to Mrs. Crooke. (Cheers.) At the outset of his address, he had expressed his regret at being compelled to leave them; but he left them in good hands, and he trusted that upon this occasion, beyond all others, they would show an example of charitable feeling, and would prove that they did not undervalue the exertions of those, who had undertaken the erection of the new school, and that their charities, which were the pride of the Craft, would always be maintained and supported in such a manner as to reflect credit upon the general body, and afford aid to

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those who needed it. (Cheers.) He would now give "Success and Prosperity to the Royal Freemasons' School for Female Children." (Repeated cheers.)

A very interesting child was here brought forward, and taken by the hand by

Bro. BEADON, P. G. J. W., who placing her before the G. M., said it became his pleasing duty, on behalf of the House Committee, to present to his Lordship Kate Gamauf, who was about to leave the Institution. He could assure the Brethren, that in the presence of these young children, he should be the last person to use the language of flattery; but he must say, that during the time she had been in the Institution, it had been his great pleasure to witness the progress she had made and the example she had set to the other children, and not only for her general good conduct had the other children selected her, as worthy of distinction, but the selection had met with the general approbation of the House Committee; it was not a question of good conduct only, but she had made great progress in her education, and having himself, with the Grand Chaplain, had the pleasure of examining her, he could say she had done the greatest credit to the Institution, and by the manner in which she had answered the questions put to her, she had shown great proficiency in all the subjects which had been submitted to her. (Cheers.) It was with very great pleasure, therefore, that he presented her to his Lordship, and he trusted that for many years she would experience the good effects of the Institution, and that her example might have its due influence upon the other children, and that when she went into the world, she would meet with the same success as she had found in the school. (Loud cheers.)

The GRAND MASTER then put a medal round Kate Gamauf's neck, and said, in presenting her with that token of their approbation of her good conduct, he trusted she would take great care of it, and that in after life she would recollect that her conduct had been approved of by those who had had the care of her in her youth, and that she would look upon that medal as the result of such approbation; it was that of which she might ever be proud, and he trusted she would never forfeit the good opinion which had been formed of her, and then she might be assured she would ever meet with the kind advice and assistance of the Masonic body. (Cheers.)

This address, which was delivered with great feeling, being concluded, the girl curtseyed to the G. M. and to those around her, and the girls sung the hymn of "Good night," with great effect, and then again proceeded round the hall, their little aprons being filled with the dessert which was on the table.

The G. M. then left the hall amidst loud cheering.

The G. M.'s departure was, however, followed by such noise and uproar, as almost to drown everything else that took place during the rest of the evening. The Stewards and the Secretary (Bro. Crew), exerted themselves in every way to obtain silence for the other Brethren who addressed the assembly, but with only partial success, and we must appeal to the Brethren, that they will in future give the ladies in the gallery a better idea of the manner in which Freemasons conduct themselves.

Br. B. B. CABBELL having taken the chair, and expressed his regret at the unavoidable absence of the G. M., proposed that they should drink, "The Grand Masters of Scotland and Ireland." (Cheers.)

Song, Miss M. Williams—"Thou art near me again."

Bro. LEWIS, Prov. G. M., begged to occupy their attention for a few moments, and he was sure they would listen patiently to him, when he brought to their notice the health of an individual who had great claims to their respect, not only as connected with this charity, but with every other charity in the metropolis. To this charity, that individual had now for the twenty-sixth time made a large donation, and he had therefore to ask them to receive with cordiality, respect, and attention, the health of their worthy Brother, B. B. Cabbell, the

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Treasurer of the Institution. (Loud cheers.) He had to couple with that toast the healths of a body of gentlemen, who sacrificed valuable time as well as subscribed their money to the interests of the Institution—he meant the members of the House Committee, among whom were some of the most distinguished Brethren of the Order,—many of them holding high and honourable positions in society. (Cheers.) He would give them the health of Bro. B. B. Cabbell. (Loud cheering.)

Bro. B. B. CABBELL rose amidst the greatest confusion. He said he would not have intruded upon them, unless his duty to those who were interested in the welfare of the charity compelled him to detain them for a few moments. He thanked them for the manner in which they had received the toast—he did not acknowledge it as a compliment paid to him personally, but on account of that Institution, of which they done him the honour to appoint him their Treasurer. For upwards of twenty years he had been a constant attendant at their meetings, and during the whole of that time he had thought it his duty to do all he could to promote the welfare of the charity. But he must say, that they were under great obligations to the Committee of Management.

Song, Miss Birch—"To be beloved again."

Bro. Cabbell then gave the health of the Medical Officers, Bros. Dr. Moore and Dr. Harvey.

Bro. Dr. Moore responded to the toast.

Duet—"My pretty page," by Master Bristow and Master de Solla, which was encored.

The list of subscriptions, amounting to £1,400, was read by Bro. Crew, the Secretary. We were promised an entire list, but not having been furnished with it, we give the best account in our power. The Grand Masters' Lodge (including £10. 10s. from Bro. Alex. Dobie, G. Registrar), £174. 6s.; Old Unions, £105. 5s.; St. George and Corner Stone, £116; Eastern Star, £24. 3s.; Mount Lebanon, £16. 16s.; Regularity, £23. 2s.; Old Dundee, £49. 7s.; Fidelity, £34. 13s.; Middlesex, £40. 18s.; Jerusalem, £28. 7s.; Shakspeare, £120. 12s.; Tuscan, £55. 4s.; Royal York and Perseverance, £48. 16s.; Friendship, £38. 17s.; Emulation, of Dartford, £32. 11s.; Prince of Wales (including £10. 10s. from the W. G. M., and £10. 10s. from the D. G. M.), £52. 10s.; Antiquity (including £10. 10s. from Bro. B. B. Cabbell), £50. 10s.; Royal Somerset House and Inverness, £70. 13s.; Ionic, £36. 11s.; St. Mary's, £76. 13s.; Enoch, £40. 1s.; Egyptian, £24.; Polish (including £10. 10s. from Lord Dudley Stuart), £23. 2s.; Royal Naval, £15. 15s.; Emulation, £38. 14s.; Apollo Union, Oxford, £30. 9s.; Good Fellowship, Chelmsford, £16. 9s. 6d.; British, £20. 17s.; St. Andrews, £17. 17s.

The announcement was received with loud cheers.

Bro. B. B. Cabbell then gave "Success to the other Masonic charities."

The Chairman then proposed "The health of the Ladies."

Bro. Cabbell then proposed "The Stewards of the day," for whose care they were indebted for the excellence of the entertainment. (Cheers.)

Bro. Beech, in returning thanks, observed that every exertion they had made was amply repaid by the way in which the Brethren had subscribed to the charity.

The meeting now broke up, the Chairman, Stewards, and Grand Officers joining the ladies in the glee-room, where they were delighted with the excellent music of the professional ladies and gentlemen, who had favoured the company with their singing in the Grand Hall.

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Bro. Crew was, as usual, exceedingly active and zealous during the evening in his endeavours that those present should be happy and comfortable.

Bro. Harker was almost beyond himself in his exertions as toast-master.

The dinner and wines were excellent, and the managers of the tavern must meet with success, if they continue as they have commenced.

GRAND CONCLAVE OF MASONIC KNIGHTS TEMPLAR,

Held on Friday, *May* 14, 1852.

Present.—Sir Knt. C. K. K. Tynte, M. E. and S. G. M.; Sir Knt. W. Stuart, D. G. M.; Sir Knt. J. C. Morris, G. S. P.; Sir Knt. Rev. E. Moore, as G. P.; Sir Knt. Maj. F. C. Robb, Pr. G. C. for Hants; Sir Knt. Rev. J. Huysche, Pr. G. C. for Devon; Sir Knt. M. Dawes, Pr. G. C. for East Lancashire; Sir Knt. Col. Vernon, Pr. G. C. for Staffordshire; and several other Sir Knts. and Knts. Companions.

The Grand Conclave was opened in due form, and with solemn prayer.

The Report of the Committee for General Purposes was read.

Sir Knt. Spiers, 2nd G. C., moved, that the Report be received and entered on the minutes; and the same being duly seconded, was agreed to accordingly.

The Grand Chancellor then read *seriatim* several of the propositions contained in the Report of the Committee for General Purposes, when after considerable discussion it was resolved:—

1st. That the *Cross patée* be the emblem of Knts. Companions.

2nd. That the *Patriarchal Cross* be the emblem of E. C.'s, and Past E. C.'s.

3rd. That the *Triple Cross of Salem* be, and still continue the emblem of the M.E. and S.G.M. alone.

4th. That the *cloak* or *mantle* worn by the Knts. Companions have on the left shoulder the *Cross patée* in red silk, 9½ inches in diameter; and that worn by E. C.'s and Past E. C.'s have on the left shoulder the *Patriarchal Cross* in red silk, 10½ inches long.

5th. That the Crosses worn as jewels be red enamel gold, or gilt; and the *Cross patée* be 1 inch in diameter; and the *Patriarchal Cross* be 2 inches long.

6th. That the *Cross patée* be suspended from the left breast by a Syrian Ribbon, ¾ of an inch wide; and that the *Patriarchal Cross* be suspended by a Syrian Ribbon, 1¼ inches wide, worn round the neck.

7th. That the sword, when worn by the Knights, be suspended by *the Baldric.*

8th. That the foregoing Resolutions shall be imperative only on Knights who may be henceforth installed Companions of the Order, or who may be appointed to any office in the Grand Conclave.

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9th. That it be referred to the Committee for General Purposes for the ensuing year to consider the propositions of the Committee for the past year in regard to the jewels to be worn by the Prov. Grand Commanders, and by the Officers of the Grand Conclave, Provincial Grand Conclaves, and private Encampments, and the collars and ribbons by which they are to be suspended, and report thereon to the next Grand Conclave.

It was moved, seconded, and resolved, "That the Grand Almoner do, out of the fund in his hands, pay £10 in aid of the subscription for the benefit of the widow and children of the late Sir Kt. Thomas Pryer."

Sir Kt. Emly, G. C., then proposed *seriatim* the four following motions, of which he had given notice, viz. :—

1. That it be referred to the Committee for General Purposes to revise and perfect the Statutes of the Order.

2. That it be referred to the Committee for General Purposes to revise and settle the form of the Certificate of Registry of the Installation of a Knight Companion of the Order.

3. That it be referred to the Committee for General Purposes to revise and settle the proper Seals of Office to be used by the M. E. and S. Grand Master, and by the Grand Chancellor.

4. That the forms of Certificates of Registry of the Installation of a Knight Companion, and the Seals settled by the Committee for General Purposes, be adopted and used without any previous reference or report to the Grand Conclave.

And those motions having been respectively seconded and put *seriatim*, were after some discussion thereon agreed to.

The M. E. and S. Grand Master having called the attention of the Knights to the fact that three years had elapsed since he was re-elected to the office of Grand Master, and therefore the term of his office had, according to the Statutes of the Order, expired, vacated the chair, and retired from the Conclave.

Sir Kt. W. Stuart, Dep. G. M., thereupon took the chair, and proposed, That Sir Kt. Col. C. K. K. Tynte be requested to resume the High and Hon. office of M. E. and S. G. M. of the Royal Exalted Religious and Military Order of Masonic Knights Templar in England and Wales, which he had filled for these last six years with so much credit to himself and advantage to the Order;" and the same having been duly seconded, was carried by acclamation.

A Deputation of the Pr. G. Comdrs. was then appointed to wait on Sir Knt. Col. C. K. K. Tynte, and apprize him of the wishes of the Conclave, and Sir Knt. Col. C. K. K. Tynte having returned to the Conclave, resumed the Chair, and expressed his readiness to accede to the unanimous wishes of the Members of the Conclave, and was thereupon proclaimed M. E. and S. G. M. of the Royal and Exalted Religious and Military Order of Masonic Knights Templar in England and Wales.

Sir Knt. G. Wackerbarth was proposed and seconded, and unanimously elected G. Tr. for the year ensuing, and proclaimed accordingly.

The M. E. and S. G. M. then appointed the following Sir Knts. officers for the year ensuing, viz. :—Dep. G. M., Sir Kt. W. Stuart; G. Prior, Sir Kt. B. B. Cabbell; G. Sub-Prior, Sir Kt. John Carnac Morris; G. Prelate, Sir Kt. Rev. Edw. Moore; 1st G. Capt., Sir Kt.

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H. H. Burchell; 2nd G. Capt., Sir Kt. Capt. W. B. McLeod Moore; G. Chancellor, Sir Kt. H. Emly; G. Vice-Chancellor, Sir Kt. J. H. Law; G. Reg., Sir Kt. J. A. D. Cox; G. Chamb., Sir Kt. W. H. Reece; G. Hospit., Sir Knt. Edw. Goodenough; G. Tr., Sir Kt. G. Wackerbarth; 1st G. Ex., Sir Kt. J. N. Tomkyns; 2nd G. Ex., Sir Kt. John Elliott; 1st G. S. B., Sir Kt. Dr. Meadows; 2nd G. S. B., Sir Kt. W. Stuart, Jun.; Gr. Almoner, Sir Kt. M. H. Shuttleworth; G. D. of Cer., Sir Kt. R. Dover; 1st G. Aide-de-Camp, Edw. T. Snell; 2nd G. Aide-de-Camp, Sir Kt. F. Dee; 1st G. Capt. of Lines, Sir Kt. Rev. C. H. Pettatt; 2nd G. Capt. of Lines, Sir Kt. G. H. Noton; G. S. B. Sir Kt. Capt. Maher; 1st G. H., Sir Kt. G. Gregory; 2nd G. H., Sir Kt. M. C. Rea; G. O., Sir Kt. M. Costa; G. Equerry, Sir Kt. Barton.

The following Committee for General Purposes was then appointed:—The M. E. and S. G. M.; the D. G. M.; the G. Prior; the Pr. G. Comdrs.; the G. Chanc.; the G. V. Chanc.; and the G. Tr. Sir Knt. H. H. Burchell, J. Masson, R. J. Spiers, J. A. D. Cox, and M. H. Shuttleworth, were elected by the G. Conclave; and Sir Knts. Auldjo, H. Udall, C. B. Claydon, and Goldsworthy, were nominated by the G. M.

The Grand Conclave was then closed in ancient form and with solemn prayer.

THE ANCIENT AND ACCEPTED RITE.



The summer Festival of the Ancient and Accepted Rite, under the sanction of the Supreme Council of Sovereign Grand Inspectors for England and Wales, and the Dependencies of the British Crown, took place at Freemasons' Hall, London, on Wednesday, the 9th of June, 1852. The Convocation was opened by the Ill. Grand Treasurer of the Order, who, in taking the chair, expressed his great regret that the Sov. Commander of the Order was absent, having been obliged to leave London on account of the illness of a near relative. The Convocation was attended by some of the most distinguished Freemasons in the Order, — amongst whom were the Ill. Sov. Grand Inspector, Henry Udall, Past Grand Captain, and one of the Committee of Management of the Grand Conclave of Templars; the Ill. Sov. Grand Inspector, Henry Emly, Grand Chancellor, and one of the Committee of Management of the Grand Conclave of Templars; the Ill. Sov. Grand Inspector, Sir John Robinson, Bart., Kt. K. H. on the Registry of Ireland, and Sov. Prince of the R. S.

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(32nd Degree) on the Registry of the Supreme Council for Scotland; the Ill. Sov. Grand Inspector, J. A. D. Cox, Grand Registrar, and on the Committee of Management of the Grand Conclave of Knights Templars; the Ill. Sov. Grand Inspector, William Tucker, Prov. Grand Master, Prov. Grand Superintendent, and Prov. Grand Commander of Knights Templars for Dorsetshire; the Ill. Bro. Colonel Vernon, Sov. Prince of the R. S. (32nd Degree), Prov. Commander of Knights Templars for Staffordshire; the Ill. Bro. J. Newton Tomkyns, Grand Inqr. Commander (31st Degree); the Ill. Bro. Dawes, Grand Inqr. Commander (31st Degree), Prov. Commander of Knights Templars for Lancashire; the Ill. Bro. Thomas Ward (of Newcastle, Staffordshire), Grand Inqr. Commander (31st Degree); the Ill. Bro. Michael Costa, Grand Inqr. Commander (31st Degree); the Ill. Bro. Dee, Grand Inqr. Commander (31st Degree); the Ill. Brs. Ed. S. Snell, Kt. K. H. (30th Degree); Arthur Robert Ward, Kt. K. H. (30th Degree); Raphael Costa, Kt. K. H. (30th Degree); Dr. Alfred King, Kt. K. H. (30th Degree); E. Giampietro, Kt. K. H. (30th Degree); Ed. Davey Johnson, Kt. K. H. (30th Degree); W. Evans, Kt. K. H. (30th Degree); R. Spencer, Kt. K. H. (30th Degree); Daniel Gooch, Kt. K. H. (30th Degree); Edward Warwick, Kt. K. H. (30th Degree); Frederick Walker, Kt. K. H. (30th Degree); the Eminent Bro. Laurence Thompson, Rose Croix; Bro. the Rev. John Edmund Cox, Grand Chaplain of the Grand Lodge; George Beauchamp Cole, Robert Mosley, who were admitted to the 18th Degree of the Ancient and Accepted Rite on this occasion.

Amongst the distinguished visitors there were the Ill. Bro. the Right Hon. the Earl of Donoughmore, Kt. K. H. on the Registry of Ireland; the Ill. Sov. Grand Inspector, Col. Chatterton, *M. P.* for Cork, Prov. Grand Master for Munster; the Ill. Bro. Anthony Perrier, Kt. K. H., and Puissant Most Wise Sov. of the No. 1 Chapter Rose Croix at Cork, &c. &c.

It having been intimated that the Ill. Bro. the Right Hon. the Earl of Donoughmore would be present at the ceremony of the Rose Croix, Col. Vernon and some other Brethren were deputed to receive him, and conduct him to the Convocation. On his taking the stall provided for him, the Metropolitan Chapter of Rose Croix was opened by the Sov. Inspector, J. A. D. Cox. Several Brethren, who had obtained the degree of Knights of the East and West, were examined by the High Pontiff, were afterwards introduced, and exalted to the rank of Sov. Prince Rose Croix. The anthems and sacred music of the Degree were given by a full choir, conducted by Bro. Jolly.

After the exaltation had been concluded, the Ill. Grand Treasurer of the Order addressed the Convocation, and said that, in the absence of the Sov. Commander, he had now to announce that the Supreme Council had, since the last Convocation, had several petitions presented to them from various parts of England for the establishment of Grand Lodges of Perfection, Grand Lodges of Princes of Jerusalem, and Sov. Chapters of Rose Croix. The Supreme Council had acceded to the request in several instances, and such Grand Lodges would for the future be holden at Birmingham, at Bolton, at Manchester, at Liverpool, at Axminster, and at Weymouth.

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The first patent of constitution that was before him was that of the Vernon Chapter of Sov. Prince Rose Croix; and as the Most Wise Sov. Col. Vernon, and his two principal Officers, the Ill. Bros. Dee and Thomas Ward were present, he would deliver the patent into such good keeping. The next patent was for the Palatine Chapter of Sov. Prince Rose Croix, which authorized the holding of a Sov. Chapter of Rose Croix at stated times at Bolton, at Manchester, and at Liverpool, which he was glad to deliver over to the Ill. Bro. Dawes as Most Wise Sovereign. The next patent before him was the Coryton Chapter of Sov. Prince Rose Croix, which the Ill. Sov. Grand Inspr. William Tucker had undertaken to preside over as Most Wise Sovereign. He had before him a patent for Weymouth, but as the Most Wise Sovereign was not present, the patent must be delivered out at another time. He congratulated the Brethren assembled that the degrees of the Order would, in the places mentioned, be given in a legal and constitutional manner. The illustrious Brethren who were placed at the head of these divisions of the Order, as well as those who would be associated with them as their principal Officers, had distinguished themselves hitherto as strict disciplinarians, and he had no doubt that the power now confided to them would be exercised for the advantage of the Ancient and Accepted Rite. It would be observed, that these patents had been put in the custody of Brethren who exercised official authority in Freemasonry in other departments, either as Prov. Grand Masters of Craft Masons, Prov. Grand Superintendents of Royal Arch Masons, or Prov. Grand Commanders of Knights Templars, and in one instance the whole of such Offices were united in the same Most Wise Sovereign, to whom a patent had been delivered.

The Ill. Bros. Col. Vernon, Tucker, and Davies severally addressed the Convocation, stating it to be their determination, in every way that they could, to keep up the discipline of the Order, and extend the sound principles of Freemasonry, as developed in the Ancient and Accepted Rite.

The Ill. Sov. Inspector Henry Udall said, as the laws of the Order were given to them with great precision, and as the Grand Lodges of Perfection, Princes of Jerusalem, and Sov. Chapters would have to abide by them, he would state to the Convocation the organization that they, as Sov. Grand Inspectors, must see enforced. The constitution of the Order was thus handed to them by their predecessors. He then read as follows: The intention of the Illustrious Founder of the 33rd Degree of the Ancient and Accepted Rite was to secure to every Council the exclusive jurisdiction over sublime Freemasonry in the country in which it should be established, and to protect it against foreign interference. It is your duty not to sanction or permit it on any grounds whatever. The system of sublime and ineffable Masonry does not encroach upon or interfere with Craft or symbolic Masonry. In the arrangement and number of its degrees it begins *from* that of the Master Mason, because no person under that degree can be received in any of its subordinate bodies. It is the duty of those bodies to see that no person irregularly admitted as Masons should be received by them, but that the degrees of Entered Apprentice, Fellow-Craft, and Master Mason have been conferred in a warranted Lodge. When the system of the Ancient and Accepted Rite is complete, it consists of the following bodies:—

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First.—A Grand Lodge of Perfection, which has jurisdiction over all the degrees, from the fourth to the fourteenth inclusive, and is itself subordinate to a Council of Princes of Jerusalem.

This should, as far as possible, be a Representative Council, and be composed of those who are in authority, as being at the head of the Degrees over which it has control. Grand Lodges of Perfection were early taken from this country to the West Indies and America, before the independence of the United States, and we find that one existed at Albany, A.D. 1766. The statutes of the Order are those settled by the Sov. Princes of the Royal Secret, A.D. 1762, subject of course to any alterations made by the Grand Constitutions of A.D. 1786. The Sov. Inspector then read some of the statutes.

Secondly.—A Grand Council of Princes of Jerusalem, which exercises jurisdiction over the fifteenth and sixteenth Degrees, and all Grand Lodges of Perfection. The body should be so composed as to represent fairly the Lodges and Chapters over which it has control.

Thirdly.—A Sovereign Chapter of Rose Croix of H. R. D. M., which exercises authority over the seventh and eighteenth Degrees. Any S. P. R. C. may make a direct appeal to the Supreme Council on any subject on which he feels aggrieved. This full title is Knight of the Eagle and Pelican. — S. P. R. C. of H. R. D. M. Kilwinning. It is one of the regulations of this Degree that it should never be conferred but "after the most satisfactory inquiries into the *true masonic, as well as the civil qualifications of every candidate.*"

Fourthly.—A Sov. Grand Consistory of S. P. R. S., which confers from the nineteenth to the twenty-ninth Degree inclusive of its own right; subject of course to the Supreme Council, which exercises a controlling influence over all the governing bodies. The 30th, 31st, and 32nd Degree, are conferred by the Supreme Court itself. He had now stated in a summary form the constitution of the Ancient and Accepted Rite. It was one of the great objects of their Sov. Commander and his Council in taking the great trouble they had done, to elevate the character of Freemasonry in the provinces; by discouraging all those from joining the higher Degrees except such as were entitled to be admitted by their masonic worth and social position. In conclusion, he said he had the fullest confidence that those who had accepted the important offices to-day, would assist the Supreme Council by their able and energetic co-operation in furthering such a desirable object.

The Convocation was then closed, and the brethren, accompanied by their distinguished visitors, proceeded to the banquet, which, in the absence of the Sov. Commander, was presided over by the Ill. Grand Treasurer of the Order.

On the cloth being cleared, and the National Anthem sung,

The Ill. GRAND TREASURER said, he rose to propose the health of the Sov. Commander of the Order, Dr. Leeson; all of them would regret his absence; but it was unavoidable, as he had before explained. They however all knew, whether absent or present, their Ill. Friend had at heart the good of the Order. The toast was given with all the honours.

The Ill. GRAND TREASURER then rose and said, that the pleasing duty devolved on him to introduce to their notice "The health of their distinguished guest, the Right Hon. the Earl of Donoughmore." This was the first opportunity they had had to welcome their illustrious Brother amongst them, but he trusted it was only one of many such favours as would be conferred upon them.

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He had been long known to all who took an interest in the Order under his title of Viscount Suirdale; every one acquainted with him said he had well won the Masonic rank he had attained. (The toast was received with great Masonic regard.)

The Earl of DONOUGHMORE returned thanks in an eloquent and interesting speech, in which he expressed the great happiness he at all times felt in meeting his Brethren both in England and Ireland; although at present identified with Ireland in Freemasonry, it was in England he first saw the *light*,—it was in an English Lodge he became acquainted with the sublime and beautiful precepts of the Fraternity, which he had always endeavoured to carry out in their full purity. In Ireland he had taken his highest degrees; and as a Rose Croix and Kt. K. H. from the sister country, he was delighted at the present opportunity of meeting his English friends. He should always remember, with peculiar pleasure, the meeting at which he had the happiness of then being present, and should carry with him to Ireland increased feelings of fraternal regard towards his English Brethren. The best wishes of every Mason were due to the illustrious Brethren whom he saw assembled on that occasion,—the talent, respectability, and zeal which was there assembled was an earnest that the glorious cause of Freemasonry was appreciated, and its principles carried fully out by the Supreme Council of England and Wales, and his sincere wishes for their prospects and happiness was the best accompaniment he could add to his hearty thanks for the honour they had done him in proposing his health.

The GRAND TREASURER then gave "The Duke of Leinster and the Members of the Supreme Council for Ireland." He was happy to say one of them was present,—the member for Cork, Col. Chatterton. He had been their guest before, but since that time he had been elected to preside over a great province in Ireland. In giving the health of their distinguished guest, it was unnecessary to do further than allude to his eminent military career, as it was known to them all. (The toast was received with true Masonic feelings.)

Col. CHATTERTON, M. P., in rising, said that it was with very great pleasure he rose to return thanks for the kind manner in which his health had been proposed. It was his good fortune to be present last year as a visitor at their festive board. The recollections of that meeting were still fresh in his memory, and on the present occasion that pleasure was enhanced by the fraternal feeling which it was evident existed in its fullest extent amongst the members of the high degree in which they were assembled. As a Mason, he felt proud of his connection with the Order. Since his former visit he had been honoured by his countrymen with the important appointment of Prov. Grand Master for Munster,—no small honour. Munster was an important province,—his exertions should be to promote the good of the Order, and to cultivate true Masonic feeling in every possible way. He thanked them for the flattering reception that had been given to the allusion to his military career. He had done his duty,—and that was the cause of any success he had obtained. As long as discipline was attended to, there would also be success.

The Ill. TREASURER GENERAL then proposed "The Sov. Commander the Duke of Atholl and the Members of the Supreme Council for Scotland." Although no member of that Council was present, he was glad to see one in their own Council present who had been at one time advanced to Masonic rank by the Supreme Council of Scotland; he had the pleasure, therefore, of connecting with the toast the name of their Ill. Bro. Sir John Robinson, Bart.

Sir JOHN ROBINSON, Bart., said it gave him great pleasure to meet again the illustrious and enlightened Brethren of the Order there assembled. He had to return thanks for his Scotch Brethren. His position at the moment was peculiar. Here was he, an Irishman, one of the members of the Supreme Council for England and Wales, returning thanks for the members of the Supreme Council of Scotland.* If that was not reciprocity and union, he could not con-

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* Sir John Robinson took his 30th Degree in the Supreme Council of England. He was advanced to the 31st Degree by the Supreme Council of Scotland with the assent of the Supreme Council for England. On a vacancy taking place in the Supreme Council, he was made a Sov. Grand Inspector General. He is also on the Registry of Ireland. The interests of the three Councils may therefore be said to be represented by him.

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ceive what those words meant ;—but it was better still,— it was brotherly love. He was convinced that a strong feeling of fraternal regard existed in the breasts of those members of the Scotch Council with whom he was acquainted towards this Supreme Council — their interests and feelings were identical— and long might those feelings of fraternal regard and brotherly love continue. His name having been added to the toast, he had to thank the Brethren for the flattering reception they had given him. He felt much pride in being a member of the Supreme Council for England. Every exertion on his part, wherever residing, should be used to promote the prosperity of these important degrees.

The Earl of DONOUGHMORE then proposed "The health of the Illustrious Brother in the Chair." Although only knowing him by his Masonic reputation before this day, now that he had become personally acquainted with him, he had seen enough to convince himself that the esteem in which his illustrious Brother was held had been well deserved. He had the greatest satisfaction in proposing his health.

The Ill. GRAND TREASURER returned thanks. Although regretting the absence of the Sov. Commander, it was a pleasing duty to him on all occasions to assist him. The unanimity of sentiment always exhibited at these meetings by the members made the duty of the Chairman a much less onerous one than it otherwise would be. He thanked the Right Hon. Brother for his kind expressions, and trusted, from the satisfaction expressed by him, that he would pay them again an early visit.

Col. CHATTERTON proposed "The Members of the Supreme Council for England and Wales, and success to the Ancient and Accepted Rite under their government." He said the oldest member of the Council present, next to the Chairman, was the Ill. Bro. Tucker ; he therefore joined his name to the toast.

The Ill. Sov. Inspector, Bro. TUCKER, in returning thanks, said the endeavour of the Supreme Council had been used to conciliate all,—to restore, as far as possible, the various orders of Freemasonry to their proper basis,—to cultivate harmony and good-feeling, and to save certain Orders from the *very mud* in which they found them plunged. In all this the Supreme Council had been eminently successful. The Ancient and Accepted Rite was a flourishing and increasing body, and I feel certain it will long so continue. For myself (he added), it has always been my endeavour to promote Masonry in every branch in its purity. I have given it my best attention, and I hope to be enabled to continue to do the same as long as I have health and strength to be able to pursue it.

The GRAND TREASURER then proposed "The health of Col. Vernon and the Most Wise Sovereigns," to whom patents had been intrusted that day ;— they were all working Masons.

The Ill. Bro. Col. VERNON expressed the great satisfaction he felt at having been appointed to the position he held in the Order ; it would always be his anxious endeavour to promote its success in every possible degree. He was much attached to Freemasonry, and, in conjunction with Bros. Dee and Ward, he hoped not only to carry out successfully the Degree—a warrant for which had that day been intrusted to them,— but also, in every other way, to secure, in the Province in which it would more especially be his duty to attend, a strict attention to the laws of the Supreme Grand Council of England and Wales, and he had every reason to believe that their exertions would prove successful. The high degrees were of great importance, and he felt confident that the result of their labours would prove not only satisfactory to themselves, but likewise merit — as he was truly anxious they should — the unanimous approval of the Brethren.

Bro. WARD returned thanks for those members of the 31st Degree who had been raised to that dignity since the last annual Convocation.

The last Masonic toast was then given, and the Ill. Sov. Inspector then left the chair.

It having been intimated, during the evening, that it would be very acceptable to have another meeting for the 30th Degree before the vacation, the opinion of the members present was taken on the point ; and it being found that a large number of Brethren desired

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such meeting, it was fixed for Wednesday, the 7th of July. During the Convocation, it was mentioned by an influential Brother that some general rule would probably shortly be come to as to Brethren being advanced from the 30th to the 31st Degree; and it was intimated, that Brethren wishing to obtain higher rank would be enabled to do so after they had become possessed of the 30th Degree one year, and a similar time to elapse from taking the 31st Degree, before they were entitled to claim the 32nd (or Sov. Prince of the Royal Secret). Nothing, however, was known to have been decided on the subject.

*** To prevent mistakes, our country Brethren are informed that all petitions for warrants for Chapters of Rose Croix, &c. (without which that sublime Degree cannot be conferred), should be addressed to Davyd W. Nash, Esq., Secretary-General of the Supreme Council of the 33rd Degree for England and Wales, Freemasons' Hall, London; to whom, also, all applications should be made, in writing, for admission into the higher degrees of the Order.

METROPOLITAN.

Lodge of Sincerity, No. 203.—The Brethren of the above Lodge, which is rapidly progressing in numbers, as also in Masonic knowledge, on Friday, the 18th June, 1852, proceeded to the Greyhound Inn, Dulwich, to celebrate its eighty-fourth anniversary, and, notwithstanding the unsettled state of the weather, the greater portion of the Brethren of the Lodge and their fair partners were in attendance. At three o'clock they sat down to a splendid dinner, which, together with an elegant repast provided for the ladies, was served up in the best style. The W. M. Bro. Louis La Roche presided, while Bro. Terry, S. W., performed the duties of the vice-chair. On the cloth being removed, and the usual Masonic and loyal toasts given, the ladies were introduced, when the W. M., after a short preface, gave "Prosperity to the Lodge of Sincerity," which was responded to by Bro. W. Major, P. M. The W. M. next proposed "The health of the Ladies," which Bro. W. Oman, P. M., responded to in a neat and appropriate speech. "The health of the Stewards," as also of "The W. M., as Chairman," was duly drunk, and responded to, after which the W. M. left the chair; and the company having partaken of tea and coffee, adjourned to the lawn, where they amused themselves with dancing until dark, and at ten o'clock set off for town, well pleased with their day's festival. Between the toasts, some excellent songs were given by Bros. Brewer, Brooks, Hicks, and Potts.

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PROVINCIAL.

BERKS.—READING.—On Wednesday, May 5th, a Grand Provincial Meeting of the Masonic Lodges of Berks and Bucks, was held at Reading, by command of the Provincial Grand Master, the Marquis of Downshire; and the circumstance that there had been no similar gathering since 1848 gave an additional interest to it. The Town Hall was converted into a Lodge Room, and considerable taste and ingenuity were exercised to make it so well adapted as it was for the purpose.

His Lordship arrived at one o'clock, and was received with a hearty salute by the Brethren, who had assembled, in number, about an hundred. The P. G.M. was accompanied by the D. P.G. M., Bro. Gibson, and all the Prov. Grand Officers; in addition to whom were Bro. the Rev. E. Moore, Grand Chaplain of England; Bro. the Rev. Sir W. Hayes, Bart., P. G. C.; Bro. R. J. Spiers, P. G. S. B.; Bro. Martin Atkins, Bro. Walesby, &c.

The minutes of the last Prov. Grand Lodge were read and confirmed. The Prov. Grand Officers of the past year then resigned their jewels and insignia of office to the P. G. M., who appointed the following Brethren to be his Officers for the ensuing year:—

Bro. R. Gibson, Dep. Prov. G. M.; Bro. Wigginton, S. W.; Bro. J. Compigne, J. W.; Bro. Rev. A. Roberts, Chap.; Bro. J. Gibson, Sec.; Bro. Clode, S. D.; Bro. Lowndes, J. D.; Bro. Sir P. Hunter, Sup. of W.; Bro. Chambers, Dir. of Cer.; Bro. Jenkins, Assist. Dir. of Cir.; Brother Tull, O.; Bro. Bulley, S. B.; Bro. Leaver, P.; Bros. Tidswell, Lane, G. Botly, J. Sewell, Bachelor, Humphries, Stewards.

Bro. Cave was unanimously re-elected by the Lodge to the office of P. G. Treasurer.

The respective Officers received their jewels from the P. G. M., and took their appointed posts.

It was agreed that in future the members of the Provincial Lodge should pay an annual subscription of two shillings, with a view of forming a fund, by means of which they might assist the charities of those towns where the Lodge held its meetings, and for other purposes. It was also agreed that a series of bye-laws for the government of the Lodge should be drawn up by a Committee, and submitted to the next meeting.

The Lodge was then adjourned, in order that the Brethren might attend divine service at St. Mary's Church.

The brethren assembled at the Auction Rooms in Bridge-street, where they invested themselves with their Masonic clothing, and at three o'clock, went in procession to church in the following order:—

Tyler, with drawn sword.
Brethren, not subscribing members of any Lodge, two and two.
Lodges according to their age, juniors first, two and two.

Cherwell Lodge, Banbury	Buckingham Lodge, Aylesbury
Newbury Lodge	Churchill Lodge

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Lodge of Union, Reading	Prov. Registrar
Apollo University Lodge, Oxford	Do. Treasurer
Alfred Lodge, Oxford	Do. Chaplain
Ionic Lodge, London	Do. Wardens
Tuscan Lodge, London	Do. Deacons
Two Prov. Grand Stewards	Visiting Prov. Grand Officers
Prov. Grand Pursuivant	Visiting Grand Officer
Prov. Grand Organist	Dep. Prov. Grand Master
Prov. Director of Ceremonies	Prov. Grand Sword Bearer.
Do. Superint. of Works	

Right Worshipful the P. G. M. (Marquis of Downshire).

The Sermon.—An immense number of persons was congregated in the street to witness the procession, but a passage was made through the crowd, so that the Brethren met with no obstruction or inconvenience. On reaching the church, the Brethren took their seats in the chancel, which was appropriated exclusively for their use. The service was read by the Past Grand Chaplain of England, Bro. Rev. Sir J. W. Hayes, and the sermon preached by Bro. Rev. A. Roberts, Prov. G. S.

The rev. gentleman selected the 1st chap. of the General Epistle of St. James, and the 27th verse: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The rev. gentleman commenced by adverting to the importance of true religion, that religion which taught them there was but one gospel in which they believed; one Lord, one faith, one baptism, one God, who is the father of us all. Every Christian should act on the words, "Love to God, and faith in Jesus Christ," as religion's chief ingredients, because from those two principles must proceed everything good and acceptable in our actions. The language in the text manifestly taught them what true religion was, namely, "To visit the fatherless and widows in their afflictions and to keep ourselves unspotted from the world." In doing this, all their professions must be marked by consistency and honesty in their works. He had a twofold reason in selecting those words for his text on the present occasion: first, although he did not by any means intend to place Freemasonry on a par with religion, still those words were illustrative in a forcible and effective degree of the main principles by which their Craft professed to be guided; and secondly, with the hope that the unfolding of those ties which linked them together, would show that their objects were those of goodness, endeavouring to improve the moral and social character of our fellow-creatures, to administer to the necessities of those in distress, to promote virtue and religion, and by a life in unison with their professions, to show "Glory to God in the highest, and on earth peace and good-will towards mankind." He stood not there as the apologist of their Order; but they must all be well aware how many individuals there were (he would not say with evil will towards them), who, from possessing little knowledge on the subject, questioned their sincerity, and doubted the good they effected. It would be his duty then to endeavour to erase any such impressions, by showing the basis of the fabric, on which Masonry was founded, the keystone of their Institution. It was based upon the volume of sacred law, and the superstructure upon which it was raised, was that comprehensive and imperative command of our Saviour, "Love thy neighbour as thyself." They were taught to regulate their actions by the divine precepts which the Bible contained, and thus to do their duty towards God and their neighbour; to God, by never mentioning his name except with that reverence which was ever due from the creature to the Creator; and to their neighbour, by acting always with kindness and love, and rendering to him those kind offices which justice and mercy might require, by alleviating his distress and soothing his afflictions, and by doing to him as in similar circumstances they would wish to be done by. Also by walking in such a prudent and well-regulated course as might best conduce to the mental and physical faculties, and likewise promoting the welfare of their fellow-creatures. When such were its objects, was there anything in it to provoke the smile of ridicule or the—sneer of contempt? It had, moreover, been in existence almost from

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time immemorial; it was of great antiquity, and although he had no doubt it could be traced to a more remote date, yet they confidently affixed Masonry to the time of the building of Solomon's temple. It is an order which had ranked amongst its followers the great and the good in all ages and in all countries. Whilst other institutions have been commenced and for a time flourished, and then vanished, Masonry has continued to flourish, extending its advantages from east to west in every quarter of the habitable globe, and as it had truly been said, "in every quarter a Mason may find a friend, and in every clime a home." He would next draw the attention of the Brethren of the Craft for a few moments. He would wish to impress upon them that all their acts of charity and kindness and good-will done towards others, were almost unavailing unless they endeavoured to make their actions harmonize with their professions. By a great solemn obligation had they bound themselves to that society, not less stringent than their baptismal vow. If the acts of any one of the Brethren were found to be at variance with their great and good professions, he enjoined them to remember that it was calculated to bring obloquy upon the whole body. Let them not lose sight of the important fact, that the high privilege of being a Freemason involved the necessity of acting worthily of that calling, and whilst they gloried in their connection with such an institution, which prompted and encouraged and exercised the highest virtues of our nature, every one of those recommendations in their Order should be as so many pledges to them and the world, that they would walk satisfactorily in the paths of rectitude, and to render it imperative upon them to show themselves worthy of their professions. Masonry contained nothing that the most fastidious might object to; but its principles were such as could not fail in gaining the admiration of all. He urged upon them to prove to the world that they were sincere in their professions—to act up to those Christian precepts taught by scripture—so that when their sojourn in this life terminated, and they had to leave the lodge below, they would be heralded into the Grand Lodge above, presided over by the Great Architect of the universe. The rev. gentleman concluded his discourse by making a fervent and earnest appeal to the sympathies of the congregation, to support two excellent charities—one "The Widows' and Orphans' Fund for Freemasons," and the other "The Royal Berkshire Hospital."

The above is but a brief and imperfect outline of a discourse, which, for its eloquence, earnestness, and beautiful delivery, has rarely been excelled. It was listened to with breathless attention and deep interest, and on the initiated, as well as the uninitiated, left an impression that will not speedily be removed. The collection amounted to 21*l.*, and we rejoice to hear that the sermon will be published for the benefit of the Masonic Widows' and Orphans' Fund. The Brethren returned in procession to the room from which they started, and divested themselves of their Masonic clothing.

The Banquet.—At five o'clock nearly 100 of the Craft sat down to "refreshment" in the New Hall, London-street, served up by Mrs. Mason, of the George Hotel, in a most elegant style. The room was beautifully decorated by numerous paintings (kindly lent by Br. Compigne and friends), evergreens, &c. The usual formularies were broken through on this occasion, and ladies were admitted to the gallery.

Pr. G. M. the Marquis of DOWNSHIRE gave "The health of her Majesty the Queen," which was responded to by three times three.

The Pr. G. M. said he had the honour of proposing "The health of the Most Worshipful the Grand Master of England, the Earl of Zetland," a nobleman well known to all of them by name, and whom he hoped they would soon have the pleasure of having among them.

Bro. D. P. G. M. R. GIBSON said, it afforded him much pleasure to rise and propose the next toast,—one which he was certain required no eulogium from him to cause them to receive it most enthusiastically,—it was no less than "The health of their Right Worshipful Provincial Grand Master, Lord Down-

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shire." (Loud cheers.) He thought that very few rulers in a Province would devote as much time to the interests of a Craft, considering his numerous engagements and occupations, as the noble Lord had done, whom he had then the honour of introducing to them. Were he not so near him he should say very much more, but he knew he despised anything personal. However he must have been gratified at witnessing the large assemblage in Grand Lodge as well as in the church, where they had that very admirable and eloquent discourse delivered to them (loud applause)—that discourse which was calculated to remind every Mason of the duties that he was called upon to defend and espouse. He thought he could safely say that it had been of service to most of them; and he trusted it would be of great benefit in showing to many of the uninitiated what their principles were. Such he was certain was the object of their excellent Chaplain, who introduced so admirably their principles, and such he was certain was the desire of their Pr. Grand Master. (Applause.) They would, he had no doubt, reap the benefits therefrom hereafter, and, notwithstanding the large numbers they had had in attendance that day, they would be doubled on the next occasion. The clear and lucid manner, in which the principles of their Craft were enunciated, must serve to enlighten those who were unhappily ignorant of them. (Applause.) He felt he was rather digressing from the toast, but he was sure he would be excused for so doing. He would not do more than give them the health of their Pr. Grand Master, feeling assured that they would evince towards him that cordiality which they had ever manifested. (Applause.) He gave them "The health of their Pr. Grand Master, wishing him health and happiness, and might he long be permitted to enjoy both." (Loud and continued cheering.)

The Pr. GRAND MASTER returned thanks. He was afraid that his Brother's kindness of heart had led him to express more than he was deserving of. (Cries of "No, no.") He had not been amongst them so often as he could desire, the numerous engagements which he had precluded him reluctantly from so doing; he was so very much engaged, that really he could not find time for half the things he was desirous of attending to. He was desirous of devoting more time to the interest of the Craft; but when they looked into the public prints, and saw the wretched, and unhappy, and painful condition in which his own country was, he was certain an excuse would be granted, when he informed them that he was doing what he could to assuage the forlorn condition of his own countrymen. (Loud cheers.) Let them hope that there was a brighter time dawning, when one country would not be so very much behind the other. (Loud cheers.) It was painful to speak of that matter, but he felt it warmly, and was desirous of ameliorating their condition. With regard to the proceedings of that day, he begged most cordially, as their Grand Master, to express his warm approbation for the careful and able manner in which they had been performed. When he commanded their attendance, he was afraid of encroaching too much upon their time; but the large attendance they had had convinced him that their interest in the welfare of the Craft was unabated. He was aware that it was a great tax upon a man's time, but still, for such a cause as that, he would not envy the feelings of any man who would begrudge so small a space of time. (Applause.) He begged, on behalf of himself, and also his Brethren, to thank their Chaplain for the excellent sermon he had that day delivered, and he was certain they would all feel deeply obliged, if he would allow that sermon to be printed. (Cheers.)

The Pr. GRAND MASTER then proposed "The healths of the D. Pr. Grand Master the Earl of Yarborough, and the other Grand Officers of England."

Bro. the Rev. Sir JOHN HAYES, Vicar of Arborfield, P. G. C., responded to the toast, and expressed his regret that there were not more Grand Officers present, but there happened to be on that day two large meetings of Royal Arch Masons in London, which had kept several away. The Grand Chaplain the Rev. Bro. Moore came down on purpose to witness the installation of the Officers, but was obliged to leave before the banquet. He (Bro. Hayes) could assure them that the Officers of the Grand Lodge were exceedingly anxious to promote the interests of the Order, and he hoped that they would always deserve—as he believed they did at the present time—the support and good-will of the Craft in general. (Cheers.)

The Pr. GRAND MASTER said the next toast he had to submit to their approbation was "The Grand Lodges of Ireland and Scotland." He was glad to

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know that a Brother from the latter country was present, and he therefore coupled with the toast the name of Captain Dickson. (Loud cheers.)

Capt. DICKSON, W. M. of No. 13 of the Grand Lodge of Ireland, on rising to return thanks, was warmly applauded. He could assure them that he experienced the greatest pleasure in returning thanks for the honour they had done to the Lodges of Scotland and Ireland in drinking their healths in such a kind manner. That satisfaction was heightened by the kind terms in which they had spoken of his country, therefore did he thank them the more for alluding to her in terms of good-feeling and cordiality. It was true their numbers were in a minority, but still he hoped they were strong and stout. The noble Lord had described to them that evening pretty accurately the state of that unfortunate country, and he could assure them that he had not at all over-stated their lamentable condition; but still he hoped a brighter era was dawning, in which their misery would in a great measure be alleviated. (Loud cheers.) The more they became acquainted with their sufferings (which they fortunately were), the more would they find that there were some—though perhaps not deserving of their good opinion to so large an extent as the noble Lord—but still they were to a certain degree deserving of it. He was desirous of seeing the time approach when they would all become one nation, and act in unity together as Brethren. (Loud cheers.) He begged, in the name of the Lodges referred to, to return them their most sincere thanks for the honour they had done them that evening. (Cheers.)

The Pr. GRAND MASTER said, before he proceeded to give the next toast, they would perhaps allow him to revert for a moment to his own country. His friend on his left (Capt. Dickson) had, he supposed, wished them to become better acquainted with the land on the other side of the water. Those who were desirous of paying its shores a visit, would have an excellent opportunity, inasmuch as an Exhibition for Irish products was going to be held in Cork on the 10th of June, by the order of the Lord Lieutenant, and arrangements for economical travelling would be effected, which would place it within the reach of all to visit Ireland. He could only say, that if any gentleman thought proper to avail himself of such a trip, he should be glad to see any of them. (Loud cheers.)

The Pr. GRAND MASTER, in proposing "The healths of the Dep. Pr. Grand Master Bro. Gibson, and the other Pr. Grand Officers," said that it would be but a poor compliment to make any eulogistic remarks on their merits, because they were so well known and appreciated by all present. He was most happy to say that he was personally acquainted with all those Brethren, and it was a great satisfaction to him, as well as to them, to have for their Dep. Pr. Grand Master a Brother so deservedly popular, not only in that room, but throughout the country, as Bro. Gibson. (Loud cheers.)

Bro. GIBSON, in returning thanks, said that the Officers, with whom he was associated, were most zealous Masons, and calculated in every way to do honour to the Lodge; the enthusiastic manner in which the last toast had been received would be a stimulant to them to increased exertion, and he trusted that when they resigned their jewels, the Pr. Grand Master would not regret the appointments which he had made on the present occasion. (Cheers.)

The Pr. GRAND MASTER proposed "Prosperity to the Lodges of the Province of Oxfordshire," and coupled with the toast the name of Bro. Spiers, P. S. W., P. G. S. B. of England, who had not only rendered great service to Masonry in that Province, but had given him the benefit of his valuable assistance on the present occasion. (Loud cheers.)

Bro. SPIERS said that he had great satisfaction in again visiting the Pr. Grand Lodge of Berks and Bucks; for he remembered, with much pleasure, the agreeable reception which he and his friends met with at this place four years ago, when it was their duty to attend their own Pr. G. M. Bro. Ridley, and to assist him in the installation of their noble President the Marquis of Downshire. He wished much that a larger number of Oxfordshire Brethren could have attended on the present occasion, but their time had lately been occupied more than usual with Masonic meetings and festivals at home and elsewhere; and the University public examinations were now going on, which detained many, who would otherwise gladly have been present. They were sincerely anxious to cultivate a closer acquaintance with a Province which bounded them on two of its sides, and they desired to see and to know more of each other than was

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now the case. At the recent consecration of the Cherwell Lodge at Banbury, their Pr. G. M. Bro. Ridley eloquently and poetically remarked that "the river Cherwell, running as it did from Banbury to Oxford, connected the two towns, and was emblematical of Masonry, which united them by one continuous link; that while the river flowed, and fertilized as it glided on, so Masonry would unite them in closer ties, and diffuse harmony and happiness amongst them." He would carry on the illustration, and would express a hope that the noble river into which the Cherwell flowed at Oxford, bounding as it did for many miles the counties of Oxford and Berks, might thus, in one continuous link, perpetuate their union. (Cheers.) It bore upon its stream aspirations of good-will from the Cherwell Lodge of Banbury, from the Alfred and Apollo Lodges of Oxford, and from their little rural Lodge, the Churchill, on the river's bank at Nuneham. If he and his friends now present representing those Lodges were inclined on this happy day to speak to them in the language of reproach, he would remind them that they had not yet repaid the visit made by the Oxford Lodges four years ago. Perhaps they might aptly reply, that as the river flowed from Oxford to Reading, it was easier to go with the stream than against it. Let them, however, bear in mind that in these days they were practical men; and while they despised not that "silent highway" which had in olden time, as now, conferred such signal benefit upon all within its reach, let them not forget that "the iron road, with its giant power of steam," annihilated time and space, and brought them within a short hour of each other. He and his friends had shown them how delighted they were to visit their Brethren here. They wished them to reciprocate this Masonic feeling, to visit the Oxfordshire Lodges, and to assist in encouraging that good fellowship which it was desirable to see subsisting between the two Provinces. (Cheers.) He begged to thank the noble President for the flattering compliment with which he had honoured him; and, on the part of his friends, to acknowledge the great courtesy and kindness which they had experienced during their visit on the present occasion. (Loud cheers.)

The Pr. GRAND MASTER proposed, in complimentary terms, the health of the Pr. G. Chaplain, the Rev. Bro. Roberts, to whom they were all so much indebted for his able, eloquent, and valuable discourse, which he sincerely hoped he would allow to be published. (Loud cheers.)

Bro. the Rev. A. ROBERTS, on rising, was received with loud cheers. He said, had he any doubt remaining on his mind as to the satisfaction which his share in the day's proceedings might have given, the very warm and cordial reception he had just received would entirely dissipate such a thought. He was not aware that it would have been more than necessary for him just to have acknowledged the compliment paid him; but the request made by their W. M. would render it imperative upon him to say a few words. That wish was so kindly expressed, and so warmly responded to, that perhaps it would appear discourteous were he to refuse. However, he would just remind his Brethren of the Craft that there were many better sermons already in print upon the subject—("no, no"); and a discourse, which, although very pleasing to the ear when delivered, sometimes fell very far short of their expectations when printed. He could not, nevertheless, under all the circumstances, but accede to the request. (Loud cheers.) The task of returning thanks was at all times most irksome, and it was rendered more difficult on that occasion by the presence of ladies in the upper gallery. (Laughter.) He was extremely glad to see them there, nevertheless, and regretted that the manners and customs of their Craft precluded them from associating more amongst them. (Loud applause.) He rejoiced to see them present, and regarded it as an omen of the future prosperity of their institution to see their festive board graced by the presence of those who were the happiness and ornaments of their homes, and the glory and pride of their lives. (Loud cheers.) He felt it would be too much to ask any of them in the gallery to favour them with a song; but if any of those kind-hearted creatures could be prevailed on to do so, it would afford the Brethren infinite delight. (Loud cheers.)

After the lapse of a few moments a lady descended from the gallery, accompanied by one of the Brethren, and the noble President and others went up the room and stood by the piano-forte until she had sung most exquisitely a little air, amidst the most enthusiastic applause.

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The Pr. GRAND MASTER said, although when the challenge was given he did not anticipate that it would be accepted, yet he rejoiced to say it had, and that in a most lady-like and amiable manner. He wished that the distance between those ladies in the gallery was not so great; but the customs of Freemasonry prohibited their joining in their festive happiness. He was sure the company would forgive him if he for one moment digressed from the ordinary routine of toasts, and gave them "The health of the Ladies of Reading." (Protracted cheering.)

The Pr. GRAND MASTER again rose, and said the next toast he had to propose to them was the health of Bro. Compigne, W. M. of the Reading Lodge, and J. G. W. of the Pr. Lodge. (Cheers.) In order to do justice to this toast, he must recall to their recollection the manner in which the duties of the office had been gone through; he might say, indeed, that they had never been surpassed. He said it, and said it with all his heart, that no one deserved more credit than Bro. James Compigne. (Loud applause.) The duties were of no light order, and yet they were discharged most satisfactorily. Passing from that to another matter, he begged to remind his Brethren of the very handsome manner in which that banquet had been served up. Allow him to inform them that Bro. Compigne had taken the greatest possible trouble in the matter, going about from place to place, and seeing that everything was properly attended to, and done in a manner which could not but be gratifying to all. (Applause.) The various pictures and ornaments which graced the room were supplied by him, and he could not but award him his commendations for the good taste he had displayed. He meant to pass as high a compliment upon him as it was consistent with the presence of the individual of whom one spoke, and therefore with great pleasure did he give them "The health of Bro. James Compigne and the Reading Lodge." (Loud cheers.)

Bro. COMPIGNE said, he had often had to return thanks for the kind expressions given by the Masters from the chair, but he never found himself in so great a difficulty as he did that evening, because the kind terms which the Pr. G.M. had thought proper to use almost baffled him to find words suitable for acknowledgment. With regard to the preparations of that evening, he could only say that if he had not had the co-operation of the Lodge, it was not through any want of desire on their part, but simply because they did not know how to manage the matters. He was quite certain that the Brethren around him would sympathize with him in this expression, that if supposing the harps of those who live in the mountains of Wales were, as they formerly were, attuned to sing the songs of war, contention, and strife, they would change from such themes, and attune them to notes of kindness, benevolence, and philanthropy, in praise of his Lordship, and also harmonize with the sentiments which had emanated from him. He felt a deep interest in the welfare of their Craft, and regretted he was not more deserving of the kind expressions which had been lavished upon him. However, he would yield to no man in the thought that Freemasonry was not beneficial to mankind, and calculated to lead to the practice of social and moral virtue. (Applause.) He had to express his acknowledgments to the various Lodges for the prompt assistance they had rendered to the completion of that day's proceedings, particularly the Ionic Lodge (London), upon the sacred floor of which he had first received the light. Bro. Symons, the Master of that Lodge, had, at great trouble and inconvenience, brought down the regalia belonging to it, which had so greatly conduced to their benefit and pleasure on that occasion; therefore to him he felt it would be only kind, and courteous, and proper to return thanks. (Applause.) He also thanked the members of the Lodge 597, for their co-operation, consideration, and application they had manifested in heightening that day's enjoyment. They had done everything in their power to assist him, and he begged most cordially to tender them his thanks. As that would be their last meeting around the festive board, he would, as their chaplain had properly informed them, remind them of their duties as Masons, and what was expected of them; let them be firm to their principles, which were based on goodness and charity; let them strive to stanch the tear of misery, and check the gnawings of suffering humanity; and then, when they had the happiness of again meeting, they would have the satisfaction of knowing that their Craft was based upon the principles of the Sacred Volume, which would continue to flourish unhurt amidst "the war of elements and the crush of worlds." (Loud cheers.)

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The Prov. G. M. gave "The Officers of the Ionic, Newbury, and Aylesbury Lodges," for which Bro. Symons, of the Ionic Lodge, returned thanks.

The Pr. G. M. then left the chair, and proceeded to London by the mail train, in order to attend Her Majesty's State Ball, at Buckingham Palace.

The Dep. Pr. G. M. succeeded to the chair, and proposed the following toasts:—"The Treasurer," which was acknowledged by Bro. Cave; "The newly initiated Brethren, Bros. Bigg and Dell," responded to by Bro. Bigg; "The Masonic Charities."

The evening was enlivened by songs by Bros. R. Gibson, J. Plowman, Compigne, Tull, Colston, &c., and the proceedings of the day will long be reverted to with feelings of pleasure and satisfaction.

DEVON.—PLYMOUTH.—On the evening of Thursday, May 13th, C. Mare, Esq., the eminent shipbuilder of Blackwall, and one of the candidates for the representation of the Borough of Plymouth, was initiated into the Order of Free and Accepted Masons.

The ceremony was most ably and impressively performed by Bro. Pollard, P. M., 83, P. G. T. of Devon, and W. M. this year, in the presence of a very numerous assemblage both of the Brethren of the Lodge and of visitors. Among the former were Bros. F. Marshall, S.W.; Blatchford, J.W.; Gambell and Wilson, S. and J. D.; Ash, T.; J. R. Brewer, Sec.; Yeo, I. G.; H. Martin, Norrish, Watts, Hill, Jenkin Thomas, Bovey, P. M.'s; S. Fox, Bickham, &c. &c.

At the conclusion of the solemnity, the Brethren assembled at refreshment, at which the health of the newly initiated Brother was proposed, and received with true and lively Masonic feeling. Brother Mare presented his acknowledgments with genuine good taste. The W. M. and the Wardens were given and replied to, also the visiting Brethren by several of the guests, among whom were Bros. J. Bartlett, W. Chapman, T. Russell, P. G. D.; A. Narracott, P. G. S. B.; P. E. Rowe, P. G. D. C.; Churchward, S. Cave, Lindon, Boolds, Clase, Lidstone, and Joll.

The Brethren separated at an early hour, exceedingly pleased with their Masonic meeting, and the visitors impressed with a grateful sense of the liberal hospitality of Lodge S. John 83.

HANTS.—FAREHAM.—The annual meeting of the Grand Lodge of Freemasons of the Province of Hampshire, was held at Fareham, on Tuesday, May 18. The officers and brethren of the Lodges of the Province, numbering about 100, assembled at the Institution Hall, at 10 o'clock, where a Grand Lodge was held, and after some routine business was transacted, a procession was formed to proceed to St. Peter's Church, to attend divine service.

The procession having arrived at the church door, it halted, the Brethren dividing right and left for the P. G. M. and officers to pass up the centre, preceded by the banner and Sword-Bearer, and followed by the several Lodges according to seniority. Brother H. Lambeth, Pr. G. O., presided at the organ with his accustomed ability. Service was performed by Bro. the Rev. B. Maturin, of Ringwood, and the V. W. the Prov. G. C. Bro. the Rev. T. T. Haverfield, B. D., Rector of Goddington, Oxon, ascended the pulpit and preached a most eloquent sermon from 1st Peter, chap. iii. v. 8, 9.

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"Finally, be ye all of one mind, having compassion one of another; love as Brethren, be pitiful, be courteous:"

"Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Showing "how good and joyful a thing it is for Brethren to dwell together in unity," comparing it to the holy oil which flowed from Aaron's head to diffuse its grateful odour over every part of his person, and to the gentle dew that descends upon the most fruitful and sun-lighted hills to increase and perfect their fertility. In almost similar terms, though divested of the simile, the Apostle recommends the same virtue in the text: "Be ye all of one mind, having compassion one of another; love as Brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." It is hardly possible to conceive a more comprehensive view of mutual and moral, as well as of Christian duty, than is here given to us; unity of feeling, sympathy, Brotherly love, compassion for the poor and afflicted, and benignity of mind and conduct; to which is appended that first of Christian duties, the repayment of injuries with kindness, in the assurance that if we forgive others their trespasses, our Heavenly Father will also forgive us, so that we may inherit the blessing of everlasting life. The rev. gentleman then called their attention to the relief of their poorer Brethren, not only of their own body, but also of the parish in general, beautifully illustrating the passage in Scripture—"Blessed be he that regardeth the poor, the Lord shall deliver him in time of trouble," and invoking on the part of his congregation *a unity of feeling*, for the universal welfare and happiness of all mankind, as a Christian duty; enforcing at the same time the heartfelt satisfaction arising from benevolence to the poor, and comforts afforded to the afflicted; imploring forgiveness of injuries, and rendering good for evil, after the example of the Saviour of mankind.

After the service a collection was made amounting to about £16, one-half of which was carried to the Masonic Benevolent Fund, and the other half paid into the hands of the Vicar of the parish, to be placed, at the request of the W. M. and Brethren of the Fareham Lodge, to a fund for building an Infant school in Fareham.

Divine service having been concluded, the procession was re-formed, and returned to the Institution Hall, where the business of the Grand Lodge was resumed. The following Brethren were elected Officers for the year ensuing:—Bro. R. W. Bradley, Sen. G. W.; Bro. W. Hooper, Jun. G. W.; Bro. Rev. T. T. Haverfield, G. C.; Bro. T. Slade, G. T.; Bros. R. Stebbing, T. N. Firmin, G. Secs.; Bro. R. G. Sutton, Sen. G. D.; Bro. J. O. Simmons, Jun. G. D.; Bro. G. G. Palmer, G. R.; Bros. D. Harvey, G. S. of W.; D. G. Douglas, H. Holmes, G. Dirs. of Cer.; W. Snook, G. S. B.; H. Lambeth, G. O.; F. Cautey, G. Usher; Hall, M. Frost, Howard, H. Castell, Martin, Garnett, G. Stewards; E. Watts, G. Stand. B.; E. Bannister, George Lockyer, G. Tylers.

It was then moved by Bro. Major Robb, P. P. S. G. W., seconded by Bro. J. R. Mosse, and resolved unanimously:—"That this G. L. desires to express its great admiration of the able and valuable services of the V. W. and Rev. Bro. T. Haverfield, G. C., this day, and rejoices that it has pleased T. G. A. O. T. U. to restore to him the blessing of health, whereby the Brethren had the happiness of meeting him again as G. C. of this Province. The G. L. also tendered its most cordial thanks to the Rev. Bro. Maturin, for his able and kind assistance to the Pr. G. C. on this occasion."

Moved by Bro. J. R. Stebbing, seconded by Bro. T. Slade, and resolved:—"That the most cordial thanks of this G. L. be given to the Rev. W. Madden, Vicar of Fareham, for his great kindness in

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granting the use of his church and pulpit, and that the same be communicated to the rev. gentleman, with the assurance of the high estimation in which the G. L. holds his ready and gratifying courtesy to the Ancient and Honourable Fraternity; and this G. L. sincerely regrets the illness of the Vicar, and earnestly prays that it may please the M. H. to restore to him the blessing of health."

Moved by Bro. Holmes, seconded by Bro. Smith, and resolved unanimously:—"That the best thanks of this Grand Lodge be given to Lieut.-Col. Yea, of the 7th Fusiliers, for his very kind permission in allowing the excellent band of that regiment to attend this meeting, the admirable performance of which elicited the highest encomiums of the Brethren."

It was also resolved unanimously:—"That the most fraternal thanks of the Brethren be given to Bro. Lambeth and the choir for the very admirable manner, in which the musical services at the church were conducted and performed." The G. L. was then closed.

The banquet was afterwards held at the Red Lion, upwards of seventy Brethren sitting down. The Pr. G. M. Vice-Admiral Sir L. Curtis, Bart., C.B. presided, being supported by Bros. C. E. Deacon, D. P. G. M., and R. Stebbing.

After the cloth was cleared, the Pr. G. M. gave "The Queen" and "The Craft," which were duly honoured; after which he gave "The R. W. the G. M. of England," which was also drunk with every mark of respect and fraternal feeling.

Bro. the Rev. T. T. HAVERFIELD, then said it was his pleasure to have to propose the next toast, and it was one that required very little to be said in its favour. They had just drunk the toast of the G. M. of England, with every honour that such a toast deserved, but with the G. M. of the Province they had necessarily a larger amount of intercourse, and knew of him personally that which of the other they had only the opportunity of knowing by report. It was the toast of their "Pr. G. M." that he had the honour to propose; one whose expansive and truly Masonic feeling enabled him to embrace the entire Province within the scope of his benevolence, and not only that but every Brother in it. (Cheers.) About ten years since, he (the speaker) had had the happiness of assisting at the installation of their worthy Pr. G. M., and since that occasion his attention to the duties of his exalted office, aided by the great urbanity and kindliness of feeling which he had shown, had gained for him the affection and respect of every Brother in the Province. (This toast was drunk with Masonic honours.)

The Pr. GRAND MASTER in responding to the toast, said he sincerely returned thanks for the manner in which the Brethren had received it, and for the manner in which his Rev. Brother had proposed it. He was, however, afraid that he had more credit given to him than he deserved, though he trusted that keeping within the strict bounds of the Constitutions, his acts had been such as had not given offence to any individual Brother. (Hear, hear.) Had he inadvertently done so, he could only regret it, and that he should do most sincerely; but there must in all well-organized societies be certain rules of action, and those rules must be well and faithfully performed. This was all he could say in return for the kindness with which his health had been proposed, but he could assure the Brethren, that if they could look into his heart, they would see that he entertained the deepest and warmest feelings of affection towards them all. (Applause.)

After the lapse of a short time, the Pr. G. M. again rose and said, it was quite impossible for him to do justice to the feelings which agitated his breast in proposing the next toast. It was that of the health of a Brother, who, in whatever position he might be placed, gained by his urbanity, kindness, and humility, the good-will of all who had the pleasure of coming in contact with him. The toast was, "The health of the Dep. Pr. G. M., Br. C. E. Deacon." (Drunk with Masonic honours.)

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Br. C. E. DEACON, D. P. M. G. M., returned thanks for the manner, in which the toast had been introduced and accepted by the Brethren. Such a reception had been given to it as greatly diminished any difficulties that might be incidental to the returning thanks in a large assembly; for it clearly showed how copious an amount of kindness and generosity existed among them. The difficulty in which he was placed was, that as a rich man might be poor in some things, so he felt poor in language suited to the true expression of his feelings on that occasion. He however did feel proud of possessing so large an amount of their regard, and he hoped he was not deceiving himself when he ventured to think this was caused not alone on account of the dignified office he held. (Cheers.) He could not refrain from saying, however, that at a meeting of that character something else than a personal feeling ought to influence him, and he believed it did (hear, hear); and it was therefore with satisfaction that he regarded the reception that had been given to the toast as an indication of the love of the Brethren for Freemasonry, and a desire to spread far and wide the invaluable principles of the Fraternity. Freemasonry was not one of those idle obligations that were to be remembered to-day and forgotten to-morrow (hear, hear); it was a system that required the strictest adherence to its tenets, whilst no talents could be too exalted for its study. (Applause.) In the absence of the G. M., he had felt it his duty to address a few observations, on such occasions, on the business of the Province, but he would then only say that it was the business of good Masons—and all good Masons must be good men (hear, hear)—prominently to display the excellences of their Institution to their fellow-countrymen, in order to swell the stream of benevolence, and hasten the arrival of that day when, in the language of Bro. Oliver, all classes shall regard a Freemasons' Lodge as an institution where they may receive and impart knowledge, and where they may learn that science which includes all others,—duty to their Maker, their neighbour, and themselves. (Applause.) It was the duty and privilege of Masons to soften the lot of humanity, and to prepare it for that life in the future which was ever present to a Mason's thoughts. In conclusion, as far as he himself was individually concerned, it would always be his endeavour to prevent any invasion of the institution of the Order, to maintain their excellence and advantage unabated, and to diffuse those advantages to others. (Applause.) He hoped he should continue to deserve the esteem of the Brethren of the Province and of the Pr. G. M. (Continued applause.)

The Pr. GRAND MASTER said, whilst they were enjoying themselves at that banquet, they must not forget there was one class of Masons who were prevented by necessity from joining them. (Hear, hear.) The Order was one that was active in charity; and when they looked round and saw that many of their Brethren were not in affluent circumstances, it behoved them not to forget them on such an occasion as the present; he therefore proposed the toast, "To all poor and distressed Masons throughout the globe." (The toast was drunk in the usual Masonic manner.)

The Rev. Bro. B. MATURIN said, he had received a commission which he readily and heartily responded to, and that was to return thanks for the toast, which it was so much their duty, as their privilege to drink on such an occasion. (Hear, hear.) He stood up to thank the Brethren for the manner in which the toast had been received, and he did it not only as a Mason, but as a minister of religion. (Hear.) For himself, he would beg to be allowed to express his gratification at being present on that occasion, at again seeing the face and presence of their R. W. G. M., and of so many other dear Brethren. There was something in the very physiognomy of a Mason that was pleasing to his (the speaker's) eye; and how could it be otherwise, when they knew that the principles of Masons had been made the practice of Masons, and that Masonry was not a thing on the tongue, but was rooted in the mind and heart, so as to make all of them of one kin? (Applause.) Whilst they were enjoying the pleasures of life, they must remember there were many in all parts of the world who had not even its necessaries, and these they must not forget. (Hear.) But they had not forgotten them; they had met that day in the house of T. G. A. O. T. U., and had subscribed to their needs. They took their Brother by the hand whether he was rich or poor; in all parts of the earth he maintained his claim on their affectionate regard. For they remembered their poor Brother was as good as themselves; the same sun and the same moon looked on him as on them, and there was a God of the poor and of the dis-

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tressed, who looked on them as kindly and as regardfully as on others. This was the peculiar feature of Masonry, that it bound all classes as Brethren together; whilst it also teaches us who it is that throws the beauty into the flower, and splendour into the star, and thus, as an esteemed Brother had already said, guides us from nature up to nature's God. (Applause.) The rev. Brother concluded a most eloquent speech, of which the above is but a meagre abstract, by exhorting all in their respective spheres to zealously perform their allotted duties to their God, their country, and themselves.

The Pr. GRAND MASTER then gave "The Visiting Brethren," which was duly honoured.

Bro. NEWLY, of the East Medina Lodge, returned thanks.

Bro. HOLMES, P.M., Romsey Lodge, said he had the pleasure of proposing as a toast, the health of the Rev. Pastor, who had that day given them so beautiful an exposition, not only of Masonry, but Christianity. (Applause.) That Rev. Gentleman had shown them that the Almighty did not send man into the world to be as a wolf to man, tearing each other to pieces; and that though the evil spirit had been permitted to come into the world, the good spirit would yet ever and anon creep out and perform those acts of virtue which were the redeeming feature in man. The exposition of the principles of Christianity had been so able and so convincing, that a very deep impression had been made on him (Br. Holmes). He spoke now in the sincere language of a convinced man. Masons were often asked why they dressed themselves out in such gay and nice clothing, but they knew that everything had its meaning, being emblematic of some point or matter of import. It could not be supposed that they dressed themselves out in finery without any meaning being intended. (Hear, hear.) The practical part of Masonry was not now among them; but he would ask, were there not monuments of piety to be raised as well as of art? (Applause.) They were now speculative Masons—required to build up in our hearts that spiritual temple which is most pleasing to the Lord. Unless they met for that purpose, they met in vain. (Hear.) Meeting under the direction of such a Rev. Gentleman as they had heard that day, it would indeed be their own faults were they not the better for it. What were the principles of Masonry but those of Christianity,—love to God, and duty to man and themselves? The noble principles of Christianity had been distorted and disguised, but were now, with the march of civilisation, being restored and recognised. Religion was now becoming piety, which latter was the proper word for Christianity. Piety is what ought to be displayed—love to God and duty to man; piety detached from the hallucinations of the schools, and the acerbities of bigots. (Hear, hear.) Masons were not bigots; they held their own individual opinions, but they condemned not those who thought differently to them; remembering the advice of their God, "Judge not, least ye be judged." It was not for them to judge of the motives or condemn the opinions and faiths of others; but in the beautiful language of the poet they would exclaim:—

"Let not my weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe.
If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, oh! teach my heart
To find that better way.
Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

That was genuine Freemasonry, and he wished those who were ignorant of its real nature could have an opportunity of seeing it in its integrity. (Cheers.) It was to be hoped, that some who now in their ignorance reviled the Order, would come and ascertain for themselves what it really was; but if they did not come, they (the Masons) did not want them. (Laughter.) At all events, they were well off as they were; they were perfectly satisfied with their own company, for neither dishonour, baseness, nor deceit attached to them. (Applause.) Freemasonry could not have existed so long, were it not founded on good and correct principles; and that very day persons, both Masons and

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those who were not, had had an opportunity of hearing their Rev. Friend and Brother exhorting members of the Order to do all the good they could to their Brethren, and to mankind at large. (Hear, hear.) He had great pleasure in proposing that Rev. Brother's health. (The toast was drunk with Masonic honours.)

The Rev. Bro. HAVERFIELD, P.G.C., returned thanks, and concurred in the hope of seeing the principles of Masonry more widely spread than even at present; for they were those of Christianity.

The Pr. GRAND MASTER then gave "The P. G. W. and other Officers of the past year," which was duly honoured.

Bro. R. STEBBING returned thanks, and made some interesting observations on matters bearing on the internal arrangements and organization of the Craft, and exhorted the Brethren present to the performance of deeds of charity, and to unity and concord among themselves, in order that from these might spring up such fruit as would cause the world to say, "Behold how good and pleasant a thing it is to dwell together in unity." (Applause.)

Bro. HOLMES, P.M., proposed the health of Bro. the Rev. B. Maturin, which was drunk with Masonic honours.

The Rev. Brother returned thanks.

Bro. DEACON, D. P. G. M., proposed the toast of "The G. W. and Officers of the present year;" expressing a hope and a belief that they would, in the absence abroad of the P.G.M., give him (Bro. Deacon) every assistance in their power.

Bro. FIRMIN, G. S., returned thanks.

The Pr. GRAND MASTER then gave the toast of "The Fareham Lodge of Harmony," expressing his gratification at seeing how greatly it had increased and flourished.

Bro. MOSSE, W.M., returned thanks, and said he had derived great pleasure from the visit of the Provincial Lodge to Fareham.

The Pr. GRAND MASTER gave the toast of "The Private Lodges of Hampshire."

Bro. HAY returned thanks.

Bro. MITCHELL also acknowledged this toast.

This concluded the official list of toasts, but the conviviality was kept up for an hour or two later by some of the Brethren.

LANCASHIRE.—LIVERPOOL.—The annual Pr. G. L. of Ancient Free and Accepted Masons of West Lancashire, was held on Tuesday, May 11, at the Adelphi Hotel, Liverpool. A Craft Lodge was opened in the Three Degrees, by Bro. Banning, W. M. of Lodge No. 35, assisted by the Worshipful Masters of the Senior Lodges of the Province. The Pr. G. M. then entered, accompanied by the V. W. Bros. Martin, D. P. G. M.; Perrin, S. G. W.; Littledale, Mayor of Liverpool, J. G. W.; Birchall, P. G. C.; Samuel, P.G.T.; Henderson, P. G. R.; Walmsley, P. G. S.; S. Y. Hess, J. G. D.; Hartley, P.G.D. of Cer.; Eckersley, P. G.S.B.; Wylie, P.G.Pur.; Grand Stewards, Bros. Colton, Mason, Holt, and Gem; the V. W. Bros. Bell, S. G.W.; Agar, G. Sup. of Works, East Lancashire; Stephens, P. G. J. D. Cheshire; and Wigan, P. G. Sec. for North Wales and Shropshire. The minutes of the previous G. L. being read and confirmed, the P. Grand Officers and Worshipful Masters of Lodges were called upon for their several dues. Twenty-two Lodges of the Province were represented, the returns showing a considerable increase in numbers during the past year. The most important business of the day was the confirmation of the Constitutions and Bye-laws of the Educational Institution, passed at the last Prov. G. L. meeting in December, for the education and advancement in life of children of distressed Freemasons, the parents being alive or dead. The Bye-laws had been submitted to the V.W. Bro. John

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Henderson, P. G. Registrar, of the Inner Temple, for perusal and revision, and endorsed with the usual fee, which was politely returned. Bro. Henderson made one or two important suggestions (which were adopted), accompanied with a very complimentary letter to the Hon. Secretaries, Bros. Banning and Collins, for the able manner in which these Brethren had drawn up the Bye-laws. The Bye-laws were read and confirmed, and ordered to be printed, with the names of the donors and subscribers, and a statement of the accounts up to the present time. The Treasurer has now received £550 for the Educational Fund, and about £200 for general and charitable purposes. The children are to be placed at any school that may be selected by the parents or guardians, and all school accounts to be paid by the Treasurer on receiving a report from the teachers as to the conduct and progress of the children who may have been under their care. The Masonic duties of the Craft being concluded, the G. L. was closed in solemn form, and the officers retired in professional order. The Craft Lodge was afterwards closed. Seventy of the Brethren re-assembled at the banquet at half-past four o'clock. Toasts were given by the P. G. Master, and songs and glees sung; the toasts were severally responded to, and an excellent lecture was delivered, on the objects, pleasures, and advantages of Freemasonry, by the Pr. G. C. Bro. Birchall. At nine o'clock the Brethren separated, highly delighted with the business of the morning, and the pleasures of the evening. The following is a list of the toasts:—"The Queen;" "Prince Albert, Albert Prince of Wales, &c.;" "The Earl of Zetland, M. W. G. M.;" "The Earl of Yarborough, M. W. D. G. M.;" "Le Gendre N. Starkie, R.W. P. G. M., W. Lancashire;" "The Earl of Ellesmere and Lord Combermere, R. W. P. G., Masters for E. Lancashire and Cheshire;" "Sir W. W. Wynn, Bart., M. W. G. M. for North Wales and Shropshire;" "The Rev. G. Robinson, V. W. D. P. G. M., W. Lancashire;" "The West Lancashire Masonic Institution for the Education and Advancement in Life of Children of Distressed Masons;" "Bros. S. Blair and F. Maddock, M. W. D. P. G. Masters for E. Lancashire and Cheshire;" "The Pr. Grand Wardens;" "The Pr. Grand Chaplain:" "The Pr. Grand Treasurer, and the other Grand Officers;" "The Ladies;" "The Grand Stewards of the Province;" "The Masters and Wardens of Lodges."

MANCHESTER.—*Private Lodges of Instruction and Masonic Conversazioni.*—To the experienced Brother, familiar with the working of Masonic Lodges in different Provinces, nothing occasions greater regret than to observe how few of the members obtain any proficiency in the ritual ceremonies of Freemasonry; nay, how comparatively few are competent, even, to open and close a Lodge correctly in the three Degrees of the Order! Hence, in the absence of any of the Officers of a Lodge, how inefficiently their substitutes ordinarily discharge the duties assigned to them, and the confusion and irregularity, which, on such occasions, so frequently prevail.

The old maxim, "that whatever is worth doing ought to be done *well*," not only illustrates our observation, but also implies that good habits are thereby found applicable to other duties we may be called upon to perform. Thus a small portion of time *regularly* devoted to the acquirement of Masonic knowledge, would entirely obviate the

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regret alluded to, insure improved habits of study, rapid advancement, and a speedy removal of the *apparent* insuperable difficulty of attaining Masonic proficiency, unless at a sacrifice of time, involving the neglect of daily avocations. The correctness of this remark may be proved by Brethren who attempt *systematically* to obtain a knowledge of our rites and ceremonies, whose agreeable surprise, in which case, of the rapid progress resulting from such *continuous* application, will soon be manifested.

To stimulate the inquiring Brother to perform this agreeable task, to extend Masonic intercourse, and to promote Freemasonry in general, we shall narrate the origin, experience, and success, during two Sessions, of a private Lodge of Instruction, established for the purpose of acquiring, first, a competent knowledge of the making of a Craft Lodge, according to the approved Ritual, and subsequently, that of the Lectures in the three Degrees.

A few Brethren, on terms of friendship, being desirous of fully qualifying themselves for the duties of the offices they respectively filled in a large Lodge, in one of the principal towns in the north of England, resolved to establish a private Lodge of Instruction, to be simple in its plan, punctual in its time of meeting and closing, efficient in its mode of instruction, correct in its discipline and practice, and economical in its arrangements. The discussions on this subject took place in conjunction with another mutual friend and Brother, who had received instruction from the late Brother Peter Gilkes, had acquired a knowledge of the ceremonies of the three Degrees in Craft Masonry, and of that of the Royal Arch, from the late Bro. George Adams; and who had been installed Master of a Lodge, by Bro. the Rev. Dr. Oliver, with whom he had enjoyed the privilege of long Masonic intercourse, and with whom he had co-operated as a Provincial Officer, when that distinguished Brother held the office of D. Pr. G. M. for Lincolnshire. This Brother was solicited to act as Honorary Preceptor, with which desire he cheerfully complied.

Other Brethren, equally anxious to attain Masonic proficiency, on being initiated, joined the Lodge of Instruction. The subjoined Bye-laws were then adopted, and the first meeting of the Session was held at the house of an esteemed Brother, whose professional engagements have since occasioned his removal to the metropolis, where he sometimes attends the meetings of a Lodge of Instruction.

The following mode of instruction was proposed and acted upon. The Preceptor relied on the general fact, of every one possessing, in a greater or less degree, the faculty of memory in its divisions into objects, words, and events, one of which divisions is sometimes powerfully developed, sometimes the whole in combination; but rarely are they so feebly manifested, as not to be impressed by systematic exercise. He, therefore, depended much more on the Brethren's recollection of the object or event connected with the ceremonies of opening and closing a Lodge, and of those of initiation, passing, and raising, than on their remembrance of the precise words in common use, which words the Preceptor maintained would generally occur to the mind, if the object or event, described by such words, was clearly impressed upon the memory. Hence each member of the Society, in turn, was required to give, in the usual order, a correct description of each object and event in the ceremonies of opening and closing a Lodge, and in the initiating, passing,

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and raising of candidates; no one portion of these being passed over, until each Brother had been enabled to describe it in his own phraseology, and subsequently in the exact words ordinarily used in the respective ceremonies. A comparison of portions of the ceremony, was instituted in each degree, between which a resemblance therein of the object, word, or event subsisted, and they were carefully noted and explained, and sectional divisions, similar in their general features, were formed as links or beacons of memory, for the more easy remembrance of the whole.

On this system, the progress of the brethren, inclusive of one or two not possessing strong memories, was rapid and striking, and a thorough analytical acquaintance with every part of the ceremonies was thus obtained. Before the close of each meeting, the Brother, the initial in whose surname was next in alphabetical index, being entitled to preside at the next meeting to be held at his house, named the Brs. present or absent whom he desired to act as his Wardens and other officers at such meeting—the object being, that each Member, in turn, for his own improvement, should fill every office. If the Brother next in rotation was absent, his officers for the ensuing evening were appointed by the Society.

Questions involving *discussion*, were not to be put to the Preceptor until the time of refreshment, when points of Masonic law, discipline and practice, the origin of Masonic usages and customs, historical inquiries and references, the etymology of Masonic words and their present meanings, general Masonic Art, Science, Literature, letters from distinguished Brethren, the inspection of rare documents, books, &c., engaged the attention of the Brethren. Sometimes the meetings were enlivened by the presence of visitors of intelligence and experience, whose professional duties occasioned them to visit different countries, or that of others who were accustomed to travel, when the peculiarities in the ceremonies of Freemasonry in other countries became the themes of conversation; as for example, on the military officers belonging to the regiments stationed in the town attending, and during the last Session, on the return of one of the members from a voyage across the Atlantic, when the mode of conducting Masonic Lodges, and working the ceremonies therein, in New York, Philadelphia, &c., were minutely explained by the Brother; on other occasions when a Brother communicated from time to time his Masonic experience whilst travelling in part of Europe, Africa, and in the Holy Land. The meetings thus assumed the character of an instructive Masonic Conversazione and social gathering, to which each Brother might contribute the results of his Masonic acquirements and researches, and of his general literary and scientific attainments.

The refreshment was limited to a plain supply, meats, &c., being prohibited, and the refreshments were not to exceed two glasses each of wine, negus, or spirituous liquid and water. On the last circle of visits before the close of the first Session (the number of members attending the second Session being too large for this purpose), the married Brethren entertained their Masonic sisters and nieces, when the time allowed for refreshment was extended, and confections, and suitable beverages were introduced. Vocal and instrumental music, by the fair Masonic relatives, and the charms of their society imparted an additional interest to these agreeable

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réunions, which interest was further enhanced by the vivacious and witty inquiries of the ladies into, and comments upon, the mysterious secrets of the Fraternity, the Masonic reasons for excluding the fair sex from a participation therein, and by the discussions which such subjects occasioned.

Two of the members resigned from unavoidable circumstances, and one on his removal thirty miles beyond the length of his "cable tow." The first Session commenced on the 10th of October, 1850, and terminated on the 21st of March, 1851. At its last meeting, the Brethren purchased an elegant gold ring, with Masonic emblems on the stone, and which they presented to the Preceptor, in the words in the Minute Book, "as a slight acknowledgment for his valuable services as the Preceptor of the Society." In an appropriate speech he returned thanks for the unexpected and elegant present, and expressed his pleasure in having an opportunity of assisting them in their Masonic inquiries.

The second Session commenced on the 30th of October, 1851, and terminated on the 16th of April, 1852. It was closed with undiminished interest, and the Brethren are anticipating with pleasure the commencement of the third Session in October next.

The progress of the members of the Masonic Mutual Improvement Society (some of whom have only attended one Session), may be thus stated. All can open and close a Lodge in the three Degrees, and most of them in a perfectly correct manner; some can work the ceremony of Initiation, others also that of Passing, and one or two those of Initiation, Passing, and Raising. One of the Brethren is Master of the Lodge to which they all belong, and over which he ably presides; four are Wardens of different Lodges; three (clerical Brethren) are Chaplains of different Lodges; and the remaining hold office in the Lodge above mentioned, or (with one exception) in others of which they are members, and which Lodges are established in the same town.

From these simple details it will be evident how much depends on the Brethren *themselves*, and how comparatively easy is the attainment of a knowledge of Freemasonry, by those of them who earnestly desire it, and who regularly devote a small portion of their time to its acquisition.

"At a meeting of Brethren of the Lodge of , held at the house of Bro. , on Thursday, October 10th, 1850, the following Bye-Laws were adopted:—

1. That it is desirable that Brethren (not exceeding ten in number) meet once a week during the Session, at their respective houses, for mutual instruction in Freemasonry, and that the meetings take place on Friday evening in each week at seven o'clock.

2. That the following Brethren now form the Society, which shall be designated 'The Masonic Mutual Instruction Society,' the meetings of which to take place at the houses of the respective Brethren, in the alphabetical order of the initials of their names.

[*Here follow eight names, which number composed the Society in the First Session; in the Second Session the number was twelve.*]

3. Future proposed Members shall be admitted by ballot; one black ball to exclude.

4. At the meetings of the Society, tea and coffee, or either, without animal food of any kind, shall be provided by the Brother at whose house the meeting is held.

5. No Brother is to expect to be served with tea, &c. who is not in the room at twenty minutes past seven o'clock.

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6. The business of the meeting shall commence at half-past seven o'clock, and terminate at half-past nine o'clock; in each case precisely at the time specified.

7. On the conclusion of business, refreshments shall be served; to be limited to wine, negus, and spirituous liquors and water; and the Brethren shall depart at half-past ten o'clock precisely.

8. A Brother absent at half-past seven o'clock shall be fined sixpence; and if he be absent the whole evening, he shall be fined one shilling. If the three principal officers and the Secretary be thus absent, they shall in each case pay double fines.

9. On the close of the Session the fines shall be applied to such purpose as may be thought desirable, on the votes of a majority of the Brethren.

10. The host of the evening shall act as W. M., and shall nominate his officers at the preceding meeting; but if he be then absent, his officers shall be nominated by the members present.

11. The mode of opening and closing a Lodge, and of working the ceremonies, shall be according to the practice of the United Grand Lodge.

12. The especial attention of the Brethren shall be directed to the opening and closing of a Lodge in, and to the working of the ceremonies of, the three degrees in Craft Masonry, until the Brethren are fully qualified therein.

13. The host of the evening, as the W. M. for the time being, shall be allowed to invite to the meeting at his house, any non-resident Brethren, or military Brethren temporarily stationed in the town.

14. That a Treasurer to the Society be appointed each Session.

MONMOUTH.—NEWPORT.—The members of the ancient "Free and Accepted" Fraternity of Masons held a grand meeting on Wednesday, 21st April, at Newport. The meeting was convened by command of Col. C. Kemeys Tynte, *M.P.*, the Pro. G. M. of Monmouthshire; and was presided over by R. W. Bro. T. E. W. Rolls, D. P. G. M., assisted by Bro. C. W. De Bernardy, P. Dep. Pr. G. M., who arrived early in the day from London for the purpose. It was attended by a very numerous body of Brethren from the surrounding districts, and was, without exception, the most spirited and successful gathering ever witnessed in South Wales. The business of the Grand Lodge was conducted at the Westgate Hotel; and the other members met at the Freemasons' Lodge. At about two o'clock a procession was formed, and the Brethren, headed by an excellent band playing a Masonic tune, marched to St. Woollo's church. The picturesque appearance of the Masonic dress, the banners, &c., together with the curiosity naturally attached to the mysterious Order, attracted a most numerous body of spectators,—the streets throughout the whole course of the procession being literally lined. The sermon was preached by Bro. the Rev. G. Roberts, the P. G. Chaplain of Monmouthshire. The Rev. gentleman took his text from 1st Corinthians xii. 26:—"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." The sermon made a great impression, and will long be remembered as a specimen of commanding eloquence.

The procession returned from church through the grounds of King's Hill, the residence of T. Hughes, Esq., to the Westgate Hotel, where Bro. Hallen had made extensive preparations for

The Banquet.—The large room was most elegantly decorated, and when the Brethren were all assembled, the effect was most pleasing.

On the removal of the cloth,

Bro. J. E. W. ROLLS, D. Pr. G. M., proposed the following toasts in succession:—

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"The Queen and the Craft."

"Prince Albert, the Prince of Wales, and the rest of the Royal Family."

"The M. W. G. M.—The Earl Zetland."

"The Dep. G. M.—The Earl of Yarborough, and the officers of the Grand Lodge of England."

"The R. W. Pr. G. M.—Col. C. J. Kemeys Tynte."

In proposing the last toast, the Chairman paid a high compliment to the Masonic abilities of the Pr. G. M., and read a letter from him, expressing his regret at his unavoidable absence.

Bro. De Bernardy then rose and said—The next toast was one which fell to his lot; it was his peculiar privilege. He was exceedingly sorry that it was a toast of routine, although it was one they would readily understand and highly appreciate, and he felt that they would do it the most ample justice. Need he say that the toast he was about to propose was the health of their excellent D. Pr. G. M. (Loud and reiterated cheering.) The way, in which they had received the announcement, was an answer to his former remarks. Where a man was so highly appreciated and so well understood, where his good qualities were so evident, they could easily get rid of the charge of merely paying an ordinary compliment. Their Bro. Rolls was a most popular and excellent ruler of this little Province (cheers)—a Province, little if they took the number of Lodges, but large, if they looked at the Masonic energy and intelligence of their members, and their knowledge of Masonry. Although he was a member of one of those Lodges himself, he could not be accused of undue partiality; for he must say honestly and fairly, that Monmouthshire was as energetic, well-meaning, and industrious a Province as any within the scope of his knowledge. (Cheers.) Their Bro. Rolls took the lead in it with an earnest and sincere desire to promote its prosperity. (Cheers.) His actions spoke for themselves. Not only was he a good ruler of the Craft; but his estimable qualities in his other relations of life were most conspicuous. (Cheers.) He would ask them with all the cordiality and warm feeling they entertained towards him to drink the health of Bro. Rolls, wishing him long life, prosperity, and success. (Masonic cheers.)

The D. Pr. G.M., in responding to the toast, took the opportunity of thanking the Silurian Lodge for their kind reception of the Pr. G. L., and also alluded to the excellent sermon preached by Bro. Roberts, by which he was assured they had all been delighted, edified, and instructed (cheers), and not only they, but the hundreds of strangers by whom they were surrounded. (Cheers.) The speaker concluded by proposing "The Army and Navy."

Bro. Lyne briefly returned thanks on behalf of the Navy.

The D. Pr. G. M. next proposed the health of the Visiting Brethren, which was responded to by Bro. Williams, of Swansea.

The next toast was the health of Bro. De Bernardy, which was received with uproarious enthusiasm. In responding, he referred to the reputation the Pr. G. Lodge of Monmouthshire had attained on the continent, and to the proceedings at the installation of the G. M. of France, at which he was present.

The D. Pr. G. M. next proposed the health of the Pr. G. Chaplain —the Rev. G. Roberts; to whose eloquent sermon he paid a high

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but deserved compliment. The toast was received with reiterated applause.

Bro. the Rev. G. ROBERTS replied as follows:—I should indeed be one of the most insensible of beings, if I were not to thank you from my very heart for the most cordial reception, which you have given to one who has been well described by your W. D. Pr. G. M. as an old friend in Monmouthshire. (Cheers.) The reason why I undertook the office of Pr. G. Chaplain, was, that I might renew those ties which formerly bound me so close to the Province of Monmouthshire, and that I might, though residing at a distance, have the pleasure sometimes of coming to see those faces which always smiled so kindly upon me, and to observe the warmth of those hearts, which always extended their sympathy towards me. It has given me great pleasure to come to the town of Newport, where I never saw so large a concourse of the lower orders so well behaved, under, perhaps, to them, very singular appearances. Of course, in some minds, such an occasion as this produces a strong degree of excitement; but I never saw a populace exhibit such decorous and quiet deportment. It shows that Masonry is popular with the lower orders of society (cheers), and I believe it to be so for this reason, because they are aware that there is an electric spark of charity and good-feeling amongst us, and while we all keep our proper places, still we all act upon the square and level. (Cheers.) I shall return to London with the hope that our worthy D. Pr. G. M. will give to me the opportunity of revisiting the Province, to enable me to gather together the links of good fellowship and amity, which have shown themselves to-day, and to clasp the hands of those Brethren, with whom I have been associated through evil and good report. (Cheers.)

Several other toasts followed, and the evening was spent in a spirit of most joyous hilarity.

STAFFORDSHIRE.—WALSALL.—*Consecration of the Vernon Chapter, No.* 786.—This interesting event took place on Friday, the 11th June, at the rooms occupied by the Chapter and the Lodge of St. Matthew, to which it is attached, in the presence of the Members and Visiting Companions from the Chapters of Birmingham, Wolverhampton, Dudley, and Longton. The ceremony was most ably performed by Comp. John Savage, P. Z. 7, 25, & 206, to whom the requisite authority had been delegated by the Prov. Grand Superintendent Comp. Henry C. Vernon, who was prevented by sudden and severe illness from attending.

The principals appointed by the Warrant were installed in their respective Chairs, viz. :—Comp. Thos. James, Z.; Jno. Barton, H.; William James, J.; as also the Principals of the St. Peter's Chapter, 607, Wolverhampton, viz. :—Comp. Jno. Fox Warner, Z.; Thomas James, H.; G. T. Caswell, J. The exaltation of four Brethren—John James, Jun. W. M., 786; J. R. Robinson, J. W., 786; F. A. Edwards, 786; J. D. Payne, 786,—was most impressively performed by Comp. Savage, and the business terminated by the election of Comp. Savage as an honorary member, to mark the sense the Chapter entertained of the important services he had rendered.

The Companions then sat down to banquet, under the presidency

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of the M. E. Z., and when the weightier occupations of the dinner had been despatched, gave the residue of the day to temperate conviviality, enlivened by appropriate observations, and cheerful songs.

We do not intend to give any account of the more formal part of the proceedings, but as a record interesting to the Chapter, we shall preserve a few remarks from the leading speeches made on the occasion.

Due honours were paid to the toasts of the Three Grand Principals, and the Officers of the Grand Chapter; and when the health of the Grand Superintendent of the Province was given, the M. E. Z. took occasion to eulogize the character of that most excellent Mason, and to express his deep regret that illness had occurred to prevent his attendance on an occasion in which he felt considerable interest. He had honoured the Chapter by permitting it to bear his name, and there could be no doubt, that as it was the first new Chapter that had been opened under his rule, he would extend to it the same care and attention as he had to the Lodge with which it was connected, and which had, by somewhat of a coincidence, been the first Lodge opened in the Province after his accession to the office of D. Pr. G. M.

The health of Comp. Savage was then given, and the M. E. Z. said they did not know what they should have done had they been deprived of his valuable assistance. He had come there at his invitation to instal the Principals and exalt the candidates, but on arriving at the rooms, he found that, in consequence of the illness the P. G. Superintendent, he had to undertake all the duties of the day, and they were all witnesses of the masterly manner in which those important duties were performed. They could not sufficiently thank him for his kindness, more especially as it had been some inconvenience to him to attend there. He felt that it was irksome for gentlemen to sit listening to praises of themselves, he therefore would abstain from saying all that he would like to do were their esteemed friend not present, but what they had seen him perform that day would be a sufficient eulogium, and the records of the Chapter would hand down his praises to their successors.

Comp. Savage, in reply, thanked them for their honourable mention of his name. He admitted that it had been somewhat inconvenient to him to attend, but finding that it would embarrass them if he did not do so, he determined to be with them, and was glad of his resolution, as it had remedied their inconvenience, and proved so pleasant to himself. He felt very much their kindness in electing him an honorary member, in return for such services as he had been able to afford them. He should be ashamed if he were not always tolerably ready to do the ordinary business of a Chapter; but not having consecrated for about six years, his duties at first looked him a little in the face; however, he had got over them, and could congratulate the Chapter on a fair start; it had good men in it, and they must be resolute and determined to go onward, if slowly, still surely. He wished happiness to all of them, individually and collectively, and then called on them to charge their glasses, and make ready for a worthy toast. He had said that he thought prosperity would attend their Chapter, and he would add, that he was the more convinced of

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it, as they had a good Commander in Chief (and they all knew that good officers made good soldiers), one who had the advantage of being well known to them and well respected, and hence great benefit must result to the Chapter; he would therefore give the good health of the First Principal Comp. Thomas James, a health bound up with the welfare of the Chapter.

The M. E. Z. then rose and adverted to the difficulty of his position, in presiding for the first time in that capacity; he had wished that seat should be occupied by some experienced Past officer, as had been the case when they established the Lodge; but as the Companions engaged in the formation of the Chapter, had unanimously requested him to take it, he felt their kindness in doing so, and would do his best: they must not, however, expect to see him do so well as had been done that day; he would, however, do all he could, and trusted that with their united efforts, the Chapter would prosper. They must bear in mind the honourable name it bore, one so well known and highly esteemed in Masonry; and use all their endeavours to carry into effect the sentiments of the motto of that excellent family, "*Vernon semper viret.*" He hoped that they would evince that the Royal Arch was not only the essence of Masonry in name, but in true fraternal feeling.

The health of the Visitors was then given by H. and responded to by Comp. Empson, of the Chapter of Fortitude, 51, who gave the health of the Second and Third Principals, to which H. replied.

Afterwards, the newly exalted Companions and the Officers of the Chapter were appropriately honoured, and the meeting broke up in perfect harmony, at a little after 10 o'clock.

WARWICK.—Some of the more active Brs. of the Shakespeare Lodge, 356, considering it very desirable to found a R. A. Chapter, to be attached to their Lodge, have recently petitioned the Supreme Grand Chapter for that purpose.

It is very satisfactory to announce that a Charter of Constitution has been granted for the Shakespeare Chapter, 356, bearing date 5th May, 1852, and naming as the First Principals the Excellent Companions John W. Baughton Leigh, D. P. G. M. for Warwickshire as Z.; Henry Blenkinsop, W. M., 356, as H.; and the Rev. W. Westhall, P. M., 356, as J. The Excellent Companions named in the Charter as members of the New Chapter, are the Earl Howe, Pr. G. M. for Warwickshire; W. H. Payton, John Lake, John Heritage, Wm. Jones, R. H. Fry, and others.

The Masonic spirit and energy which so happily prevail in the Shakespeare Lodge, added to the kind assistance of numerous talented Companions in the neighbourhood, rendered in the most cordial and enthusiastic manner, bid fair to raise the Shakespeare Chapter to a proud position in the Holy Order of Royal Arch Masonry.

WORCESTER.—BROMSGROVE.—The annual meeting of the Masonic Brethren of the Province of Worcester was held on Wednesday, June 16, at the Town Hall, Bromsgrove, to transact the necessary business of the Province, and to elect and appoint officers for the ensuing year. The Clive Lodge, No. 819, holds its meetings at the Town Hall, but as that room was required on this occasion for ban-

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queting purposes, the Lodges (by dispensation from the R.W. P. G. Master) assembled at the Golden Cross Hotel, where every accommodation was kindly afforded to the Brethren.

The R.W. the Prov. G. M., who was looking in better health than when at Worcester last year, was received by the Clive Lodge, and commenced the ceremony of opening the Prov. G. L. between twelve and one clock, at which time about 100 of the Brethren from Worcester, Stourbridge, Dudley, and Kidderminster, had assembled, with a goodly number of Masonic visitors from Birmingham and the neighbouring places. Among them we observed — Bro. J. B. Hyde, D. P. G. M. Worcester; E. A. H. Lechmere, P. S. G. Deacon, and W. M. of the Semper Fidelis Lodge, 772, Worcester; R. W. Johnson, P. S. G. W; F. T. Elgie, P. G. T.; J. Machin, P. G. R. Warwickshire; A. C. Hooper, P. J. G. W.; J. Bennett, P. P. S. G. W.; B. L. Stable, P. J. G. W., Worcester; T. W. Kinder, Dublin; E. Giles, P. P. G. Dir. of C.; A. Patterson, Dudley, P. P .G. D.; Vejue, Bath; W. Cobley, Worcester; Wm. Evans, London, P. G.S.; W. Masefield, P. P. G.W.; J. Bolton, P. P. G. W.; H.Wainwright, P. P. G. Reg., Dudley; Hallam, P. P. G. S. W. Staffordshire; C. Curran, P. G. S. B.; J. Bateman, E. Dudley, W. M. 730, Dudley; H. Peyton, The Bartons, Ledbury; E. J. Willett, Bath; J. Alston, W. Barnes, H. Causer, Stourbridge; Dr. Fitch, Burton, T. Porter, F. Mellard, R. P. Hunt, P. P. G. D., Kidderminster; J. D. Brown, F. J. Hornsby, G. R. Shaw, M. D. Dennison, Dr. Burton, Weldon, Pringle, &c. &c. &c.

The business of the Lodge was concluded at half-past two o'clock, when the Brethren having taken their places according to their various ranks, and having been properly marshalled under the experienced judgment of the P. G. D. of Cer. proceeded to the fine old parish church, where an admirable and truly Masonic sermon, replete with Gospel truth, was preached by Bro. the Rev. C. Eckersall, Rector of All Saints, Worcester, and P. G. C. of the Province.

The Rev. Brother took for his text Job xxvii. 12, 15 (being part of the lesson for the evening). "Where shall wisdom be found, and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof." He said— Job, who spoke thus of the worth of wisdom, in a book written before the time of Moses, if not a Mason himself, yet would serve as a pattern, by which Masons after him might square their actions; being wise above his fellows in all things which the earth, or air, or sea produces, especially in his knowledge and sublime description of the power and other attributes of the great Creator, and showing forth in his life the *true end of wisdom* (to demonstrate which indeed was the object of the preacher's discourse throughout), in that he was "a man that was perfect and upright, one that feared God, and eschewed evil." Solomon also was wise in the same manner, and *his* great wisdom also taught him the fear of the Lord. The peacher then went on to distinguish true from false wisdom, and said that Masonry would materially assist each faithful and docile servant of the art in his search after true wisdom, *i. e.*, Masonry, not separate from religion, and teaching anything distinct from and unconnected with religion—but Masonry, as it is, the handmaid of religion, the teacher and expositor of the word of God. He then reviewed the different periods of the world lying in darkness in the

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time of Noah and of Abraham, who endeavoured to illuminate it with the light of truth; and afterwards in the time when that "Great Light which shineth in darkness" appeared, though "the darkness comprehended it not;" and said that Masonry was of old called, and is still denominated Φως, Lux, or Light, which of old first taught the initiated the great secret of the one true God, and which, in these days, kindling its torch at the one only source, the fire of the Holy Spirit, illuminating the page of truth, shows to the searcher after knowledge, and the inquirer into the hidden things of God, many a treasure of wisdom and goodness, which, if not concealed from him before, comes out to view in clearer, brighter colours; and while its benignant rays fall widely upon men of different creeds, the faithful and observant Mason cannot fail to discern, amid all the significant symbols and ceremonies of his Order, the true wisdom of the Gospel; and that in all its mysteries the one, which stands most clearly and conclusively revealed, is the mystery of the Cross.

The musical portion of the service was conducted by Bro. J. Jones, P. G. Organist, assisted by Mr. Tirbut, organist of Bromsgrove.

After the sermon a collection was made among the Brethren and congregation, the amount of which was divided between the Boys' and Girls' Schools in connection with the Craft, and the schools established at Catshill, of which parish Bro. Rev. Thos. Houseman, S.W. of the Clive Lodge, is the respected Incumbent. The collection amounted to £14. 4s. 5d.

The procession, which was of some length, both in going to and returning from the sacred edifice, was preceded by part of the band of the Queen's Own Worcestershire Yeomanry Cavalry, which was placed at the disposal of the Clive Lodge, by the kindness of Col. Clive and Capt. Emmott; and which, with the gay costumes and decorations of the Brethren—the elegant banners—the beautiful fineness of the weather (after an inauspicious morning)—the ringing of the bells—contributed to make the hospitable people of Bromsgrove appear as gay as though it were a general holiday prepared expressly for them. The streets were thronged with gazers, and every window had its complement of smiles and fair faces to greet the Brethren as they proceeded along.

On the return of the Brethren, the business of the Prov. G. L. was resumed, and the following Brethren were appointed Prov. G. Officers for 1852-3.

Bro. J. B. Hyde, D. P. G. M.; Bro. E. A. H. Lechmere, S. G.W.; Bro. F. T. Elgie, J. G. W.; Bro. the Rev. C. Eckersall, G. C.; Bro. Wm. Masefield, G. T.; Bro. F. J. Hornsby, G. R.; Bro. D. W. Nash, G. S.; Bro. E. G. Stone, S. G. D.; Bro. T. Stephenson, J. G. D.; Bro. C. Curran, G. Sup. of Works; Bro. R. Marten, G. D. of Cer.; Bro. Wm. Pringle, G. Assist. D. of Cer.; Bro. E. Hopkins, G. S. B.; Bro. J. Jones, G. O.; Bro. H. M. Wainwright, G. Pur.; Bros. Maund, Bromsgrove; T. Harris, S. Lane; the Rev. T. Houseman, Catshill; J. Heming, Stourbridge; L. Minchall, Bromsgrove; and Geo. Deeley, Dudley; Prov. Grand Stewards; Bro. Stanley, G. T.

After the transaction of further business, the Prov. G. L. was closed, and the Brethren partook of "refreshment" at the Town Hall. The banquet-room was prettily festooned and decorated with

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flowers, &c., and the tables, laid out with a display of vases, flowers, &c., in addition to the first rarities of the season, gave evidence of the application of taste and refinement of no common occurrence on such occasions. The reception given by the Clive Lodge to the assembled Craft, could not fail to have been duly appreciated by the Brethren. After the cloth was removed, many admirable Masonic speeches were uttered, and a more important day in the Worcestershire annals of Freemasonry has rarely been celebrated.

SCOTLAND.

ROYAL ARCH-MASONRY.—On Monday, March 22nd, the Annual Meeting of the Supreme Grand Royal Arch-Chapter of Scotland took place in the Waterloo Hotel, Edinburgh, for the election of office-bearers for the ensuing year, when the following Companions were unanimously elected, and installed into their different offices, viz.: J. Whyte Melville, of Mount Melville, G. P. Z.; His Grace the Duke of Atholl, P.G.P.Z.; G. A. W. Arnott, of Arlary, D.G.P.Z.; J. Graham, of Leitchtown, G. P. H.; Sir J. W. Drummond, Bart., of Hawthornden, G.P.J.; R. Ramage, G.S.E.; W. Gaylor, G.S.N.; D. Robertson, G. T.; Sir W. Miller, of Glenlee, G.C.: E. Main, D.G.C.; T. Boog, G. R.; T. B. Douglas, G.S.B.; Dr. W. D. Mac-Ritchie, 1st G. S.; Lieut. P. Deuchar, 2nd G.S.; T. Coates, 3rd G.S.; C. Jockell, J. Brown, G. S. Bs.; D. Bryce, G. A.; J. Law, G. Jewr.; W. Donaldson, G. C.; J. M'Lean, G. J.

After which the Companions adjourned to an adjoining room, to dine together in celebration of the Festival of the Vernal Equinox, J. W. Melville, Esq., 1st G.P. in the chair, supported on the right by J. Graham, 2nd G.P., and on the left by Dr. Arnott, D.G.P.Z., Lieut. Deuchar, 2nd G. S. officiating as croupier. The number of Companions present on the occasion exceeded that of former years, and the urbanity of their excellent Chairman, combined with the intimate knowledge displayed by him and the Companions, by whom he was supported, of the principles and practice of the Order, tended to render the meeting both a happy and interesting one. Toast, sentiment, and song succeeded each other till about ten o'clock, when the Companions separated, highly delighted with the evening's proceedings. The dinner and wines, supplied by Mr. Rampling, gave every satisfaction.

GLASGOW KILWINNING LODGE, No. 4.—*Masonic Festival.*—This old and respectable Lodge held a Festival in the Merchants' Hall, Glasgow, on the evening of Tuesday, the 13th of April, to commemorate its *hundred and seventeenth Anniversary.* From two hundred to three hundred Brethren assembled on the occasion. The hall was beautifully decorated with Masonic devices, and other furniture belonging to the Lodge; and when the different Masonic bodies had

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assembled, with their gay and varied colours, the effect of the whole was most brilliant. Among other distinguished Masons present, were Bro. Sheriff Alison, P. G. M.; Bro. G. W. Arnott; Bro. Rattray; Bro. J. Miller, P. M., St. Mark's Lodge; Bro. Gemmill; Bro. J. Binnie, P. M.; Bro. Houstoun; Bro. Graham, &c. &c. Large deputations from the following Lodges were also present, viz.: Hamilton Kilwinning, No. 7; Doric Kilwinning, Port Glasgow, No. 68; Glasgow Thistle and Rose, No. 73; Glasgow Thistle, No. 87; Glasgow St. Mark's, No. 102; Royal Arch, Pollokshaws, No. 153; Caledonian St. John's, R.A., Campsie, No. 195; Glasgow Star, No. 219; Glasgow Shamrock and Thistle, No. 275; Glasgow Commercial, No. 360. The Lodge having been opened by Bro. J. G. Houlstoun, the R. W. M. who presided on the occasion, the following toasts were given with Masonic honours, viz.: "The Queen and Royal Family;" "The Grand Lodge of Scotland;" "The Grand Lodge of England;" "The Grand Lodge of Ireland;" "Freemasonry over the Globe;" "The Provincial Grand Lodge and Bro. Alison, P.G.M.," by the R. W. M.; "The Glasgow Kilwinning Lodge," by Bro. Alison, P. G. M., who, in a most brilliant speech, pointed out the many advantages and benefits of Freemasonry, as a science, both at home and abroad; "Bro. Rattray," by Bro. Clark, S. W.; "The R. W. M. of the Glasgow Kilwinning Lodge," by Bro. Alison, P. G. M., who referred to the great exertions made by that Brother in advancing the cause of Freemasonry in that part of the country, which had been crowned with complete success; "The British army in so far as connected with Freemasonry," by Bro. Gemmill; "The neutral World," by Bro. Houstoun, &c. &c. The evening was enlivened by many songs and sentiments, and a fine instrumental band, conducted by Bro. J. Agnew, and also by the strains of the bagpipe, played by a Brother in the full Highland costume. The Brethren separated at low twelve, much delighted with the evening's proceedings. The arrangements of the purveyor, Bro. M'Crostie, of the Albert, gave great satisfaction. As a display of the strength and harmony of Masonry in the west of Scotland, we are informed that this assembly has not been equalled, and we have no doubt it will do much to strengthen the Masonic body, and advance the cause of Masonry in that part of the country. So large a turn-out of the Brethren was at the same time a most flattering compliment to the distinguished Lodge, under whose auspices the Festival took place.

IRELAND.

CORK.—*First Lodge of Ireland.*—In consequence of the change of residence of Bro. Anthony Perrier to London, this Lodge has presented him with a complimentary address, on account of the untiring energy and ardour which he has constantly displayed, in promoting the interests of his Lodge, and of Masonry generally. We consider that it is but a proper tribute to his worth to make this

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generally known throughout the Masonic world, as it may also serve as an example to junior members of the Craft, to work vigorously for its welfare, and as an assurance that deserving Masons are not forgotten by their Brethren.

We subjoin a copy of the Address :—

To Bro. ANTHONY PERRIER, *Past Master of the First Lodge of Ireland, Member of the Grand Master's Lodge, P. G. R. C., K. H., &c. &c.*

We, the Worshipful Master, Wardens, Officers, and Members of the First Lodge of Ireland, view with regret your change of residence from this city.

We cannot permit you to leave us without expressing our feelings of regard and esteem towards you, both as an individual and as a member of our ancient and honourable Fraternity.

Our Lodge owes much to you for your constant and untiring exertions in its behalf, and we hope that we may often again see you in the company of the Brethren, and taking part in our Masonic proceedings.

As a body, and individually, we wish you every happiness both here and hereafter; and we trust sincerely that one who has supported the character of a Mason so well here below, will not fail to obtain his reward in the Grand Lodge above.

The Address was signed by the W. M. and officers of the Lodge, and was handsomely engrossed on parchment, and appropriately ornamented with Masonic devices.

In addition to the above, several of the Brethren subscribed to a more lasting testimonial of their esteem, in the shape of a Mason's trowel and fork, in silver, beautifully engraved with the devices of the several Orders to which Bro. Perrier belongs, together with his family arms, and a suitable inscription.

The order for the silversmith's work was undertaken and most satisfactorily executed by Bro. Hackett, of Cork.

On receiving the address and testimonial, Bro. Perrier returned the following reply :—

To the Worshipful MASTER, WARDENS, OFFICERS, *and* BRETHREN *of the First Lodge of Ireland.*

WORSHIPFUL SIR AND DEAR BRETHREN,—With profound appreciation of the distinction conferred on me, I receive the Address of our time-honoured Lodge.

The attributes, with which your partiality invests me, as an individual and a Mason, while sensible that they exceed my merits, I cannot without exultation observe the meed of affectionate approval you have accorded to them.

Lodge, No. 1,—wherein from my entrance into Freemasonry my steps have been guided with fraternal indulgence, and the incentives derivable from the elevating precepts of our Order, have, I trust, been maturely engrafted in me,—must, during the period the All Wise may in mercy allot me in this life, hold its place prominently in my thoughts; and I ardently and hopefully respond to your desire of being enabled on opportune occasions to renew my personal participation in the intercourse of our meetings.

To those dear Brethren who, by a gift combining utility, elegance, and value, have additionally marked their regard towards an absent Brother and Friend, I tender my most cordial thanks, with the sincere hope and belief of their being convinced that their remembrance thus betokened will not cease to be gratefully reciprocated.

Humbly imploring Divine favour may rest upon our Lodge, and bless the career of my Brethren,

I am, Worshipful Sir, and Brethren,

Your faithful Brother,

London, May 10th, 1852. ANTHONY PERRIER.

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INDIA.

BENGAL.—A Quarterly Communication of the District Grand Lodge was held at the Freemasons' Hall, Calcutta, on Monday, the 22nd of March, 1852, when the following Brethren were present:—R. W. S. Smith, Officiating Prov. G. M.; J. J. L. Hoff, D. P. G. M. (N. W. P.) & P. G. S.; J. King, P. D. P. G. M. & P. P. G. T.; J. Chaunce, P. D. P. G. M. & P. G. T.; J. W. H. Ilbery, P. S. G. W.; O. P. L. Watson, P. J. G. W.; J. M. Harris, P. G. R.; W. H. Hoff, Asst. P. G. Sec.; C. Hogge, P. J. G. D. as S. G. D.; J. N. Bullen, P. G. S. as J. G. D.; J. Bathurst, P. G. Sup. of Works; J. B. Roberts, P. G. Dir. of Cer.; J. Gray, P. G. S. B.; W. Clark, P. G. O.; J. E. Clinger, P. P. G. O.; Aga Mahomed Shoostree, P. G. Pur.; M. R. Crawford and W. J. Sinclair, Prov. Grand Stewards; D. J. Daniel, P. G. T., together with the Masters, Past Masters, and Wardens of several Lodges.

Amongst the most important business transacted on this occasion, that of the Officiating Prov. Grand Master's allusion to the granting of Dispensations for conferring Degrees on Brethren at an interval of one week instead of four weeks, as authorized by Resolution of the Grand Lodge of England of 1st December, 1847, was most important; in the course of his remarks, the Prov. G. M. observed, that "such Dispensations should not be applied for by Masters of Lodges, except in cases of sufficient urgency; which urgency should be clearly specified, and would, as a general rule, only apply in the event of a Brother intending to go to a place where he could not have an opportunity of receiving a higher degree." The Officiating Prov. Grand Master further remarked, that "in order to check applications for Dispensations on frivolous grounds, the Grand Lodge of England had imposed a fee, and had authorized Prov. Grand Masters to do the same. Such fee was now levied in this district; but still, the mere payment of the fee would not, as a matter of course, entitle a Lodge to a Dispensation unless it be applied for on certified grounds, as already explained, to the satisfaction of the Prov. Grand Master."

AMERICA.

Freemasonry in the State of California.—We have received a copy of the proceedings of the Grand Lodge in Sacramento, from which it appears that Freemasonry is making great progress in that section of the globe. At a meeting, on the 4th day of November last, R. W. B. D. Hyam, Dep. G. M. presided in the absence of M. W. J. A. Tutt, G. M., who addressed the Brethren at considerable length. As one of the Fraternity in the state, he said that he rejoiced in the rapid extension of this time-honoured Order throughout his jurisdiction,

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and to find that several temples have been erected to its service, and others projected; he was proud in stating, that most of the Lodges in that jurisdiction were in a prosperous condition. The glorious and glad work of charity thus begun was still on its onward march, and will triumph so long as the duties inculcated were adhered to; and little fear need be entertained but that the principles of the institution will remain pure and unsullied, so long as the Brethren abide by its peculiar discipline; and the hopes that such will always be should animate them to persevere in the path, to which it leads and instructs. The G. M. recommended that steps be taken in regard to the education of Masons' children: "The sister Grand Lodges, as well as Lodges in Europe" (he said), "were engaged with much attention on this very important subject. In the charity and universal benevolence they profess, we have a responsibility to perform to the rising generation; and living in the utilitarian age as we do, we should reduce the professions we make to practical usefulness, and adopt some measure whereby education can be disseminated and inculcated in this state, and bestowed upon those whose position towards us demands it."

The Committee on Correspondence alluded to a paragraph in the address of the M. W. G. M. of Missouri, at the opening of the Grand Lodge of that state, in May, 1850. In speaking of California, he states, "I received a communication from a Master Mason in that distant land, who informed me, as a friend, that the ties of Masonry even appeared to him to have lost much of their binding force in California; that gold, and the thirst for gold, had dried up the fountains of Brotherly love and Relief in that country. That such a case is not astonishing; wherever the raging thirst for Mammon seizes a fellow-being here with us, even, the channels of fraternal feeling become dry, the finer sensibilities of the heart become diseased, and at length cease to operate on his conduct." The Committee, however, repel this statement as overdrawn. They say, "that however true these deductions may be from the premises, they can assure their M. W. Brother they *did not, and do not*, apply to the character of the Fraternity here; and whoever his correspondent may be, they can further assure him, that whatever may have been the *appearance* to that *Master Mason*, it is their opinion that during the terrible winter of 1849-50, the few Lodges then in California, and individual members of the Fraternity, expended more money in relieving the sick and destitute than was expended during the same period of time in any other *ten states* in the Union. Such wholesale denunciations of Masons in a country where one man can know so little of the mass of the Fraternity, should be regarded with suspicion, to say the least of it."

The following is the return of the subordinate Lodges in California:—

San Francisco . . .	California Lodge, No. 1.
" . .	David Crocket Lodge, No. 7.
Strasta City . . .	Western Star Lodge, No. 2.
Sacramento City . .	Tehama Lodge, No. 3.
" . .	Jennings Lodge, No. 4.
" . .	Sutter Lodge, No. 6.
Benicia	Benicia Lodge, No. 5.

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Sonora	Tuolumne Lodge, No. 8.
"	Temple Lodge, No. 14.
San Jose	San Jose Lodge, No. 10.
Marysville	Marysville Lodge, No. 9.
Portland, O. T.	Williamette Lodge, No. 11.
Napa City	Yount Lodge, No. 12.
Nevada	Nevada Lodge, No. 13.
Lafayette, O. T.	Lafayette Lodge, No. 16.
Grey Eagle City	Eureka, U. D.

In section 5 of the Constitution it is enacted, "that no Lodge shall confer the three degrees of Masonry for a less sum than *seventy-five dollars* (15*l.* 12*s.* 6*d.*), and the fee for each degree, as may be regulated by the Lodge, shall be invariably paid in advance;" and further, "that there shall be paid into the hand of the Grand Secretary, for the use of the Grand Lodge, five dollars (20*s.* 10*d.*) for every diploma granted to a member of a subordinate Lodge."

FOREIGN.

FRANCE.—We have received two letters, dated Paris, April 18th, and May 22nd, 1852, from Bro. Hubert, contradicting that of Bro. Leblanc de Marçonnay, inserted in our last number of *The Freemasons' Quarterly Magazine and Review.* We cannot give our opinion on the difference existing between these two excellent Brethren, but we most sincerely hope that the misunderstanding, which has induced them to send their correspondence to this publication, will speedily be adjusted, and that the mediation of some of the French Brethren will tend to reconcile two old friends, who were born to love and cherish each other.

BERLIN.—The agitation against the Order of Freemasons, which is supported by the Government in Saxony, appears to be beginning here, though it has not yet found any official countenance. The Saxon pamphlets, denouncing the whole Order as revolutionary and irreligious, have been inclosed anonymously to some of the members of the Cabinet. In Prussia the Freemasons have members among the highest ranks, and it is asserted that the influence of the Order here has been decidedly conservative. The subject will, perhaps, be taken up with some degree of zeal, for the want of any other question for controversy, the dearth of matter of political interest being extreme.—Correspondent of *The Times*, June 25.

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LITERARY NOTICES.

A Forsaken Orphan the care of Providence. A Sermon preached at the Foundling Hospital, on Sunday, May 2. By Br. the Rev. JOHN EDMUND COX, *M.A. F.S.A.* London: John Farquhar Shaw, 27, Southampton-row, and Paternoster-row.

OUR Rev. Brother, ever forward in the works of charity and mercy, selected for his text Psalm xxxvii. 10:—"When my father and my mother forsake me, then the Lord will take me up;" and in an eloquent discourse has pictured in glowing colours the sad state of those children who have been forsaken of father and mother.

"It is a sad fact," says our Rev. Brother, "that many a babe is left to live or die, to grow up unknown by, and unknowing, who its parents are. Of the multitudes of ragged and destitute children which throng our thoroughfares and traverse our highways, it is not too great a stretch of imagination to believe that by far the greater part have never had the influence of a father's or a mother's care; and that from their earliest infancy, they have never had one particle of kindness shown to them by those amongst whom their unhappy lot had been cast; that hard usage and cruel tortures have rendered them callous to shame, and led them to suppose that it was no crime to steal, and no offence either against the law of God or man to appropriate another's property to their own means of sustenance; so that they have become in very deed and in truth like so many Ishmaels, 'Whose hand is against every man, and every man's hand against them.' Hundreds of those little ones in their birth, are unlike the inmates of this institution. Their desertion has originated from a far different cause. Neither Church or State have done their duty in the matter of the education of their parents for time or for eternity. They have been left to grow up in ignorance and vice; they have been considered and treated as so many heathen—as the refuse of mankind; and for such national sin, they have been left by Providence as whips and scourges to torment those who have forgotten the duty they owed concerning them to God and man; and who, instead of seeking to make them wiser and better by kindness and commiseration, have provided only for their punishment and chastisement, their imprisonment, or expatriation. Their offspring left to wander, have, however, not been all forgotten. No sooner had the calamity made itself a tongue, than the dispensations of mercy were again set to flow; and we have now joy and gladness of heart to know, that by the institution of ragged schools, hundreds of deserted children are daily collected together to be taught the truths of God, and to learn of a 'Saviour who is Christ the Lord,' to be instructed how to learn an honest livelihood, and eventually to be sent to that vast unpeopled portion of the globe, where they may rise to respectability and even affluence, and prove the truth of the divine assertion, 'When my father and my mother forsake me, then God will take me up.'

"But what is now doing for these, is nothing as compared with that which has been done for the many inmates of this noble institution, since God put it into the heart of its founder to provide such a home for the destitute and forsaken. Its benefits to hundreds eternity shall tell. The many it has saved, not merely from earthly want, but everlasting misery, no man knoweth."

We regret we cannot accompany our Rev. Brother through his deeply interesting discourse, which has doubtless left an abiding impression on those who had the privilege of hearing him, and especially on the benevolent directors and members of this invaluable institution, by whose desire it has been published.

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MASONIC LECTURES.—*Lectures, Lodge of Virtue*, 177, *Manchester*.

ON the accession of Brother Thomas Chadwick, as W. M., it was his first business to follow up the recommendation of the Grand Lodge, by proposing a Series of Lectures, calculated to diffuse a taste for Masonic Literature, Art, and Science; to assist the studious inquirer into the history and philosophy of the Order, and in short to promote the advancement of Freemasonry in general.

In pursuance of this laudable scheme, we have the first fruits of their Masonic labours, in the shape of four lectures now before us, all more or less interesting to the Masonic student.

The first Lecture of the series, is by Bro. J. J. Moody, on "*The Origin of Freemasonry*," a subject which our talented Brother has felicitously illustrated.

After remarking on the popular impression of the origin of Masonry, and the prevailing opinion entertained by the uninitiated, he says—

"That Freemasonry at its origin was exclusively operative—that its rise dates from the erection of Solomon's Temple at Jerusalem—and until many centuries after the completion of that magnificent structure, the Order continued to consist of operative Masons alone. On this principle it is supposed by such Brethren to have been maintained, under various degrees of prosperity, until a comparatively modern period, when gentlemen of distinction sought admission to its privileges and a knowledge of its mysteries."

Bro. Moody then proceeds to ascribe the origin of Masonry to T.G.A.O.T.U., who imparted its principles (in conjunction with those of science in general) and enjoined its practice to the Father of the human race in the form of pure religion. To reconcile the proposition, he lays hold of such traditions as are consistent with the Mosaic narrative, which answered every purpose to which writing or any kind of characters could be applied. The necessity of erecting monuments to perpetuate public events, could then have scarcely suggested itself; as, during the primitive ages but little danger could be apprehended of any important fact being forgotten, as its history had to pass through very few hands, and all these friends and relations living in an insulated state under a patriarchal government. From Adam to Noah there was but one man necessary for the correct transmission of the history of a period of 1656 years, namely Methuselah, who lived to see both. He then introduces a chronological table, showing the contemporaries with the three great heads, Adam, Noah, and Shem.

After giving a brief description of ancient life, as practised in the patriarchal and Mosaical ages, he remarks on the exclusive selection of persons and families to preserve and transmit religious worship pure, which is the germ of Masonry, and which was first practised on the hills and valleys by our ancient Brethren, the patriarchs, who selected such places for their pure lustrations and altars. Adam, Abel, Seth, Enoch, and Noah, offered up sacrifices on their primitive altars. Isaac raised an altar at Beersheba, Jacob, one at Salem and Bethel, and Job on behalf of his sinning friends, Eliphaz, Bildad, and Zophar. After travelling over the extensive region of Mosaic literature and science, he treats of Freemasonry, religious, moral, and scientific, the unchangeable nature of its principles, its adaptation to all countries and conditions; and concludes his interesting discourse, recommending the Brethren to exemplify

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that divine saying of our Lord, "A new commandment I give unto you, that you love one another."

This performance, the first of the series, does high credit to the head and heart of Bro. Moody, and cannot fail to be read with interest by every Brother.

LECTURE II. — *Genuine Freemasonry indissolubly connected with Revelation.* By Bro. the Rev. MOSES MARGOLIOUTH, *B.A.*

In our last number we took occasion to notice the first part of this Lecture as giving promise of much interest, and we have not been altogether mistaken. Our Rev. Brother follows in the wake of his predecessor, and traces the principle of Masonry to the dawn of Revelation, its rise and fall dependent on the health or decline of the Church of God, and the frequent allusions to the science by the prophets, apostles, and early Hebrew divines; but as we gave a copious extract in our last, we would only recommend the Lecture to the attention of the Craft. One thing we must say, that our Rev. Brother is rather pharisaical in his manner of treating the high and holy science of Masonry, which is the bond of *charity* and good-will to all men. In his conclusion, he makes use of the following admonitory words :—

"If our system be indeed so closely connected with Revelation, what manner of men should not the professing Brethren be? * * * * Shall we, then, continue to lead a life of carelessness? Do we not justly incur the reproaches and opprobriums which the *poor, pitiable,* uninitiated heap upon us? We can afford to *pity* the uninitiated, and *smile* at their ignorance as long as we walk worthy of our vocation."

In another part of the Lecture, alluding to the *Cowans,* or uninitiated, he makes St. John, in his Apocalypse, identify them as "kunai," *i. e. dogs,* a notion as undignified as it is far-fetched. Does our Rev. Brother mean to say that the path of religion and virtue lies only through the portal of a Mason Lodge, and that the way to eternal life is shut out from an uninitiated world?—God forbid.

LECTURE III. — *The Symbolism of Freemasonry, from whence its Archetype?* By the Rev. Bro. P. C. NICHOLSON, *B.D.,* Chaplain of the Caledonian Lodge, and Member of the Lodge of Virtue.

Our Rev. Brother, in following up the views enunciated in the preceding Lectures, makes several felicitous observations on the sacred origin of Freemasonry.

"In the book of Proverbs there is a sublime description of the Great Architect of the universe:—'I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a *compass* upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by *him,* as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, *and my delights were with the sons of men.*' By the figure *prosopopœia, hochma* (the Hebrew for *wisdom*) is personified, and made to display the attributes of the G. A. O. T. U. in this celebrated passage of Holy Writ. Now, if we have just read the delights of the *Great Architect* were at the beginning 'with the sons of men,' it necessarily follows that he must have imparted to them a know-

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ledge of his power and goodness; in other words, he must have solemnly imbued their minds with the knowledge of himself, the God of nature, and all that it contains. We read that Adam, in the plenitude of his wisdom, gave names unto all animals, and, as is likely, to all substances, discerning (how we know not, perhaps by some divine type placed before him) the specific nature and properties of things. Rest assured, then, if God imparted to Adam a distinct knowledge of things earthly when he placed him in paradise, constituting the universe his first temple, he did, without all doubt, communicate to him the first principles of faith, righteousness, and truth, which all true Masons have maintained free from superstition throughout the long period of their history."

Our limits will not permit us to follow our Rev. Brother through his interesting discourse in treating of various hieroglyphics and symbols; their appointment by the Supreme Intelligence, and their typical reference to the divine foundations of righteousness and truth contained in the sacred law, but we would earnestly recommend this well-written production to every Masonic reader.

We regret to notice that the author, in his conclusion, follows, with bad taste, the example of his predecessor, by ending with, "One word, or rather *bone*, for the *Cowans* to gnaw at their leisure, if not at their pleasure."

We now come to

LECTURE IV.—*Vestiges of Freemasonry amongst the ruins of Asia, Africa, &c.* By the Rev. MOSES MARGOLIOUTH, *B. A.*

In the Rev. Brother's introduction, we are favoured with several important particulars respecting the Bible, upon which General Washington was obligated, and of which we gave a short notice in a preceding number.

The history and adventures of this sacred relic, twice captured by the enemy, are certainly worthy of record. There is a letter introduced from Bro. Capt. Lacy to Bro. Capt. Child, giving an account of the manner in which the former became possessed of the Lodge property in 1829. He states that

"He found, in rummaging one day over the Mess-Go-downs, a bullock-box with the letters L. S. M. Y. No. 227 marked on the brasses. It was open, and I inspected it. It had evidently been pilfered of a jewel or two, but some were left, together with the *Bible*, some rules, &c. There was a trowel, a Master's jewel, and Past Master's, of silver—I think no more—and the remnant of a charter; but sufficient remained to show it was No. 227 of the Irish Constitution. Finding nobody interested themselves in these relics, I took possession, and brought them to England. When at Weedon, in 1834, I with others made an attempt to revive the Lodge; and application having been made to Dr. Crucifix, he came to Weedon, and installed me as Master under a new charter of the English constitution."

It will be in the recollection of our readers that this Bible was, at the request of the W. M. and Brethren of the Lodge of Virtue, exhibited by the Lodge 227 of her Majesty's 46th regiment of infantry, whose property it now is, in presence of a full Lodge, P. Masters and Visiting Brethren, and a procession formed, which passed three times round the Lodge. The grand honours were then given to the military Brethren accompanying the Bible, when the following appropriate hymn was sung:—

"Holy Bible, book divine,
Precious treasure! thou art mine!"

The first sixteen pages of the Lecture are occupied by a recapitulation of the ceremonies incident on the occasion. The Rev. Lecturer

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then proceeds to show the difference between the allegories and symbols of genuine Masonry, and those of spurious Masonry, and introduces amulets and a talisman of his own collection, in which his prolific mind has discovered vestiges of genuine Freemasonry. We are also favoured with a long extract of a letter, consisting of nine pages, which he addressed to the late bishop of Norwich, in explanation of this amulet which he brought from North Africa. Passing over a great deal of what we confess we could not really understand, he thus concludes :—

"I have met with many Bro. Masons during my various peregrinations in different parts of the world, and one and all have put down the idea of universality to the superstition of Freemasonry. As for modern Jews being Freemasons, this proves nothing to the purpose. They can only date their admission into the Confraternity to the middle of the last century, when one of them, Stephen Morin by name, contrived to learn a few of the pass-words from a weak Brother, and who was also a dealer in Masonic publications, and thus picked up a good deal of information on the subject, by which he was smuggled into some of the Lodges in America, which became a precedent for Jews being admitted as Masons, and was one of the causes which conduced to *tarnish the pristine purity* of Freemasonry. How *well-informed* and *zealous* Jews *could be* Freemasons is a greater mystery to *me* than is Masonry to the mass of the people!"

Such is the language of a converted Hebrew. He has surely forgot the words of the Litany: "From pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and *all uncharitableness, good Lord deliver us.*" And, again: "*Charity* suffereth long, and is *kind; charity envieth* not; charity vaunteth not itself, is not puffed up, doth not behave itself *unseemly.*"

True Masons, instead of calumniating, cannot evince sufficient gratitude to "God's ancient people," and our Rev. Brother would have done well if he had consulted the Old Testament, where he would have found many examples of a pure Masonic spirit, worthy of *Christian* imitation. Ben-hadad, the Syrian monarch, who was conquered by the Israelites 900 years before Christ, and whose discomfiture is assigned to the Assyrians having said "that the Lord was God of the *hills* and not of the *valleys*," owed his life to his compassionate conqueror and *Brother* in the following manner. (1 Kings xx. 30.)

"And Ben-hadad fled and came into the city into an *inner chamber.* And his servants said unto him, Behold now, we have heard that the *kings* of the house of Israel are *merciful* kings: let us, I pray thee, put sackcloth on our loins, and *ropes* upon [over] our heads, and go out to the king of Israel; peradventure he will save thy life. So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? *He is my brother.* Now the men did diligently observe *whether anything would come from him, and did hastily catch it.* [This could only be a Masonic sign.] And they said, *Thy brother Ben-hadad.* [Of course they returned the sign.] Then he said, Go bring him: and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria: Then said Ahab, I will send thee away with *this covenant.* So he made a covenant with him, and sent him away."

We leave our Brethren to trace the intimate connection of this narrative with the mysteries of our Craft, and as an exhibition of that *universal benevolence*, without which, Masonry would become "as a sounding brass or tinkling cymbal."

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We could have wished to have seen the next Lecture advertised, viz. "Freemasonry in relation to the Arts and Sciences, and the Architecture in different countries, by Bro. L. Hornblower," but we understand it has been postponed from our Brother's indisposition. The discursive preliminary Lectures ought to be followed by minuter details, exhibiting the prominent and distinguishing features of practical Freemasonry, which we know our Brother, "the Superintendent of Works for Cheshire," is eminently qualified to illustrate.

A Dictionary of Symbolical Masonry. By the Rev. GEO. OLIVER, *D.D.* London, R. Spencer.

We have been favoured with a sight of the proof-sheets of this Work, which will be issued in a few days, and will deserve the patronage of the Craft. No encomiums on our part can serve to place Dr. Oliver in a higher position than he already holds with respect to his Masonic learning and information; but highly as all his former works testify to the reputation which he has so universally attained, not one will more incontestably prove his full acquaintance with the Mysteries of the Order than this Dictionary, which is about to appear under his immediate superintendence. It will, when completed, supply a vacuum, which no one could by any possibility have more thoroughly filled, than the learned author of "The Historical Landmarks," and other valuable Masonic treatises.

ANSWERS TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's Inn-fields, by *the first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, *at latest*, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

Φ.—Many thanks for the paper, of which use may be made in a future number.

A CONSTANT READER.—*Old King's Arms Lodge, No.* 35.—In answer to your inquiry we are enabled to state, that a communication *was made* to an old member of the Lodge from the Grand Secretary's Office, in the preceding week, to the effect that the Lodge had neglected to make its return of a Grand Steward.

DEVON.—P. J.—The matter is not yet put at rest. It is high time, however, that it should be speedily settled, and that an unseemly dispute should no longer perplex the Craft of this Province.

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FORWARDS.—The letter of our Correspondent is in type, but we have been compelled to omit it on account of the accumulation of more important matter.

MANCHESTER.—*Private Lodges of Instruction, &c.*—Our Correspondent will find his article under the head of "Provincial Masonic Intelligence." The immense pressure upon our pages would have compelled the entire omission of the article, had not this course been adopted. The subject, though of general interest, has a particular reference, and thus its position may not be considered out of place.

INDIA.—BENGAL.—A report of the last meeting of the Bengal Grand Lodge is in type, but at the last moment it was found impossible to give it, for the reasons stated in several other instances.

FELLOW CRAFT.—Our Correspondent's communication, not containing any Scottish intelligence of immediate moment, but chiefly referring to the M. W. the Duke of Atholl's visit to London, and advising him to visit the G. L. of England, and other Lodges, to observe "the working," is omitted on account of want of room. The M. W. the G. M. of Scotland, it will be seen, attended the last Quarterly Communication, and has, we understand, been present at several meetings of private Lodges. We trust that his Grace's visit may be of advantage to Scotch Masonry.

BOARD OF BENEVOLENCE.—J. W.—The fault surely rests with the presiding Officer, who ought to take care that one or two P. M.'s do not constitute the Board, and decide upon every case, as if the whole matter rested in their hands.

BOARD OF GENERAL PURPOSES.—P. M.—We can give no reason for the decided "set" against the worthy Brother, and are at a loss to conceive what he could have done to incur the displeasure of many Brethren who, but a short time since, were amongst his most active supporters.

GIRLS' SCHOOL.—A COUNTRY MASON.—The day fixed, we believe, for the dedication is the 31st of July. We are totally unacquainted with the arrangements, which are, we believe, exclusively in the hands of the House and Building Committees; neither do we know anything of the ceremony.

LIMERICK.—Bro. M. F.—We beg to apologise for the omissions he will perceive as to Irish Masonic Intelligence in the present number, which have been unavoidable. Our June number is one of the heaviest in Reports of Metropolitan proceedings, which cannot be either curtailed or excluded.

GRAND FESTIVAL.—"NULLI SECUNDUS."—Our opinion will be found given "freely and at length" in our leading article. We thoroughly agree with our Correspondent that the disgust must be immense amongst all good and true Masons.

GRAND CHAPTER.—P. Z.—It is usual for those Brethren, who are appointed the Officers of G. L. for the year to hold the appointments here referred to in G. C. Indeed they do so by right of such appointment.

TEMPLAR MASONRY.—Sir Kt. B.—The Grand Conclave meets but once a year, unless specially summoned on urgent business by the M. E. the G. S. C. The meeting is generally held about Easter-tide.

33RD DEGREE.—W.—The number is restricted to NINE. We cannot say, not being one of the *ἐκλήτοι*, whether the illustrious member habitually absents himself from all Convocations. If he does so, we should not think it difficult to fill up his place by one more alive to the interests of the "high Degrees."

ROSE CROIX.—PELICAN.—The degree is given four times a year, and is always most efficiently performed.

We beg to acknowledge the receipt of "The Temple," "The Freemasons' Monthly Magazine," "Masonic Herald," "Freemasons' Herald" (America), "La Vraie Lumière" (France), &c. &c.

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THE

FREEMASONS'

QUARTERLY MAGAZINE

AND REVIEW.

SEPTEMBER 30, 1852.

DEDICATION OF THE NEW SCHOOL-HOUSE OF THE ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

It will be remembered, that at this time last year we felt it necessary to comment upon the strange proceedings of the General Court and Sub-Committee of the Freemasons' Girls' School, for having determined to proceed with the building of a new school-house at Wandsworth Common, without having taken the necessary steps for the first stone being laid Masonically. Our comments provoked many remarks, as might have been anticipated. They were denounced as scurrilous; they were branded with all kinds of opprobrious epithets; they were twisted into an intention of personality to individuals, and vilified in terms anything but in accordance with those of brotherly love. It was quite useless—indeed, it was a work of supererogation—for us to assure those who were so angry with us, that if we had "anything extenuated," or, if it could be proved, that "we had set down aught in malice," we were ready to make the *amende honorable*, and that nothing should prevent the contradiction of our statements *as positively* as

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we had been induced to make them, provided it could be shown that we had been in the smallest particular mistaken. We intimated—and again repeat the intimation—that information had been communicated to us, which we could have no reason whatever either for doubting or disbelieving; and that consequently, anxious as we were to remove every occasion of offence, until that information was *officially* contradicted, and it could be *satisfactorily proved* to be erroneous, we could not be, with any appearance of justice, blamed for the maintenance of the position we had taken up. To assert that our statements were *false*,—and assertion went as far as this—unmasonic as such conduct was—is a very different thing from *proving* them to be so; and that has not yet been done.

But, it may be asked, why refer to this matter at all? Why not let it be for ever buried in oblivion? Why stir up an old grievance? We have a full answer to give to such questions:—*Because the end has been as faulty as the beginning; because an opportunity for largely benefitting the Craft, and showing Masonry to be something better than a fiction, has been lost by mismanagement, and the most absurd blundering.* As the matter commenced, so it has terminated. It was a mistake at the commencement;—it was something worse in the conclusion!

For the first time, we imagine, since Freemasonry has been in existence, a building exclusively for Masonic purposes, has been built and completed *without the laying of the corner-stone!* We stated last year, that the following Resolution, relative to this matter, had been recorded on the minutes of the proceedings of the Committee:—

"*That there not being time,*(!) the laying of the first stone should be postponed TILL NEXT YEAR, *the* WORKS IN THE MEANWHILE TO PROCEED VIGOROUSLY!"

The absurdity of such a resolution was self-evident; we *believe* that such a resolution *was* passed, and shall continue to do so, until it is contradicted in such a manner as to show to the Craft and ourselves, that the information upon which we

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communicated the intelligence was utterly worthless. That contradiction not having yet been given, we have ground for assuming that the Committee must have seen the absurdity of "laying a first stone," when the works had "proceeded vigorously," or at the completion of the building. Whether it was so or not, we cannot positively say, inasmuch as we have not taken the trouble to inquire, and no information from any quarter has reached us. We premise that it was so, *because a first stone was not laid* when the new school-house was dedicated, on Monday, August 2nd.

As it is customary at the erection of all noble and stately edifices to place a first stone at a certain corner, from which the whole building is to take its rise, and as every E. A. will understand what reference is drawn from that custom at his initiation, it is clear that English Freemasons of the nineteenth century have departed from "*a landmark of the Order!*" If Masonry is worth anything at all, it is worth keeping up by the strict observance of every time-honoured custom, which has invariably been held sacred for ages past; and no Mason is worthy to wear his badge, or to call himself a Craftsman, unless he seeks by every means in his power to preserve "the landmarks of the Order," which he is under the most solemn obligation to maintain and uphold. If a single individual in the Craft can be found who thinks such an obligation to be of no import,—if such an individual imagines that Masonry can still be Masonry, whilst its most important observances are neglected and contemned, he ought at once to retire from the Order, which he can only injure, however great may be his zeal in maintaining its benevolent institutions; for by so doing he would no longer be a let and hindrance to the fulfilment of the solemn duties which such an event, as we are commenting upon, clearly shows he has neither the mind to comprehend, nor the intelligence to appreciate.

The first stone of the Girls' New School-house *not having been laid*, either regularly, in order, or in form, the building having, nevertheless, been completed,—the object for which it

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has been reared, being one of the most precious in the estimation of all worthy men and Masons,—what was to be done? When we wrote on this topic last year, we stated unequivocally, that the M.W. the G.M., the Earl of Zetland, would not stultify himself by consenting to lay the first stone of a building nearly finished, if asked to do so. As circumstances have turned out, it will be seen that our opinion has been confirmed. The Committee, — seeing the position in which they had placed themselves, probably from having read our comments, —did not place the M.W. the G.M. in such a difficulty, as to render it impossible that he could do otherwise than refuse to take a part in any future proceedings. The building was, therefore, "hastened to its completion." The matter of laying the first stone was entirely put aside, and attention was turned to make the best of a bad matter, and to rectify a mistake, as far as it might be practicable to do so, by a solemn dedication. Here, then, was an opportunity which might still redound to the service of Masonry, and wipe away much of the discredit of the original blunder, if managed decently and discreetly. The M.W. the G.M., and the R.W. the D.G.M., with a consideration for the interests of the Charity, that does them infinite honour, consented to take part in the ceremony of dedication, and every Mason who wished well to the Order, congratulated himself that something of a high and palmy character might, at last, be consummated. However, no sooner were the necessary arrangements entered upon, than it began to be apparent that the same spirit which had caused the primary blunder, was in existence. Difficulties of no ordinary nature arose. The holding of a Grand Lodge, and the ceremonial of dedication were clearly the exclusive province of the M.W. the G.M. In a matter of this kind, no one, beside the M.W. the G.M. had a right even to offer an opinion. Let alone the grace of submitting to the M.W. the G.M., on account of his position at the head of the Craft, it was the duty of every member of the Committee to wait the Earl of Zetland's directions, to abide by his pleasure, and to submit to his decision. So far, however, from the Com-

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mittee doing so, they seemed to imagine that they were supreme, that the School-house was *entirely* their matter, and that the M.W. the G.M. *must* do and act just as they thought fit to arrange and direct. Unfortunately, a worthy Brother, an influential member of the Committee, was prevented giving such attention to the proceedings as, under the circumstances, was positively required: had he been able to be present when the Committee determined that this and that should be done, he would have told them at once,—whether he would have convinced them is quite another matter,—that they would be guilty, not only of an act of discourtesy, but that they would act in disobedience to authority, by not taking the pleasure of the M.W. the G.M., since it is impossible that *any* directions, as to Grand Lodge proceedings, should emanate from any other individual than its ruler. Wanting such counsel and advice from such a Brother, to which the Committee might have perhaps deferred, they took their own course, and, by so doing, they well nigh prevented the dedication from taking place at all, as they had precluded the possibility of laying the first stone. The M.W. the G.M., however, had the interests of the Charity too much at heart, to permit folly like this to run its course. He was determined to hold a Grand Lodge, and therefore gave directions that its business might be transacted "in ample form," so that the Committee had nothing else to do than to submit to his authority, with what grace they best might.

Thus far had the arrangements for the holding of a Grand Lodge gone, when the 2nd of August arrived. It appeared advisable to the Committee that the proceedings of the day should be inaugurated by attendance at St. Mark's church, Wandsworth, where they wished the M.W. the G.M. and the G.L. to have proceeded in procession. To this proposition, the G.M. was disinclined to assent,—he having a decided objection to a long Masonic procession *outside* the area of the grounds in which the new school-house is erected,—the site being so near to the metropolis,—independently of its being highly improper that such a procession should be formed at

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all under the recent prohibition of such proceedings with reference to Roman Catholics by a Royal Proclamation. Service was, however, performed at this church, at which many Brethren attended, to hear one of the most eloquent sermons that was ever preached by the Rev. Bro. W. J. Gleadall, P.G.C. of England,—a brief analysis of which will be found in our Report of the proceedings of the day, which, however, does nothing like justice to the excellence of the worthy Brother's truly Christian admonitions.*

The proceedings of the day thus began well. At two o'clock the Grand Lodge was opened in a room set apart for that purpose, by the M. W. the G. M. the Right Hon. the Earl of Zetland, assisted by the D. G. M. the Right Hon. the Earl of Yarborough, Lord Dudley Coutts Stuart, *M.P.*, S. G. W., many Provincial G. M.'s, and other distinguished Brethren. The Grand Lodge having been opened, a procession was formed, which, having proceeded through the grounds, again entered the building, and proceeded to the room set apart for the solemn service of dedication. Up to this point the business had proceeded smoothly; but confusion here commenced. To the astonishment of every Mason, nay, even to that of many who were not *Masons* at all,† the dedication-room was found to be crowded with ladies, whom the Committee had introduced for the purpose of presenting silver purses of £5. 5s. each, with a view to their becoming Life Governors of the Institution. We defy any one to prove themselves

"More true and sincere, and just to the fair"

than ourselves;‡ but we do not hesitate to assert that their presence in the room of dedication, *during the performance of*

* We have not heard whether it is the intention of the Committee to request that the Rev. Brother's sermon should be printed. If such requests have been made in other instances, it clearly ought not to be omitted in this.

† See Report of the "Times" newspaper, August 3rd.

‡ How ready we are to defend them, when occasion requires, and to remind the Brethren of the importance of showing that

"No mortal can more the ladies adore
Than a free and accepted Mason,"

may be proved by the remarks we felt it necessary to make, in our June number, relative to the general conduct at the last Grand Festival.

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the ceremony, was a great mistake. What ought to have been done was to have permitted those of the fair sex, who so liberally contributed £5. 5s. each to the objects of the Charity, to have been conducted *after the ceremony* to the M. W. the G. M., to have presented their gifts to him, and then to have retired, as was done at the dedication of the Old Man's Asylum at Croydon. If, however, it was a blunder to have filled the room with ladies, it was a much greater inconsistency to have admitted persons, *who were not Masons at all.* But this was permitted, we believe, in several other instances, besides allowing reporters, who were not Masons, to be present. The crushing and squeezing to get into the room, we are told, was something awful. At the most, it could not accommodate more than *sixty* beyond those actually engaged in the ceremony, and yet many hundreds were charged for admission, under the idea that they most assuredly would be admitted to witness this part of the day's proceedings. When something like silence could be restored, the ceremony of dedication was solemnly performed, and the Grand Lodge at once retired to the room in which it had been opened, where, being tyled, it was closed with the usual formularies.

The next part of the day's transactions deserves the most unqualified censure—the *déjeûner*, which, with the slightest preparation, might have been of the most joyous character. The arrangements, it is said, were entirely left to *two* Brethren, who had made no arrangements at all; one of whom, when appealed to, immediately lost his temper, and, evidently flurried by the rush of persons, and the want of accommodation, quite forgot himself, and fairly gave up in despair all notion of attempting to make the hundreds of ladies and gentlemen comfortable. All this confusion might have been prevented, had the Stewards, who had paid their guinea, and introduced many friends, been consulted; but — it will scarcely be credited—although a very considerable number of highly influential Brethren had most liberally responded to the appeal in behalf of the Institution to take the office of Stewards, *they were never once called together* to make

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arrangements, — were permitted to have no voice in the management, — at the last hour, found that neither places nor accommodation were provided for their friends or themselves, and when they complained, were insolently told to do the best they could. Those who could get away, at once gladly escaped from a scene of confusion which cannot be well described ; others who were not so fortunate, were compelled to stay out the remainder of the entertainment, which must have given them—and their female friends in particular —but a very sorry idea of the character of Freemasonry.

As the stewards were treated, so were the gentlemen of the press. They were sent hither and thither to find places as they could. No sooner had they found a seat with the utmost difficulty as near as possible to the cross table, that they might catch the substance of the speeches, than they were told they could not sit there,—and when they complained of the treatment they were receiving in their object of making the excellence of the Masonic Girls' School known as widely as possible,—they were coarsely and vulgarly told, that they were not wanted at all ; in fact, one of the gentlemen, the *Times* reporter, we are informed, was so grossly insulted by an official, that the only wonder is that he did not instantly leave the ground. It is, however, highly creditable to that gentleman's good taste to be able to say, that he imputed such conduct to the ignorance of the person who insulted him, and though he is not a Freemason, he considered the interests of the Institution as paramount to any feeling of personal annoyance ; for though he, very deservedly, quizzed the proceedings of the day, on account of the admission of ladies, and exposed the confusion of the *déjeûner*, because it was discreditably arranged, he wrote not a single line or word, which could be considered injurious to the Institution, or offensive to the Order.

Enough has been said to show that the whole transaction, from the commencement of the building to its completion, has been a grievous mistake,—a blunder from the foundation to the cope-stone,—showing palpably and clearly, that it is

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an imperative duty at the very first opportunity, to take steps to reorganize the Committee of Management, and to endeavour to make the building in every respect adequate to the object, for which it has been provided. The excellence of the end as yet attained—and which excellence, we are persuaded, will rapidly progress, in the education of the orphans and destitute children of our decayed Brethren,—happily more than compensates for the blunders which have been perpetrated, in adopting measures for removing them to a better and healthier locality; but that excellence does not exonerate those from blame who committed the blunder, but makes the regret the deeper, that what might easily have been so well done, has been marred and disfigured by faulty pretensions, and by the wilfulness of a few Brethren, whose zeal, however unquestionable, has not been balanced either by tact or judgment.

ROYAL MASONIC INSTITUTION FOR BOYS.

A LETTER appears in the present number of this publication from Bro. Rowland Gardner Alston, P. J. G. W., calling the attention of the Brethren to the *immediate* necessity of raising funds for the erection of a building in which the boys, under the care of the Craft, may be housed, and obtain the same active supervision which has been so abundantly successful in the kindred Institution—the ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN—during the last half-century. Hitherto, the children connected with the Royal Masonic Institution have been scattered over all parts of the kingdom and in the provinces, and are still permitted to attend such schools as their parents may think fit to select for them. Some months ago inquiry was made into this system of education, and the amount of instruction imparted to the children both in the metropolitan districts and in the country. The

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result of this inquiry was so unsatisfactory, that it led to an immediate alteration in the London district. Instead of the parents being allowed to select the schools for their children as heretofore, several localities were fixed upon in different parts of the metropolis, and *one* central school appointed in each district, to which the boys residing in the neighbourhood were allotted. Half-yearly examinations of the boys residing in London were also commenced at Freemasons' Hall, the results of which have been most decidedly indicative not only of the wisdom of the new regulations, but of the immense progress of the pupils. But even this arrangement is not without its disadvantages. Independently of the Committee being quite unable to learn the condition of the country boys, active and continued supervision on their part is still impracticable even in London; and, after the most careful consideration of the subject, the conclusion has been come to, that it is impossible to give the children that education or regular training which the emergencies of the times so peculiarly require, in order to fit them to become active and useful members of society, no less than to enable them to recover that position in society which their parents once held, and which, from those sad circumstances in life, over which no human power has the slightest control, their parents have fallen. The M. W. the Grand Master, the Earl of Zetland, has himself well considered this matter, and has most warmly entered into the proposition, that a building should be reared. For this purpose the Committee have, therefore, set aside a portion of the *surplus* of the revenue of the Institution to be thus devoted; but, as it will take considerable time for this special fund to reach the amount required for building purposes, it is necessary at once to appeal to the Craft for assistance. In the entire number of Freemasons, no one has shown greater anxiety for the progress of this Institution than the worthy Bro. R. G. Alston, the Chairman of the Committee, to whose letter we have already referred, and no one is better calculated to move the Craft to aid such an object than himself. We are confident that his appeal

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will be at *once* and *liberally* responded to. An earnest of its being so received has already been given. At the holding of a Provincial Grand Lodge for Yorkshire, at Whitby, a few days since, the M. W. the G. M. *himself* read Bro. Alston's letter, and laid the claims of the Royal Masonic Institution for Boys before the assembled Brethren. The result of this proceeding was the collection of £10 *in the Lodge*, and the promise of further contributions. If such a response could be obtained in a Province which does not consist of more than *eight* or *nine* active Lodges, the expectations from other localities cannot but be proportionate, giving sure and certain indications that the necessary funds for building purposes will speedily be realized. We perceive that Bro. R. G. Alston proposes to send his letter to every Master of a Lodge, and to every First Principal of a Chapter throughout England and Wales; and we venture to express a hope that every such letter will be read both in Lodges and Chapters; for, *if it be so read*, we are convinced that it will move the Craft to the exercise of that liberality, for which Masons are renowned in every part of the habitable globe, when good and useful intentions—and none can surpass those of the present instance—claim their assistance and support.

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Obituary.

BRO. HIS GRACE THE DUKE OF WELLINGTON.

Suddenly, at Walmer Castle, on Tuesday, 14th September, Brother F. M. His Grace the Duke of Wellington, full of age and honours. His long and brilliant career has been arrested by the hand of death, but his name and fame belong to history, and will not cease to be venerated through ages yet to come.

Our noble and illustrious Brother, when colonel of the 33rd regiment of foot, was initiated a Brother in Lodge 494, which was then held in the castle of Dangan, county of Meath; the late Earl of Mornington, the Duke's father, being then Master. This Lodge, which at that period was composed of the late Earl of Guildford, Marquis of Wellesley, Earl of Westmeath, Sir John Sommerville, Bart., Sir Benjamin Chapman, Bart., and other eminent individuals, has for many years been in abeyance; but we believe the Warrant is extant.

Our warlike Brother now rests in peace, and when the last trumpet calls him into a new existence, may he find a place in the lodge of just men made perfect.

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THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE SEVENTH.

DR. DODD.

FROM 1772 TO 1777.

"Sezets, senhors, e aiats pas;
So que direm ben escoutas;
Car la lisson es de vertat,
Non hy a mot de falsetat."

RAYNOUARD.

"Silent be they, and far from hence remove,
By scenes like ours not likely to improve;
Who never paid the honour'd muse her rights,
Who senseless live in wild, impure delights;
I bid them once, I bid them twice begone,
I bid them thrice, in still a louder tone:
Far hence depart, whilst we with voice and song,
Our solemn feast, our tuneful nights prolong."

ARISTOPHANES.—*Beloe's Translation.*

"Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind."—DR. DODD.

"IT was the observation of a wisdom greater than man can boast," said the Square, resuming its Revelations, "that a house or kingdom divided against itself cannot stand; and experience proves the soundness of the axiom. This proverb may be applied with great propriety to an institution whose members are segregated from the rest of the world by obligations, customs, and laws of a peculiar nature, yet retain their independence of character by a perfect freedom of thought and action. In such a society a judicious ruler is absolutely essential, not merely to its prosperity, but to its very existence. If the shepherd be careless or inefficient, the flock will be scattered abroad. It will be in vain to apply stimulants. All love for the institution will vanish if it lack the food which gives it vitality and freshness.

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"Unity is the main-spring of Freemasonry. Destroy that, and the machinery will fall in pieces. The divine science will be unattractive, if divested of its divinity or vivifying power. When the soul has departed, the body becomes a putrid mass of worthless carrion. It will be a difficult matter to preserve the links in the chain of unity unbroken, unless the Master pursue an accommodating policy, which may cause the Brethren to be mutually pleased with each other's society, accompanied by an inflexible regard to discipline, which, while it allows freedom of action, will preserve inviolable the respectful submission that is due to the chair, as its undoubted and unalienable prerogative.

"These remarks," continued the Square, "have arisen out of the condition of our Lodge at the point of time to which events have gradually conducted us; for I have now the misfortune to record another melancholy instance of mismanagement and its consequences; which will show that a man may be extremely clever and intelligent in the ordinary business of life, and yet be incapable of conducting the affairs of a Lodge, so as to produce unanimity amongst the Brethren, and prosperity to the institution.

"Our next Master, who was installed on St. John's day, Dec. 27, 1771, as Bro. Dunckerley's successor, was a medical practitioner of some repute. Being an intelligent young man, and fond of Masonry, he had passed through the preliminary offices creditably, and had not only acquired a competent knowledge of the lectures and ceremonies, but to a certain extent possessed the confidence of the Brethren.

"But, alas! my friend, with all this sail, he wanted ballast. Like Sterne's *Yorick*, he was utterly unpractised in the world; and at the age of thirty, knew just about as well how to steer his course in it, as a romping, unsuspicious girl of thirteen. His great failing was a constitutional infirmity which biased his judgment with respect to the progress of time. *Tempus fugit* was no motto for him. He could not understand it. And consequently, he seldom kept an appointment with any degree of punctuality. His friends and patients had frequent occasion to complain of neglect and disappointment in expected professional visits, and the receipt of medicine. In a word, procrastination became a habit, and he strove not to conquer it.

"When first installed into the Chair of our Lodge, he appeared likely to realize the expectations of his supporters, and prove an excellent and irreproachable Master. But it was soon

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found that he had no firmness of character. Serious personal disputes were allowed to be introduced into the Lodge, which, finally, deprived him of the power of command. And the reins of authority being once relaxed, confusion usurped the place of order,—discussion was confined within no decent limits,—the disputants were clamorous to be heard,—all spoke together,—sometimes half a dozen Brethren being on their legs at once, till the Lodge became a type of bedlam. Some brethren were expelled, others withdrew, and Bro. Dunckerley soon ceased to attend in his place.

"The *corpus delicti* was in the R. W. M., who was frequently admonished in private by some judicious friends; but he was as obstinate as the Abbess of Andouillet's mules. You might bou, bou, bou,—fou, fou, fou,—gre, gre, gre,—tre, tre, tre,—to all eternity: he was perfectly insensible to everything but his own egregious vanity; and even if you gave him a smart cut with the whip, to rouse his sluggish zeal into activity, he would merely switch his tail,—the mule was still a mule,—and remained so to the end of the chapter.

"I have mentioned his want of punctuality," said the Square. "This was another failing which produced strange consequences; but it appeared to be insuperable, and not to be suppressed. After a few months, he began to be a quarter of an hour, then half an hour behind his time, sometimes an hour. This conduct, as it was nightly repeated, disgusted the Brethren; and they gradually dropped off, when the Master did not appear at the time named in the summons. They refused to wait, because it introduced another evil of no small magnitude,—it delayed the closing of the Lodge to an untimely hour, which proved a source of great inconvenience to many of the old Members.

"This unpropitious course was continued, until, from a Lodge of thirty or forty Brethren, in constant attendance, which was the usual average number during Bro. Dunckerley's rule, they dwindled away to such an extent, that when the R. W. M. made his appearance, an hour perhaps too late, it frequently happened that he did not find a sufficient number of Brethren present to perform the opening ceremony; and they were obliged to separate, weary and dissatisfied.

"Several of the members, recollecting the example of Bros. Dagge and Dunckerley, exerted their influence to prevent the consequences of such extraordinary conduct; but the new R. W. M. was too much wedded to his own system of

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mismanagement to listen to their suggestions. He knew no law but his own will and pleasure, and the Brethren had only this alternative,—to succumb or secede; and many of them chose the latter. They gave him every fair chance to retrieve his error; but nothing could rouse him from his lethargy; and the utter dissolution of the Lodge was anticipated, unless some alteration took place in his conduct.

"It is evident," the Square continued, "that he was exceedingly annoyed at this gradual defalcation of the Brethren; because, at length, to the astonishment of every member present, he made the following extraordinary proposition from his place in the Lodge: 'That in future, every officer who is not in attendance before the expiration of five minutes beyond the prescribed time of opening the Lodge, shall be subject to a fine in the following proportion. The R. W. M. half a crown; the Wardens, one shilling each; and the inferior officers sixpence for each offence; and that the operation of the law commence on the next Lodge night, whether it be a Lodge of emergency or otherwise.'

"This proposition was, of course, carried *nem. con.*, and the only wonder was, that it should emanate from the Chair, as it was universally believed that he had made a rod for his own back, and that he would be the first, and perhaps the only delinquent. And to establish the decree more firmly, like the law of the Medes and Persians, which altereth not, he called on the secretary to hand him the minute-book, and he made the entry with his own hand, and read it publicly in the ears of all the Brethren.

"On the next Lodge night," the Square went on to say, "the Brethren were all present at the time named in the summons, except the R. W. M.; and after waiting a full hour, he made his appearance, as usual, in a very great bustle, and opened the Lodge. As soon as the minutes of the last Lodge had been read and confirmed, an aged Brother rose, and observed that, as the R. W. M. had broken his own law, it was only just that he should pay the penalty, and requested him to hand over to the treasurer the sum of half a crown, to give effect to his own proposition, and as an example to other Brethren who might violate the rule in future. The R. W. M. replied without hesitation, that he had been professionally engaged, and therefore was not liable, and that if another word was said about the matter, he would vacate the chair, and withdraw himself from the Lodge as a subscribing member; which, he added, in its present divided state, would effectually extinguish it.

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"At this announcement the Brethren were surprised and disgusted, and several members rose and protested against the conduct of the R. W. M., as equally unmasonic and ungentlemanly. The Master was loud in his reply, and so were they in the rejoinder. And after this extraordinary display of weakness and petulance combined, the Brethren vanished as rapidly and certainly as the sparks from a sheet of paper consumed by fire, after the blaze is exhausted; and a few only were left to sustain the integrity of the Lodge.

"From this unfortunate dispute, the Lodge with difficulty recovered. The meetings became gradually smaller and more 'beautifully less,' until the Lodge drew to an end, like a tale that is told. And this once celebrated Society would have been an extinct tradition, if extraneous aid had not been secured to prevent so sad a catastrophe. But, fortunately, there came to the rescue, at the last extremity, a popular and talented Brother, who restored the equipoise, and saved the Lodge from dissolution.

"In the preceding Revelations," the Square continued, "you will not fail to have remarked that the Lodge had undergone many vicissitudes, but never, till this present year, did it approach so nearly to the verge of complete decay. In fact, a preliminary meeting of the Brethren was held, as the year drew towards its conclusion, to determine whether it would not be expedient to resign the Warrant, and unite with some other Lodge, as several of the members had already done, when a Brother incidentally mentioned the popularity of Dr. Dodd, and expressed his regret that he was not a member; for it appeared to him indubitable that, if this celebrated Brother were elevated to the Chair, the Lodge would not only be saved, but also restored to its former state of solvency.

"The hint was taken, and a deputation was commissioned to invite Dr. Dodd to become a member of the Lodge, and to accept the office of its R. W. M., as he had already acted in that capacity more than once with distinguished success.

"Now, I need not tell you," said the Square, parenthetically, "that Dr. Dodd was an eloquent and talented man, and an assiduous and zealous Mason. He had long been a popular preacher, and his learning and zeal recommended him to the notice of his superiors in the Church. His activity and promptitude in advocating charitable institutions became proverbial; and whenever it was found necessary to replenish the funds of a benevolent establishment, the suggestion was,—'Ask Dodd to preach for it;' and the experiment was generally

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attended with success. The honours of his profession were not denied him; for he was Rector of Hockliffe and Winge, Prebendary of Brecon, Chaplain to His Majesty, and Grand Chaplain of Free and Accepted Masons.

"The deputation consisted of Brothers Captain George Smith, Minshull, and Dr. Sequiera; and when these worthy Brothers arrived at Dr. Dodd's residence, the rev. gentleman was mounting his horse at the door; but, at the request of the deputation, with all of whom he was on terms of intimacy, he threw the reins to his servant, and entered the house in their company.

"On being admitted, the subject of their mission was opened by Captain Smith with becoming gravity and respect. He stated, in energetic language, the continued prosperity of the ——— Lodge under several eminent Masters, and particularly Bros. Desaguliers, Manningham, and Dunckerley; touched with great delicacy on the most glaring instances of mismanagement committed by the present R. W. M., whose tenure of office was, fortunately, on the eve of expiring, and the consequent prostration of the Lodge by the secession of its most valuable members, all, or the greater part of whom, he said, would certainly return, if the Lodge should be able to resume its functions under an efficient Master, whose popularity and position in the Order might have a tendency to restore its primitive reputation as one of the oldest Lodges on the list, and the possessor of this,—the Jewel of Sir Christopher Wren,—exhibiting me," added the Square, with no little pride, "else how should I have been able to detail the particulars of this important interview? And Captain Smith concluded by expressing a hope that Bro. Dodd would accede to the unanimous wishes of all the old members, and accept the office of R. W. M. of the ——— Lodge.

"The Rev. Doctor replied that, although his time was rather limited, as he had a sermon to preach for an interesting charity on that very day, and that, in fact, he ought to be on his journey, yet he hoped to be able to spare half an hour for deliberation. 'But you will pardon me,' he added, 'if,—while I express my gratification at the preference you have shown me,—I hesitate before I finally consent to take upon myself the responsible duty you propose, under circumstances so difficult and adverse as those you have had the candour to explain. I am not altogether ignorant of the unpropitious management of the Brother to whom you have alluded, and deeply regret that a young man of estimable character and

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high attainments should be so inconsiderate as to compromise himself and you by a succession of injudicious acts, which, I am sure, on mature consideration, his conscience cannot approve.

"'However,' he continued, 'the mischief, it appears, has been inflicted, and it only remains to consider how we are to provide an effectual remedy. You are pleased to think it possible that I may be instrumental in the restoration of the Lodge to its primitive *statu quo*, which was rather high. If I were fully assured that such would be the result, I might be induced to 'gird up my loins' to the task; but I am afraid, from your own showing, that several of your most influential members have not only withdrawn from the Lodge, but have taken a final leave of it, by actually uniting themselves to other more flourishing societies; and they might feel great delicacy in dissolving their new connection to return to the embraces of their first love. It is therefore probable that, in anticipating the re-union of all the old members, you have taken too wide a margin. Nor can you be ignorant that without their concurrence and active co-operation, our prospects of a successful issue may reasonably be considered doubtful. But,' he added, abstractedly, and half-aloud, 'dissolve,—a Lodge like this dissolve,—it must not be, it cannot be permitted; although the chances appear to be against it.'

"'Help us, then, with your influence and experience, my good Brother,' said Dr. Sequiera. 'You will have the most animating prospect of success. The difficulty to which you have alluded has been foreseen, and measures have been taken to test its accuracy. Several of the seceding Brethren have been applied to personally to ascertain their sentiments on this point, and, with few exceptions, they have all expressed their approbation of the proposed plan to resuscitate the Lodge, and have pledged themselves to reunite with the Brethren, on receiving an assurance that a Brother of Dr. Dodd's eminence shall have been elevated to the chair.'

"Not to detain you longer on this point," the Square continued, swinging itself majestically round on one of its silver limbs, "as I have many other revelations of great importance to make respecting the doings of Masonry in the eighteenth century, I will merely add that, after a few other minor objections had been disposed of, Dr. Dodd consented to be put in nomination for the chair of the Lodge at the ensuing choice of Officers; for, he said, it would be discreditable to the Order to suffer such a Lodge to fall without an

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effort being made in its behalf. It may be needless to add, that he was elected unanimously, and was installed on St. John's day, 1772.

"We found," said the Square, "the new R. W. M. very methodical in all his Masonic arrangements; and hence you may be certain that his Lodge was placed at once under a systematic mode of management. He used to say that, as the R. W. M. represents the rising sun, he ought to make his appearance in the east with the unvarying regularity which his prototype displays. And, accordingly, the following routine was always punctually observed. He opened the Lodge at the exact hour and minute expressed in the By-laws; and from this practice he never, on any occasion, deviated. When the Lodge was open, and the Officers at their post, the Secretary was desired to read the Minutes of the last Lodge, which were then formally put for confirmation. If there happened to be an initiation, passing, or raising, on the books, it took precedence of all other business, and preparations were immediately made for introducing the candidate. After the ceremony was over, any motion, of which notice stood on the books, was entertained, and temperately discussed. Then followed a lecture, adapted in length to time, for the J. W. was called on to exercise his peculiar duty at nine o'clock precisely. At the expiration of half an hour, which was spent in cheerful conversation, song, and toast, the R. W. Master's gavel struck one, and was followed by a dead silence, —the Lodge was called from refreshment to labour, with the proper ceremonies; and the R. W. M. was prepared to receive propositions of candidates, notices of motions, or any general observations for the benefit of Masonry in general, or that particular Lodge; and at ten the Lodge was closed, and the Brethren departed to their own homes,—except at the quarterly suppers, which were conducted with the same order and decorum, and broke up at midnight.

"The consequences of this system of regularity," the Square continued, "were soon visible in the increase and improvement of the members; and many of the Brethren became so well acquainted with the ritual, and understood the ceremonies so perfectly, as to be fully equal to the duties of the Chair; although, for the succeeding three years, no one would accept the office of R. W. M., under an apprehension that the retirement of the present Master might perchance deteriorate from the popularity which the Lodge had so deservedly attained under his judicious management. It is true that Dr.

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Dodd frequently expressed a wish to resign the chair at the expiration of his year of office, but he was always re-elected without a dissentient voice.

"And what was the secret of this continued popularity?" said the Square interrogatively. "I can tell you. It was comprised in a single word—DISCIPLINE. He would never overlook an infringement of the By-laws. On that point he was inflexible. Discipline, he said, was the cement of the Order. Once relax your discipline, and the whole fabric will soon be dissolved. Loosen the cement of the Lodge, and the building will fall to the ground. The result of this management was, that, during the time he held his high office, there was not a single dispute in the Lodge; and all differences of opinion were settled so amicably, as to give entire satisfaction to all the parties concerned.

"He never paraded himself to the prejudice of others, but embraced every opportunity of 'conferring honour where honour was due.' Deserving Brethren were brought prominently forward, as objects of esteem and confidence; and all Masonic rewards were accessible to the industrious Brother, without regard to his situation in life, provided he were a good and worthy man in his social relations. The Lodge might be compared to a hive of bees. All were equally industrious; every Brother discharged, with assiduous punctuality, his individual duty, without reference to others; order and harmony prevailed amidst the multifarious employment; no jostling, no interference with each other's work,—all united in the one great labour of increasing the stock of honey, until the hive was abundantly stored with its golden sweetness.

"Now, although the attainments of Dr. Dodd in Masonry were of the highest order, he assumed no airs of superiority, and was ever ready to communicate knowledge to all who were willing to receive it. His conduct in the chair was mild and dignified; and, although he sustained its authority by suppressing at once and firmly all attempts at insubordination or infraction of the constitutions, he never took advantage of his power to promote any private purposes of his own, or to silence a temporary opponent by harshness of manner, or an undue exercise of the authority vested in him as the Chief. In a word, the work of the Lodge was scientifically arranged; and a judicious division of labour cannot fail to produce a harmonious result.

"During the mastership of Dr. Dodd," the Square continued, "a circumstance occurred which I must not pass over

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in silence, as it displays a discriminating liberality equally with a high sense of duty towards a Brother suffering under unmerited distress and persecution. We had at this time a member whom I will call Bro. Watson. He had been in reputable circumstances during the early part of his life, but, through unavoidable misfortunes, he had gradually declined, until, at length, he found it difficult to provide for the necessities of his family. As he had been for many years a consistent member of the Lodge, and uniformly active and zealous, he was held in great esteem by the Brethren at large.

"It so happened that he had given mortal offence to a certain attorney, who was the most artful of dodgers (excuse the phrase, but it is not misapplied), and the *magnum opus* of sheriff's officers; for he was the son of a bumbailiff, and had been the drudge of an attorney's office for a dozen years to earn his articles. This worthy menaced poor Bro. Watson with ruin, whenever a chance might arise for effecting it; and every one that knew him was satisfied *à priori* that he would keep his word. Years passed over without any such chance occurring. At length, however, Bro. Watson fell into insuperable difficulties, and, in an unfortunate moment, accepted from the vindictive lawyer a loan of twenty pounds. Like the deadly boa-constrictor, he then proceeded to wind his loathly coils about his prey, that no hope might remain of liberation or escape.

"To secure his victim, he had delayed his vengeance, that it might be the more certain and inevitable. Under the pretence of friendship, and pity for the poor man's necessities, he declined, for three years together, to receive interest for his money, on the pretext that the payment might be inconvenient; but, at the end of that time, he sent in a bill for principal, interest, and law expenses, amounting to thirty pounds, with an intimation, that if the money was not paid forthwith, he would arrest him and throw him into gaol.

"This was the trump-card,—you shall hear how he lost the game.

"The above gentle intimation was received by Bro. Watson a few days before our regular monthly meeting; and, as the fact became known amongst the Brethren, the Lodge was numerously attended. After the usual business had been disposed of, the R. W. M. requested Bro. Watson to state his case, which he did in simple and affecting language,—for he was not eloquent,—and the sympathy of the Brethren was

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only equalled by their disgust at the pettifogger's crooked and disgraceful policy.

"When Bro. Watson concluded, Dr. Dodd rose gracefully from his chair, and, taking out his purse, announced that he was about to place five guineas in the hands of the Treasurer, as the nucleus of a subscription, to liberate their unfortunate Brother from the fangs of his persecutor, expressing, at the same time, a hope that the Brethren would be willing to second his endeavours, and commending to their consideration the atrocity of the attempt, and the extreme suffering to which it would subject his wife and children, should they permit it to be successful. 'Whether the attorney winces or winces not, is a matter of little moment,' continued the worthy doctor. 'Let the money be paid, and our worthy Brother be rescued from his pitiless clutches.'

"The appeal was responded to with enthusiasm; and it was at once and unanimously determined to save our hapless Brother from destruction. For this purpose, twenty guineas were subscribed on the spot; and it was resolved *nem. dis.* that the balance should be taken from the Lodge fund, as a loan, to be repaid on a future day, and the debt discharged without the slightest delay.

"The Master and Wardens called on the attorney the very next day for that purpose; and it is impossible to express the astonishment which he displayed at hearing that the money had been raised in the Lodge on the previous evening as a voluntary offering to relieve the wants and alleviate the distresses of a worthy and meritorious Brother. He could scarcely believe that such a disinterested instance of benevolence was possible; but, when convinced, by ocular demonstration, that it did really exist, could only say—and the expression was attended with a most remarkable contortion of visage when he found his vengeance so effectually defeated—'Aye, this is the *curse* of Masonry!'

"A few weeks, or it might be months, afterwards," my gossiping companion went on to say, "our R. W. M. was requested to preach a sermon in St. Paul's church, at Deptford, for the benefit of some Masonic charity—I forget what it was—and an assertion which he made from the pulpit, that Freemasonry, according to its present management, is almost exclusively a Christian institution, gave rise to an interesting discussion respecting the tendency of the Order towards Christianity, when practised in a Christian country.

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"At the next Lodge, when the R. W. M. made the customary inquiry, whether any Brother had anything to propose for the good of Masonry in general, or this Lodge in particular? a young man named Franco, who attained the rank of President to the Board of Grand Stewards in 1780, rose and said, that he had an observation to make, with permission of the Chair, which he trusted would neither be out of order, as coming within the category of *religious disputes*,—which was far from his intention,—nor uninteresting to the Brethren.

"Leave being granted, Bro. Franco proceeded to express a doubt whether such a prayer as we now use at the initiation of a candidate, concluding with the words: '*Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour,*' can be reasonably applied to an universal institution like Freemasonry, which deduces its origin, not only from a period long anterior to the advent of Christ, but beyond the reach of all accredited history. He could not but conclude such an appropriation to be sectarian; and he had been much surprised to hear the same doctrine publicly advocated from the pulpit by an eminent Christian minister. This observation produced a debate.

"The defence of the Order," continued the Square, "was in good and sufficient hands. The R. W. M. immediately rose with great solemnity, and said: 'Brethren, in reply to our worthy Brother's observation, I will take this opportunity of explaining my views respecting the nature and character of Freemasonry as a religious and moral institution. You are all aware that the revivers of our symbolical Order, at the beginning of the present century, applied themselves with great diligence to the collection of ancient documents and charges; and, amongst the rest, they found the identical prayer that was used in the Lodges of those worthy and inimitable artists who built our noble ecclesiastical edifices; and Brothers Desaguliers and Anderson exercised a sound discretion in retaining it in our improved ceremonial as a landmark or beacon, to point out to succeeding ages the religious character of the institution. And for this reason I did not hesitate to affirm my belief from the pulpit that Freemasonry, as it is received in this country, is essentially—although perhaps not exclusively—Christian. I am not, indeed, ignorant that an adverse opinion, unknown in former times, has recently been started, on the assumption indicated by Bro.

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Franco, that the Order originated long before the Christian era. Although a question of great importance, I considered it of too exclusive a nature for discussion in a pulpit discourse, which is more particularly intended for general edification. But, as we have a little spare time, if Bro. Franco will state his objections in detail, I will endeavour, as far as my abilities extend, to satisfy his inquiries, and give him the advantage of my own researches on this momentous subject.'

"Bro. Franco expressed his gratification at the courtesy of the R. W. M., and added, that nothing would afford him greater pleasure than to be enlightened on such an intricate inquiry. He was mistrustful of his own ability to contend with such a learned man and excellent Mason as Dr. Dodd, and should content himself with simply naming an argument which appeared to militate against the Christian hypothesis. He confessed he had not thought very deeply on the subject, but he would suggest, for the consideration of the Brethren, whether Masonry, being coeval with the building of the Temple at Jerusalem, which was erected by the Jews, must not of necessity be a Jewish institution; and, if this be admitted, it cannot possibly have any connection with Christianity, although practised by Christians in common with the twelve tribes of Israel. If it be indebted to the latter for its existence, and its landmarks be unalterable, its fundamental principles must be exclusively Jewish.

"Bro. Dodd replied, that he conceived the argument to be based on a fallacy arising out of an erroneous view of the facts. 'A very slight insight into the design of Freemasonry will show,' he said, 'that, although its morality is more particularly adapted to the genius of Christianity than to any other religion, it is, in reality, neither exclusively Jewish, patriarchal, nor Christian, but cosmopolite; and, amongst all peoples where it ever flourished, it inculcated the morality of their peculiar religion, and selected its patrons, or parallels, from eminent men of their own tribe and kindred. Thus, for example, amongst the Noachidæ, the parallels of Masonry were Noah and Abraham; subsequently, Moses and Solomon were substituted; and the Christians chose the two St. Johns.

"'This,' he continued, 'was, beyond all doubt, the doctrine promulgated by Grand Masters Sayer and Payne, and their associates Desaguliers and Anderson, at the revival, and established as a permanent and unalterable landmark of the Order. Freemasonry would sink into disrepute if it were

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degraded into a religious sect. How it could enter into Bro. Franco's imagination that Freemasonry is a Jewish institution, I am at a loss to conjecture, for the Jews never practised Masonry themselves, or encouraged it in others; and it may be safely conjectured that, even at the present day, there are not a dozen Jewish Masons in England, and at the revival, in 1717, there was not one in all the world. As a Christian, and an unworthy member of the Church, I believe Jesus to be the Son of God; and, as He has said that His religion shall ultimately be 'one fold under one shepherd,' I believe that Christianity, like the rod of Moses, will swallow up all others; and that Jew and Gentile, Greek and barbarian, bond and free, will embrace this universal system, and Christ shall be all in all. And I confess I was not prepared to hear a professing Christian cast a reflection on his Redeemer, by doubting the universality of his religion, and pronouncing it to be nothing more than a sect.'

"Here the R. W. M. resumed his seat," said the Square, "and Bro. Dunckerley rose, and, addressing himself to the chair, observed that he concurred in pronouncing the general construction of Masonry to be cosmopolite, and, consequently, democratic; yet he would submit to the consideration of the Lodge, whether the Lectures which we use are not essentially Christian. He conceived that the exclusive appropriation of Masonry to the Jews, according to Bro. Franco's hypothesis, would be a far greater error than making it altogether Christian; because, amongst the many hundreds of Christian Lodges, which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish Lodge in existence. 'Besides,' he added, 'what claim can the Jews, as a nation, have to be conservators of an institution which they certainly never practised, if we except a few Grand Superintendents and the Entered Apprentices, during the seven years which were occupied in preparing the materials for, and building the Temple at Jerusalem? The expert Masons, the Fellowcrafts, and Masters, were the Dionysiacs, *i.e.* Tyrians and Egyptians; and they were ranged in separate Lodges, under Hiram, Abiff, Tito Zadok, and their fellows. When the Temple and Solomon's other buildings were finished, I cannot find that these accomplished men held any further communication with the people of Israel; but spread themselves abroad, and practised the art amongst other nations, till their posterity became famous as the *Collegiæ Fabrorum* of Rome, from whom the Freemasons of the middle ages,

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who built our matchless churches and cathedrals, received it, and transmitted it faithfully to us.'

"'The argument appears clear and decisive,' said the R. W. M., 'and if Bro. Franco does not see it in the same light, perhaps he would have the kindness to state his peculiar opinions, as I am curious to hear what can be said on the opposite side of the question.'

"Bro. Franco, being thus appealed to, put the objection in another form. 'I argue,' said he, 'as an humble follower of Jesus, who was born a Jew and died a Jew. During his lifetime he publicly acknowledged that Moses, and the prophets, and the kings of Israel, were his predecessors in the great scheme which he himself accomplished. But while I believe in Jesus, I cannot close my eyes to the fact that these very predecessors were the original founders of Freemasonry, and therefore, though adopted by Christians, it has no claim to a Christian origination.'

"Dr. Sequiera then rose," said the Square, "and submitted to the chair that the argument used by Bro. Franco was not sustainable. 'Christ,' he said, 'had no predecessors. He himself asserted that he existed before Abraham; and our great patron and parallel, St. John, says that he was not only before the worlds, but that he was the maker of them. It is evident, therefore, that this Divine Being was anterior to Solomon, or Moses, or Abraham, or Noah, or Adam, the first created man. I consider it an open question,' he continued, 'whether the origin of Masonry may be dated from the building of Solomon's Temple, or from some earlier period; but, at all events, it cannot be an institution exclusively Jewish,—because the Mosaic dispensation itself was not that universal religion which it was predicted should ultimately 'cover the earth as the waters cover the sea.' That system was only intended by the Most High to be temporary, and was strictly limited to the period when 'the sceptre should depart from Judah,' and the Messiah be commissioned to usher in a more perfect dispensation, which, in God's good time, should supersede every other system, and bring all mankind into the sanctuary of Christ.'

"Bro. Franco explained, and expressed his curiosity to know with what propriety, under these circumstances, Freemasonry can be termed an universal institution.

"'For this reason,' said Capt. Smith, 'because it is an appendage to an universal religion, of which those of the Patriarchs and Jews were only types and symbols, and were

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never intended to be final. And this accounts for the introduction into our lectures of all the chief types of Christ contained in the sacred records. For instance, one of our Masonic landmarks refers to Moses at the Burning Bush, where Jehovah commanded him to take the shoes from off his feet, because the place where he stood was holy. From this spot he was divinely commissioned to deliver the children of Israel from their Egyptian bondage. And when thus miraculously liberated, they were led by the self-same Shekinah, who was no other than the Second Person in the Sacred Trinity, whom we Masons denominate T G A O T U.'

"Bro. Franco would not confess himself conquered," said the Square, "but continued the battle with great gallantry. He urged that a single historical fact introduced into the Lectures, by accident probably, could be no valid proof of a general principle. 'Bro. Dunckerley has asserted that the Lectures are, as a whole, if I understood him correctly, essentially Christian. That learned Brother will not, I trust, consider me intrusive, if I request his proofs of that important fact.'

"Bro. Dunckerley immediately replied that nothing would afford him greater pleasure than to convince Bro. Franco of the real tendency of the Lectures, which, he might safely say, he had studied with the utmost attention. The prayer which Bro. Franco has referred to is not the only one which was in use amongst our ancient Brethren; but being the best adapted to the revised order in a Protestant country, it was agreed by the Grand Lodge to incorporate it into the ceremonial as an unalterable landmark, in preference to others, which were more peculiarly allied to the Romish ritual.'

"'Perhaps,' interposed Bro. Franco, 'our learned Brother would favour us with a specimen of these Masonic prayers.'

"'With great pleasure,' Bro. Dunckerley replied. 'One ancient Masonic invocation was in this form. *Pray we to God Almigghty and to hys swete moder Mary.* Another runs thus, *Jhesu, for thyn holy name, schulde me from synne and schame.* Others ran in a similar strain. It will therefore be seen that the most comprehensive formula was adopted, and has ever since been retained in use. The Lectures of Masonry,' continued Bro. Dunckerley, 'are full of landmarks which refer to the subject under discussion. The sacrifice of Isaac on Mount Moriah was an indisputable type of the great atonement; and this constitutes an unalterable landmark to consecrate the floor of our Lodges. The construction of the

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Tabernacle in the wilderness is another landmark to account for the Masonic custom of building our Lodges due East and West; and the Tabernacle and its appendages were all symbolical of corresponding events in the Christian dispensation. The H. P. was a type of Christ, and the blood of the covenant was a symbol of his blood shed upon the Cross. Why need I enumerate those other landmarks of Masonry which bear an undoubted reference to Christ and his religion, when you are all as familiar with them as myself? And I think, when Bro. Franco considers seriously these striking coincidences, he will find it impossible to put any other construction on the design of the Masonic system, than as a development of the chief truths of our most holy faith, leading to the inculcation of a pure morality, and the duty of doing to others, as we would have them do to us.'

"The R. W. M. then rose and said, 'I appeal to the Brethren present, whether these are not the received doctrines of the Order, as they are inculcated in all our Lodges.'

"The Brethren responded unanimously by the usual token of concurrence, and Bro. Franco found himself in a minority of one.

"When Dr. Dodd retired from office, at Christmas, 1775, he had created amongst the Brethren a great veneration for his untiring zeal in promoting the general interests of the Craft; for his liberality in maintaining the hospitality of the Lodge, and for those social qualities which chastened and enlivened the banquet. He had restored the Lodge to its primitive *status*, and had earned golden opinions from every class of the Brethren; and, like a successful gladiator, he was invested with the Rudis amidst the acclamations of his fellows.

"In the year 1776," continued my amusing companion, "I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realized the gorgeous descriptions of the Arabian Tales. I refer to the solemn dedication of Freemasons' Hall.* The numerous band of Grand and Past Grand officers, in full

* As it may happen that many Brethren do not even know when Freemasons' Hall became the place of meeting of the Grand Lodge of England, it may be satisfactory to them to be furnished with the following document, recorded in the "*Acta Latomorum*," tom. i. pp. 114, 115. Ed. Paris, 1815.

"1775.—February 22.—The Grand Lodge was presented with the plan of the new building intended for its meetings: it was received, and the Brethren subscribed the sum of 5,000*l*. On the 1st of May, the first stone of the edifice was laid with solemnity, in the presence of many distinguished persons, and a

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Masonic costume; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent *parterre* decorated with a galaxy of exotic flowers dazzling to the eye; a hundred musicians, vocal and instrumental, placed in the orchestra; the Masters and Wardens of private Lodges arranged, like a holy Sanhedrim, in order of precedency upon the benches on the floor; added to the splendid and tasteful decorations of the Hall itself,—produced a *coup d'œil* which exceeds my powers of rhetoric to describe.

"It was a superb sight to behold the Brethren, invested with the badges and appendages suitable to their rank, entering the hall from the committee-room, and proceeding to the throne of Solomon, compass the room three several times to sweet and heavenly music, amidst the waving of handkerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way; then followed the Lodge, covered with white satin, borne by four serving Brethren; after which, the corn, wine, and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the Brethren of the Alfred Lodge, Oxford, two and two,

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great number of Brethren. The following inscription was deposited in the foundations:—

Anno regni Georgii tertii quindecimo
Salutis humanæ MDCCLXXV, mensis Maii die
Primo,
Hunc primum lapidem,
Aulæ Latomorum,
(Anglicè, Free and Accepted Masons)
Posuerit
Honoratissimus Rob. Edv. dom. Petre, baro
Petre, de Writtle,
Summus Latomorum Angliæ Magister;
Assidentibus
Viro ornatissimo Rowlando Holt, Armigero,
Summi Magistri deputato;
Viris ornatissimis
Joh. Hatch et Hen. Dagge,
Summis Gubernatoribus;
Plenoque coram Fratrum concursu;
Quo etiam tempore regum, principiumque
Virorum favore,
Studioque sustentatum.—Maximos per
Europam
Honores occupayerat
Nomen Latomorum,
Cui insuper nomini summum Angliæ
Conventum præesse fecerat
Universa Fratrum per orbem multitudo,
E cœlo descendit.
Γνῶθι Σεαυτόν.

The dedication of this building took place on the 23rd of May, 1776.—ED. F. M. Q. M. & R.

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in their academical dress, surmounted by the insignia of their several offices.

"But it will be an unnecessary waste of time," the Square interjected parenthetically, "to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed, and the Lodge placed in the centre of the Hall; when the three lesser lights, with the gold and silver pitchers containing the elements of consecration, were placed thereon; when the three great lights on a velvet cushion were deposited upon the pedestal in solemn silence, then did the heart of every Brother present rebound, like the war-horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra, which introduced the opening symphonies of the foundation-stone anthem,

'To heaven's High Architect, all praise,' &c.

which was sung by Mr. Hudson, of St. Paul's Cathedral, the choruses being filled up by the whole band.

"The ceremony, I assure you, Sir, was very imposing; and although the eye was satiated with the gorgeous display, and the ear delighted by the sweet influence of music, yet the heart of every person in this vast assembly was carried away by the oration of the Grand Chaplain, our late R. W. M. Dr. Dodd, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage, with all the energy of enthusiasm, the acclamations were unbounded; and the conclusion of the address, after a deep silence of a few seconds, was hailed with such peals of enthusiastic cheering, as have scarcely ever since been heard within the walls of Freemasons' Hall. The triumph of the orator was complete.*

"It is a day to be remembered, not only on account of the real interest attached to the ceremony, but from the importance of its results; for it constitutes the first onward step that had been taken since the revival to place Freemasonry on a permanent footing, as one of those beneficial institutions which reflect so much glory on the island of Great Britain, and mark its inhabitants as a people celebrated for works of munificent benevolence and unostentatious charity."

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* This Oration may be found in the "Golden Remains," vol. ii. p. 205.

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ALVISE SANUTO.

A TALE OF THE VENETIAN REPUBLIC.

(*From the Italian.*)

The strictest discipline reigned throughout every grade of society in Venice, and though the nobles often attained to the highest offices of the state, they suffered equally with the poorest citizen for any infringement of the laws. The suspicious eyes of the Government watched them unceasingly, and amidst all their gaiety and revelry, the sword still hung by a single hair suspended over them. Amongst other most severe laws, the council enacted that no citizen should leave Venice without the especial permission of the state (a license not readily granted); that a Venetian could not possess property in any other country, lest, in the event of his betraying the Republic, he should find a home elsewhere; nor, under pain of death, could he hold private communication with any of the foreign ambassadors. This last regulation was so strictly enforced, that not only the ministers of state, but their very secretaries and servants, avoided the ambassadors, as if they were plague-stricken. It is to an infringement of this last law that our story relates.

Alvise Sanuto was a youth of whom his country formed the highest expectations: he had given brilliant proofs of his courage at the battle of Lepanto, and in political matters had delighted the council by his forethought and prudence. His father idolized him as the pride of his heart, and Venice looked up to him as one of her most promising citizens.

About the time of which we speak, the ambassador from the court of France arrived at Venice, and astonished the islanders by the magnificence of his retinue, and the rich and strange costumes of the ladies and attendants who accompanied his daughter. In those times the customs of the Venetian ladies were more strict than those of other nations; they seldom left their dwellings, but to perform their acts of devotion in the churches, and even then with their faces carefully concealed by a veil. Amalia, the daughter

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of the ambassador, was only seventeen years of age, but possessed of all that graceful and fascinating French gaiety, which is so much more attractive than mere beauty. She met Sanuto for the first time on her presentation to the Doge, remarked the noble expression of his countenance, his dark eyes fixed earnestly upon her, and, for the first time in her life, a secret and undefinable feeling stole into her heart.

From that day Sanuto was an altered man; hitherto love had never crossed his path; he now felt its full force, and recklessly yielded to a passion which he knew must terminate fatally for him. His mind full of the one object, he determined to risk everything, in order to throw himself at the feet of Amalia, and declare to her his love. He bribed one of her father's servants to aid him; and as his palace was only separated from that of the French ambassador by a narrow canal, he easily crossed over by means of a plank. It was past midnight when he entered the room of Amalia; her mind had been haunted by the beautiful countenance she had remarked at the levee of the Doge, and she had not yet retired to rest. Kneeling before an image of the Virgin, her hands clasped in the attitude of supplication, she was praying for comfort to her troubled spirit. Alvise stood for a moment transfixed and motionless before the beautiful figure; the terrified girl thought at first some bright spirit from another world stood before her. In a moment, however, Alvise advanced to her side, threw himself at her feet, and before she could utter a word poured forth in impassioned eloquence all his love, explained the rash step which for her sake he had taken, and the certain death which would await him if discovered.

"Alas, alas!" she exclaimed, "what madness has urged you to this? Away,—begone from this house, which your presence profanes; and know, rash youth, that were it not that I pity you, and fear the consequence of a discovery, I would soon gather round by my cries those who would avenge this insult."

Alvise, heart-stricken by her reproaches, answered, "Then let me die; without thee, Amalia, life has no further charms for me. You first filled the void in this heart: perhaps you, too, will one day love, and will then know how worthless and valueless all else on earth appears."

He moved to depart; but Amalia detaining him, said, "I seek no punishment for this intrusion; freely do I pardon you: live, but henceforth forget me and this interview."

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"No," said he, "to forget you is impossible; to lose you is to die. Your pity has softened these last bitter moments of my life."

"Oh, Alvise! then live for me!"

"For you?—do you know what you have said?"

The girl trembled, but the image of her dying lover prevailed, and she repeated, "Yes, live for me!"

The fatal words could not be recalled; they forgot their danger, and heeded not the abyss beneath them.

In the silence of midnight, one of the spies of Government going his rounds passed beneath the palace of Sanuto; he saw the light figure gliding swiftly from one palace to the other, and his practised eye at once recognised the people's idol Alvise Sanuto. . . . . Ere morning he had denounced him to the terrible tribunal, and in a few hours Alvise stood before his judges. Convicted of having entered the palace of the French ambassador, he was commanded to reveal the object of his visit; this he absolutely refused to do; the astonished inquisitors, accustomed to see all men quail before them, warned him that death would be the inevitable consequence of his silence. "My life," answered Sanuto, "I have risked at Lepanto for the glory of my country, and the safety of Italy. There I proved myself incapable of treachery, and I now call Heaven to witness that I am guiltless of any crime against the republic; but there is that which is dearer to me than life and fame, and which now forbids me to speak."

That day the headless body of Sanuto was exhibited to the gaze of the populace between the two columns in the piazza of San Marco, with the customary inscription, *Per deletto di Stato*,—For treason against the State. The people were horrified at the sight. The companions in arms, friends, and relations of the deceased made no concealment of their overwhelming grief. That evening Amalia was leaning on one of the balconies which hung over the Grand Canal. She was thinking of her rash lover, and all the dangers before them, when her attention was attracted by a long procession of gondolas, lighted up with large wax tapers, which passed slowly beneath her window. The solemn funeral chant, and the cries of suppressed grief, rose through the air; a sad presentiment suddenly seized the poor girl, and, when she was told that the procession was the funeral of Alvise Sanuto, beheaded on that morning for treason, losing all command over herself, she threw herself headlong from the balcony, and was taken up lifeless.

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THE BRASS THUMB.

BY HARGRAVE JENNINGS.

"Deer de nuwt wol yte, motze kreeke."
Old Friesland Proverb.

"Die de noot wil eeten, moetze kraaken."
Dutch Saying.

AMONGST other odd pieces and snips of old-world literature and out-of-the-way dusty moralities, we found, when we were looking for something similar, the above two ponderous-looking, but, when understood, brilliant and suggestive sayings. We will not so ill compliment our readers as to suppose that they are unable to translate them; and we beg to assure them they will be rewarded if they attempt it.

So aptly did they assort with our purpose, that it was with a certain gladness and singleness of heart, of which we feel the benefit yet, we gathered them *instanter*, like choice flowers out of the quaint Low Dutch literary garden. Marking them for our own, we transferred them to their present place, the *caput*, head, or beginning of our singular, but veritable history.

Hard must his heart be who refuses to sympathize in the dejection and discomfiture of spirit which accompanied that worthy Dutchman (reader, thou knowest him not, but we do) Hans Hobbler. That evil destiny which will happen to most men, and, as accords with common observation, most severely when they are least warned or prepared for it, chanced to Hans. He was an honest thriving trader of the good town of Leyden, a brother of its reverend guild of brewers, and a man, as they call it, well to do. Remorseless indeed must the deity have been, and gratuitously mischievous, when Cupid lay in wait for him. But he who levels all things from the castle to the cot, and jostles everybody, and tumbles down alike the crown of the emperor and the cap of the peasant, was not likely to overlook the sturdy Mynheer Hans Hobbler. The god of love, in truth, had for some time had

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his eye upon Hobbler; and though beer-barrels and spigots would appear, at first sight of them, to have but little in common with the elegant passion, still we need not be surprised even to catch the rosy urchin set astride upon a promising double X, like an infant Bacchus, flourishing the cup of confusion. In his meditations there was not a tub that had not its share of love for Hans; and love had caused such an agitation among them, that there was not one that did not roll as much to content, as if instead of one, verily four dozen infant Bacchuses (or young Loves, for they are the same) sprawled, urging their legless coursers on to one general languishing intoxication.

In love, as deep as one of his own tuns, was Hans Hobbler, and that was with the fairest daughter of fair Leyden. Her father was clerk and seneschal to the old church of St. Ignatius the Plain, or of the Plain, we forget which. He was a rigorous man, who, though no tyrant, like Dionysius of old, had in early days taught a school; but he had closed with his books with his first opening of the church doors. Punctual as his own church-clock,—which to insure extra exactness had four hands, two to point out the other two,—Snarl Highsitter always took his seat under the obese Lutheran clergyman who officiated at St. Ignatius, precisely as the last stroke of the bell notified to the ancient black inmates of the steeple, that they could resume their grey lodgings without fear of being tumbled off their perches by the sonorous vibrations which rendered home uninhabitable while they lasted. When all this clang and clatter was brought to a termination, with a wide wheel and a complacent caw, one after the other following the boldest, would they settle down, and hide all but their peeping black heads in the crumbling *quatrefoils*, which provided so many comfortable cells to look out of, like pigeon-holes, for them.

Poor Hans Hobbler, as well as circumstances would admit of it, used to hover like his friends the crows about the tower of the church of St. Ignatius, partly because his love, the fair Leuchidde Highsitter, used regularly, three times on Sundays and twice in the week, to pay her devotions at her father's place of worship, and the door under the steeple was always that at which she entered, and partly because she herself did not live far off.

Leuchidde, so beautiful as she was, did not of course want for suitors. In addition to Hans Hobbler, who in his Sunday doublet, and his claret-colour cloth breeches, really looked the

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pink and pattern of the gallantest brewer, and might have deserved a fairer (if that were possible) maiden's eye, Leuchidde had numerous loving attendants, of various heights and rotundities; but in this impersonated geography incontestably there was more of latitude than longitude. She however was modest, as that flower which always closes its eyes at the rising of the sun, and never opens them at evening. In her progress to church her eyes were always bent to the ground, and the secret of her loveliness was confided to the folds of a scarf of double silk, so thick that the sharpest of amorous glances might not pierce it. Within this cavern of silk, however, like a wanton witchlight, Leuchidde concealed mischief and merriment enough; and often when her old neighbours compassionately attributed certain convulsive movements perceivable in her wimple to cough, the truth was, that all the time she was only laughing at the grave gallants who, some as attenuated as gliding fishing-rods, and others as rotund and ungraceful as rolling runlets, were haunting her footsteps. So droll, indeed, sometimes was this procession, that two files of this enamoured gentry have been known to unconsciously encounter at the church door, and then after fierce looks, rebuked by the great organ heard from withinside, to turn on their heel, and disappear backwards along either side of the edifice.

So tantalizing was the temper of this Leyden nymph, that besides those in love with her, whose movements from the intoxication of their passion should naturally be unsteady, she puzzled her old father, who, in his nightly conferences with his ancient *Church Worthies*, would complain with more of asperity than otherwise became the sugar of his natural disposition. Leuchidde, being a beauty, had of course the privilege to be wilful and despotic. But she ruled with a rod of iron, or rather she ironed out her gallants flat. She set them such impossible tasks, to prove their devotion, that many gave her up in despair and vowed she was worse than the Inquisition, for that she devised more unheard-of torments.

Besides being a lovely creature, Leuchidde boasted of accomplishments in the shape of four corpulent bags of gold, which were so unnaturally distended, that had their disease been of a less assuasive character, it would have been agonizing to contemplate them. Theirs was a sort of yellow *hydrocephalus*, except that the disorder, instead of being in the head, was in the stomach. So munificently had these

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from time to time been fed with florins by Leuchidde's father, that theirs was indeed a glorious repletion, testifying to his liberality and affection for his daughter; for these were to be her dowry.

Humble and submissive had Hans, the lover, presented himself to his enslaver, one bright Dutch afternoon, when the sun shone as dazzlingly as one of the country's own brass saucepans. He had been accorded the privilege of sitting in her presence, a mark of high favour, and in the strength of the consequent comfort he had even ventured to speak of love. But Leuchidde was perverse this day, and took him short up with,—

"Love, master Hans, is a matter not lightly to be spoken of by either man or woman,—especially by man. I am aweary of Leyden, of my father, of everything, and of you, too, if you are anything."

"But, respected Leuchidde—"

"I am not respected! 'Tis plain I am not," replied Leuchidde. "No wish of mine is regarded,—no desire is gratified. I could weep with vexation!"

"Thou shalt not weep, fair Leuchidde," said Hans, tenderly, in his kindness searching in his pocket for his pocket-handkerchief for her.

Leuchidde, however, was in one of her obstinate fits, and refused to be comforted, like Rachel of old. After many *pros* and *cons*, as to her even looking at him, she dismissed Hans, with an intimation that she had a desire which must be gratified by any courageous man who would think of *her*.

Strange enough this whim was,—strange, at least, it would have been, had Leuchidde not been a woman. You must know that Leuchidde sometimes, when she was in a studious mood, smoked a peculiar Persian tobacco of inexpressible delicacy. Not far off the church of St. Ignatius was a grim statue of Piebaldus,—an old Gaulish worthy of rather uncertain descent. In those very dark ages, when there was no lamplight from literature, he had flourished, and his profession was a doublefaced one, that of half-priest, half-warrior. His statue, or effigy, was set upon a high, ancient, grey pedestal, which looked as if it had been chiselled, with a bladebone, by Gog and Magog, during a misdirection of their faculties from two gallons of three-strike double-Dutch beer. Piebaldus, or St. Piebald, had a venerable beard of brass, and his hands, and feet, and mitre were of the same metal. A strange fancy had taken possession of Leuchidde's giddy head,

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that very morning, as she passed the statue on her way to church, for his brass thumb for a tobacco-stopper.

"Mercy on me!" cried the despairing Hans, "that she should have taken such a fancy into her head! I am undone. I am banished her presence, until I procure the brass thumb of this rampaging old saint, and 'tis sacrilege even to think of it!"

SECOND PART.

Love is at all times a sufficient torment, even when its inherent terrors are not aggravated by inflictions from the fair one. Even in that very lowest depth of love, to which (for a Dutchman) Hans Hobbler had fallen, his mistress seemed determined to discover some still lower deep into which he should be precipitated. Cruelty is common with barbarians, and therefore not of its lightest form with young maidens, when they know they have a lover (or slave, for the terms are synonymous) at their disposal.

I should prove tedious were I to impart all the troubles of this good man and persecuted brewer, in the lot which fate had cast for him. The impossibility of complying with Leuchidde's unreasonable desire drove sleep from his eyes, and he wandered about like the ghost of himself. He was hourly becoming as meagre as one of his own proving-gimlets, and nought could yield him comfort. He was debarred from the sight of his mistress; for she absolutely forbade her reluctant knight her presence, until he had achieved the capture of the prize which was to be "his limited service." He dreaded, too, that some bold adventurer might, in the mean time, strike in for the prize, and, more decisive than himself, uproot the *whole* saint in the turning of a hand. If poor Hans Hobbler's love was as half a dozen, his fears were as no less, and he felt that, until he could count in some preponderating inducements in the former respect, he should remain as stationary as the dead weights of one of his own Dutch clocks.

But at last Hans, alarmed at the rumours he heard that others were in the field against *him* as well as against the saint, determined to make the effort. One moonlight night, —which he chose for the company,—he sallied out, sighing heavily at the necessity of it, but intent upon his daring act. Though on ordinary occasions a most sober man, if truth must be told, this night he concealed in his bosom a silver flasket of his own national liquid, Hollands. He was enveloped in a cloak

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which went so many times round him, that he was full ten minutes before he had succeeded in rolling himself up in it. On his head he wore a sugar-loaf hat with a broad brim; his legs, from his knees downwards, were cased in wide boots; and he had mounted a pair of awful moustaces and a long pointed beard, of so singular and direful character that the very sight of them might have slain an infant. His disguise was admirably chosen to strike terror into the breast of anybody who might interfere with him, and he reached the corner of the church where St. Piebald stood, firm in spirit, and resolved to win that for which he had come, or die in the attempt.

The night was lovely. The full moon, bright as a plate of steel, shone in the sky, and handfuls of stars were scattered over the soft, placid purple; one glittered bright, like a fairy shield, near the great island of light. The scene close at hand was quite of the up-and-down, in-and-out, quaint Dutch character. The tall, peaky houses, with innumerable outlandish lattices; the galleries with their grotesques for trusses; the cut pediments and carved penthouses; the queer gateways, which, as you approached, seemed a whole well of moonlight; the weathercocks on the gable points, and chiefly the fine old Gothic church, looking a little hill of priceless fragments, with its high, air-hung steeple, which seemed of lacework, and its rows of statues gleaming like a shadowy battalion, all these objects were striking and imposing. The streets were silent, and nothing was moving but the dusky figure of a watchman, who *glinted* like one of the statues stepped down to take a moonlight walk.

Hans slunk along in the shadow of the buttresses of the church, like somebody bent upon no good, and, by the time he had reached the statue, the watchman had disappeared with his crossbow in his hand; for, let the reader know, that the faithful watchmen of the period carried *crossbows* as more Christian weapons, and forbore guns and suchlike unholy implements, in the use of which is required that devilish compound—gunpowder.

A strange fear, not unmixed with awe, took possession of Hobbler's mind when he arrived before the effigy of St. Piebald. There stood the worthy, with a singular, sunken, and yet majestic visage. His eyes, though far lost in the hollow caverns which contained them, were penetrating and mysterious to a degree. His high mitre rose above, his right hand was extended, with the far-famed thumb pointing up-

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wards. Severe, nay, savage, as were his lineaments, there was a simplicity and grace in the statue which deeply interested. Hans mounted the quaint old pedestal, which had three stages. The moonlight fell bluely around him, and pallidly was reflected from the front of this equivocal dignitary, whose hands, and feet, and mitre, and beard of ancient brass, shone dull in the wizard light. The wakeful stars above, in the quiet and the loneliness, seemed to Hans's excited mind the myriad candles to a strange worship in which he was to partake. He and the shadows were as the only life in the whole still world.

"This will never do," said Hans to himself. "I must not look, but act; and, now that that convenient cloud has passed like a veil over Diana's face, I will make an end of this matter, and possess myself of the brass thumb."

Hans stepped up upon some of the chiselled scrolls of the ancient *acroterium*, and grasped the brass hand of the spectral Piebald.

"The thumb, though all is rotten enough, sticks fast. Methought an effort might have broken it off. Stay;—these metal appendages are generally mere adjuncts to the stone of the statue. Suppose I unscrew the whole hand, and give this child Leuchidde, instead of the thumb only, verily the saint's entire brass hand?"

Hans had great difficulty in unscrewing the hand. The stone wrist was harsh and dry, the brass hand whined and shrieked in his frightened attempts to unscrew it. He trembled with fright, and often desisted; now for fear of discovery,—now through dread at his sacrilegious action, for he thought the outraged figure had frowned at him. At last, in a new attempt, the screw slid, and the brass hand was like lead in his own shaking and guilty hand.

To thrust it in his bosom was the work of a moment, to descend from the steps was that of another. But what was Hans's dismay, when he touched ground, and saw, lying along under the statue, the figure of a live man! Propped up with his back against the base of St. Piebald's effigy, his hat lying beside him, and his ample cloak folded and spread out as a comfortable cushion, was an old Dutch gentleman with the most comical visage in the world, at this moment a mixture of reproving gravity and helpless fun, evidently the result of vinous excess.

"By the Five Fat Burgesses, but this is a dreadful business!" said Hans. "Let me look! As I am a sinful man,

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this unhappy old gentleman is no other than Meinheer Von Plots, our burgomaster. No less than our chief magistrate, and I another guilty wretch who has stolen the dreadful member, as it were, from under Justice's very eye. If he has an eye left, I am undone!"

Hans, in a dreadful hurry, essayed to open his own extraordinary cloak, but it was a long time before he could disentangle himself. At last he succeeded, and produced a dark lantern, with which backwards and forwards he daringly questioned the unconscious face of his, in the act, insulted magistrate. Meinheer Von Plots's full-moon countenance showed no farther token of enlightenment than a certain occasional winking of the optics, and there was a grunt of inconvenience as Hans's inquisitive lantern reiterated its light with a pertinacity more perturbed than usual.

Hans's examination relieved him. He found the worthy magistrate quite incapable of a perception of his presence, much less of the very deep, but, we fear, selfish interest he evinced in his prostrate condition. After a few unintelligible gutturals (all the more appropriate since they were given utterance to in a watercourse), with all the ambition, though none of the grace, of an operatic prelude, the magistrate burst into a low Dutch song, and waved his hand furiously, and essayed to get up.

"This is bad," said Hans. "He'll alarm the watch. Fie! fie!—a magistrate to be found in this condition! My head 's in a whirl. I feel as if the brass hand were clutching in my bosom. I must go,—I must fly,—it is expedient that I remain here no longer. Cannot I turn this magistrate's mischance to my protection?"

Hans's thought was quick. A little exertion stripped off the mitre or helmet, whichever it was, on Piebald's head, and the cunning Hans placed it adroitly in Von Plots's grasp, so as to imply that all the robbery, and all the violence, lay with the drunken burgomaster. But, to complete Hans's designs, it was necessary that the magistrate should be aware that there existed a witness, in Hans's own person, who might rise up against him at some future time, and that, to save disgrace, he must be silent as to the despoiling of the statue, or of knowledge of Hans at the spot altogether.

Hans shook the magistrate heartily, until the latter gathered some sense, and, when he was assured that Von Plots had picked up enough sense to answer his purpose, he growled in a very terrible voice,—for the magistrate was still in that diffi-

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cult state that he might not comprehend any address less savage,—"My name is Hans Hobbler, the brewer; yours, Von Plots, first magistrate of Leyden. You know me. I know you. That is all. Good-night!"

Hans Hobbler, on these occasions, seemed to have sharpened up considerably. Cunningly had he gained all his points, which are usually blunt points enough with a Dutchman. His fair Leuchidde was overjoyed next morning, when her faithful swain placed in her hands, not only the thumb, but the whole appurtenance of his reverence the fighting saint. Sensibly touched with this proof of his devotion, she embraced her stout lover, and promised soon to make him the happiest brewer in all the Low Countries.

As for Meinheer Von Plots,—when the town rung on the day ensuing with the insult offered to St. Piebald, and when there was vast cry for the delinquent, knowing his own derelict overnight, and that he had a witness to it in the person of Hans, he set himself hard at work to stifle inquiry, and sent his hushers so industriously about Leyden, that the outraged Piebald was left without redress for his disgraceful mutilation. The statue remains handless to this day, the best proof of the verity of this history; for we would have scorned to take advantage of the trust of our readers. We are conscientious men, and always tell the truth—unless the truth be something—so delicate are we—of which a reader ought not to be precisely put in possession.

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ANCIENT MASONS' MARKS.

PART THE THIRD.

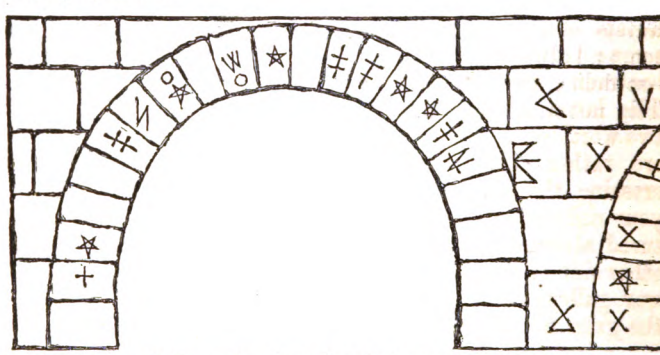
(*Continued from Vol. II. page* 450.)

"So flits the world's uncertain span!
Nor zeal for God, nor love for man,
Gives mortal monuments a date,
Beyond the power of time and fate.
The towers must share the builder's doom;
Ruin is theirs, and his a tomb;
But better boon benignant heaven
To faith and charity has given;
And bids the Christian hope sublime,
Transcend the bounds of fate and time."

ROKEBY, *Canto VI.*

"Victrix Fortunæ Virtus."

—*Motto on a mural Tablet to L'Isle Adam, G. M. H. in the chapel, Fort St. Angelo, Malta.*



An Arch, with its marks; from Aqueduct near San Giuseppe, Malta.

"For mirth is still in sympathy with melancholy, and what, oh! what thoughts profound circle round the wine-cup, when it flows to the memory of one beloved of yore,—one who had left us in the sunshine of youth, and seems to reappear like a veiled shadow across the light of the festal fire,—and then in a moment away into oblivion."

These words occur in the "Nights at Ambrose's," and were spoken by the great wielder of the crutch, of whom we have the Ettrick Shepherd saying, "O sir, you're a Master Mason

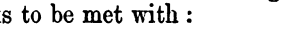
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in buildin' up the lofty rhyme, gie us a' Pindar in English." It was but lately in these Western lands, that the words just quoted came with the full power of truth upon our mind, on meeting, after years of separation, one with whom our recollection of schoolboy days, and college life, were inseparably connected. The same Alma Mater hailed us as her children, and we could both look back with pleasure and pride to the evening when, together, we were received by a mutual friend into the mysteries of Freemasonry, and tendered our fealty to a Lodge, whose proud motto still is, "Second to none,"—"*Esto perpetua.*"

It is thus kindly, then, that we resume. The morning had already far advanced into day, and the flag of Old England floated freely from the castled steep of St. Elmo and the cavalier of St. James,—when we dismounted from our Pegasus, with the fortunate belief that our latter lucubrations savoured too much of the *genus loci*,—the essence of the poppy. Acting on that belief, we shall now suppose that "Nature's sweet restorer, balmy sleep," has done its duty, and a hearty breakfast put us into excellent humour with all the world, not even excepting the "Nix mangiare" steps, (for whose effects upon the mind, see Byron), and the indefatigable entomologists who lie thereon. We have passed them, and with serene temper enter the boat. Stout of frame are boat and boatmen; the former is called the "Divina Providenza." The latter are respectively called Giovanni and Paoli: the two worthies agree in these points,—they hate the Greeks, and are rather afraid than otherwise of Freemasons. We are crossing the Grand Harbour; that strange-looking turret on your right marks the Isola point; see, on each side is sculptured alternately an eye, an ear, and a fleur de lis. On the other side of the dockyard creek (formerly the harbour for the war galleys of St. John), up which we now proceed, rises the grim front of St. Angelo, rampart above rampart, like the inner and outer ballium of a feudal castle. Few, and at long intervals, are the openings in the walls, and these are strongly arched and barred with iron; eastward, towering above the rest, is a strong cavalier; westward lies the old residence of the G. M. and the chapel of the Order of St. John. In the chapel is a marble tablet with an inscription motto, and shield of arms, relating to "Fr. Philippus de Villiers L'isle Adam, Magister Hospitalis Militiæ," for such is he simply termed. Farther on, those black-looking houses form part of the town of Vittoriosa, so named from a victory gained there in olden

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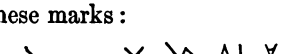
times against the Turks. A statue of our Lady of Victory is still to be seen on her proper pedestal, sword in hand, in the centre of an open space (it is the only one) in the Citta Vittoriosa. Facing the quay is a long line of building,—the Admiralty and naval victualling-yard. Our feet are again on *terra firma*, and our name is ———. We look up at the newly-finished pedimented archway, bearing above the Royal arms, and one glance assures us of our name, the proprietor of the victualling-yard, and the purposes thereof; for on the projecting keystone of the arch is wrought in strong relief a bull's head, armed; not learned in matters concerning the bovine race, we presume not to decide whether he represents Teesdale, or the old white Caledonian bull. Steps, as is the wont of this rock city, again present themselves,—mount, mount, mount, not an easy *Gradus ad Parnassum*. We are encompassed by churches, and *such* bell-ringing,—it might have been useful in by-gone days, when dissonant tones from consecrated bells were supposed to drive away the Prince of Darkness, when enthroned in the thunder-cloud he impiously launched the bolts of Heaven upon the dwelling of the sons of men; but now, in these days of constitution-mongering and Electro-Biology, marvels and Mesmerism, it is—but our indignation has evaporated. We have gained the summit of the ascent, one street is traversed, three archways, one fosse, and drawbridge passed (one of our failings is, being thus particular), a level space is before us, and two minutes more finds us inspecting the walls of Verdala, part of the inner Cottonera lines. The walls, as we see them at present, having been meant to form the inner face of a fort which was never completed, the stones on the inner side of the rampart are unwrought, excepting at particular places, where even on completion of the works they would be exposed to sight. Pass through the archway into the dry fosse, and turn to the right, the path then is clear. The following are among the most frequent marks to be met with:



But stones are proverbially dry, and the dust therefrom is pernicious; a short, and not unpleasant walk brings us into close contact with a youthful and ardent band of cricketers, who have for the nonce forsworn broad cloth and adopted flannel. The occasion is a happy one, the meeting merry; luncheon is but just numbered as among the things that were; —your countenance falls at the announcement, like the baro-

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meter before a hurricane; but weep not, wait not; the fragrant weed has caused that curling cloud, and within those canvas walls (have pity on the barbarity which, until now, delayed the introduction of the tent to your notice), no revolution, that of sandwiches excepted, has dared to disturb the supremacy of Bass, and several glasses still show a very recent intimacy with Guinness's XX. Already you are in *medias res*, and have just caught a reflected glimpse of your own visage where two seconds ago was fluid dark as Erebus, but not so deep. Perhaps the admirably disposed strata on that plate of white, red, and yellow, heaped one on the other, like Volta's famous pile, has aroused your curiosity, and the sage conclusion is arrived at, that mastication,—that art intuitive,—should reduce those secondary strata into one rich alluvial mass for your especial benefit. "*C'est un fait accompli*,"—"you came, you saw, you conquered." Light the cigar of peace, and let us, under its soothing influence, resume the object of our search. That lofty archway in the outer line of bastions (the Cottonera lines) once passed, the country receives us, when, if your humour so inclines, you may turn and salute the stern-looking bronze bust of the founder, still surrounded with marble and enwreathed with laurel. Between this Labber gateway, from which we have just emerged, and that of San Salvator, near which we take boat to return to Valetta, the path to be pursued is the half-made fosse cut in the rock, which follows the outline of the works. Now, the road is long, comparatively speaking, for the number of marks which we shall find, and, as we before hinted, uneven; so that the unwary, but enthusiastic pedestrian, looking up to the battlements, and taking one more step to bring himself directly opposite something or other, is tolerably certain to make himself personally acquainted with several plants of the cactus family, whose shield of arms is a field vert, semée with strong prickles armed proper, and whose motto we might readily infer is, *Nemo me impune lacessit*. For these reasons, and unwillingness to disturb that ancient family in their hereditary domain, we shall suppose the distance safely traversed, and ourselves in a boat, fast approaching the city of La Valette. From a note-book in our hands we trace these marks:



While on the same line of fortifications, but at their other extremity, where they line the grand harbour, at the head of

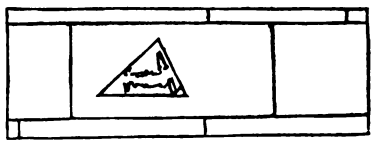
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Merchant's Creek, *i. e.* from Francesco di Paolo up to Geitun Gate, those that follow may be met with :



Previously to summing up, we may rectify what is an important omission, viz. that on the inner face of the wall at Fort Verdala, twenty feet or so from the ground, were observed on one stone a triangle, having within it, sculptured rudely, the figure of a cock in low relief, and on an adjoining stone, within a figure square internally, but each angle differently formed externally, a monogram of the letters G. R. S. or G., surmounted by a plain coronal and cross, thus, 

The two stones alluded to are, like the remainder of the wall, grey with age and exposure to the weather; they are within two courses of each other, and it is only with a favourable light that either of them can be seen from the ground : in fact, it was not until mounting a ladder to examine the triangular figure, that the monogram was found.



On reviewing the different circumstances, which bear upon the connection between the Order of St. John of Jerusalem and Freemasonry, we are inclined to believe that a connection of a very important kind existed between the two orders; not as such, but by the desire of individual members of the Knightly Order, to bring back to their native land some part, at least, of that knowledge of the arts and sciences, which the Syrian fraternities were well known to possess. Admission to their mysteries was necessary to obtain this knowledge; and the patronage which the Knights of St. John extended to Freemasonry, on returning to their western homes, with the still existing remains of their architecture, are sufficient to show that that knowledge had not been obtained in vain, no less than from their emulating the monastic but non-militant bodies, who kept the lamp of science burning, improved agriculture by example, and preserved it during ages of constant warfare by the purity of their lives, their greater gentleness to their retainers, and the prescriptive regard to the sanctity of the Church, which even the rudest baron rarely violated. That, after leaving the Holy Land, and during their many struggles with the Ottoman

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power in Rhodes and in Malta up to the seventeenth century, there was, most probably, no connection at all, we readily admit. That century, however, and the following, are not so easily disposed of. Masons' marks are found on most of the fortifications of the seventeenth century, and on the aqueduct of the same date almost every stone is marked. Crosses of different shapes are commonly met with, as also the pentalpha, the ⩚ shaped figure, formerly given from La Maison, and the square, as used by working masons. "The Masons of the middle ages have sometimes been compared to a kind of knighthood; nor can chivalry be otherwise than honoured, by embracing, in the circle of its mission, a purpose so grand as that of covering the earth with the finest structural efforts of human genius. In the secret society—secret not for the sake of darkness, but that it might peacefully and undisturbedly work by its own bright light—discovered mysteries seem to have been taught, and new combinations and varieties of beauty appear to have been discovered and communicated, as if by electric wires, through all Christendom. How otherwise can we account for it, that while between all was dark and barbarous as Tartary or Kamschatka, the same light and flowery-topped pillars should arise beneath the blue heaven of Palermo, and the sullen sky of Jedburg? or how find among the vineyards of the Rhine the same massive form of column and arch which astonish and delight the northern traveller in distant Kirkwall? or see the flamboyant riches of Rouen and the Notre Dame of Paris repeated at Linlithgow?" *

Now we find, from Camden, that above a doorway in Melrose Abbey there is a shield charged with two compasses in saltire, between four crosses votomy or fleuré, while around and under is this inscription:—

"Sa gaye the compasse evyn aboute
Sa truth and laute do but doute

behalde to the end quoth John Murdo whose arms these were. He was 'born in Parysse certainly, and had in keeping all mason werk, of Santandroys, the hye kirke of Glasgu, Melros, and Paslay, of Nyddysdayl and Galway;'" †

or, in other words, was superintendent of masonry over great part of Scotland. Whether the aforesaid John Murdo was knighted or not we take it not upon ourselves to say; certain it is that, making a leap of five centuries, we find that

* Blackwood, August, 1850.
† Camden's Britannia, edition of 1789.

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honorary members were occasionally received into the Order of Jerusalem. What were the necessary qualifications in one particular instance may be shown, by giving an inscription taken from a slab in the floor of a chapel in Fort Manoel, Malta. It is as follows:—

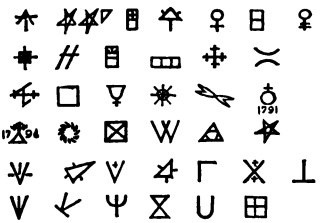
D. O. M.
Hic in arce quam condiderat
juxta ejus ultima vota
Jacet Carolus de Mondion Parisien.
S. R. H. Architectus Polemicus
Ob morum suavitatem et ingenii dotes
inter equites V. Linguae Franciae
Adscriptur.
Obiit An. D. N. I. 1733 Die 25 Decembr.

Previously to entering into this long digression, the fortifications of the seventeenth century had come under observation, and the different marks alluded to which appear upon them; at the commencement of the eighteenth century, however, Masonry began to attract the attention of the world at large, and from that period, down even to the present day, attacks upon it were numerous and constant. Even bodies so different as the Church of Rome and the Associate Synod of Scotland were found for once prosecuting the same object, and using the same means to secure the end. We find, then, that the Grand Master of the Order at Malta caused, in the year 1740, the bull of Pope Clement XII. to be published, and laid an interdict upon Masonic meetings. What were the consequences?—A great number of the inhabitants left the island. "Un grand nombre d'habitants prirent à cette occasion le parti de s'éloigner de l'isle." Nevertheless, the Lodges continued to meet. Another power of a darker nature now stepped in,—a power ever ready in persecution—the Inquisition, interfered; but the G. Master, *moderating* the rigour of the sentences which it had awarded, contented himself with sentencing to perpetual banishment six knights, who had been taken, as it were, red-handed,—in the words of our author, "se contenter d'exiler à perpétuité six chevaliers qui avaient été pris en *flagrant delit* de maçonnerie."* The Lodge to which those knights belonged was most probably that which held its meetings at La Maison, a house and garden, situated in a very secluded place, on the outer rampart of Floriana, near a celebrated skewed arch in one of the bastions. Now, the fact of a great number of the inhabitants leaving the island after this bull was published, shows that Masonry must

* Clavel, Hist. page 144.

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have been planted there, and taken kindly to its soil for some considerable time previously, as even in England, in our times, we would not expect to meet a large number of the Fraternity, where a few years before there were none, much less in Malta at the period of which we speak. Fifty years have passed away, the century of princes is drawing to a close, and the sceptres of Frederick the Great and Maria Theresa are held by other hands; dark and ominous is the thunder-cloud hovering over France and Europe, and within its bosom lies still concealed the lightning flash,—ere long destined to kindle the eloquence of one of Ireland's most gifted sons. Meanwhile, has Freemasonry prospered between 1736 and 1792? Short is the answer. It had again reached the East under the flag of England; in America it had prospered, while it had been also established in Denmark, Sweden, and Prussia. What we are especially concerned with at this minute is,—any evidence of Freemasonry in Malta in 1792. That year witnessed the commencement of Fort Tigne, which Emanuel de Rohan (of a French ducal house), Grand Master of the Order of St. John, having first prayed to Almighty God to prosper the undertaking, solemnly dedicated, and, as formerly mentioned, laid the foundation-stone. The walls of this fort, only smoothed near the joinings of the stones, have the remainder rough, with a face projecting some two or three inches, a kind of rude rustic work; and not only the walls, but the paving-stones and the extensive mines which surround this fort, are covered with chiselled marks. The cross and circle, the circle alone, the pentalpha, squares, oblong figures, triangles of every shape, are among the most common. These marks are, like the work on which they are seen, rudely and strongly cut, so as to attract attention at some distance, while those we have spoken of formerly are not easily seen, except on careful and minute inspection. The following are from Fort Tigne:—



Many of these marks are from the mines, and were given

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me by a good friend and excellent Mason, whose eye may yet perhaps see these pages. On the whole, then, it appears that, although a Lodge did exist, still it was not connected with the Order of St. John of Jerusalem. We may be biassed in this, as we believe that this was the opinion embodied in a report to the G. L. of England by an eminent Mason, the late W. Rodwell Wright, whose portrait still adorns the hall of St. John and St. Paul's Lodge, Valetta. There his memory is affectionately cherished, and his exertions in the cause of Masonry known and appreciated.

"But doubly blest is he whose heart expands,
With hallowed feelings for those classic lands;
Who rends the veil of ages long gone by,
And views their remnants with a poet's eye.
Wright! 'twas thy happy lot at once to view
Those shores of glory, and to sing them too.
And sure no common muse inspired thy pen
To hail the land of God and god-like men."



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THE SAILOR FREEMASON.

A TALE OF REAL LIFE.

It was in the winter of 18—, when the "Cherokee" sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time laboured under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach,—one of the most lubberly conveyances I ever travelled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith Walk, the connecting link between the port and city of Edinburgh, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers, and sister; and here my shattered hulk was laid up for repair; and, thanks to my kind family, I soon found myself in ship-shape order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton Convening Rooms. The company consisted chiefly of Masons, their wives, and relatives,—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received, with every welcome demonstration, by one of the strangest-looking characters I ever beheld. My brother, perceiving I was preparing for a good laugh, frowningly informed me that this was Mr. Richard Simpson, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipful figure now before me.

He was a man about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head!—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which

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ever and anon rolled about as he addressed his guests; but to complete the picture, on his head he wore a 42nd Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was constantly waving to and fro; and when he walked, its undulations resembled those of a pendulum.

However, "Dickey Simpson," as he was familiarly called, was with all his oddity a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for the mirth which his presence created; and he was moreover an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent Brethren, it being now one of the most respectable Lodges in Edinburgh. But to my tale. The ball went off gallantly, many reels, dances, and strathspeys were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after this fête, I asked my elder brother if he would advise me to become a Mason. He told me, what I then thought a strange reply, that he could not possibly *advise* me; I was at liberty to follow my own free will and accord. However, as he made no objection, I went to the Celtic Fraternity, and next Lodge night received the first degree.

After work, the Brethren adjourned for refreshment, the same Bro. Simpson being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic Brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negus and whiskey-toddy were placed before the respective Brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterwards received the other degrees; and as I was for some time at home, I spent much of my leisure in visiting all the Lodges round about, until my returning health enabled me to join my ship.

From that time I became enamoured of Freemasonry, and while on board ship I gave my mind up to that study, and frequently on our cruising excursions dropped ashore to visit some Lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had *brothers* in every harbour. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record.

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On entering the Lodge, to my great surprise I found one of my superior officers there before me. Till that moment I was not aware of his being a Brother; for on board ship he was rather austere and repulsive in his manner to all beneath him in command,—a deportment which I believe many of our commanders assume, from a notion that it is best calculated to secure obedience and respect. On this occasion our eyes met, and we were now for the first time on an *equality*; and I shall never forget the hearty manner in which he saluted me,—not in the voice which thundered terrors to the crew, but in the bland tones of a Brother. Thou heaven-descended beam of light, beauty, and perfection!—how often has the endearing epithet of Brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service, and it was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obliged to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquillity, when with book in hand I visited the classic caves of Gorten and Hawthornden, or scanned the rich entablature on Roslin's ruined college, or sought the mouldering castle of the lordly St. Clair—

> "Lifting o'er blooming groves its head,
> In the wan beauty of the dead;"

and gazing from the loopholed retreat on the varied tints of a sylvan paradise—

> "A lovely scene, but sadly sweet,
> Like smiles and tears on beauty's face:
> Far may we wander ere we meet
> So dear a dwelling place,
> That formed by hand of nature seems
> For lovers' sighs and poets' dreams!"

Amidst scenes like these I found quiet and repose; and ere summer clothed the hawthorn-tree with bloom, my spirits with my health began to rally; but I yearned for my favorite element; and as I did not wish to be burdensome to my dear friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my brother was most solemn and affecting: he entreated me to return back with him, but I would not. He shook his head mournfully, and murmured

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"Farewell!" I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my anxious gaze.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray; and the wind, which in gloomy murmurs, gave "fearful note of preparation" for a coming storm, soon increased to a hurricane. Our little world was tossed about at the mercy of the waves: the night was spent in fear and anxiety. 'Twas then I thought of home; I imagined I heard my brother beseeching me to return; but to hear a voice then was impossible: the thunder rolled, and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the winds and waves, having lost two masts. On the night of the second we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow (in mercy to whom, I do not name the ship), went ashore, with four others, in the only boat we had, promising to return. I was certainly offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in the company of those that remained.

Hanging to the wreck for hours, no boat came to our rescue; and as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro,—no doubt to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the tide seemed to aid my efforts, for I was carried towards the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged in my side, and this no doubt brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were, into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes, or to move, I remained insensible, until I felt my hand lifted up, as if to feel the pulse. Instinctively, I clutched the hand in *a grasp* that

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it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand into the arms of a foreign *Brother*. He held some spirits to my lips, and after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found Brother, I soon recovered, and heard that all had been lost; for what had been saved from the deep had fallen into the hands of the wreckers.

The kind-hearted fellow who had acted the true Samaritan introduced me to the consul, also a Brother, who supplied me with clothes and other necessaries. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put his mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London. * * * Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house; but he longed to see his old mother once more; and with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks (there were no steamers then) which was to sail next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who having been apprised of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there; the captain knew not how to account for the mystery, for he had seen him the night before with his own hand write his name on a piece of paper, and pin it to the curtain of his bed: and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him: he died two or three hours before the vessel sailed. He was only twenty-five years of age; his voyage is o'er, and with him "the dream of life is past;" his shattered hulk is now free from earthly storms, awaiting, it is to be fervently and devoutly hoped, a translation to the Grand Lodge above!

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BROTHER OR NO BROTHER;

OR,

WHICH WAS THE WISER?

By the Author of "Stray Leaves from a Freemason's Note-Book."

I.

"YOUR own feelings must dictate your decision: I can express no wish: make no suggestion—but you have known my life-long devotion to Masonry, and the importance I have attached to its precepts. This is no hour for trifling,"—a spasm of acute pain contracted the features of the speaker, and enforced an involuntary pause; "but specially an hour for truth. I have never unduly exaggerated the force of Masonic principles; never regarded them as superseding the highest and holiest of all teaching; but as suggestive of it and subsidiary to it. Whether, however, the connection of Masonry with my family terminates in my own person,—whether you eventually belong to the Craft, or continue strangers to it,—remember that he is deeply criminal who lives for himself alone."

But who was the speaker—who the listeners—and what were the accessories of the scene?

II.

Mr. Morshead, formerly a surgeon in India, who, by steady perseverance, force of character, and stern avoidance of all that bore even the semblance of what was base and unworthy, had risen from obscurity and indigence to station and opulence, was supposed to be in dying circumstances. The parties whom he was addressing were his two sons, Philip and Rupert, youths very different in temperament and character, but both inexpressibly dear to their generous father. These, during his last interview on earth, he was most anxious to impress. He knew that his decease would render them both wealthy. Talent was theirs by inheritance; and the added polish of education had not been wanting. The dying

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man was anxious that they should not abuse the first, or omit to follow up and improve the second. He coveted for them usefulness, and he dreaded for them sloth. His will was by his side; he pointed to it and spoke to them calmly of the advantages and responsibility which his death would open to them. He then signed to them a silent adieu, and betook himself in solitude to his religious duties.

But not then did the angel of death claim him. He waved his wings over the sufferer, but forbore to strike. Mr. Morshead rallied. "His composure, submission, patience,—they, humanly speaking, have saved him," exclaimed his professional attendants. "A mind so admirably poised as his,—so thoroughly acquiescent in the arrangements of Providence, arms medical remedies with tenfold power. His trusting confiding spirit, is his real doctor." Patience! thou rare and homely quality, what enduring medicament is thine!

III.

If the young men had cherished any expectation that their father, during his short interval of convalescence, would once more recur to Masonry, and avow his deep conviction of its value, they were doomed to disappointment. Mr. Morshead never approached the subject again. The respite "so mercifully granted"—his own words are used—was "devoted to meditation on the mighty future and to preparation for its dread awards!" and, if composure, submission, faith, and hope, fitly characterize such an hour, the veteran Mason passed from earth not ill-prepared for his dreamless rest. The sons, the event affected variously. Philip, the younger man, shrunk from society, and indulged in many and earnest musings over the past. Rupert, the elder, courted gaiety; talked of "the absurdity of grief," and was all impatience for "the distribution of the property," and for means of prosecuting a scheme of foreign travel. The first seemed to cherish whatever could recall the memory of his father; the other bent on forgetting him with all convenient speed. They were together one morning, when searching in Mr. Morshead's secrêtaire for some paper that was needed, they lighted unexpectedly on a packet carefully and elaborately sealed, and in a feeble and trembling hand, thus inscribed:—

"For him, allied to me by blood, who values my memory, recollects my conversation, and heeds my opinions, however lightly and casually expressed."

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"What may this inclose?" exclaimed Rupert. "Marvellous pains seem to have been taken to secure the contents from injury! What may be within? Eh, Phil! Valuables?"

"Yes! in one sense as having been *worn by* HIM," was the reply slowly given, and not without emotion; "I imagine the packet to contain his Masonic insignia."

"Oh! Ah! That was one of the governor's infatuations—one of his infatuations to the very last. Masonic, Eh? So! I imagined that, sooner or later, we should stumble upon some memento of this kind. What is to be done with it?"

Philip pointed in silence to the inscription.

"All stuff and nonsense," remarked the elder brother, angrily; "I ask again, how shall we dispose of it?"

The younger man read deliberately the address; but trusted himself with no comment.

"Pooh! Rank absurdity!" cried the elder son. "We're not going to keep it! *That*, like other matters, must be disposed of."

"Disposed of!" exclaimed Philip, "with that memorandum endorsed on it, and written by himself the very day before he died!"

"No heroics, Phil—no heroics! This is a money-getting age, which has scant sympathy with them. I ask once more, who will be the buyer?"

"*I!*" cried the younger, indignantly; "*I*, at any estimate that may be formed."

"Ah! well! that's business-like, and I understand you."

"Would that I could return the compliment," rejoined Philip, sadly. "My dear brother, are the dead at once to be forgotten, and their wishes—"

"Oh! if you are about to moralize, I wish you good morning. I don't affect homilies at any time; but, least of all when delivered by a layman! Adieu!"

And, whistling his dog to his side, Rupert quitted the apartment.

IV.

Philip mused on in silence. Memory recalled to him many a touching trait of the departed. He thought of his father's unvarying affection and consideration for both his children,—of the costly education he had bestowed on Rupert,—of the extent to which all his predilections

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had been gratified, and his expensive habits borne with,—of the invariable gentleness with which the deceased rebuked, and the eagerness with which he praised;—and with these he contrasted Rupert's levity, heartlessness, ingratitude, and avarice.

It was a melancholy hour; and more than once the exclamation rose to his lip, "If so selfish in youth, what will he be in age?"

But that secrétaire, crowded with papers, must be examined; and those huge packets of letters must be sorted, classed, and perhaps, to a vast extent, destroyed: and with a sigh Philip seized the lightest and thinnest bundle, and addressed himself wearedly to his task.

That feeling speedily gave place to eagerness and admiration. The packet was made up exclusively of letters from various individuals at different periods of Mr. Morshead's career, thanking him for patronage, pecuniary help, successful intervention, and availing influence, exerted in their behalf during the hour of need. It was a marvellous testimony to the unwearied and life-long benevolence of a most open-hearted man.

The blessings of the widow were there, and the manly acknowledgments of the orphan, and the prayers of the aged, and the buoyant and sanguine thanks of the young. Few seemed to have applied to him in vain.

Around the packet was a broad label, with these words in pencil:—"The preservation of such letters seems to savour strongly of vanity; but I leave them, that my children may see that self was not always uppermost in my thoughts. I assume no credit, covet no posthumous praises: Masonry taught me never to witness sorrow without endeavouring to relieve it. That I have been able occasionally to do so, all praise be to the Most High!"

This comment opened up a long train of thought in the mind of the excited reader; and at last issued in this conclusion:—

"That can be no unholy bond which prompts and ripens such noble fruits. If life be spared me, I will join the Fraternity!"

V.

It was with a feeling of indefinable uneasiness, that Philip on the following morning, looked forward to an exchange of

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greetings with Rupert at the breakfast-table. That gentleman rose late, and in no very equable frame of mind. The amusement of the previous evening bore but badly the test of reflection. He was aspiring to the position of a "fast man," and had paid for his "footing" by the loss of a heavy sum at hazard. This result galled him; his night's rest was broken; and he had risen with curses on his lips at his own folly,—ill at ease, feverish, and irritable. Nor was his ruffled spirit soothed by observing Philip's self-possessed and happy air—his cordial and ready smile.

"Oh! by the way," exclaimed the elder, after a volley of growls at everything on the table, "how about those Masonic insignia we discussed at such length yesterday? What do you intend to do with them?"

"Wear them," was the reply.

"I asked you," said Rupert angrily, "how you intended to deal with them?"

"And I," returned Philip, with pleasant and smiling mien, "as frankly avowed my intention to wear them."

Rupert was silent for some moments; first from astonishment, then with rage—

"So, then," rejoined he, at length, with a sneer, "lunacy seems hereditary in our family?"

The younger son pointed to a portrait which fronted them, and asked, "Did *he* ever show any symptoms of unsettled or ill-regulated intellect?"

"Yes; in his absurd consideration for the wants of others. But he's gone; and what he *did* do or did *not* do is beside the question. Your intention, then, is to become a Mason?"

"If the Fraternity will accept me."

"You'll repent it. Fraternity! There's no fraternity; the whole affair is based on vanity; there's nothing real and abiding in it."

"Some of the best and ablest men in our country have maintained the contrary," was Philip's firm rejoinder; "for my own part, I wish to be one of a Brotherhood."

"And *I* wish to stand *alone*. A young fellow with means at command can dispense with a Brotherhood. He can help himself, and laugh at the idea of a Fraternity, as I do."

Did an hour ever come when Rupert remembered this expression, and—bewailed it?

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SHAKSPERE'S OTHELLO.

THE work from which the plot and story of Shakspere's "Othello" are taken, belongs to that class of Italian novels which arose out of the popularity of Boccaccio's Decamerone, and was fostered by the taste prevalent in Italy during the fifteenth and sixteenth centuries. Although occasionally we meet with a tale of merit or interest, and a certain charm in style and language, these but partially atone for a coarse licentiousness, a reflection of the times, which, notwithstanding that it received the seal and license of the Inquisitor, who proclaims them *consonos sanctæ Ecclesiæ et ab Apostolica Fide non abhorrere*, offend the moral sense of a purer age.

This story of the Moor of Venice may be taken as a favourable specimen of the better class: it is contained in a collection of a hundred tales, entitled, "Gli Hecatommithe," by Giovan Battista Giraldi Cinthio,—a work which has been rescued from oblivion simply by the accident of its having furnished the muse of Shakspere with the plot and incidents of his "Othello." The author was a nobleman of Ferrara, and a professor of philosophy in that city: it is somewhat amusing to read the terms in which he speaks of the composition of his work in connection with his "grave studies of philosophy,"—"by the light of which, the fount and origin of laudable habits, and of all honest discipline, and likewise of every virtue, I have sought to perfect my work, which is wholly directed, with much variety of examples, to censure vicious actions and to praise honest ones,—to make men fly from vice and embrace virtue." What could the reader expect after this proem, which, by the way, is found *totidem verbis* in all the books of this school, but a work of untarnished purity and morality?—all we can say is, he would be disappointed.

Whether Shakspere met with this story in the original Italian, in the French translation by Gabriel Chappuys (published in Paris, 1584), or, which is perhaps the most probable, in one of the numerous class of story-books, furnished from the romance writers, which were widely circulated and read in the south of Europe, is an undecided question; but that Cinthio's tale forms the groundwork of "Othello," is a fact

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unquestioned by any critic.* This circumstance gives it a peculiar interest, which we shall proceed briefly to consider.

The comparison which some critics have drawn between the relative merits of the play and the novel, proceeds upon an erroneous principle; the same test of criticism is inapplicable to the two productions. "There was wanting in the narrative of Cinthio," observes M. Guizot, "the poetical genius which furnished the actors,—which created the individuals,—which imposed upon each a figure and a character,—which made us see their actions, and listen to their words,—which presented their thoughts and penetrated their sentiments,—that vivifying power which summons events to arise, to progress, to expand, to be completed,—that creative breath, which, breathing over the past, calls it again into being, and fills it with a present and imperishable life:—this was the power which Shakspere alone possessed, and by which, out of a forgotten novel, he has made Othello." †

This passage is eloquently true as a criticism on Shakspere's play, but does not apply to Cinthio's tale; in fact, it only defines the province of the dramatic poet's art. Cinthio's story was no drama, but one of the plainest and most straightforward narratives, exhibiting human nature under its ordinary aspects, and tracing the simple chain of events with ordinary regularity: there is no art in its structure, no consideration in its arrangement, and it consequently lays claim to no merit beyond what it may possess in point of style, consistency, and general truth to nature: it was not a true tale, but it might have been. "My intention in this work," says the author, "was, above all, to narrate events the most like truth, which might, together with innocent amusement, bring also some profit to every class of persons." On each of the grounds just mentioned, the claim of this tale to considerable merit may be admitted, apart from any invidious comparison with the infinitely grander fabric which Shakspere has erected out of its simple materials.

At the same time, a comparison of a different and more legitimate kind may be profitably drawn. The greatness of any work of art, in conception, form, and execution, serves to enhance the interest which attaches to the elements of thought out of which it arose. With what eagerness do we regard the first studies of any of the great masters,—tracing

* The Italian novel was published in 1565.
† Quoted by Mr. Knight: Suppl. Notice to "Othello."

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the elementary thoughts, their treatment, and changes under the artist's hand,—studies of nature snatched with a passing stroke of the pencil, to be eventually immortalized in some master-piece of art.

An interest akin to this is offered by the tale before us: in it we trace the suggestions out of which was produced one of the most perfect triumphs of dramatic art. The incidents, traits of character, and motives which Shakspere has adopted, enlarged, altered, ennobled,—the skeleton which he has informed with life, dignity, and beauty,—all give back a reflected charm to the original story, which in its first and naked form it wanted.

The simple elements of the story were precisely calculated to seize upon Shakspere's attention,—the opposition and contrast of characters, the deep play of the passions, the suggestive motives, thoughts, and springs of action, the capabilities of the plot,—were all materials as if created for his genius to mould, work upon, and fashion. To a few points of similarity, and some of the changes the poet has introduced, we may here advert.

Desdemona, both in the play and novel, is the same affectionate and gentle being—the very soul of purity and honour,—innocent as unsuspecting—trusting and betrayed. Some of these points of character are but faintly sketched in the tale, but still visible. Her devotion to the Moor appears in several simple touches of the novelist: her delight at the honour paid him by the Senate; her impatience that he should obey their summons; her eagerness to accompany him, adding, that he could not love her did he imagine she could be happier to remain in safety than to share his dangers. Shakspere departs from the story in the motives for Desdemona's interference for Cassio with the Moor. Cassio importunes her, and she pleads as for a suitor; she promises to do so as "a vow of friendship" to Cassio; and although she says to Othello,

> "Why this is not a boon;
> 'Tis as I should entreat you wear your gloves,
> Or feed on nourishing dishes, or keep you warm,
> Or sue to you to do a peculiar profit
> To your own person;"

this comes with only the force of an additional argument urged for Cassio's sake. Again, in the Moor's presence she says to Ludovico,

> "I would do much
> To atone them, for the love I bear to Cassio.
> *Oth.* Fire and brimstone!"

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This was necessary to give full motive to the Moor's suspicions, to silence the questioning and scruples of his love and trust in Desdemona, and to establish in his mind her guilt beyond a doubt. But in the novel, when the Moor betrays his suspicion, she says, with much simplicity, "Be not angered with me, my dear lord; I have no other cause to bid me speak, than sorrow that I see you lose so dear a friend; nor has he done so grave a fault, that you should bear him so much enmity." Desdemona's pleading for the captain is prompted by the sole thought of her lord's own interest and sense of justice, which is perhaps the higher motive.

Othello is a character of Shakspere's creation. In the story he is passionate in his affections, sudden to suspect, prompt to revenge. Nevertheless, after he is convinced of his wife's guilt, his love pleads for her: it cannot be true,—and he bursts out with the exclamation—"By heavens, I scarce can hold this hand from plucking out that tongue of thine, which dares to speak such slander of my wife!" And again,—"Make thou these eyes self-witnesses of what thou tell'st; or, on thy life, I'll make thee wish thou hadst been born without a tongue!" which suggests the exclamation of Othello, in the torture of his bewilderment and doubt,

> "Villain, be sure thou prove my love a whore—
> Be sure of it; give me the ocular proof;
> Or, by the worth of thine eternal soul,
> Thou hadst been better have been born a dog
> Than answer my waked wrath."

But the refined gentleness, the true nobility of soul, the unsuspecting trustfulness, and all the higher qualities which make up the character of Othello, are wanting in the story: his revenge is of an ordinary stamp, and satisfied with planned barbarity of execution; whereas, in the tragedy, the punishment of his wife's supposed guilt is not revenge;

> "For nought I did in hate, but all in honour."

It is not a selfish prompting, but a feeling of *necessity* which his stern sense of justice lays on him, and against which his natural tenderness and love vainly wrestles:

> "Yet she *must* die, or she'll betray more men."

He is driven by the demon of fate to the verge of the precipice too hurriedly to look back, or to resist; bewilderment deprives him of the power of reflection, and in the rapidity of the action in the play he is rendered the helpless tool of Iago's villany, which Shakspere's plot required. We see the force of this *necessity*, which rules Othello strikingly after

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the deed is perpetrated, in the startled horror, the ghastly despair of his soul, when the portentous and damning doubt —that *if*—is forced on his mind, by the opening proofs of Iago's villany and falsehood:

> "O, I were damned beneath all depth of hell,
> But that I did proceed upon just grounds
> To this extremity."

And again:

> "*Had* she been true,
> If Heaven would make me such another world
> Of one entire and perfect chrysolite,
> I'd not have sold her for it."

The same inevitable law of consequence, we may observe, which dominates the thoughts and conduct of Othello, conducts equally, by the most consummate art, the whole machinery of the play, shaping the plot, determining the actions, overruling the wills, and leading on to a necessitated conclusion.

The characters of the Ensign and Iago are very similar; but whilst the former is a deep-dyed villain by habit, the latter is an unmitigated fiend by nature. Iago is one of the greatest impersonations of the Evil Spirit that has ever been suggested to an artist's mind. In the novel, the Ensign's revenge is prompted solely by the resistance of Desdemona's virtue to his licentious arts, and is directed against her alone. She is his victim. But in the tragedy, the motives of Iago's hatred of Othello and Cassio are of a different nature, and his vengeance sweeping, universal, black, and terrible: he uses every one in turn as a tool to effect his purpose, and all are in turn his victims; his is a pure lust of villany and revenge, for which, it is true, the motives appear at first inadequate,—perhaps unnatural, as some critics have remarked; but a little consideration surely removes this objection. Had there been sufficient cause, however atrocious, for Iago to have been actuated by personal revenge, his guilt would have been simply the excess of wicked and unbridled passion; but by affixing to his conduct less natural motives, its malignity is rendered in proportion fiendlike, passionless, and instinct with guilt in its most unmixed form of "motiveless malignity." At the same time, Iago's revenge is not so entirely "inadequate and vague" as it has been represented. In the opening scene of the play we see one chief cause of his hatred both of the Moor and Cassio; but he afterwards avows another, which may help to supply motives to those critics who require them.

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"The Moor, howbeit that I endure him not,
Is of a constant, loving, noble nature;
And I dare think, he'll prove to Desdemona
A most kind husband. *Now I do love her too,*
Not out of absolute lust (though, peradventure,
I stand accountant for as great a sin),
But partly led to diet my revenge,
For that I do suspect the lusty Moor
Hath leap'd into my seat; *the thought whereof*
Doth, like a poisonous mineral, gnaw my inwards,
And nothing can or shall content my soul,
Till I am even'd with him, wife for wife;
Or, failing so, yet that I put the Moor
At least into a jealousy so strong
That judgment cannot cure."

We have surely here motives plain enough, and strongly expressed; it does not, however, appear in the tragedy, that Iago actually practised on the virtue of Desdemona, as he does in the tale; for, as Mr. Knight observes, "It is a part of the admirable knowledge of human nature possessed by Shakspere, that Iago does not, even for a moment, entertain the thought of tampering with the virtue of Desdemona, either through Cassio or Roderigo, or any other instrument." No, in all probability Shakspere departed in this instance from the novel, purposely to bring this highest testimony to the virtue of Desdemona; her purity was not only superior to assault or artifice, but above the reach of trial: had she been tried, and remained firm, her virtue would have been heroic, —removed from the possibility of trial, it is divine. And here we observe the well-balanced contrast to the villany of Iago: the characters are extremes, or they would not correspond.

Minor points of comparison will suggest themselves on a perusal of the story. In the latter, the Ensign, at the entreaty of the Moor, attacks and wounds the Captain; but in the play it is a natural conclusion of Iago's treatment of Roderigo to induce him to do the deed: this perfects the plot as regards Roderigo; he had been the dupe and tool of Iago as long as he could serve his purposes; but he was now become dangerous,—the villany had spun its last thread, and the web must break: one service more remained, — to kill Cassio, and thus to relieve Iago of this dangerous deed, and at the same time to furnish him a pretext to slay Roderigo.

A word or two, in conclusion, on the much-vexed question among critics and actors respecting the colour and nationality of the Moor. "It is very probable," well observes Mr. Knight,

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"that the popular notion of a Moor was somewhat confused in Shakspere's time, and that the descendants of the proud Arabs, who had borne sovereign sway in Europe ('men of royal siege'), and, what is more, had filled an age of comparative darkness with the light of their poetry and their science, were confounded with the uncivilized African, the despised slave." This probable confusion prevalent in that age is quite sufficient to explain the fact of Shakspere's having placed a negro's head upon the shoulders of "one of the most noble and accomplished of the proud children of Ommiades and the Abassides." At the same time we observe, that this is no legitimate subject for dramatic criticism: in this point of view we have merely to deal with the poet's own conception of the character, and to take this as the standard by which to judge its delineation: the drama, as a work of art, is simply amenable to the rules of art. And this is an instructive instance of the fact that artistic truth may consist with accidental errors which lie beyond the pale of art; the character of Othello may be in itself perfect,—faultless; and yet, when a nationality is affixed to it, it may violate the physical and moral laws of nature displayed in the distinction of races. This is a very minor point of mere speculation, not of criticism; still it is open to discussion. The novelist speaks of the *blackness* (negrezza) of the Moor, and that Shakspere had the outward figure of a black present to his thoughts appears more than probable, from numerous allusions in the play;—such as "thick lips," "devil," "sooty-bosom," "more fair than black." "Haply for I am black," Othello says expressly; and again, "My name .... is now begrimed and black, as mine own face." Nothing can be more conclusive than these expressions, and the tradition of the stage (there is reason to believe) has uniformly represented Othello as a black from Shakspere's day to the present. Nevertheless, this in no degree affects the character of the Moor, for the reasons just stated.

It is needless to remark on the differences in the concluding portion of the tragedy and novel; amongst others, Shakspere has omitted the ensign's accusation of the Moor to the senate: Iago's vengeance on Othello had reached its culminating point, and his task of villany was perfected; to have afterwards repeated his revenge in a mitigated form would have marred the structure of the drama,—the epos perfected, the curtain falls.

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THE POET'S PLEA FOR LOVE.

Love's presence never dies,
The heart has need of its bland witcheries;
The full strong heart clings to some cherished shrine,
And deems the place divine.

Living we must desire
To hear some sweet voice sing unto our lyre;
Not all alone,—we crave for one fond heart,
Whose truth will ne'er depart.

Good hope, and trusting faith,
And the dear tie that knows no lapse in death;
Who fears to sail upon so sure a sea?
Where wrecks may never be.

Time points to endless love,
Where no sad shadows o'er the landscape move;
And ever seems it part of Nature's care,
To show Love everywhere.

Aye, in the forest trees,
The woods, the fields, the rills, the southern breeze;
In the still night, when stars with gentle glow,
Shine o'er our thoughts of woe.

The dreams that haunt our sleep,
The vocal murmur of the lonely deep;
The waves that break and fall to harm no more,
Beside the sand-strewn shore.

The dawn, the fading eve,
The mystic hour, when friends take pleasant leave;
The waning year, the time of flowery Spring,
When waking bees find wing.

Love! love it lives in all,
Men yearn to seek and prove its patient thrall;
And the dank dial, with its moss and rust,
Is to Love's virtues just.

W. Brailsford.

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CORRESPONDENCE.

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

BOYS' SCHOOL BUILDING FUND.

TO THE EDITOR OE THE FREEMASONS' MAGAZINE AND REVIEW.

48, *Harley-street, Sept.* 1*st*, 1852.

DEAR SIR AND BROTHER,—

PERHAPS I ought to apologize for obtruding myself on your notice. And yet I think no apology will be required, when it becomes evident, that my sole object is the advancement of one of those Charities, which are at once the support and glory of our Order.

The reports, which have from time to time been circulated by the Royal Masonic Institution of Boys, clearly prove the urgent necessity of establishing a school for the maintenance, as well as education, of the children under the care of that Charity. And I think every true Mason will feel each day too long, that intervenes before we secure the power of affording to the sons of our indigent and decayed Brethren, an education suitable to the intelligence of the present day—an advantage which their own fathers would have been able to give, when in happier days they joined our Order.

That this object is noble and worthy of Freemasonry, will be readily admitted, and I speak from experience, when I say we cannot possibly ensure it, until we have a school of our own, whilst from such an establishment we shall derive the great additional advantage of becoming acquainted with the characters and abilities of the boys under our charge, a knowledge which will enable us to benefit them after they leave the school, by apprenticing or otherwise placing them in such trades or employments, in which their dispositions or acquirements may best qualify them to succeed.

The first step towards the accomplishment of the design is already taken. Half the surplus income of the institution is now set apart to form a Building Fund. But it is manifest, that without further aid, years must elapse before the object is attained, even under the most favourable circumstances, and in the interval many poor children must want the benefits we seek to give.

The necessity of guarding against any interruption of the existing benefits of the charity, by the diversion of too large a portion of the annual benefactions which it receives into a new channel, has compelled the General Court to limit the reception of dona-

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tions to the Building Fund, entitling the donors to votes, to those who are already Life Governors, and in like manner, annual subscriptions to those who are already Life or Annual Subscribers. We cannot, therefore, hope for any very considerable receipts from this source.

But, whilst it may be unreasonable to expect donations of any extent from our Brethren, when we cannot offer them proportionate privileges in return, it yet appears to me, that means might be found, by which an immense progress would be made at an individual cost scarcely more than nominal.

To do this, however, a general effort is indispensable, and surely if any object ever deserved a general effort from a body united by principles like those of Masonry, it is the object which I, too feebly, advocate.

The course I venture to suggest is, that each Lodge or Chapter disposed to lend a helping hand, should at some of its meetings, either pass round or place in a conspicuous position, a box or bag, to receive such contributions as the members may be disposed to place therein; and that the amount so given, should be remitted by the Master or Principal for the Building Fund, under the name of "Free Gift from the [Brethren or Companions] of the [Lodge or Chapter], No. ——"

I further propose that the whole should be inserted in the published accounts in one sum, as "The Free Gift Collection," and that the numbers of the Lodges or Chapters contributing shall be printed, but not the separate sums given by each; thus none would be deterred by the apprehension of giving less than others. And in order to ensure the whole being properly brought to account, I propose that all such receipts shall be entered in a book, which shall be open to the inspection of any member of a contributing Lodge or Chapter, at the office every Saturday.

I do not know the exact number of active Members of Lodges and Chapters, but I do know that the former alone exceed 15,000; and when I state this, it is clear, that should my plan so far find favour as to be at all generally adopted, even if the average contributions of Brethren did not exceed one shilling each, a very considerable sum would be added to the Fund; and a great advance made towards the accomplishment of our object; for it must be remembered that all receipts for this fund are immediately invested, and thus afford means of further increase.

It may be vanity that attaches me to my scheme, but I am confident its motive is pure. I think it is in accordance with the spirit of Masonry. And I have its object so deeply at heart, that I cannot resist submitting it to my Brethren. In a Masonic life of nearly twenty-two years, I have never received from them aught save kindness, and I do not now fear to be considered as giving them cause of offence; to strangers such an appeal as this might appear a liberty, but not, I trust, to Brothers.

I will only further add, that if any adopt my suggestion, I shall be most happy to be the medium of receiving and acknowledging the collections, paying them to the bankers, and keeping the account. And I should deem it a personal favour, if any such remittances are sent in time for the amount to be announced at the next Festival, which is generally held early in March.

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I propose sending this letter to the W. M. of every Lodge and the First Principal of every Chapter, and to other influential Brethren.

Believe me, with every good wish,

Your very faithful Servant and Brother,

ROWLAND GARDINER ALSTON, P.J.G.W.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Salford, September, 1852.

DEAR SIR AND BROTHER,—

I must solicit, at your hands, a little space in your next number, for the insertion of a few remarks on the criticism vouchsafed by one of your reviewers on my two Lectures on Freemasonry. I must, however, disclaim, at the outset, any imputation of my doing it in order to vindicate my views. Nothing of the kind. It is my rule to acquiesce when a contrary opinion to mine is expressed, and rather give place to the propounder of it, than engage in a controversy on the disputed ground, which can gender none but the seeds of strife and discord, and which must not be carelessly cast on the soil of "Genuine Freemasonry." The object of my remarks is simply to rectify a few observations, which, if left unnoticed, might damage our system in the estimation of the intelligent uninitiated.

The reviewer in question has hazarded a few remarks which are likely to provoke the derision of the keen and satirical critic from the camp of the uninitiated. I hasten, therefore, to anticipate the strictures of any such individuals, and thus save the reviewer from severe handling, and Freemasonry from obloquy; for it will be made manifest that our system is not to be chargeable with the peculiar views propounded by an individual Brother. I shall treat your reviewer's remarks *seriatim*.

In page 272 of your last No., the critic in question speaks after this manner:—"One thing we must say, that our Rev. Brother is rather pharisaical in his manner of treating the high and holy science of Freemasonry, which is the bond of *charity* and goodwill to all men. In his conclusion he makes use of the following admonitory words:—'If our system be, indeed, so closely connected with Revelation, what manner of men should not the professing Brethren be? . . . . . Shall we, then, continue to lead a life of carelessness? Do we not justly incur the reproaches and opprobriums which the *poor*, *pitiable*, uninitiated heap upon us? We can afford to *pity* the uninitiated, and *smile* at their ignorance as long as we walk worthy of our vocation.'"

Now, if the science of Freemasonry is, indeed, "high and holy," as the reviewer admits, why am I "pharisaical" in concluding my Lecture, "Genuine Freemasonry indissolubly connected with Revelation," with the above admonitory words? Moreover, every well-informed Brother, who is, of course, acquainted with the different charges and Lectures of our Order, must at once put down the epithet "pharisaical" as gratuitous and uncalled for; inasmuch as I said, wrote, and published nothing, in the quoted extract, that is inconsistent with the dogma which we are constantly taught, theoretically at least, in our Lodges. The writer in your Magazine

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accuses me of want of *charity*, because, I made use of the words, "poor, pitiable," as well as "pity" and "smile," when speaking of the uninitiated. The critic had evidently laid great stress on those words, for he took the trouble to print all those words in *Italics*. To avoid further misconception, I beg to state that,—which, indeed, an attentive perusal of my first lecture would inevitably have suggested, —by the "uninitiated," I do not mean good men, who are actuated and guided by the precepts and injunctions of Revelation, but who are, at the same time, unacquainted with our particular mode of recognition; such men are Freemasons in spirit, though not in letter; such men never scoff, and never rail against our Order. I mean by the "poor, pitiable uninitiated," individuals who scoff and rail against both Freemasonry and Revelation; such as the readers of Carlyle are, of which there exists a considerable number.

The reviewer follows up the above extract by the following startling observation :—"In another part of the Lecture, alluding to the *Cowans*, or uninitiated, he makes St. John, in his Apocalypse, identify them as *kunai*, i.e. *dogs*, a notion as undignified, as it is far-fetched." Now, Mr. Editor, I am sure you will agree with me that critics ought to bear in mind that they are as much obnoxious to be laughed at, for their short-comings, as the poor authors, notwithstanding that the former are shielded under the impervious panoply,—WE. You will also agree with me, that he who would be critic should first read and inwardly digest Pope's Essay on Criticism. If your reviewer had but perused the sheets of your last number as they passed through the press, he would not have been so off-handed with his comment, "a notion as undignified as it is far-fetched." I must, therefore, ask him now to refer for a moment to pp. 153, 154, of the self-same Magazine, and read the far-famed Dr. Oliver's "notion" on the etymology of the word *Cowan*.

Dr. Oliver's note in the pages alluded to, suggested to me the idea of examining the same writer's celebrated "Historical Landmarks of Freemasonry," and see whether the *Cowan* was treated there in a dignified manner. The index stood me in good stead, and directed my search to vol. i. p. 349. The reviewer must not be shocked when I inform him that the aged, experienced, and learned Brother, yes, Dr. Oliver himself, indulges the same *undignified* and *far-fetched* notion, with the only difference that the erudite and acute Dr. brings more learning to the fortifying of his position, than I have done. I would venture to suggest that a reviewer of works on Freemasonry should study to show himself well qualified for the responsible office, by making himself acquainted with the whole range of literature belonging to our Order.

To the inquiry whether I meant to say, "that the path of religion and virtue lies only through the portal of a Mason's Lodge, and that the way to eternal life is shut out from an uninitiated world?" I heartily echo the solemn words, "God forbid." No attentive reader of my Lecture would ever have made such an inquiry. An attentive reader would soon have discovered that I maintained that olden Freemasonry was only another name for TRUE religion, and I have therefore dwelt frequently on the term "Genuine." I am not ignorant of the fact, that in modern times Freemasonry is deprived of almost every primitive divine feature. Freemasonry in some modern Lodges is, alas! only a profane burlesque or pantomime of a sacred

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and heaven-born institution. Were our Lodges and our Brethren presided over by Prophets and Apostles, as they were in the days of yore, I should certainly have maintained that the path of religion and virtue lay only "through the portal of a Mason's Lodge;" but I meant to say nothing of the kind with regard to the Lodges of our own day. And so far from saying "that the way to eternal life is shut out from the uninitiated world," I maintain that many an uninitiated individual—as to what we call initiation,—will be found "in the Grand Lodge above," whilst many an initiated one will have his place amongst the *Cowans*. The true man of God is the genuine Freemason, and not simply the initiated individual. I endeavoured to establish the theorem that "Genuine Freemasonry was indissolubly connected with Revelation." According to my position, therefore, the individual, who has his soul reflected from the mirror of Revelation, is a genuine Freemason, whether he has been intrusted with the tests of merit, or not; those tests being taken from the sacred volume of Revelation. Thus much on the review of my first Lecture.

The strictures on my second Lecture, however, are those that are likely to give umbrage to well-informed Brethren; inasmuch as better digested matter is expected to be found in the pages devoted to "Literary Notices" of the hitherto only accredited organ of English Freemasonry. It is true that the reviewer "confesses" that he "passed over a great deal which he could not really understand;" but very few Freemasons will consider such a confession an advantageous qualification for a reviewer of works on Freemasonry.

The critic having made a clear breast, by his confession, proceeds to quote a passage from my second Lecture, and vouchsafes his comments upon the same. The following is the passage alluded to:—

"I have met with many Brother Masons during my various peregrinations in different parts of the world, and one and all have put down the idea of universality to the superstition of Freemasonry. As for modern Jews being Freemasons, this proves nothing to the purpose. They can only date their admission into the confraternity to the middle of the last century, when one of them, Stephen Morin by name, contrived to learn a few of the pass-words from a weak Brother, and who was also a dealer in Masonic publications, and thus picked up a good deal of information on the subject, by which he was smuggled into some of the Lodges in America, which became a precedent for Jews being admitted as Masons, and was one of the causes which conduced to tarnish the pristine purity of Freemasonry. How well-informed and zealous Jews could be Freemasons is a greater mystery to me than is Masonry to the mass of the people!"

This extract states an incontrovertible fact, that the Jews "can only date their admission into the confraternity to the middle of the last century." Let us see by what cogent argument this fact is made to prove nothing. The reviewer exclaims:—"Such is the language of a converted Hebrew. He surely forgot the words of the Litany:—'From pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, good Lord deliver us!' And again: 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave

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itself unseemly.'" Surely, of all logic, such reasoning is most illogical; and of all Scripture misapplication, the above text is the most *mal-à-propos* it ever fell to my lot to read.

That argument is followed up by an insinuation which is rather of a provoking nature. "True Masons," the reviewer proceeds, "instead of calumniating, cannot evince sufficient gratitude to God's ancient people." In the name of sober and common sense, Mr. Editor, where, and in what particular expression, can you discover calumny? Verily, if any one has reason to complain of having been made the victim of calumny, I am the man. Probably the above passage is also included in that which your reviewer could not "really understand." If so, why did he not leave it alone altogether?

But at last comes an argument of a very serious nature, because founded on Biblical criticism, but, at the same time of a very reprehensible character. "Our Rev. Brother," observes the reviewer, "would have done well if he had consulted the Old Testament, where he would have found many examples of a pure Masonic spirit, worthy of Christian imitation. Ben-hadad, the Syrian monarch, who was conquered by the Israelites 900 years before Christ, and whose discomfiture is assigned to the Assyrians having said 'that the Lord was God of the *hills* and not of the *valleys*,' owed his life to his compassionate conqueror and *Brother!* in the following manner (1 Kings xx. 30):—'And Ben-hadad fled and came into the city into an *inner chamber*. And his servants said unto him, Behold now, we have heard that the *kings* of the house of Israel are *merciful* kings: let us, I pray thee, put sackcloth on our loins, and *ropes* upon [over] our heads, and go out to the king of Israel; peradventure he will save thy life. So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? *He is my brother*. Now the men did diligently observe *whether anything would come from him, and did hastily catch it*. [This could only be a Masonic sign.] And they said, *Thy brother Ben-hadad*. [Of course they returned the sign.] Then he said, Go bring him: and he caused him to come up into the chariot. And Ben-hahad said unto him, The cities which my father took from thy father I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria: Then said Ahab, I will send thee away with *this covenant*. So he made a covenant with him, and sent him away!'"

You observe, Mr. Editor, that I have transcribed the above in all its integrity, with the problematic *italics*, and gratuitous brackets. I have often heard the passage made use of, *viva voce*, to prove Ben-hadad a Freemason, and I have always endeavoured to point out the egregious absurdity which such an exposition produced; but I never thought that any sound-minded Brother could actually sit down and write it out for the press, and then deliberately revise the proof-sheet, and allow it to be published. I certainly hitherto believed that even a schoolboy knew perfectly well that those words in the English Bible, which are printed in *italics*, are not to be found in the original Scriptures, and therefore nothing could be proved from them. Now what could any one conclude, on consulting the Old Testament, on that point, and finding that the words "*any-*

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thing would come," on which the *whole* argument is based, are actually printed in *italics*, and therefore a gratuitous insertion on the part of the English translators. But perhaps the reviewer knows *something* of Hebrew, and therefore draws his conclusions from the source, or fountain of infallibility. I beg, therefore, to submit to the *most learned Orientalist in the world* the original passage, and challenge his ingenuity to prove from it the argument your reviewer has advanced,—and here it is :—

וְהָאֲנָשִׁים יְנַחֲשׁוּ וַיְמַהֲרוּ וַיַּחְלְטוּ הַמִּמֶּנּוּ וַיֹּאמְרוּ אָחִיךָ בֶן־הֲדַד וכו׳ : (1 Kings xx. 33.)—

Where is the Hebrew scholar, in this advanced age, who would dare to give the English version as the correct rendering of the above text! Aye, and not only in this age, but in all ages? Why did not your reviewer consult the *Targum*, the LXX, the Vulgate, the Peshita, the German, and *all* other translations of the above Hebrew text? One and all would have taught him better. But you may ask me how would I translate so difficult a passage? To which I should answer — very naturally, and therefore very correctly — viz. as follows :—"And the men were enchanted, and made haste, and decided whether it was respecting him, and they said, Is Ben-hadad thy brother?" &c. The men were amazed at the extraordinary declaration of Ahab, and were therefore anxious to certify themselves as to what the king of Israel meant, and hence the narrative in verse 33.

It may so happen, however, that it is out of your reviewer's power to examine the versions I mentioned, I will therefore transcribe, for his benefit, a few versions in the *English* language of that text, in order to convince him that our authorized version is by no means a decided authority as regards 1 Kings xx. 33. Coverdale renders it thus :—"And the men took him shortly at his word, and expounded it for themselves, and said," &c. &c. Matthew, Cranmer, and Bishop translate it as follows :—"And the men took that word for good-luck, and hastily caught out of his mouth, and said," &c. &c. Purver prefers the following reading :—"And the men conjecturing made haste, and pronounced expressly whether it was from him, repeating Ben-hadad thy brother?" &c. &c. Is not a little learning a dangerous thing?

But, supposing the English version be correct as it stands, is there any ground for concluding Ben-hadad and Ahab Freemasons? What was there Masonic in the former? Was it that he "was drinking himself drunk in the pavilions?" (verse 16.) I trow not. Was it that he afterwards enjoined that his soldiers should put his brother (?) Ahab to death? (xxii. 31.) Who is the Freemason that will own such a character as a Brother? Alas! what was there Masonic in Ahab?

If the doctrine propounded by your reviewer be correct, then he admits a most awful charge against the confraternity, viz. that they are the professors of a system which is counter to true religion. The Almighty most signally disapproved of, and frowned on, the brotherhood of those kings, as the subsequent narrative imports. Surely no professing believer in Revelation, be he Christian or Jew, would ever belong to a society or order, whose members boast of deeds which were expressly repudiated by Heaven as rebellious.

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As regards the features of "sackcloth on the loins, and ropes upon the heads," a visit to the British Museum, or the perusal of the history of France, might have explained them most satisfactorily to your reviewer.

I trust you will kindly excuse the length of this epistle, and will agree with me that it has been loudly called for.

I am, Dear Sir and Brother,
Yours faithfully and fraternally,
MOSES MARGOLIOUTH.

[In the above letter, Bro. Dr. Margoliouth says that he wrote "simply to rectify a few observations which, if left unnoticed, might damage our system in the estimation of the intelligent uninitiated;" whereas it will be clearly seen that it contains a regular tirade of abuse scarcely worthy of notice.

The first Lecture put into our hands by the Rev. Brother, which was more worthy of himself than those delivered since, was favourably noticed by us, of which he has taken the full benefit by quoting our review in his advertisements; and because we could not conscientiously award equal merit to his posthumous performances, we are treated with a degree of petulancy rather unbefitting a Brother of such high talent. The quotation introduced by our Rev. Brother, as used by us, was simply marked by *italics* to convey certain meanings to the Craft, and the account of Ben-hadad, it will be seen, was only introduced as an example of that universal charity which, we lament to say, did not appear to be entertained by our Brother for his former brethren the Jews, when he addressed first the Bishop of Norwich by letter, and then reads an extract therefrom as a component part of his Lecture, in which he uses the following remarkable words:—"*How well-informed and zealous Jews could be Freemasons is a greater mystery to me than is Masonry to the mass of the people!*"

But his Lecture throughout was neither one thing nor the other. We expected to see illustrations of "Freemasonry in Palestine, Arabia, Egypt, Abyssinia, and other Countries," as promised in the introduction of his discourse, and not a medley of extracts. Now, down to the 17th page, we have only a reiterated account of the exhibition of the Bible said to be the same on which the celebrated Washington was obligated, the identity of which, it will be seen, is questioned by an American correspondent in the present Number. Then we have the extract of his aforesaid letter to the Bishop of Norwich, and a copy of a letter from one of his admirers complimenting the Rev. Brother on his work, "The Pilgrimage to the Land of my Fathers, &c." only 16 pages, in all *thirty-three* pages of irrelevant matter. But we cannot, at present, spare either time or space to reply to this Brother's very extraordinary epistle. His Lecture and our critique are both before the public; let them judge for themselves.

Having, by the admission of the Brother's long letter, already occupied every available space, we must decline, for the present, entering into controversy with the learned Dr. We may, however, probably refer to this matter at greater length in our next publication.]

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MASONRY IN SCOTLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Edinburgh, September, 1852.

DEAR SIR AND BROTHER,—

WE have reason to believe that our Grand Master, the Duke of Atholl, is animated with a strong desire that Masonry in Scotland should advance; that the stigma with which Scotch Lodges are branded should be removed; that Masonic matters should be more regularly conducted, and Masonic principles more faithfully carried out. We are sure that his visits to the United Grand Lodge of England, and the private Lodges of that country, will be more likely to strengthen this feeling than to lessen it. We can imagine with what pleasure he witnessed the order, regularity, and quietness, with which the Masonic business is conducted *there;* and, whatever he may have said, we are sure he must have felt a tinge of shame mantling his cheek, as he contrasted with that order, regularity, and quietness, the disorder, irregularity, and noise, which he well knows obtains in the Grand Lodge, as well as in many of the other Lodges *here.* You must not think, however, that I am giving wholesale praise to all the Lodges in England. *By no means!* I cannot shut my eyes to the fact that there are exceptions to good order and regularity *there,* as well as that there are exceptions to disorder and irregularity *here.* The Grand Master is in a position to do good service to the cause of Masonic improvement in Scotland, and we are very, *very* much mistaken, if he do not attempt to foster the great principles of "Brotherly love, relief, and truth."

These characteristics, as shown by the actions of the Grand Lodge of Scotland, it may not be uninteresting to notice. "Brotherly love," as understood and exemplified there, appears to be the repetition of regularly stereotyped sentences in the shape of set speeches, the meaning of which those who deliver them either do not understand, or have not the least intention of acting up to. Unless all goes smoothly, according to the pre-arranged plan which the Brethren have in view, or if any unfortunate wight should venture to express an opinion, or propose anything, contrary to the judgment of those who arrange matters,—then woe betide him,—he will, without fail, experience the "Brotherly love" of Grand Lodge, which springs apparently from motives,—I was going to say, "interested motives,"—but, as it is not Brotherly to ascribe "motives" to any one, much less to a Brother, I will retract the expression; for, *should* there be any such motives, they will, perhaps, speak for themselves. "Brotherly love" is, however, so closely connected with "Relief," that we must bring forward the one before we can finish the other; and Relief in Scotland, so far as I have been able to understand its workings, is Charity. Now, I must admit that we adhere strictly to some of the leading axioms belonging to that virtue; we pay particular attention to the lessons which we have intuitively been taught; for example, "*Charity begins at home.*" I need hardly offer evidence to prove how religiously we stick to this rule, as I consider it next to impossible for any one to prove that we are often found infringing the *precepts* of this *natural law,* or saving clause to our

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consciences. No! our modesty will not permit us to blazon forth to the world our deeds of charity. We keep *them* all to ourselves, making, as many others do, a virtue of necessity. But this quiet way of noting our *Charity* is hardly correct, since it prevents the Craft in general from emulation, although emulation for the mere sake of ostentation is not charity; we will, therefore, give the Masons of Scotland, and all those who are interested in the subject, a hint of what we have been doing during *the last year*. *The sum expended* by the Scotch Craft in *Charity*, during this period—as a body, I mean—was exactly £59. 15*s*. 7*d*.! This sum, if deducted from the sums paid by each newly-made Mason, would amount to about *tenpence farthing from every Apprentice initiated!* Some Brethren may say that this is not a fair statement of the *fact*, and that it does not include what the private Lodges give for benevolent purposes. This argument may be very specious, and I would be the first to give the private Lodges full credit for the sums which they give, when I find any Brother willing to prove their claims. We know that it is by the lessons which the entrant receives, when he is admitted into a Lodge, that he can learn anything of the principles and practice of the Craft, and we know also, that there is a peculiar cautiousness characteristic of Scotland, and, if we add to this the *prudent example* of the Grand Lodge in the matter of charity, I hardly think it possible that our Brethren will exercise that virtue in a superfluous manner, or, at all events, in a way which will be detrimental to their purses, or in the slightest degree injurious to their families.

But another question arises, *Who* are those people who have received this *large sum?* The Grand Lodge says that there is a great improvement amongst them, which is as much as to say, that formerly the Benevolent Fund was given *away to parties, who did not deserve it*. Thirty-four individuals divided this sum, giving an average of £1. 13*s*. 2*d*. to each. This is an apparent improvement on last year; I say *apparent*, as we have a smaller number of recipients and a larger sum divided; but it does not follow that it has been more efficiently bestowed, or *more equitably adjusted than it was last year*,—we know nothing of the sum paid to individuals, except that some of *them received copper!*

This brings me to notice a very remarkable circumstance, which may be called a *growing evil*, in the Grand Lodge. We have laws, but it does not follow that they must be acted up to, and, if it is necessary, others may be broken through, just to suit the convenience of those who have the management; of course, the Grand Lodge may be consulted, *if it is thought proper;* but that ceremony is of little moment,—indeed, there is a good deal of what may be called *humbug*, a considerable proportion of *cant*, and a trifle of *hypocrisy*, in many of the sayings and doings of Grand Lodge, and we may therefore use, without offence, the above terms as indicative of *our great principles*, instead of the bland and beautiful "Brotherly love, Relief, and Truth." To show this, six years ago the Fund of Benevolence was formed, and up to last year, it has always been *ostentatiously* recorded that this fund was managed at little or no expense; the only charge being postage and printing; last year a charge for *rent* appeared in the statement of this fund,—this year the wedge has been sent a little further home, and besides the rent charge we have another of

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£10. 0*s.* 3*d.* to "*the collector*." We thought that "the Grand Clerk's services were gratuitous" to this fund. It would only be right and proper that the members of the Craft should know when such changes are to take place, for it will be no argument to say that, as the duty of collector was performed *gratis* for so many years, therefore it was but fair and right to pay him now; the plea will not stand, as it is quite possible to get the services of some other Brother to manage the business of the fund at the previous rate. There are many charities of a much greater magnitude where the work is gratuitously done, and done well, and we are sure that the services of a Brother could have been obtained free of charge. I do not grudge the payment of office-bearers, but I think that we have no right to be deluded.

But we must now take up the case of the goddess "Truth," as illustrated by the practice of our Grand Lodge. Some of your readers may remember the circulation of an address termed "the Charter," by Bro. Walker Arnott, S.P.G.M. to the P.G.L. of Glasgow. In that address he explains at length the law of Grand Lodge as to the fees paid by entrants into the Order. His argument clearly proves that every Apprentice must pay at least 26*s.* 6*d.*—as much more as the Lodge may charge, *but not one farthing less*—as the Law, chap. xxi. § 3, says, "Neither shall *payment* of these sums, nor any part thereof, be, *on any pretence whatever, remitted* or *deferred*." Brother Arnott's remarks were made against the admission of Brethren free of charge for services rendered to the Lodges, such as musicians,—and his address was approved of by the Grand Lodge. The Grand Clerk in his *Encyclical* to the Lodges, comes out very strong upon this evil; and, following the footsteps of Brother Arnott, denounces the system "of entering Apprentices gratuitously for services,"—mark his words,—"*to be rendered to the Lodge initiating.*" And in the same letter he is equally strong against the system of "initiation for half fees." I hold that the conduct of those Lodges, which countenance such practices is disgraceful, and that a stop ought to be put to them,—the only difficulty to their so doing is, *the example which they have continually before them.* The Grand Clerk's letter is a beautiful specimen of the principle of "Truth," as practised by Grand Lodge. Grand Lodge by its Clerk says, that "no person is to be initiated for services to be rendered to the Lodge initiating." What is the meaning of this? Is it that the dues will be required for Grand Lodge, whether the initiating Lodge obtains them or not? Or, is it a law fixed and imperative, and which cannot be broken? I trow not; any law can be broken when it suits the convenience of those who wish to break it, and none are more ready to do so than the Grand Lodge of Scotland. The example which is exhibited *here*, whenever there is any Masonic demonstration to take place, such as the Annual Festival, is quite a sufficient excuse for the daughter Lodges to follow, and they have *few qualms of conscience* in "copying the example," Scotch fashion!

But I would prove the "Truth" of my statement by asking a question. How many Apprentices have been made in this city free of expense "for services to be rendered to the Grand Lodge during the last ten years?" Perhaps the Grand Clerk or Secretary will politely inform us, and, at the same time, they can add to the list all those, who have been made on the same terms, in the Provinces visited

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by the Grand Lodge during the last two years; say at Glasgow, Ayrshire, Aberdeen, Perth, &c. So much for the principle of "Truth!"

In the Grand Clerk's letter mentioned above, "the spurious Masons in Banffshire come next to be noticed." This subject illustrates, in a high degree, the laxity which obtains in Masonic matters in the Grand Lodge, as well as in the other Lodges throughout Scotland. In 1749 a charter was obtained for a Lodge in Banff. In 1837 that Lodge was erased from the roll of the Grand Lodge; it had been what is called a wealthy Lodge, having funds; the Brethren continued to make Masons, adding to their store of cash; they thought that their position would be improved, if they had a more convenient hall, in which they might hold their meetings. With the assistance of a lady, who has contributed in a very liberal manner, they have built one of the neatest buildings for Masonic purposes in Scotland; before they opened this place in a formal manner, they saw the peculiar position, in which they were placed with regard to the other Lodges in Scotland; they accordingly made overtures to the Grand Lodge to be admitted, and lodged the necessary funds for that purpose. *A screw, however, got loose,* as they had failed to fulfil all the conditions, which the Grand Lodge, very properly, required, and in consequence they are not reponed. Now, in the Report of the Grand Committee they are called "spurious Masons, said to be existing in Banffshire," and their conduct "was directed to be forthwith brought under the notice of *the P.G.M. of Banffshire!* and of the sheriff of the county!! and steps were to be taken for putting an end to the clandestine and irregular meetings of parties assuming to be Brethren!!! but not warranted or acknowledged by the Grand Lodge, or any regular Masonic authority." We certainly would be amongst the last to receive any of these Banff Brethren into a Lodge, as we consider that they have no right to be admitted; but we hold that they are not entitled to be called "spurious," still less ought their meetings to be termed "clandestine." Why they cannot be called "spurious," I will give a few reasons, which will, I am sure, satisfy the most fastidious. First, the Brethren of this Lodge *have been hitherto admitted into other Lodges* without scruple. Again, I should think that they make very good Masons, as I believe they generally give one degree only at a meeting; indeed, I should say that their character as Masons was first-rate, as their fame in this respect induced a Brother from this city to take a friend a distance of 150 miles to be initiated *in that Lodge.* And for a "third, last, and grand reason," these *spurious* Brethren have not been refused *admittance into the Grand Lodge,* when they have thought proper to visit it! *We cannot blame* other Lodges from doing the same thing. And we cannot call them "*clandestine,*" for their meetings are as well known and published, as the Celtic, or Roman Eagle. What, then, is the meaning of the Grand Committee or Grand Lodge interfering with them? If this Lodge is not a warranted Lodge—and it certainly is not,—it is very strange that the Grand Lodge instructs the P. G. M. to meddle with them. The Grand Lodge has as much right over them as it had over any of the Committees, which were so thickly sown in our own streets during the late election contest. We have heard it stated that these Banff Brethren are about to apply to the Grand Lodge of England for a charter; we think they should

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save themselves the trouble, as it will be just as ineffectual as the application of the Grand Lodge of Scotland has been to the P. G. M. to stop their *clandestine meetings.*

The Grand Lodge has surely much to do in regulating and improving its own conduct before it interferes with the "doings" of other Lodges; it sees clearly "the mote" which is in other eyes, but—very naturally—it forgets "to take the beam out of its own." The advice which it sometimes gives is very good, but, when that is the case, it would be of advantage to itself to keep it, and act up to it, and show to the Craft that it understands the principles which it professes to wish to inculcate, instead of acting with "delusion, cant, and hypocrisy;" since the Grand Lodge may rest assured that the Lodges will not act in any other way, so long as she sets them an example, which is so much at variance with true Masonic principle, and too often such as to cause the utmost repugnance in every honest mind.

I have exceeded the limits which I intended, and must defer some remarks upon the *application* of the "Masonic Fund of Benevolence" to a Joint Stock Masonic Building Association, &c. &c. to a future occasion.

Yours fraternally,

FELLOW-CRAFT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Edinburgh, Sept. 6, 1852.

SIR AND BROTHER,—

I AM happy to inform you, that there is a growing desire manifested by those of the Brethren, who are truly imbued with the principles of the Craft, to raise it to the high position it once occupied in Scotland; at the same time, I am sorry to have to confess that many are still initiated who consider the society in no other light than a social one, and, as they form the largest class, it will require time to eradicate this idea; but I would fain hope that the perseverance and zeal of those, who wish well to the Order, may cause them to change their minds sooner than is anticipated.

The Grand Lodge of Scotland, as at present constituted, is a great hinderance to anything like advancement in Masonry, for, according to the present law, any Brother, who has been advanced to the degree of a Master Mason, the moment after he has been registered in the Grand Lodge books, is eligible to become either a proxy Master or Warden, and until such time as a law is passed, permitting none to be admitted unless he be a Past Master, or has served as the Warden of a regular warranted Lodge, or even been five or more years a Master Mason, and given proofs of his qualifications, Masonry in Scotland will remain as it is. It may be asked of any intelligent Brother, whether a person, six weeks after he has been entered, can be competent either to open or to close a Lodge, or to be a judge of important matters connected with the business of the Craft. Every one, who knows anything of Masonry, will at once reply that it requires both time and study to become competent to undertake and perform such duties properly. The imperfect way, in which the

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Grand Lodge itself is frequently opened and closed, has astonished not only many good Masons, but even those who are novices, who are frequently led to say, that they are not astonished at the careless manner, in which regular Lodges are opened and closed, when the heads of the body are so remiss, and, to add further, that the parties engaged must care but very little for the honour of the Craft, or else they would surely make a point to be more perfect in a matter so simple.

From so many unqualified Brethren being admitted as Proxy Masters or Brothers, they are of little use, except to vote on the side of the select party in the Grand Lodge for the time being, and, I am sorry to say, much party spirit arises in consequence. Such a state of things cannot but obtain, until such time as the Brethren of the country Lodges throughout Scotland come forward and appoint Brethren to represent them who are known to be zealous in the cause, and willing to give their time and attendance at the stated meetings; instead of which, they now appoint any Brother who may be named to them, without satisfying themselves as to his standing or qualifications in Masonry, or whether he will serve them faithfully, and the consequence is, that very many who have been so appointed, never attend after the second or third meeting, except to carry forward the particular views of some interested Brother. So regardless, in fact, are they of their own interest—although every Lodge receives yearly a list of the members of the Grand Lodge, and must perceive that many of those inserted are either in foreign countries or out of Scotland,—yet they are not at the least trouble to appoint others. There are about one thousand members of the Grand Lodge of Scotland; and yet, out of this number, seldom more than ninety to one hundred attend its meetings, and even this number is now dwindling down, so that at the present time, I believe I am correct in saying, there are no more than fifty or sixty who are *virtually members;* and this delightful consummation of affairs has been brought about by one individual—it is stated, but I believe erroneously—for the purpose of getting rid of some troublesome spirits, who are constantly opposing the views of a very select few, of which I understand he forms one; I do not vouch for the truth of this statement, for, take him all in all, he is a worthy man, and one who has done good service to the state by introducing many to the Craft. * * * * *†

This Brother tabled a motion some time ago, to the effect that every Brother belonging to the Grand Lodge of Scotland should be taxed *five shillings* yearly for the honour of being a member, and as a test of membership. By the aid of his friends, this singular motion was carried; but it was then asked by those who were opposed to it, what was to be done with the *five shillings*. The Grand Lodge not being able to decide the question, it was remitted to the Grand Committee, who in their wisdom agreed that it should form a fund for building a Grand Lodge room, and with that decision, they said they were quite convinced the Brethren, one and all, would agree, and willingly contribute to this design. They, however, have been

† We have felt it advisable to omit a portion of what follows in this "Communication," as being of a nature too personal for publication.—ED. *F. M. Q. M. and R.*

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mistaken in their calculation, as only about fifty or sixty have come forward. Of course, all who have not, are deprived of a vote.

It was anticipated, as there was such a snug little party assembled on the 2nd inst., that the business of Grand Lodge would be gone through quickly and quietly; they were, however, doomed to be disappointed, owing to the stubbornness of a descendant of "Bell the Cat," an out-and-out Craftsman, a bold supporter of everything that tends to the advancement of Masonry, who, at one time, was supported by two kindred spirits. He, however, is now left to bear the brunt of the battle alone, as one has gone to uphold Masonry in the East, the other to his final resting-place. This Brother appears, however, to be in no way daunted by the loss of his former allies, and I would fain hope that others, beholding his determination, will enlist themselves under his banner, and support him in his endeavours to reform the Grand Lodge, and that ultimately he, and all those who have the good of the Craft at heart, may have the pleasure of seeing it the pride and boast of every Scotchman over the globe. The business on that night was also prolonged by a limb of the law, a Sterlingshire laird, a perfect gentleman; but who, unfortunately, as soon as he steps into the Grand Lodge, seems to receive an electric shock, as it causes him constantly to rise off his seat, to oppose every Brother, who, he thinks, is opposed to him, and the views of which, I am led to understand, he is one of the principal champions, and very seldom do his opponents get leave to say more than, "Most W. G. Master," before he is upon *his* legs, to stop them from uttering a word,—so afraid is he that they may say things that might shake the power which he and his party have in the Grand Lodge. A laughable instance of his opposition, I understand, occurred on the night in question. The descendant of "Bell the Cat" rose at the beginning of the evening, and addressed the Chair pointedly on a particular subject; towards the close of the evening he had occasion to arise again and to address the Chair on a very different subject; he had but just uttered the words, "Most W. G. Master," when up started the laird, and craved that the Grand Master and Brethren would not allow the Brother to speak, as he had already spoken on that subject. The descendant of "Bell the Cat" stood, for a moment or two, perfectly astonished; but, at last, he said that it *did* surprise him how the worthy Brother could know so well what he was going to say, before he had uttered a word. I can only account for the laird being fidgetty, by supposing that he is either impressed with the idea that he is honouring his opponents, by rising so often to check them, in order to prevent them from foolishly or hastily saying anything that might be disagreeable to the Chair, or that he would deter them from bringing anything forward that might disturb the tranquillity of his party, or that he considers himself possessed of such transcendant abilities, and superior judgment, as to be able to regulate the proceedings with a word.

I sincerely trust the Brethren in Scotland will arouse themselves from their slumbers, and look to their own interests in the Grand Lodge.

I am, Sir and Brother,
Yours fraternally,
DIOGENES.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August* 4, 1852.

Present.—M. E. R. Alston, as Z.; E. H. L. Crohn, as H.; C. Baumer, as J.; W. H. White, as E.; G. W. K. Potter, as N.; T. R. White, as P. Soj.; J. B. King, as Assist. Soj.; T. Tombleson, as Assist. Soj.; W. F. White, Stand. Bearer; B. Lawrence, P. Stand. Bearer; J. H. Goldsworthy, P. Stand. Bearer; M. Costa, G. Organist; A. A. Le Veau, P. Dir. of Cer.; Geo. Biggs, P. Dir. of Cer.; The Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form. The minutes of the last Quarterly Convocation were read and confirmed.

The report of the Committee of General Purposes stating the amount of receipts and disbursements of the last Quarter was read and approved.

The Committee appointed to collate and revise the laws, reported that they had carefully and attentively perused the minutes of the Grand Chapter, subsequent to the printing of the last edition, and had made such additions as were necessary, a copy of which they submitted to the Grand Chapter.

After the despatch of the ordinary business, the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *September* 1, 1852.

Present.—R. W. R. Alston, Pr. G. M. for Essex, as G. M.; R. G. Alston, P. J. G. W., as D. G. M.; Lord Dudley Stuart, *M.P.*, S. G. W.; J. B. Alston, P. S. G. W., as J. G. W.; F. Pattison, P. J. G. W.; Rev. E. Moore, G. Chap.; Rev. Sir J. W. Hayes, Bart., P. G. Chap.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; J. Hodgkinson, S. G. D.; W. F. White, J. G. D.; F. W. Bossey, P. S. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; G. R. Rowe, P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; T. R. White, P. S. G. D.; T. Chapman, Assist. G. Dir. of Cer.; G. Leach, G. S. B.; J. Masson, P. G. S. B.; J. L. Evans, P. G. S. B.; R. J. Spiers, P. G. S. B.; M. Costa, G. Organist; F. W. Breitling, G. P.; Rev. W. J. Carver, Rep. from G. L. of Massachusetts; the Grand Stewards of the year; the Master and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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The Grand Lodge was opened in form and with solemn prayer.

The Minutes of the last Quarterly Communication were read and confirmed.

The Minutes of the Special Grand Lodge, of the 2nd of August last, were also read and confirmed.

The Report of the Lodge of Benevolence, for the months of June, July, and August, 1852, were read.

On the recommendation of the Lodge of Benevolence, and on motion duly made and seconded, it was resolved, "That the sum of fifty pounds be granted for the relief of Bro. Thomas Preston, of the Lodge, No. 75, Manchester.

A Report from the Board of General Purposes, of the 24th of August, was read, referring to the very great inconvenience which had been constantly experienced from the want of light and ventilation in the Temple, and which had long been a subject of universal complaint. The Board of General Purposes therefore had felt it a duty to make inquiries, whether any, and what means could be adopted by way of remedy; and they had consulted Mr. Leslie, a gentleman of great eminence in such matters.

For lighting the Temple, of course, no difficulty occurred; and it was suggested that that be effected by two cut-glass dish Ormoulu eight-light gas chandeliers, with patent burners and vases. The subject of ventilation, however, was one of greater necessity, and more costly; because to effect the ventilation of the Temple, a ventilation of the great kitchen of the tavern must also take place, and the gas to be consumed must be effectually purified. The entire cost of this work would be about 450*l.*

Mr. Leslie spoke unhesitatingly of the accomplishment of the objects sought, viz. sufficient light and perfect ventilation.

This had led to the consideration of effecting similar improvements in the Great Hall, the cost of which would, of course, be greater; in all probability upwards of 600*l.*, and the little use which the Grand Lodge made of the Hall would scarcely justify such an outlay, unless the tenants of the tavern contributed something towards it, by way of increase on the rent.

The Board, under all the circumstances, suggested and recommended to the Grand Lodge to refer the matter back to the Board, with authority to execute the whole of the works, or such part of them as might be deemed expedient, the entire cost not to exceed the sum of 1,200*l.*

The Board had communicated with the M. W. Grand Master on the subject, and had received his Lordship's directions to say, that, as Grand Master, he was desirous the Grand Lodge should take the matter into consideration.

It was moved and seconded,—

"That the subject of lighting and ventilating the Temple and Great Hall, as suggested by the Board of General Purposes in their report of the 24th of August, be referred to the Board, with authority to execute the whole of the works, or such part of them as may be deemed expedient, the entire cost not to exceed 1,200*l.*"

Upon which it was moved as an amendment,—

"That the plans and specifications proposed for the lighting and ventilation of the Great Hall and Temple be sent to the Grand Secretary's office, within six weeks from this date, for the inspection

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of the Brethren, and that they be taken into consideration at the next meeting of the Grand Lodge."

The question being put on the amendment, it passed in the affirmative.

Brother Jackson's appeal against the judgment of the Prov. Grand Master for Devon, full particulars of which were given in our January Number, and the decision on which appeal was not confirmed, in consequence of a copy not having been served on the Prov. G.M., was again brought forward, and it having been shown that a copy of the appeal had now been forwarded to the Prov. Grand Secretary, the Grand Lodge proceeded to take it into consideration, and on motion duly made and seconded, it was unanimously resolved,—

"That the W. Master of the Lodge No. 185, Devonport, did, on the 8th of January, 1851, exceed the powers vested in him; that therefore the decision of the R. W. the Provincial Grand Master for Devon, be in this respect reversed, and that the W. Master be admonished to a more strict observance of the laws of Masonry for the future."

All business being concluded, the Grand Lodge was closed in form, and with solemn prayer, and adjourned.

THE ANCIENT AND ACCEPTED RITE.



The Supreme Council of Sovereign Grand Inspectors of the 33rd Degree of the Ancient and Accepted Rite for England and Wales, and the Dependencies of the British Crown, held a Special Convocation of the Order, at Freemason's Hall, London, on Wednesday, the 7th of July, A.D. 1852. After several Brethren had been advanced to the Eminent Degree of Sov. Prince Rose Croix, the higher Degrees of the Order were opened in ancient and solemn form. The Ill. Treasurer-General of the Order installed into the rank of Knight K.H. of the 30th Degree several eminent and distinguished Brethren. After the solemn ceremonies of the Order had been gone through, and the Convocation closed, the Brethren banquetted together, the Ill. Sov. Grand Inspector Henry Emly, presiding.

After the loyal and national toasts had been given, the Commander in the chair gave the Sov. Commander of the Order, Dr. Leeson, which was received with great applause, and drank with all the honours. He then gave successively the Supreme Council of Ireland,—Scotland,—and the two American Councils,—that for the Northern Jurisdiction at Boston (removed from New York), and for the Southern Jurisdiction, at Charleston,—all of which were received with the greatest Masonic respect and fraternal regard. He then

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gave the health of the Ill. Brother who had presided over the Convocation that day, which was duly acknowledged. The Ill. Sov. Inspector Henry Udall, then proposed the health of the Commander in the chair, Bro. Emly, and thanks to him for his continued exertions for the good of the Order. After returning thanks and stating that he should at all times be ready to serve the Order in any way in his power, the Commander in the chair proposed the health of those Brethren who had been advanced in rank that day.

The Ill. Bro. Captain Thomas Jervis (brother of Brother the Right Honourable Sir John Jervis, Lord Chief Justice of the Common Pleas), and the Ill. Bro. George Beauchamp Cole returned thanks for having been exalted to the distinguished rank of Grand Elected Knights K.H. of the 30th Degree, and the Eminent Brother Joseph John Moody (of Manchester) returned thanks for having the degree of Sov. Prince Rose Croix conferred on him. The Ill. Bro. M. Costa returned thanks on the health of the members who had assisted in the ceremonies of the day being proposed. Several other toasts having been proposed and duly responded to, the Brethren separated.

The next meeting of the High Grades Union will be held on Thursday, Nov. the 4th (instead of the last day of October, which this year falls on Sunday), on which occasion the Supreme Council will hold a Convocation of the Order for the purpose of conferring Degrees.

*** To prevent mistakes, our country Brethren are informed that all petitions for Warrants for Chapters of Rose Croix, &c. (without which that sublime Degree cannot be conferred), should be addressed to Davyd W. Nash, Esq., Secretary-General of the 33rd Degree for England and Wales, &c., Freemason's Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

ROYAL FREEMASONS' GIRLS' SCHOOL.

THE new schoolhouse recently erected for the accommodation of the children under education by this excellent Institution at Wandsworth Common, adjoining the Clapham Station of the London and South-Western Railway, was inaugurated by a *fête*, on Monday, the 2nd of August. The school was originally established through the exertions of a benevolent Brother,—the then celebrated Chevalier Ruspini, in 1788, to entirely maintain, clothe, and educate the female children of reduced, and the orphans of deceased Brethren. The school-house in the Westminster Road has, from the growth of buildings around it,—many of them inhabited by not the purest class of the community,—and the bad drainage, been long felt to be in anything but a desirable locality. When to this was added the approaching expiration of the lease, which could not be renewed excepting at a great sacrifice, which the Committee of Management did not feel themselves justified in making for only leasehold pro-

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perty, and on such a site, it was determined to make an effort for providing a suitable school-house in a less objectionable neighbourhood, and which should have the advantage of also being the freehold property of the Charity. Accordingly, after great and careful consideration, a very excellent site was secured at Wandsworth Common, on which a building has been erected possessing all the advantages of a delightful atmosphere, dry gravelly soil, complete drainage, and perfect accommodation for the moral and religious education of 100 children,—the number at present in the school being 66. The new school-house, which has been built by the Messrs. Piper, under the direction of Br. P. Hardwicke, the Grand Superintendent of Works, is erected in the mediæval or Elizabethan style of architecture, of red and grey brick. It possesses a central tower with turrets, and two front wings with receding appurtenances,—the interior being admirably adapted for the object in view. On the morning of the dedication *fête* the building, which has a very commanding appearance, as viewed from the railway, had a royal standard fluttering in the breeze from the tower, and in the grounds had been erected a variety of marquees for the accommodation of the company, and the supply of refreshments to the Brethren and their friends. About eleven o'clock the grounds were thrown open to those parties who had provided themselves with tickets,—and military and quadrille bands were playing throughout the day for their amusement, there being not less, at one period of the day, than from 3,000 to 4,000 persons present.

The proceedings of the *fête* were commenced at twelve o'clock by the performance of divine service in the Church of St. Ann, Wandsworth, which was attended by the children of the Boys' and Girls' schools,—there being present, in addition to the inhabitants of the neighbourhood, a large number of the Brethren and their friends. A portion of the service was excellently chanted by a choir of vocalists, consisting of Mrs. Alexander Newton, the Misses M. and J. Wells, Miss Felton, Brothers Williams, Geo. Perren, Novello, and Henry Smith, Masters Bristow and De Solla, under the direction of Bro. Geo. Genge, who took the musical arrangements under his control, in consequence of the absence of Bro. Farquharson Smith, who was confined to his house by rheumatic fever. The children of the school, and a large portion of the congregation also took part in the chanting. At the conclusion of the regular service, Dr. Boyce's anthem, "O where shall wisdom be found? and where is the place of understanding?" was admirably delivered by the choir, after which the Very Worshipful Brother, the Rev. J. W. Gleadall, M.A., Past Grand Chaplain, &c., preached a most excellent sermon in aid of the funds of the Institution, taking as his text Psalm cvii. 41,—"He maketh him families like a flock of sheep."

The Rev. Brother, in the course of his address, said that two things struck them in the universe—the existence of individual things, each in one sense separate and distinct from the rest, and the existence of the same things in organized masses having a common object, and serving a common purpose. Thus the universe was but an organization of infinite, inferior, subordinate units, and human society was the union of individual human beings, each with a separate existence and distinct personal interests, pursuing common objects, combining into masses from the wants and affections of human nature. It was not of human society at large that he was going to speak, but of one particular form of it, the text confining their attention to families or households. The

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family was an institution of heaven, established by the Creator at the commencement of the human race, which was but a combination of families,—nay, one great family, whose father was God, whose birth-place was time, and whose home was eternity. Nothing could be more important to the happiness of the human race than households in which, whatever discomforts a man might encounter elsewhere, he was sure on his return home to meet with peace, to be welcomed with affectionate greetings, and surrounded by the comforts of a well-ordered family. But if they reversed the picture, and contemplated the mischiefs which resulted from the want of domestic happiness both to parents and children, they would see still more forcibly the advantages of well regulated homes. Whilst home was attractive, it would seldom be deserted; but many a man, otherwise amiable and exemplary, had been driven from his home by the absence of peace, comfort, and order in his dwelling, and tempted to resort to haunts of intemperance and ruinous excitement, till, at last, he was shipwrecked in reputation, deprived of all standing in society, and perhaps reduced to beggary; and, again, had not coldness, diminished affection, the stern look, the harsh tone, the ferocious violence on the part of a domestic tyrant driven many a woman from her home, and been the means of plunging her into sin and shame? But that was not all; the effects of domestic infelicity on the spirit and conduct of children was most marked and melancholy. There was no means so effectual of binding children to their parents and to each other as by making their homes happy. Where parents walked before their children in purity and order,—instructed with affection,—exhorted with tenderness,—reproved without harshness, and constantly strove to make the parental roof pleasant and attractive, the best elements of human happiness would be found, and the children would grow up good and religious members of society, and never leave their parents' roof without regret, or think of it but as the long-loved abode of a thousand pleasant memories,—as the cherished centre to which all their thoughts and affections would ever tend. But, on the other hand, if they were to contemplate a circle of children, the members of a family in which discomfort, strife, and discord were the prevailing elements, the parents austere, harsh, and tyrannical, repelling each other with mutual reproaches, they would find the sons disposed to escape from it as soon, and return to it as seldom, as possible. And might not the daughters, when the parental home was a scene of discomfort, be ready to make almost any change which promised relief, and sometimes, perhaps, in pursuit of that relief, take steps fatal to their peace, if not to their character? It could not be doubted that children in family disagreements were frequently the culpable parties; still, it could not be denied that children once amiable and promising were too often driven into imprudence, criminal connections, and final destruction for time and eternity, by domestic unhappiness, which had led them to believe that any change must be for the better. The Rev. Brother then proceeded to impress upon the heads of families the duty which they owed to society, to their children and themselves, to endeavour to make their homes the abode of peace and comfort, by which they would secure their own happiness, and the future prosperity and happiness of their children when launched into the troubles and anxieties of life, and then said: "But it is time to speak a word on the occasion which has brought us together. I do not think it necessary—nor, indeed, is there time—to say much on the history of the Institution, for which I have now to solicit your aid. Our Brethren of the Craft are well acquainted with it, and for the information of others it may be sufficient to observe that it was founded in the year 1788,—that its object is the moral and religious education of the daughters of our Masonic Brethren, whose families, from a position of affluence and respectability, have either, by the death of the fathers, or by the operation of some of those contingencies to which all things temporal are subject, fallen into circumstances of adversity and distress, and that above 600 girls have been so educated and fitted for positions of usefulness in life. Various reasons, moral, sanitary, and financial, which there is no need for me now to enter upon, have induced the Governors to abandon the old site, and transfer the establishment to the present advantageous situation. And that beautiful building which most of you have seen, and the dedication of which to the best and noblest of all purposes, the training the minds of the rising generation to the knowledge of duty and of God, you will have an opportunity of witnessing this morning, will become the future theatre for the benefi-

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cent operations of our charity. The nature of the locality, the spaciousness of the grounds, the seclusion of the place from demoralizing influences, from every sight and sound likely to contaminate, admirably adapt it for the purpose, by God's blessing, of making the children healthy and happy, rendering them amiable in temper and cheerful in duty, and disposing their minds to the reception of moral and religious impressions. When your own households are broken up by calamity and distress, and its members dispersed abroad, and they can no longer be the recipients of those home influences, the importance of which I have just been engaged in placing before you, they will find in this asylum the best substitute for that domestic happiness and that family training and intercourse so blessed in the results which have been thus early taken away from them. View it in another aspect. We all know the importance of woman in domestic life. It is mainly upon her that the happiness of families depends. Home is the special scene of her benificent influences,—the circle within which her purity, her gentleness, her bravery, and her affection make themselves felt. No pains are too costly to be expended upon the work of educating her for her mission and her destiny, and in contributing your efforts to train the female part of the rising generation, you are contributing materials to the formation of future happy homes, and doing your best to diffuse the principles of domestic peace, purity, and comfort. It is a fact most gratifying, one indeed, which reflects vast credit upon this Institution, and all connected with its management, that not one of the 600 girls who have been educated within its walls has ever given the least occasion of distress to the Governors by her subsequent behaviour. I have only to observe, in conclusion, that the parents of those for whom I plead were once in affluence, and little thought that their offspring would ever become the objects of charity. And who is there who may not be brought down to circumstances of adversity? Two grand-daughters of the Chevalier Ruspini, who founded this school, were indebted to it for their education. In a community so artificial and complicated, and so subject to fluctuations as that in which we live, even the rich—especially where their incomes depend upon their exertions—have no security against the inroads of distress; they may sink in a moment from health to sickness, and from wealth to want, and be no longer able to afford their little ones the care and protection of a home; or death may strike them down, and with the same blow plunge their families into destitution. Then, would it not be a comfort to such a one to know that there are places of repose in our land like this, which open their friendly portals to the orphan and the destitute? And would it not be a keen and bitter memory if, in his days of plenty, he had refused to such his sympathy and assistance,—if he had been deaf to the cry of agony and want,—till that cry rung upon his heart from the lips of his own children? But I plead with you on higher motives—motives drawn from a coming eternity, and from the love of Him who gave His life for us. Your charity will not, indeed, purchase for you a title to the bright inheritance of the future; that is already made out by the atoning sacrifice of the Son of God, and secured to all who repent and believe. But God is not unrighteous to forget any work and labour of love. The widow's mite dwells in the memory of Omnipotence, and even a drop of water bestowed on one of Christ's little ones shall not lose its reward. Those who are received into eternity with the benedictions of Heaven, are they who feed the hungry and clothe the naked,—who help on, according to their ability, the great work of human improvement and human happiness."

At the conclusion of the sermon, which was listened to with the greatest attention, the following hymn, written by one of the children in the school, when only fourteen years of age, was sung:—.

Almighty God! give us Thy grace,
That we may find a resting place;
Teach us to walk in heaven's highway,
Nor let us from Thy precepts stray.

And, dearest Lord, show us Thy love,
That we from Thee may never move;
Be Thou our guardian, Thou our friend,
On us, O Lord, Thy blessing send.

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Teach us to love the Bible more,
And all Thy wondrous works adore;
O may we in Thy word confide,
Thy Spirit then will be our guide.

Great God! before Thy throne we fall,
Thy blessing send to us, to all;
Till we shall sing Thy praise above,
In realms of everlasting love.

At the conclusion of the service, a liberal collection was made in aid of the building fund. The children then returned to the new school-house, where they were plentifully regaled with a substantial cold dinner.

The next proceeding of the day took place at two o'clock, when the M. W. Grand Master, the Earl of Zetland, held a special Grand Lodge in one of the rooms of the new building, there being present the Right Hon. the Earl of Yarborough, R. W. D. G. M.; Lord Dudley Coutts Stuart, S. G. W.; Lord Suffield, Prov. G. M. for Norfolk; W. Tucker, Prov. G. M. for Dorset; A. Dobie, Prov. G. M. for Surrey, and G. R.; H. C. Vernon, Prov. G. M. for Worcester, and P. S. G. W.; Col. Burlton, Prov. G. M. for Bengal; B. B. Cabbell, *M. P.*, P. J. G. W., and Treasurer of the Institution; W. H. Smith, P. S. G. W.; R. G. Alston, P. J. G. W.; The Rev. E. Moore, G.C.; The Rev. Sir W. J. Hayes, Bart., P. G. C.; the Rev. J. W. Gleadall, P. G. C.; W. H. White, G. Sec.; J. Hodgkinson, S. G. D.; B. Lawrence, P. S. G. D.; Dr. G. R. Rowe, P. S. G. D.; S. C. Norris, P. J. G. D.; L. Chandler, P. J. G. D.; J. B. King, P. J. G. D.; L. Thompson, P. J. G. D.; G. W. K. Potter, P. J. G. D.; J. R. White, P. J. G. D.; P. Hardwicke, G. Sup. of Works; R. W. Jennings, G. Dir. of Cer.; E. H. Patten, P. G. S. B.; R. J. Spiers, P. G. S. B.; J. Moore, Physician to the Institution; J. Gaskoin and W. Harvey, Surgeons to the Institution; W. J. Stephenson, Chairman of the Building Committee; Bros. Farnfield, T. Jerwood, J. Archer, D. Watts, E. F. Leeks, S. H. Lee, P. Matthews, W. Williams, A. Somers, J. Symonds, W. Hale, W. Young, Tombleson, Killick, with many other Brethren.

The Grand Lodge having been opened in ample form, and with solemn prayer, a procession was formed, which proceeded from the Lodge-room in the following order:—

Two Grand Stewards.

The Wardens, Past Masters, and Masters of the several Lodges, according to rank,

Juniors walking first.

The Grand Superintendent of Works, with the Plans.

Grand Steward. — A Cornucopia, with Corn, borne by the Master of a Lodge. Two Ewers, with Wine and Oil, borne by Masters of Lodges. — Grand Steward.

Grand Organist.

G. Director of Ceremonies. Assistant G. Director of Ceremonies.

Past Grand Sword Bearers.

Past Grand Deacons.

Grand Secretary, bearing Book of Constitutions.

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Grand Registrar,
bearing the Great Seal.
Grand Treasurer.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Masters.
The Corinthian Light,
borne by the Master of a Lodge.
The Column of J. G. W.,
borne by the Master of a Lodge,
The Junior Grand Warden,
with Plumb Rule.

Grand Steward. { The Banner of the Grand Lodge. } Grand Steward.

The Doric Light,
borne by the Master of a Lodge.
The Column of S. G. W.,
borne by the Master of a Lodge.
The Senior Grand Warden, Junior Grand Deacon.
with Level.

Grand Steward. { The Grand Chaplain, bearing the volume of the Sacred Law on a Cushion. } Grand Steward.

The Deputy Grand Master,
THE RIGHT HON. THE EARL OF YARBOROUGH,
with the Square.
The Ionic Light,
borne by the Master of a Lodge.
The Grand Sword Bearer.

Grand Steward. { THE RIGHT HON., THE EARL OF ZETLAND, M. W. Grand Master. } Grand Steward.

Two Grand Stewards. Senior Grand Deacon.
Grand Tyler.

Outside the door of the Lodge the procession was increased by the following addition :—

The Pupils of the Masonic Institution for Boys.
The Band.
Stewards, walking two or three abreast.
Two Members of the House Committee.
The Pupils of the Masonic Institution for Female Children, accompanied by the Matron and Governesses.
The House Committee and the Building Committee.

The procession, having been fully formed, proceeded round the plot of ground, which has been beautifully laid out with flowers, in front of the grand entrance to the building, and thence round the exterior of the school, passing down the refectory side, and returning by the school-room side. On again arriving at the grand entrance, the boys and the band filed off outside the building,—the girls and the governesses being ushered by the stewards into the hall of dedication, and ranged on raised platforms, covered with crimson cloth, to the right and left of the Chair.

The room in which the dedication took place, was elegantly carpeted, and decorated with pink and white hangings, wreaths of flowers, and inscriptions (the work of the children), such as, "Bro-

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therly love, relief, and truth;" "Hail, Masonry!" "Faith, Hope, and Charity;" "Lord, we beseech thee send us prosperity," &c. &c., all executed in white on a blue ground. At the upper end was the Grand Master's chair, flanked by pedestals for the reception of the cornucopia and the vessels of wine and oil, the raised platforms of which we have spoken, and at the lower part of the room was another raised platform, for the accommodation of the ladies, who were to present purses of 5*l.* 5*s.* — no other persons, with the exception of those having to take part in the ceremony, and the representatives of the press, being admitted.

The children having been duly seated, the remainder of the procession proceeded towards the door of the dedication chamber, where it halted, the Brethren dividing to the right and the left, facing inwards, so as to form an avenue through which the M. W. Grand Master passed into the chamber, preceded by the Grand Sword Bearer, and the Brethren bearing the ewers of wine and oil, and the cornucopia containing the corn, and followed by the Deputy Grand Master, and the other Grand Officers.

The Grand Master having taken his seat, the vessels deposited on the pedestals prepared for their reception, and the Brethren ranged on either side of the room,

Bro. HARDWICKE, the Grand Superintendent of Works, stepped forward in front of the throne, and, as nearly as we could understand him, in the unfavourable position in which we were placed, said,—Most Worshipful Grand Master, as the Grand Superintendent of Works, I have, on this occasion, to submit to you the plan of the building in which we are now assembled. Had we now been brought together to perform the ceremony of laying the foundation stone instead of dedicating the building, I should have been prepared to submit the plans to your approval, and receive from you, Most Worshipful Grand Master, any suggestions for their improvement. It is now, however, too late for that, but I believe I may state that the Committee, to whom the plans were submitted prior to the commencement of the building, fully considered and approved them, and I trust that the works have been so carried out, as to meet with your and the Committee's fullest approval, and to give general satisfaction to the Brethren. This Charity has now existed more than half a century. Indeed, it is upwards of sixty years since the school was first established in the building it has up to this time occupied in the Westminster Bridge Road. I have no doubt that at the period when the school was established, that appeared to be a very proper site in the suburbs of London; but in the lapse of time that has since intervened, great alterations have taken place in the neighbourhood, and the school-house is now surrounded with much that is objectionable. As Grand Superintendent of Works, I well know that the site of the old school-house is low, swampy, and ill-drained,—and, further, that it does not afford the means of giving that accommodation to the inmates, which is desirable in an establishment of this description. These and other circumstances connected with the expiration of the lease, induced the Committee of Management to determine on the removal of the school to a more fitting site. After great consideration, the site upon which the building, in which we are now assembled, stands, was selected on account of the salubrity of its atmosphere, its dry soil, and commanding position, and I have now, Most Worshipful Grand Master, to present you with the plan of the building, which I believe will be found to possess admirable drainage, to be replete with accommodation, and to combine all the advantages which modern science can devise for sanitary purposes. We have transplanted our tree to this most favoured soil, where I trust it will extend its branches both far and wide, and strike its roots downwards, so as to place it in that firm position, which will enable the managers of our school to take under their protection a greater number of the children of our poorer Brethren, than even the most sanguine hopes of the benevolent founder of the institution could ever have anticipated, and afford them the benefits of that moral and religious education, which will not only make them good and useful members of society in this world, but lead them to

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everlasting happiness. I have now, Most Worshipful Grand Master, only to congratulate all, who have been concerned in raising this building, upon the happy conclusion of their labours, and to hand to you the plans from which it has been erected.

The plans having been handed in, Bro. B. B. Cabbell, *M.P.*, P. J. G.W., and Treasurer of the Institution, addressed the Grand Master; but, if it were difficult to follow Bro. Hardwicke, it was still more so as regarded Bro. Cabbell, since he spoke in so low a tone of voice, that it was scarcely possible to catch any sentence complete. The following is, therefore, only given as an approximation to what Bro. Cabbell is supposed to have said:—

Most Worshipful Grand Master,—It now becomes my duty, in connection with the proceedings of the day, to inform the Brethren present of the reasons which have led to the ceremony, in which they are now taking part. Before I do so, however, I may perhaps be allowed briefly to revert to the history of this noble institution, which has now been established upwards of sixty years in a school-house, situated upon a site, on which we feel it is no longer desirable to retain it. Our worthy Bro. Hardwicke has so well described the advantage of the new building, that it will be unnecessary for me to touch upon that subject. I will, therefore, at once proceed to call your attention to the fact, that this institution was established for the protection and education of the female children of Freemasons, who, either from having become orphans, or the reverses in the position of their parents, might require its care and assistance. It must be satisfactory to all to know that we have now a building, the accommodation in which will be highly conducive to the happiness and comfort of the children here, and in which they will receive instruction in those great religious principles, which will lead to their eternal happiness in the world to come. I am sure that every Freemason must take a deep interest in this institution, for there are none amongst the Craft, however great, or however powerful they may now be, whose descendants may not some day require its assistance. Most Worshipful Grand Master,—I have only alluded to this circumstance, because in the vicissitudes which are constantly occurring in all sublunary affairs, it is impossible to say who may not some day require aid and assistance; and it is a remarkable fact in the history of this charity, that two of the grandchildren of its benevolent founder became the partakers of its advantages. I cannot conclude these observations, without congratulating the Brethren on the fact, that the building is about to be dedicated by so distinguished a nobleman and so gifted a Brother as our most esteemed Worshipful Grand Master; and I am sure he will treasure it amongst his happiest recollections, when he is about to be called from his sphere of usefulness in this world, that he took so active and prominent a part in the proceedings of this day, and dedicated a building, which is destined to be of such great advantage, both here and hereafter, in the education of the female children of our poorer Brethren. I have now only to express my sincere hope that the life of our Noble and Worshipful Grand Master may long be preserved; that Freemasonry may be extended throughout the world; and that this Institution may continue to flourish and increase in usefulness, until the close of time. I sincerely hope, Most Worshipful Grand Master, that you may long live to enjoy the gratification resulting from the recollection of the events of this day, and to preside over the Masonic body.

Dr. Croft's anthem, "Sing unto the Lord," having been beautifully sung, under the direction of Bro. Genge, by Mrs. Alexander Newton, the Misses Wells, and the other vocalists, who had taken part in the church service, as previously recorded,

Bro. the Rev. E. MOORE, one of the Grand Chaplains, then addressed the Grand Lodge in the following terms:—In fulfilment of the duty which now devolves upon me, Most Worshipful Grand Master, it would ill become me to detain yourself, the officers of the Grand Lodge, and the assembled Brethren, with any detail of the principles and objects of our Order. The numerous attendance which graces this meeting, no less than the occasion of our coming together, is a sufficient proof that one and

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all are ready to support those principles, and to carry out the best objects of humanity to the utmost of our ability, in obedience to that solemn obligation which binds us together. The occasion for which we are assembled to day, cannot fail to awaken strong and peculiar feelings in all who are the parents and guardians of youth. It is scarcely possible that any father or mother can witness the opening of this building without many an anxious feeling for the children, who are to derive from within its walls some of the most important influences which shall govern their future lives. Let them be assured that we sympathize with them in the hopes which they are now secretly cherishing, —that the female offspring of our poor and destitute Brethren may receive every contemplated benefit from our system, and grow up, as those who have preceded them have done, in every instance, into valuable and useful members of society. Whatever be the course of life or duty, into which the providence of the Most High shall carry them, may they be enabled to date from their connection with this institution the formation of their best principles, and the elements of their advancement in the favour of God and man! May this be to us a day of entire and effectual dedication! While this structure is on this day permanently appropriated to the uses for which it has been raised, may we dedicate ourselves, no less than it, to the fulfilment of our several obligations. Let those who are officially constituted the Patrons and Directors of this Institution, renew to-day their solicitude for its present and permanent welfare, and resolve to exercise the same vigilance in maintaining and furthering its future interests, which they have shown in the contrivance and establishment of its constitution. Let the Brethren resolve that the efficacy of the system shall not be hindered by the want of a full co-operation with those, who are appointed to carry its objects into effect. Let the Matron and her assistants devote themselves, as hitherto, to the conscientious execution of their trust, and to the fulfilment of those obligations, which, on this occasion, they recognize and confirm. Let all join in acknowledging the essential importance of harmony and unitedness, if we would hope to attain the objects to which all aspire,—"The duty of meekness and long suffering, of forbearing one another in love; of endeavouring to keep the unity of the spirit in the bond of peace."

Bro. DOBIE, Grand Register, said that Bro. Beadon having, unfortunately, been prevented attending from illness, he had to inform the M.W.G.M. that a Report had been prepared relative to the proceedings of the Committee regarding the origin and completion of the new building, which their Brother, the Secretary of the Institution, would read.

Bro. CREW then read the Report, which says:

That the House Committee, 1850-51, which consisted of Bros. Barnes, Baines, Beadon, Bossy, Chandler, Lewis, Mills, Newson, Patten, Stephenson, Taylor, Tombleson, and the Trustees, the Right Hon. the Earl of Zetland, B. Bond Cabbell, *M.P.*, Bros. Wm. F. Beadon, and William Henry White, were appointed by the general Court to select and purchase freehold ground, on which to erect a new and more commodious school-house, in a salubrious and good situation for access by omnibus or railway. Bro. Stephenson was appointed Chairman, and Bro. Patten, Deputy Chairman, at their first meeting. The Committee put themselves in communication with Bro. Hardwicke, G. S. of W., and together advertised for ground within five miles of the metropolis. The Committee examined land at Forest Hill, Sydenham, Wandsworth, on the Surrey side, Hampstead, Holloway, Kentish and Camden Towns, on the Middlesex side of the Thames, but the choice was rendered in some degree difficult, in consequence of the medical officers having a veto, and their determination that the soil should not be clay.

In spite of these difficulties the ground, containing two acres, two roods, and two perches, on which the present noble edifice and ornament to Freemasonry stands, was, through the instrumentality of Brothers Patten and Mills, purchased of Matthew Whiting, Esq., for £1,050, being at the rate of £400 per acre.

Plans and elevations were supplied by Bro. Hardwicke, and two of them were so much approved, that there was much difficulty in the selection; a ballot was taken, and the numbers for each were equal; it was therefore determined to

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entrust them to the Quarterly Court for selection. It would have been the duty of the Committee to refer it for their approbation, if they had selected either. The Quarterly Court were equally favourable to both, and on ballot the numbers were the same. Bro. Beadon, the Chairman of the Court, refused to give a casting vote, but recommended that the Grand Superintendent of Works should be empowered to make the selection, which, after much hesitation, he did, and chose the plan and elevation of the building the Grand Lodge now occupies. The decision at once became unanimous, as it has been in every instance where a difference of opinion for a time existed. The following interesting record is extracted from the Minutes :—

"Many first-rate builders were immediately requested to tender for the contract for building; Messrs. Piper, being the lowest, were adjudged the successful applicants at £7,272.

"The R. W. Brother W. F. Beadon, V.P., expressed his admiration at the very unanimous manner with which the whole of the proceedings regarding the intended building had been conducted, and he hoped that the unanimity which had prevailed would continue until the great object the Fraternity had in view was accomplished. And with these sentiments of admiration and approval he begged to present in the name of his son, Frederick Vansittart Beadon, the sum of one hundred guineas towards the general funds of the Institution.

"The Right Hon. the Earl Spencer, K.G., granted permission for improving the access to the building, and his Lordship's agents, with equal kindness, seconded his Lordship's wishes."

The Report goes on to state that the greatest unanimity has prevailed among the Committee, who have been continually watchful of the contractors, and taken much pains to produce such a building as would be honourable to the Craft, ornamental to the neighbourhood, healthful to the children, and a proof of the Masonic wishes for furthering the good of mankind. It goes on to express its thanks to the M.W.G.M., the R.W.D.G.M., the Grand Lodge, and the Order in general, for the liberal and munificent support which the school has received, and their hope that increased exertions will enable future Committees to carry on the duty "of training children in the way they should go."

Upon the conclusion of the reading of the Report,

Bro. DOBIE said—M. W. Grand Master, I wish to be allowed now to inform the Brethren, that through the foresight of our late illustrious and lamented G. M., his Royal Highness the Duke of Sussex, and the members of the Grand Lodge, a fund was some time since set apart for keeping the Girls' school in repair. That fund, I am happy to say, now amounts to upwards of 2,000*l.*, so that we need be under no fear, but that we shall always have the means of keeping this building in good and efficient condition. Therefore, those of the Brethren who take an interest in the well-doing and prosperity of the school, will best promote its interest by aiding in providing the means to pay off the small debt which will exist on its completion.

The SECRETARY then stated, that the Duke of Beaufort, Lord Panmure, Lord Aboyne, and other noblemen and gentlemen, had written, expressing their regret at being unable to attend that day.

Purses of five guineas each were then handed to the M. W. the G. M. by the following ladies :—

Barrett, Miss.	Gibson, Mrs.	Jennings, Mrs.
Barringer, Miss.	Gole, Mrs. T.	Josephs, Mrs. J. A.
Blake, Mrs. J. J.	Hardwicke, Mrs. P.	King, Mrs. J. B.
Browse, Miss C.	Haward, Miss.	Ledger, Mrs. F.
Browse, Miss H.	Haward, Miss H.	Leach, Mrs. G.
Dickenson, Mrs. J. J.	Heath, Mrs. J. B.	Lee, Mrs. Stephen H.
Dobie, Mrs.	Hollis, Mrs. T.	Mayhew, Mrs. C.
Edgington, Mrs.	James, Mrs.	Mills, Miss E.
Fox, Miss C.	Jackson, Mrs. W. C.	Masterman, Mrs. W. S.

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Minet, Mrs.
Monnery, Mrs.
Moore, Miss E. C.
Morris, Mrs. S.
Morris, Mrs. W. G.
Natusch, Mrs.
Neats, Mrs.
Nichols, Miss.
Patten, Mrs. E. H.
Patten, Miss.
Patten, Miss Emma.
Piper, Mrs.
Piper, Miss.
Potter, Miss.
Read, Miss.
Rutherford, Miss L.
Savage, Miss.
Sheard, Mrs. S.
Smith, Mrs. T.
Smithers, Mrs. J. H.
Salmon, Mrs. F.
Spencer, Mrs. R.
Stohwasser, Miss A.
Symonds, Mrs.
Townsend, Mrs.
Tombleson, Mrs.
Thorne, Mrs.
Tuxford, Mrs.
Vernon, Mrs.
White, Mr. J. W. Forster.
White, Mrs.
White, Mrs. W. H.
Wilcoxon, Mrs.

The anthem "Here shall soft charity," by Dr. Boyce, was here sung by the professional ladies and gentlemen present, with much expression and taste. Rhoda Davis, a very intelligent child, one of the pupils of the school, next recited the following verses written for the occasion, by Bro. S. C. Hall:—

"Here, from the home your mercies give,
The voice of prayer and praise ascends;
Here, when in hope you bid us live,
We thank our God, and bless our friends.

We thank and bless them, while we know
Who bade these generous hearts abound;
And whence those streams of goodness flow,
By those Masonic signs around.

Signs that to manhood, age, and youth,
Speak of Masonic claims, and call
To learn the great eternal truth,
That one Grand Master loveth all.

Here shall the weak sweet shelter find,
Here, safe from want, and far from strife;
We gather strength to meet mankind,
And arm us for the fight with life.

You found us poor, you give us wealth,
That time may touch, yet ne'er decay;
Knowledge and prudence, temperance, health:
Such are the gifts you give to-day.

You plant with hope, and faith, and prayer,
That the young trees may grow; and you
May know them by the fruit they bear,
Grateful and healthful, pure and true.

Such the reward, nor more nor less,
To which your future hope extends,
From children whom to-day you bless
With homes, protectors, teachers, friends.

Asking the help of God on high,
To guide the young, the poor, the weak;
Shall we not try, nor vainly try,
To give the recompense you seek?

May the Great Architect, whose care
For youth you imitate to-day;
May He, whose ministers you are,
Hear our young voices as we pray.

And from His mercy-seat above,
Bless you with all things pure and good;
With homes of plenty, peace, and love,
And bless your bond of Brotherhood."

The M. W. GRAND MASTER then rose and said—Brethren, it gives me great gratification to be enabled to be present on this happy occasion, on account of which I may well feel proud of filling the high office, in which I have the

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honour to be placed, and in performing the duties of which I always feel the greatest pleasure. I will now proceed with the dedication of this building. I strew this corn [*strewing it from the Cornucopia*] as a symbol of plenty; I pour this wine [*pouring it*] as a symbol of joy and gladness; I pour this oil [*pouring it*] as a symbol of comfort and peace. May all hearts act in unison in providing for the inmates of this institution an abundance of corn, oil, and wine, and all the comforts of life, and in ever preserving it from ruin and decay. Now, as Grand Master of the Ancient Fraternity of Free and Accepted Masons of England, and in honour of T.G.A.O.T.U., I declare this edifice dedicated to the sacred cause of education—religious and moral education. I pray that the M.H. may bless our labours, and that the children who are the objects of our solicitude may ever preserve their honour and virtue; and from the instruction they here receive may be duly honoured in this world, and when they depart from it, become partakers of eternal bliss.

The Rev. the Grand Chaplain (Bro. Moore) then offered up to the throne of grace the following prayer:—

"Almighty and eternal God, the fountain of all wisdom, who saidst in the beginning, 'Let there be light, and there was light,' we give Thee hearty thanks for all Thy goodness and loving-kindness, and especially in permitting us to meet together for the dedication of this structure to the purpose of sound religious and virtuous education. To Thy mercy it is owing that we are enabled to celebrate the completion of our designs. Fix in our hearts, we beseech Thee, a deep conviction that learning is valuable only as it leads us to a knowledge of Thee, and of Thy will; give grace to all who have been promoters of this institution, that they may persevere in their endeavours to render it permanently beneficial; and, finally, we pray Thee to be evermore its protector and defender;—do Thou bless it, and keep it; do Thou make Thy face to shine upon it, and be gracious unto it. Lift up the light of Thy countenance upon it, and evermore crown it with Thy blessing. So mote it be."

The ceremony having been thus brought to a conclusion, the bands struck up "God save the Queen," and the Grand Master returned in Masonic procession to the Grand Lodge, which was closed in ample form, and with solemn prayer.

The Grand Master with his Officers next proceeded to inspect the interior of the building, with the arrangement of which they expressed themselves highly gratified, and afterwards presided over a very elegant *dējeŭner*, provided by the new proprietors of the Freemasons' Tavern, in one of Mr. Benjamin Edgington's spacious and well arranged marquees. About 900 persons, consisting of Brethren and their ladies, sat down to the *dējeŭner*. At first considerable confusion occurred, from want of management with regard to the seats, so that the 200 or 300 Brethren, who had paid their guinea for the honour of being Stewards, found themselves in no better a situation than those who had contented themselves with paying their half-guinea for their tickets of admission. Ultimately, however, they were seated in some fashion, and the tables having been most liberally supplied with the good things of this life by Bros. Watson, Coggin, and Banks, all went merrily as a marriage-bell. At the conclusion of the *dējeŭner*, the health of Her Majesty, H.R.H. Prince Albert, Success to the Royal Freemasons' School for Female Children, the health of the Grand Master, the Deputy Grand Master and Provincial Grand Masters, the Present and Past Grand Officers, and other toasts, not forgetting the ladies, were drunk; but, owing to the non-conducting power of the canvass, the distance at which the representatives of the press were placed from the cross-table, the popping of corks, the buzzing of conversation carried on under the influence of sparkling

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champagne and bright eyes, and a considerable portion of the company standing up between us and the cross-table, we are totally unable to report one word of the addresses of the Worshipful G. M. or the other Brethren, which, however, were unusually brief, the G.M. and other speakers evidently feeling that it was no use to make long speeches, when none could hear a word of them.

At the conclusion of this part of the entertainment, a large portion of the company adjourned to the dedication hall, now converted into a concert room, and were agreeably amused by the vocal exertions of the ladies and Brethren previously mentioned,—the Misses Wells, Mrs. A. Newton, and Bros. Genge and G. Perren, with Masters Bristow and De Solla, being specially honoured with the loudest plaudits. Others of the company amused themselves about the grounds, or in dancing to the inspiriting airs of the military bands, and Bro. Adams's excellent quadrille band, so that it was close upon midnight ere Wandsworth Common resumed its wonted quietude.

Though the building has been thus dedicated, some time must elapse before it is sufficiently dried for the reception of the children.

METROPOLITAN.

YARBOROUGH CHAPTER, 812, George Tavern, Commercial-road East, 19th July, 1832.—Ex-Comp. F. Crew, M. E. Z.—With the Yarboroughs the proceedings of this day will, with feelings of pleasure, be long remembered. Merit and worth were duly estimated; for by means of a voluntary subscription raised by the Companions, they presented to Ex-Comp. Geo. Biggs, P. Z. of the Chapter, P. G. D. C. &c., an elegant gold Jewel, of the rank of P. Z., bearing an inscription expressing gratitude and respect for his unceasing exertions in upholding the dignity of this ineffable Degree, and willingness to impart instruction in its mysteries to all who solicit his assistance. Four Brethren were exalted, viz. Bro. J. G. Henry, W.M. of 812, and Bro. F. Thomson, also of 812; Bro. Geo. Moss, and Bro. Frederick Moss, both of Lodge 718, on the Island of St. Helena.

This Lodge, since its constitution, July 1848, has initiated 123; admitted joining members, 49; and paid to the fund of benevolence and charities between 300*l.* and 400*l.* within that period.

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PROVINCIAL.

CORNWALL.—BODMIN.—The annual meeting of the Freemasons of Cornwall was held at Bodmin on Tuesday, the 7th of September, 1852, and, it being the celebration of the centenary of the establishment of the Prov. Lodge, a rather strong muster of the Brethren was made, especially from the "One and All" Lodge, Bodmin; the "St. Martin's" Lodge, of Liskeard; and the "Druid's" Lodge, of Redruth; the other Lodges in the county being also more or less represented. The Guildhall had been kindly lent by the Mayor for the occasion, and the Brethren assembled there about ten o'clock. The Lodge was opened in due form, soon after which the P. G. Dir. of Cer. (Bro. Heard) marshalled the procession, which then proceeded to Bodmin Church, where divine service was performed, the prayers being read by the Rev. John Wallis, Vicar of Bodmin; the first lesson, by Bro. the Rev. N. Kendall, No. 413; and the second lesson, by Bro. the Rev. W. Broadley, of Nos. 400 and 859; after which a suitable and excellent sermon was delivered by the P. G. Chap. Bro. Henry Grylls, Vicar of St. Neot.

After the church service was concluded, the Brethren were again re-formed in procession, and proceeded up Fore-street, and returned, and re-assembled in the Guildhall. The R. W. P. G. M. Sir Charles Lemon was unavoidably absent, in consequence of his attending the funeral of the late lamented Earl of Falmouth. The D. P. G. M. Bro. Ellis therefore officiated. The following officers were installed for the ensuing year:—R. W. P. G. M. Sir C. Lemon, Bart., *M.P.*, F. R. S., &c. &c.; D. P. G. M. and Sec., J. Ellis; P. D. P. G. M. and Tr., R. Pearce; P. G. S. W. Dr. Mitchell, *M.P.*; P. G. J. W., the Rev. N. Kendall; P. G. C., the Rev. H. Grylls; P. G. R., G. B. Collins; P. G. Sup. of Works, J. Brunton; P. G. Dir. of Cer., J. M'Farlane Heard; P. G. S. D., W. H. Jenkins; P. G. J. D., J. Lakeman; P. G. O., W. White; P. G. S. B., F. J. Hext; P. G. Pur., S. Harvey; P. G. Stewards, C. B. Swale, *M.P.*; H. M. St. Aubyn; S. Pollard; P. Symons; P. G. I. G., J. Wing.

Several sums were voted by the Lodge to the distressed Brethren in the Province. At four o'clock the Brethren again assembled and went in procession to the Town Arms, and partook of a repast prepared by Mrs. Frampton, the widow of a Brother of "the One and All" Lodge. Between eighty and ninety of the Brethren sat down, and soon afterwards the R. W. P. G. M. having returned from Tregothnan, took his chair in the East.

After the dinner, a liberal collection was made in aid of the schools for the education of the children of decayed Freemasons.

In the course of the day, Brother Ellis,* referring to the termination of the hundredth year of the establishment of the Provincial Grand Lodge of this county, took a slight review of the Order in

* The Dep. P. G. M., who has held that and other offices in the Prov. G. Lodge of Cornwall upwards of thirty years.

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regard to this province; from which the Brethren learned that the first Provincial Master was a Mr. William Pye, then Mayor of Falmouth, in the year 1752. The Grand Master for England at that time was Lord Carysfort. Mr. Pye held the office of P. G. M. in this country for eleven years, and was then succeeded by Mr. George Bell, who was appointed by Earl Ferrars, and filled the office for fourteen years. His successor was Mr. Stephen Bell, who was appointed by the Duke of Manchester, and filled the office for eight years, until the year 1785. Sir John St. Aubyn was then appointed by the Duke of Cumberland, who was at that time the Grand Master for England, the Prince of Wales, the Duke of Kent, and the Duke of Sussex, at the same period filling offices in the Grand Lodge. Sir John filled the office for fifty-four years, and was succeeded in 1843 by the present Provincial Grand Master, Sir Charles Lemon. From this summary, it appeared that in the hundred years there had been twelve Grand Masters, five Provincial Grand Masters, eleven D. P. G. Masters, nine P. G. Secretaries, and that twenty-eight Lodges were the number existing at the commencement and since constituted, sixteen of which are now extinct, and twelve of which remain, the largest number ever extant at any one time. It appeared that the office of Provincial Grand Master was first found necessary in the year 1726, in consequence of the large increase of the Craft, and the number of country Lodges, so that there might be an immediate head in each province to whom application might be made in case of any emergency.—It was further stated, that in April 1752, a Lodge was constituted at Helston, but not the one that now appears on the register. At that time this was the only Lodge, besides that at Falmouth, existing in the county; but in August of the same year, a Lodge was constituted at Truro, to meet at Fitz's wine-vaults, which, however, in the course of the same year was removed to the Masons' Arms.

CUMBERLAND.—WIGTON.—The annual meeting of the Provincial Grand Lodge of Cumberland, was held at Wigton on the 18th of August, by J. Iredale, Esq., D.P.G.M., at which the following Lodges were represented, viz. No. 138, Whitehaven; No. 389, Carlisle; No. 409, Wigton; No. 424, Penrith; No. 595, Longtown. There was also a deputation from the Quhitewoollen Lodge, Lockerbie, N.B. The Lodges having been called over, the Prov. G. L. was opened in form, with prayer. The routine business of the meeting having been disposed of, a procession of the Officers and Brethren was formed, and moved off shortly before two o'clock, proceeding round the old market cross to the church, where a considerable congregation had already assembled. Prayers were read by the vicar, the Rev. Bro. Irving, after which an admirable sermon was preached by the Prov. G. C., the Rev. B. Porteous, from John xiii. 34, 35.

Service being ended, the Brethren returned to the Lodge room in reverse order, after which the P. G. Lodge was closed.

The banquet was served up at four o'clock, of which about eighty Brethren partook, presided over by D. P. G. M. Iredale: amongst the Brethren present were Bros. Turner, Greaves, Wickham, Teather, the P. G. Chaplain Porteous, and others, from Penrith; Bros. Armstrong, Rigg, and others, from Carlisle; Bros. Fletcher, P. G.

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J.W., W. M. Spencer, and Bros. Holden, Yeates, Booth, and others, from Whitehaven; Bro. W. M. Sewell, Maryport; Bro. Foster, P. G. S. D., and others, from Longtown; Bro. Rev. Mr. Irving, Bros. P.M. Pearson, Wallace, Routledge, P. G. J. D., Clark, P.G. S.W., Roper, P.G.S.W., Lamonby, and others, of Wigton. There were also present three of the annuitants of the Royal Masonic Annuity Fund, viz. Bros. Fitch, Scott, and Yule, and Bro. Dobie and four other visitors from the Scotch Lodge, Lockerbie.

The cloth being removed, the usual loyal and Masonic toasts were given and responded to, with true Masonic spirit. Bro. D.P.G.M. Iredale then gave the health of the P.G. Chaplain, and complimented him on the very excellent discourse he had given.

The P. G. Chaplain briefly acknowledged the toast, and said if he said anything that day which might conduce to the welfare of Masonry, it would certainly be a happy reflection for him to know that he had done his duty as a Brother Mason.

The D.P.G.M. then gave the health of the Rev. Bro. Irving, who had kindly allowed the use of his church, and added to their obligation by himself attending to read the prayers. Bro. Irving had himself preached them a sermon fifteen years ago, and in the present instance had waived his privilege in favour of the P.G. Chaplain.

Rev. Bro. Irving responded. He had been a Mason many years, and should always feel both proud and happy to support so excellent an institution.

The D.P.G.M. next gave the Lodges in succession, which were responded to by the respective W.Ms.

Bro. Clark proposed the health of Bro. Iredale, D.P.G.M., which was drank amidst loud cheers.

Bro. Iredale responded. He rejoiced that Masonry was flourishing in the province. The Masonic charities had been better attended to of late, as was evident from the presence that day of three Brothers who were annuitants on the Royal Masonic Annuity Fund, and he (Bro. Iredale) felt himself highly complimented by their presence. He was always glad to meet Brethren who were in a more affluent position, nevertheless, the poorest Brother in the province had nothing to do but call upon him, and he deemed it his duty to render him every assistance. He would conclude by proposing the health of the three annuitants, and wished they might long live to enjoy the annuities, of which, as good Masons, they were so well deserving.

Bro. Fitch acknowledged the compliment, followed by Bros. Scott and Yule, who spoke in appropriate terms.

The D.P.G.M. next gave the health of Bro. John Savage, of London, to whom the Province of Cumberland were so deeply indebted for the services he had rendered, and the interest he had taken in securing the election of annuitants. Drunk with all the honours.

Bro. John Armstrong proposed the health of the ladies,—which concluded the toasts of the evening. After which the Brethren departed to their several homes highly delighted with their meeting, which was the best that has been in this province for many years.

ISLE OF WIGHT.—NEWPORT.—*Installation of Thomas Willis Fleming, Esq., as Provincial Grand Master of the Isle of Wight.*—On Friday, August 27, a Provincial Grand Lodge of the Isle of Wight was held at Newport, for the purpose of installing Bro. T. W.

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Fleming, as the R.W.G.M. of that Province. The P.G. officers of the Province, together with the Officers and Brethren of the several Lodges of the Isle of Wight, with the visiting Brethren, assembled at the Masonic Hall, Newport, at eleven o'clock, when a Provincial Grand Lodge was opened. A procession was formed at half-past ten o'clock, to proceed to St. Thomas' Church, to attend Divine Service. The following was the

PROGRAMME OF THE PROCESSION.

Band of Music.
Tyler with Drawn Sword.
Brethren, not Members of any Lodge.
Banner.
Visiting Lodges.
Lodges of the Province preceded by their Banner.
Tyler with Drawn Sword.

Grand Steward.	No. 809. Yarborough Lodge, Ventnor.	Grand Steward.
	204. East Medina Lodge, Ryde.	
	176. Albany Lodge, Newport.	
	41. Medina Lodge, Cowes.	

Visiting Brothers of Provincial Grand Lodges.
Visiting Brothers, Officers of the Grand Lodge.
Brothers from Parkhurst.
PROVINCIAL GRAND LODGE.
Tyler. Tyler.
Grand Pursuivant.
Grand Organist.
Grand Superintendent of Works.
Grand Steward. Grand Directors of Ceremonies. Grand Steward.
Past Grand Officers.
Grand Secretary, with Book of Constitutions.
Junior Grand Warden.
Junior Grand Deacon.
Volume of the Sacred Law,
on a Velvet Cushion.
The Grand Chaplain.

Grand Steward.	The Right Worshipful the Deputy Provincial Grand Master.	Grand Steward.

Grand Standard Bearer with Standard.
Grand Sword Bearer.
The Right Worshipful Grand Master Elect.
The Senior Grand Deacon.
Grand Tyler.

When the procession arrived at the church door, it halted, the Brethren dividing to the right and left, for the Right Worshipful the Provincial Grand Master elect, and his officers, to pass up the centre, preceded by his Banner and Sword Bearer, and followed by the several Lodges in rotation from the bottom of the procession, until the whole had entered the church, and taken their appointed places.

Bro. the Rev. J. G. Fardell, M.A., Rector of Sprotborough, in the county of York, Chaplain to the Right Honourable the Earl of Courtown, Prov. Grand Chaplain of the West Riding, and Chaplain of the East Medina Lodge, preached a most admirable sermon on the occasion.

The Prov. Grand Organist, Bro. J. H. Mew, presided at the organ with his accustomed ability.

After divine service, at which the sum of £13 was collected, the Brethren repaired to the Masonic Hall, where the business of the

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Lodge was resumed, and where the installation of Bro. T. W. Fleming took place. About 150 Brethren attended Lodge. Bro. C. Bromley, Master of No. 555 Lodge, Southampton, represented the Province of Hampshire, in the absence of the P.G.M. and D.P.G.M. About forty Brethren attended from the Province of Hants.

After the installation, the Right Worshipful P.G.M. appointed the following as his officers :—

Dep. Prov. G.M., Bro. A. Clarke ; Prov. Grand Chaplain, Bro. the Rev. — Osborne, M.A. ; Prov. Grand Treasurer, Bro. W. W. Way ; S.G.W., Bro. C. Hoffmeister ; J.G.W., Bro. G. Rendall ; S.G.D., Bro. G. White ; J.G.D., Bro. Selby ; G.P., Bro. T. Hale ; G.R., Bro. G. E. Scott ; G. Dir. of Cer., Bro. C. Banfield ; G. Sup. of Works, Bro. R. Read, jun. ; G. Sec., Bro. C. J. Newby ; G.S.B., Bro. T. Brooks.

The business of the Lodge having been concluded, the Brethren repaired to the Star Hotel, where an excellent banquet was prepared by the landlord, Mr. Lambert. The R.W. Prov. G.M. presided, there being about seventy Brethren present, amongst whom were Bros. Sir A. Moreton, P.S.G.W. of England ; the Rev. J. G. Fardell ; A. Clarke ; J. H. Hearne, P.D. Prov. G.M. of the Isle of Wight ; W. Evans, Past Grand Steward, &c. &c. &c.

After the usual loyal toasts,

The PROV. GRAND MASTER then said that he had to propose the health of an individual so illustrious in the Craft and in society, that no eulogium was needed to recommend it to notice. It was that of the Grand Master, the Earl of Zetland. This toast was drunk with loud applause, which, having subsided, the Prov. Grand Master proceeded to say that he held in his hand a letter from the Earl of Yarborough, regretting his inability to be present on that occasion. The name of that nobleman was one that had always been in the closest communion with the Isle of Wight, and with Masonry, his father having preceded himself (Bro. Fleming) in the Chair of Prov. Grand Master. He had great pleasure in proposing his health and that of the officers of the Grand Lodge. (Applause.)

After a short interval, the PROV. GRAND MASTER again rose and proposed the Past Grand Officers, and said he would avail himself of the opportunity of paying a tribute of respect to his honourable friend, Bro. Sir A. Moreton. The toast was duly honoured.

Bro. SIR A. MORETON sincerely returned thanks for the kind manner in which his name had been given and received in connection with the last toast. He had some embarrassment in speaking on that occasion, from there being many Brethren present, who were greatly his superiors in the Craft. (No, no.) He said this because he had often found that Masonic principles were carried out in the Isle of Wight in a manner much superior to what he had noticed elsewhere. He was glad to see and be present at such meetings as that of that day, as they stimulated Brethren to a stricter observance of the obligations which they had taken on themselves, whilst they promoted good will among all. (Hear, hear.) As their predecessors in the Craft, the architects of old, erected magnificent buildings from a number of small stones, so did they by their various meetings and assemblages establish and promote the bond and the pleasures of social life. But stones were not all that were required by the architects of old, they also required cement, and in the same way in modern times a cement was a good dinner. (Laughter and cheers.) That was the reason of their meeting at the festive board. (Hear, hear.) He would now propose a toast that would be well received, and which needed no recommendation at his hands, it was "the health of the newly installed Right Worshipful, the Prov. Grand Master, Bro. T. W. Fleming." (The toast was drunk with Masonic honours and prolonged applause.)

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The PROV. GRAND MASTER said: I will not delay one moment in returning thanks for the manner in which my health has been proposed and received. I well know the high honour of being placed in such a position as has been conferred on me to-day, being, as I am, so young a Mason, and I will not shrink from the responsibilities which it carries with it. (Applause.) If one thing, however, is more gratifying than another to me, it is that of being Provincial Master of the island, in which I have spent the greater part of my infancy,—in which I have so many friends, and in which I take so deep an interest. I do feel it a great honour to hold this office in the province, for however gratifying it may be to a leader of a political party, it is much more gratifying to be the chief of a body, whose objects are the promotion of philanthropy and social elevation, rather than such as too often excite bitter feelings, and lead to the keenest disappointments which men can suffer. (Hear.) Being proud of holding this position in the Craft, believe me I shall exercise my best judgment and prudence in fulfilling the duties belonging to it, and no one will pray more fervently to the Great Architect of the Universe for his guidance, in order that my efforts may be so shaped as to be in accordance with His holy will. Such shall be my object and endeavour, that should any one, in years to come, write the history of Masonry in the Isle of Wight, I do hope that my name may be found worthy of being associated with those good and esteemed men who have preceded me in the office in which I have been installed to-day. (Applause.) With my own efforts, and your assistance, I do hope that Masonry will be sustained in the Isle of Wight. When we, as Englishmen, look around and see many nations not so happily placed as our own, we cannot help feeling that we are looked upon by heaven with a kind and beneficent eye, and, as Masons, we must feel that this should be an incentive to further the true interests of mankind, and to bind closer the bonds of human brotherhood. (Applause.) I shall be most anxious to hear of the progress of the different Lodges, and you may unexpectedly often hear the name of the Grand Master announced at your Lodge door. (Cheers.) I again return you my best thanks for the honour conferred on me this day.

The PROV. G.M. again rose, and said, that in such a numerous body as that of the Masons, there must necessarily be many who were not in the possession of all the comforts of life. Those Brethren they must not forget, whilst they were enjoying themselves; he therefore asked them to fill their glasses to those Brethren, and he would also express a hope that they would never ask assistance from the more fortunate without receiving it. (Applause.)

A variety of other toasts followed, and the evening passed in the most convivial manner.

LANCASHIRE.—*Laying the Foundation-stone of St. Leonard's Church, Balderstone.*—On Thursday, the 22nd of July, the foundation-stone of the new church at Balderstone, to be dedicated to St. Leonard, was laid under circumstances which will serve to rivet the interesting ceremonial in the memory of those who enjoyed the pleasure of being present on the occasion.

The new church is to be erected nearly upon the site of the old one, which will be almost wholly pulled down. The style adopted is that prevalent in the fourteenth century, and known as Decorated English. The church will consist merely of a nave fifty-seven feet by thirty-six, and a chancel eighteen feet by twelve, with a porch on the north side, and a belfry at the west end. The church will accommodate nearly four hundred persons.

The day fixed upon for laying the foundation-stone of the new church was the twenty-fifth anniversary of the induction of the Rev. W. Hartley to the incumbency. Arrangements were made for celebrating the event as a general holiday in the immediate locality. Considerable interest was also felt in the ceremony by the inhabitants of Blackburn, Preston, and other neighbouring towns, in con-

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sequence of its having become generally known that the "Ancient and Loyal" Fraternity of "Free and Accepted Masons" intended to take the leading part in the proceedings of the day. The Freemasons have not taken part in any ceremonial of the kind, in the vicinity of Blackburn, since the foundation-stone of St. Stephen's, Tockholes, was laid, some nineteen years ago, on which occasion there was a demonstration of a similar character. We may here state that the Rev. Gilmour Robinson, the incumbent of Tockholes, as well as the Rev. W. Hartley, incumbent of Balderstone, are both members of the honourable Fraternity of Masons, the former being R.W.D.P.G.M., E.D.L., and the latter being W.M. It was expected that Mr. Robinson would have taken the leading part in the proceedings (in the absence of the Earl of Ellesmere), but we regret to learn that he was prevented from doing so through indisposition.

About twelve o'clock the Lodge of "Free and Accepted Masons" met at the Lodge-room, at the Millstone Inn, in Mellor, where the Lodge was opened with the usual formalities, after which the Brethren formed into procession in the following order :—

Tyler, with drawn sword.
Band of music.
Masonic Brethren, two and two.
Provincial Grand Officers, including
Brother Dowty, of Todmorden, R.W.P.G.C., E.D.L.
Brother Hartley, of Liverpool, P.G.M.C., W.D.L.
Brother Dack, of Bury, P.P.G. Stand. B., E.D.L.
Brother Rawsthorne, of Haslingden, P.G. Stand. B., E.D.L.
Brother Clough, of Blackburn, P.P.G.R., E.D.L.
(Severally carrying the Holy Bible on a velvet cushion, the coin in a beautiful silver-mounted cornucopiæ, the wine and the oil in two silver goblets, and the silver trowel on a velvet cushion.)
The P.G.S.B., E.D.L., Brother Wilding, of Accrington, carrying the Provincial Grand Sword.
Brother H. Brock Hollinshead, W. M. (Acting Grand Master.)
Supported by a Provincial Grand Steward on each side,
Joseph Fielden, Esq.
The Clergy, two and two.

At Mellor Brook a halt took place for the purpose of organizing the general procession from the school to the site of the new church. At this point, which was the common rendezvous of numerous parties from Blackburn, Preston, and the surrounding district, there was a very large assemblage of persons who had come to witness the ceremony. Several private carriages and other vehicles passed through the village conveying ladies to the ground adjacent to St. Leonard's Chapel. The procession at Mellor Brook was formed under the direction of Brother R. H. Hartley, of Liverpool, Provincial Grand Master of Ceremonies for the Western Division of Lancashire. The following was the order :—

A Brass Band.
The Ancient Order of Foresters, the officers mounted on horseback.
A Band.
The Independent Order of Mechanics, with banners.
The Mellor Brook Sunday School Children, bearing at intervals handsome blue bannerets, bound with white.
The Clergy from Blackburn and neighbourhood, headed by the Rev. Archdeacon Rushton.
A Band.
The Ancient and Honourable Fraternity of Freemasons, in their robes.
Visitors.

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The procession defiled through some charming green lanes to the church, a distance of nearly two miles, and at many points of the route the inhabitants of all the neighbouring villages had congregated to witness it, and we believe that so imposing a sight has not been seen there, or so much excitement created, within the memory of that ubiquitous individual, the "oldest inhabitant." Arrived at the site, the Foresters and Mechanics arranged themselves in file on each side of the road, allowing the clergy and the "Ancient and Honourable Fraternity" to pass into the ground, where they arranged themselves in front of the building. The number of persons in the procession could not be less than between 400 and 500.

Amongst the company assembled we noticed the following:—Joseph Fielden, Esq., Mrs. Fielden, and three of the Misses Fielden; Mrs. Neville, and the Misses Neville; Mrs. R. Hopwood, Miss Hopwood, Miss Emily Hopwood, and Mrs. Gomersall; the Ven. Archdeacon Rushton; H. Brock Hollinshead, Esq. W.M. 386 (acting Grand Master in the absence of the Earl of Ellesmere, R.W.P.G.M., E.D.L.); Mrs. Henry Hargreaves, Miss Hargreaves, Master Hargreaves, Beardwood; William Kenworthy, Esq.; John Brandwood, Esq.; James Brandwood, Esq.; the Rev. R. N. Whitaker, vicar of Whalley; the Rev. George Dowty, of St. Peter's, Walsden, near Todmorden, R.W.P.G.C., E.D.L.; the Rev. W. Hartley and Mrs. Hartley; the Rev. Thomas Sharples, incumbent of St. Peter's, Blackburn; the Rev. Thomas Sutcliffe, curate of St. Peter's, Blackburn; the Rev. Daniel de Boudry, incumbent of Salesbury; the Rev. E. C. Montriou, incumbent of Trinity Church, Over Darwen; the Rev. — Graham, curate of Trinity Church, Over Darwen; the Rev. J. F. Coates, incumbent of Langho; the Rev. G. Preston, of Whalley; the Rev. H. Stowe, incumbent of Mellor; the Rev. R. Edwards, Vicar of Mitton; the Rev. J. W. Pengelly, incumbent of St. Michael's, Blackburn; the Rev. J. Beilby, incumbent of Feniscowles; the Rev. G. H. Ashe, incumbent of Witton; the Rev. R. S. Weldon, curate of Witton; Mr. and Mrs. Dall, of Balderstone; Aldermen Sames and Hartley, of Blackburn; Councillors W. Peel, and W. H. Cartwright, do.; Mr. George Stocks and the Misses Stocks, do.; Mr. S. Wraith, Darwen; Mr. Slater, Osbaldeston; Mr. Garfitt; Mr. Thomas Hopwood, Whalley; Mr. Cockshot, Clitheroe; Mr. Withers, Blackburn; Mr. T. B. Chadwick, do.; Mr. J. H. Kaye, do.; Mr. W. Hopwood, do.; Mr. E. Sheppard, do.; Mr. L. Noblett, do.; Mr. J. Houlker, do.; Mr. F. Bailey, Clitheroe; Messrs. H. Armstrong, R. Raby, W. Bailey, R. B. Rampling, T. Buck, and H. P. Watson, of Preston; Messrs. Bannister, Stelfox, and Armstrong, of Accrington; Mr. Hutchinson, Darwen; Mr. Hooper, Manchester, &c.

It was at one time expected that the Earl of Ellesmere, the Grand Master of the Eastern Division of the County, would have taken part in the proceedings, but he was unavoidably prevented from being present. Le Gendre Nicholas Starkie, Esq., of Huntroyde, Provincial Grand Master of the Western Division, and the Rev. Gilmour Robinson, Deputy Grand Master, were also unable to attend. In their absence, Henry Brock Hollinshead, W.M. acting Grand Master, officiated.

The Brethren having arranged themselves in due order around the stone,

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The GRAND MASTER said,—I demand to know to whom this building is to be dedicated.

The Rev. W. HARTLEY.—To God and St. Leonard.

Mr. Hartley, of Liverpool, the Director of Ceremonies, then presented the contractors to the Grand Master; and Mr. Rampling, the architect, presented the plans, which the Grand Master approved of.

The Rev. G. Dowty, the Provincial Grand Chaplain, E.L.D., then invoked the blessing of God upon the proceedings of the day, after which,

The Grand Master then presented Joseph Fielden, Esq., with an elegant silver trowel, addressing him in these words :—

I present you with this trowel, in order that you may duly accomplish the ancient ceremony which you are now called upon to perform, and I trust that in future years, and long after the completion of the sacred edifice, the commencement of which the Great Architect of the Universe has confided to your hands, this Emblem of Masonic Architecture may be handed down to your children's children for many generations.

After which Mr. Waddington, of Padiham, presented Mr. Fielden with a mahogany mallet.

A large bottle, hermetically sealed, and containing copies of the *Blackburn Standard*, and the Preston papers, the coins of the present reign, and a list of subscriptions to the edifice, engrossed on parchment, was then deposited in the cavity of the lower stone. The aperture was covered by a plate, which contained the following inscription :—

D. O. M. *Gloria in Excelsis.*——The foundation-stone of the church at Balderstone, in the parish of Blackburn, county of Lancaster, and diocese of Manchester, in lieu of the ancient and ruinous chapel of St. Leonard, was laid by Joseph Fielden, of Witten Park, Lord of the Manor of Balderstone, on Thursday, July 22nd, 1852, being the 16th year of the reign of her Majesty Victoria, Queen of Great Britain and Ireland, in the 5th year of the consecration of the Right Rev. Father in God, George Prince Lee, D.D., Lord Bishop of the diocese, and the 31st of the vicariate of the Rev. J. Whittaker, D.D., Vicar of Blackburn and Honorary Canon of Manchester, and the 25th anniversary of the ministry of the Rev. W. Hartley, the incumbent. The site was the gift of Charles Thomas Calvert, Esq., of London. Jonathan Hopwood, churchwarden; Wm. Hargreaves, sidesman; Rev. J. W. Whittaker, D.D., Rev. W. Hartley, John Addison, Esq., H. M. Fielden, Esq., building committee; R. B. Rampling, Preston, architect; Messrs. Hargreaves, Clitheroe, and Messrs. Waddington, Padiham, builders.

He next spread the mortar, the upper stone was lowered, and he struck it three times with a mallet, after which,

The Acting GRAND MASTER said to the Senior Warden (Mr. Withers), "What is your symbol of office?" and being answered, he directed the same inquiries to the Junior Warden (Mr. W. Hopwood), and the Master (the Rev. W. Hartley), and each having answered Masonically, and having applied their respective symbols (the compass, square, and plumb-line), and found it correct,

The GRAND MASTER pronounced the stone properly laid.

JOSEPH FIELDEN, Esq., then said it had given him very great pleasure to have the honour of laying the foundation-stone of the church, and of receiving the very beautiful trowel with which he had been presented. He could assure them that it would always be held by him in the greatest estimation, and he trusted that it would always remain in his family, and that it would be handed down to his children as an heir-loom, which would remind them of the duties they owed both to themselves and their fellow-men. (Hear, hear.) He trusted that the edifice, the foundation-stone of which had now been laid, might be, under the blessing of God, by the aid of a faithful ministry, the means of

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saving many souls, both of this generation and of generations yet to come. (Hear, hear.)

The 1st verse of the 84th Psalm having been sung, the Rev. George Dowty, the Grand Chaplain, poured some corn upon the stone, and said:

I pour this corn upon the stone as a token of plenty, and may all those who shall hereafter worship within the walls of this temple, receive every supply to their daily wants from a kind and indulgent Providence, and be fed with the bread of heaven for evermore.

The second verse of the same Psalm having been sung, the Chaplain poured some wine upon the stone, and said:

I pour this wine upon the stone as the emblem of gladness, and may all who come up to this house be enabled to feel as well as to say:—"I was glad when they said unto me, Let us go into the house of the Lord." "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

The third verse was then sung, after which the Chaplain poured oil upon the stone, and said:

I pour this oil upon the stone as the emblem of consolation, and may all such as worship in this house who are hereafter in sorrow, or sickness, or any other adversity, derive comfort and support from the solemn services of this house.

The fourth verse was then sung, and the Chaplain poured some money upon the stone, and said:

Brethren, true worship, and acceptable before God, is always accompanied with alms; we are not only to offer up our prayers but our substance for the support of the house of God. I offer up these alms upon this stone, as a thanksgiving to God, and as an acknowledgment of all the good that we, his creatures, have received at his hands.

The CHAPLAIN then stood upon the stone to deliver the customary oration upon occasions of this kind. He said he was not aware until a very short time previous to their assembling on that spot that he should have to address a single word to them, and he felt the greater diffidence in doing so, inasmuch as he was surrounded not only by one or more dignitaries of the Church, but also by many of his reverend brethren, who, he was sure, would have addressed them far more efficiently than he was able to do. But at all events he could speak with sincerity, when he said that they had reason to congratulate each other upon this interesting occasion. It was surely a glorious sight to witness so goodly and so orderly an assembly of people met together (in the fear of God, he trusted) to lay the foundation stone of a house to be dedicated to the honour and glory of God, and which they earnestly prayed might be the means of affording spiritual comfort and consolation to many generations yet to come. (Hear, hear.) But they had reason to congratulate each other, not only because the occasion on which they had assembled was of so great importance as the making provision for the spiritual necessities of the neighbourhood, but also because it brought people of different feeling and different religious opinions together, uniting them in furthering so goodly a work, and was one means of promoting that unanimity and good will which ought always to exist amongst all classes of society. (Hear, hear.) It was, he thought, realising, as their Order was endeavouring to do, the object of our Saviour's incarnation, as proclaimed by the angelic hosts over Bethlehem, "Glory to God in the highest; on earth, peace and good will towards men." It was on such occasions as that (at least it should be the case) that the true principle of Christian charity expanded in their hearts, and they felt how closely united they were to each other, and how they should endeavour individually to work together for the good of the whole. On these occasions they looked upon each man as their brother, they stripped themselves of their individuality, and, like the river which meandered through the neighbouring valley, dispersing its benefits far and wide, they were desirous of promoting each other's welfare. (Hear, hear.) They were not come there for ostentatious display. The present assembly, he was sure, was actuated by one object only—to promote the

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glory of God and the welfare of that district, and whatever might be the result of that day's work, he was sure it had been undertaken in the true spirit which should distinguish such works, and as to the future good which was to result from it, they left it in the hands of that Being whose blessing they had implored upon it. It was their duty to sow the good seed of the gospel in all places, by all waters, and at all times and circumstances, but they must leave it to Him who could alone give the increase to grant a favourable result; and when they sowed it in that spirit they were certain that it would issue in a good result. They knew that the little leaven imperceptibly mingled with the mass until the whole was leavened, and in like manner the seed might be cast into the ground, and there might be, for a time, no present result, but they were assured that though the sowers themselves might be taken away from the field of labour, in due time, when the Sun of Righteousness arose, and when the showers of divine grace should descend upon the seed sown, it would bring forth fruit, in some fifty, in some sixty, and in some an hundred fold. He begged to congratulate the inhabitants of the district upon the events of that day, and he prayed that God might bless the work thus begun to the honour of His name, and to their own eternal benefit. (Hear, hear.)

The 135th Psalm was then sung.

The Chaplain then offered up the concluding prayer, after which the benediction was pronounced by Archdeacon Rushton.

The gentlemen who had taken part in the ceremony retired to a tent near to the church, where a cold collation was prepared. The refreshments, which were very superior, were supplied by Mr. Parkinson, of the St. Leger Inn, Blackburn. Having partaken of the good things provided for them, the procession was re-formed, and the Masonic Brethren returned to the Lodge-room at Mellor, when the Lodge was closed, and the proceedings of the day terminated.

We may here add that the ceremony which we have described was precisely the same as that performed by Sir Christopher Wren, on the occasion of laying the foundation of St. Paul's in London.

YORKSHIRE.—HUDDERSFIELD.—On Wednesday, July 21, the new Lodge-room, erected for the accommodation of the Lodge of Truth, in this town, was solemnly dedicated, according to ancient use, by Bro. Charles Lee, the Worshipful Deputy Provincial Grand Master of West Yorkshire, and the Chaplain and Officers of the Provincial Grand Lodge, assisted by Officers and Brethren from Local and other Lodges. The room is attached to the Rose and Crown Hotel, and is 61 feet long by 31 feet wide. It is lighted from the roof, which is slightly arched, and embellished with Masonic symbols in relief. Over the entrance, a small orchestra is erected, whilst at the opposite end there is a raised daïs, having in the centre a canopy overhanging the Worshipful Master's chair. On the left of the canopy is a portrait of W. M., from the pencil of Bro. Howell, executed with his usual fidelity, and also "Robert's Destruction of Jerusalem." On the right was "The Warrant," and the "Waterloo Heroes." The last mentioned picture, and "Roberts' Destruction of Jerusalem," were contributed by Brother Eltoft. The walls were decorated with exquisite Masonic emblems proportionate to the size of the room; at the west end of which is a splendid gallery for the reception of an organ, which is now being built by Mr. Nicholson, of Bradford. At eleven o'clock, a.m., Charles Lee, Esq., attended by the Prov. Grand Chaplain, and the rest of the Prov. Grand Officers, entered the hall in the usual form, and the business of the Province was proceeded with, after which the

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ceremony of consecration was gone through. The ceremony of consecration was opened by the Rev. the Chaplain, J. G. Fardell, *M.A.*, Rector of Sprotbrough, giving out the appropriate Masonic Hymn—"Almighty Sire, our Heavenly King," which was sung with solemn feeling by the assembled Brethren. At the close of the very striking and interesting ceremony, various matters of business were disposed of, and the Lodge adjourned to a future day. Shortly afterwards the banquet, which was liberally provided by Mr. and Mrs. Reid, of the Rose and Crown Hotel, took place in the spacious hall just dedicated, to which upwards of seventy of the Brethren sat down, amongst whom the following were recognized, having rule in the Province, or otherwise distinguished for their devotion to the mysteries and obligations of the Craft:—Bros. C. Lee, D.P.G.M.; C.S.Floyd, P.S.G.W.; Dr. George Fearnley, P.P.S.G.W.; C. Waud, P.J.G.W.; The Rev. J. G. Fardell, *M.A.*, P.G.C.; Wm. Dixon, P.G.T.; T. R. Tatham, P.G.R.; J. Hargreaves, P.G. Sec.; T. Hemingway, P.P.S.G. as P.S.G.D.; W. H. Bailes, P.J.G.D.; J. Egremont, P.G.S.W.; W. Smith, P.G.D.C.; R. H. Hartley, P.G.D.C., of West Lancashire; C. Oldroyd, P.G.S.B.; T. Thewlis, P.P.G.S.B.; J. Peace, P.G.O.; S. Clarke, P.G.P.; T. Dewhirst, P.G.S.; T. J. Wigney, P.G.S.; J. H. Thompson, P.G.S.; J. Sykes, P.G.S.; The Rev. J. M. Maxfield; S. Howell, P.M.; W. J. Clarke, P.M.; D. Boscovitz, T. Robinson, &c. &c. &c. Bro. J. Sykes, the W.M. of the Lodge of Truth, presided at the dinner (the vice chair being occupied by Bro. T. Robinson, S.W. of the same lodge). Much unanimity of feeling prevailed, numerous expressions of true mutual Masonic regard marked the whole of the proceedings, and the lively strains of music, both instrumental and vocal, introduced at intervals, combined to complete the interest and the harmony of the occasion. The usual loyal and Masonic toasts were proposed and received in the approved manner which distinguishes the festivals of the Craft. The recollection of the ceremony of consecration, and the suqsequent proceedings, will long remain in the hearts and memories of those who were present, and our prayer is that the harmony and union of the meeting may be far extended and long perpetuated—convinced as we are that true Masonic principles and Masonic rule, carried out with fidelity, will not fail in softening the asperities of life, and knitting men closer and closer together as members of one common family and partakers of a common Providence. The proceedings of the day terminated at half-past ten o'clock.

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SCOTLAND.

DUNDEE.—*The New Infirmary.—Laying of the Foundation Stone.*—Since the visit of the Queen to Dundee in 1844, no event has excited so much general interest in this locality as the ceremony of laying the foundation stone of the New Infirmary, on the 22nd of July, with Masonic honours, and with a procession of all the important public corporations, professions, and fraternities of the town. The Directors of the Royal Infirmary had previously requested that the members of the different civic bodies, presbyteries, guilds, and lodges would take part officially in the proceedings of the day; and the Committee, on which devolved the preliminary arrangements, with Sir John Ogilvy—the Chairman of the Board of Directors—at its head, had been indefatigable in its attention to the innumerable matters of detail connected with the orderly assemblage of the vast number of persons congregated. The result was, that the spectacle was one of the most imposing, and the order maintained rarely equalled on such occasions.

About twelve o'clock the various bodies began to assemble on the Mid Quay. The first was the society of journeymen curriers, after whom the bakers made their appearance, dressed in black, with white linen aprons. The body who next made their appearance was that of the printers, who had flags from Edinburgh, Perth, and Cupar, having the mottoes, "For the Queen, Church, and Constitution," and "Born to live through good and evil report." Two parties bearing an extended banner, with the words, "A free press is the bulwark of our liberty," headed them. A spring-cart, decorated with evergreens, followed, in which there was a small printing-press, which was kept working throughout the whole route of procession, throwing off copies of the ode to be sung by a band of choristers. The printers followed, and in their rear was carried another extended banner, having the words, "Knowledge to the mind is as health to the body."

Spectators now began to assemble in Dock-street, and to man the yards of the vessels in the harbour, several of which were crowded. The windows in the neighbourhood also began to be occupied, and the roofs of the Royal Exchange and neighbouring houses, and the fish-stalls in the market to be thronged. Carts also appeared amidst the increasing crowd, packed by those anxious to see the procession.

Several Masonic Lodges, in full dress — white neckcloths, white kid gloves, and carrying white rods tipped with red—now appeared on the quay. The Seamen Fraternity, preceded by a band of music, engrossed the attention of all present by the instruments they carried, namely, two large globes, lighthouse, buoy, a sextant and compass, parallel-rulers and chart, and a very large full-rigged model of a man-of-war. The Provost, supported by George Duncan, Esq., *M.P.*, and the senior Bailie, John Anderson, Esq., followed by the other Magistrates and Councillors, were also headed by a band of music, and by two young boys dressed in straw hats, with a

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blue ribbon, blue jackets, and white trowsers, carrying the town flags. On the band of the 42nd regiment passing through the crowd, they were hailed by general acclamation. At about one o'clock a vast number of Lodges had arrived, among whom the "Ancients" of Dundee made a very fine appearance, having, besides the usual insignia, a large and beautiful cornucopiæ filled with flowers, heads of wheat, oats, barley, &c.

The Grand Lodge, which met in Mr. Gray's, Yeaman Shore, arrived at the quay, in the rear of the band of the 42nd, which had gone to escort them at a little after one o'clock.

The other bodies, not Masons, which had assembled, were the Established Presbytery of Dundee, the guildry and trades, the plasterers and sawyers.

The various companies were ranged on each side of the quay, leaving an open space for the Grand Lodge to march along the centre to the rear of the Masons.

On the Grand Lodge taking up its position, the signal—the rehoisting of the royal standard on the Royal Arch, which had been lowered a short time previous—for marching was given. The procession moved on in the following order :—

The Dundee Instrumental Band.
Band of Choristers.
Twenty-eight Lodges according to Seniority; the Junior Lodges preceding.
Provincial Grand Lodge.
Band of the 42nd Royal Highlanders.
GRAND LODGE OF SCOTLAND,
His Grace the Duke of ATHOLL, M.W.G.M.

The following is the order in which the Grand Lodge was arranged :—

Band of Music.
Lodges present and their Brethren, according to seniority on the Grand Lodge Roll—
Junior Lodge in front.
Members of the Grand Lodge, according to seniority on the Roll of Lodges—
Juniors in front.
Band of Music.
Grand Marshals.

Grand Tyler.	(with drawn swords)	Grand Tyler.
Grand Director of Music.	Grand Band.	Grand Director of Ceremonies.
Grand Steward.	(white rods)	Grand Steward.
Level.	(carried by operatives)	Plumb.
Compass.	(carried by operatives)	Square.
Grand Steward.	(white rods)	Grand Steward.
	Mallet.	
	(carried by an operative)	
Grand Steward.	(white rods)	Grand Steward.
Vase (wine).	Cornucopiæ (corn).	Vase (oil).
	(carried by operatives).	
Grand Steward.	Grand Steward.	Grand Steward.
	(with white rods).	
	Grand Jeweller.	
	Grand Bible Bearer.	
Inscription Plate.	Architect, with Plans.	Bottles with Coins, &c.
Grand Steward.	Grand Steward.	Grand Steward.
	(with white rods).	
Senior Grand Deacon.	Grand Chaplain	Junior Grand Deacon.
	(in his Robes).	
Grand Steward.	(with white rods)	Grand Steward.
Grand Secretary.	Grand Treasurer.	Grand Clerk.

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Grand Steward. Grand Steward. Grand Steward.
Senior Grand Warden. (with batons) Junior Grand Warden.
Grand Steward. (white rods) Grand Steward.
Past Grand Master. Deputy Grand Master. Substitute Grand Master.
Grand Steward. Vice-President of Grand Stewards. Grand Steward.
(white rods).
Grand Swordbearer.
GRAND MASTER.
Grand Steward, with white rods. President of Grand Stewards, carrying the Grand Master's rod. Grand Steward, with white rods.
Past Grand Masters.
Provincial Grand Masters.
Past Grand Wardens.
The Clergy.
Four Police Officers abreast.
Band of Music.
Town's Flags.
Town's Officers, with Halberts.
Magistrates and Town Council,
accompanied by GEORGE DUNCAN, Esq. M.P. for the Burgh.
Three Police Officers.
GUILDRY.
Flag.
Dean of Guild and Guild Brethren, four abreast.
NINE TRADES.
Flags.
Convener and Deacons.
Members, three abreast.
THREE TRADES.
Flags.
Convener and Deacons,
Members, three abreast.
Band of Music.
Flags.
Members of the Trinity House and Shipmasters at the Port, preceded by
Officers, carrying Sextant, Quadrant, &c. &c. three abreast.
Printers, with Banners.
Bakers. Plasterers. Curriers. Sawyers.
Weaver Incorporation, from Lochee,
with Band of Music and Banners.

The procession then passed through the Royal Arch and up Castle-street, which was densely packed, and the windows of all the houses crowded. The High-street was equally thronged, and also Reform-street; the balconies extending along the whole of the street, and the windows being filled by an assemblage of beauty and fashion, which had a very imposing effect. Indeed, it is scarcely possible to describe the fine effect of the procession at this point. At the top of Reform-street, a platform was erected, on which a large number of people were accommodated. The procession then moved along Meadowside and up Constitution-road.

In few towns could any procession be seen to so much advantage as in this part of the route. The Constitution-road—the whole length of which, from the top to the bottom, the procession extended—is a very steep ascent, and the spectators at either extreme had a view of the entire procession, the banners and flags rising above or falling below each other like so many moving steps. The effect was remarkably striking.

On arriving at the top of Constitution-road, the end of the procession had not turned out of the Meadowside. They then turned along Somerville-place, and down Barrack-road, and entered the ground and proceeded towards the platform.

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THE CEREMONY.

Three platforms were erected on the ground; one in the centre for the Grand Lodge of Freemasons, the Lord Lieutenant and his deputies, and the Directors of the Infirmary; another, to the south, for the Governors of the Institution; and the third and largest for the general spectators admitted by tickets, which, being chiefly occupied by the fair sex, may be designated the ladies' gallery. The last afforded seats for nearly seven hundred persons.

The stone to be laid was, before the ceremony commenced, suspended over its future resting-place in the centre of the central platform, the middle compartment of which was occupied by the Lord Lieutenant and the Deputy Lieutenants of the county, a front seat being set apart for the Duchess of Atholl, Lady Kinnaird, and Lady Jane Ogilvy. Lord Panmure arrived early on the platform, and was attended by the Hon. Lauderdale Maule, *M.P.* for the county; P. W. Ogilvy, Esq., Vice Lieutenant; Sir James Ramsay, of Banff, Bart.; the Hon. Capt. Ogilvy, of Clova; Patrick Chalmers, Esq., of Auldbar; John Guthrie, Esq., of Guthrie; James Rait, Esq., of Anniston; John Ogilvy, Esq., of Inshewan; Richard Gardner, Esq., of Dudhope House; W. D. Proctor, Esq., of Halkerton; Major David Fyffe, of Smithfield; Lieut.-Col. Dalgairns, and D. W. Balfour Ogilvie, Esq., of Tannadice.

Sir John Ogilvy, Bart., of Inverquharity, appeared as Chairman of the Directors of the Infirmary, of whom there was a full attendance, and most prominent amongst whom was Dr. Crichton, the father of the medical profession in this locality, if not in Scotland, but still manifesting that youthfulness of spirit, for which he has ever been distinguished.

When the procession arrived at the platform, the whole company halted, and opened to the right and left, when the Grand Master and Office Bearers passed up the centre. On arriving at the platform, the architect, Edward Goodwin, Esq., of London, the first of the Masonic procession, walked up to the platform on the east. He was followed by the Chaplain, the Grand Jeweller, Grand Deacons, Grand Clerk, Grand Secretary, Grand Treasurer, Grand Wardens, and Substitute Grand Master, Past Grand Master, Deputy Grand Master, Provincial Grand Masters, and Brethren. These gave way to the Grand Master when on the platform, and the Substitute took the right of the Grand Master. The jewels and other articles used at the ceremony were laid on the Grand Master's table.

His Grace the Duke of Atholl having ascended the platform, was followed by Lord Kinnaird, Provincial Grand Master for the West District of Perthshire; W. A. Laurie, Esq., Grand Secretary; Col. Kinloch, of Kilry; Sir Patrick Murray Thriepland, Bart., of Fingask; Sir John Richardson, Bart., of Pitfour; Sir Isaac Maitland, Bart.; Capt. Drummond; David Hunter, Esq., of Blackness; and Dr. Arnott, of the High Church, Edinburgh, Grand Chaplain.

The band of the 42nd regiment, and the Dundee instrumental band, which were stationed a little to the west, then played the "Queen's Anthem," which was succeeded by the vocalists singing the chorus, "Hail, Masonry."

The Rev. Dr. Arnott, Grand Chaplain, then offered up the following suitable and impressive prayer:—

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"We adore Thee, O God, as the Almighty Creator and Supreme Ruler of the Universe. Thou dost according to Thy will in the armies of Heaven, and among the inhabitants of the earth; and none can stay Thy hand, or say unto Thee, What doest Thou? In Thee we live, and move, and have our being. In Thy hand is the soul of every living thing. Thou killest and Thou makest alive; Thou woundest and Thou healest; a sparrow falls not to the ground without Thee, and the hairs of our head are all numbered. We rejoice that we, the frail and sinful children of men, are permitted to come into Thy presence by prayer and supplication; and that He who is exalted at Thy right hand as Head over all things, is our elder Brother, a compassionate and merciful High Priest, who himself was a man of sorrows, and acquainted with grief; who sympathises with his people on earth, and vouchsafes unto them assistance and comfort in all the varied circumstances in which they are placed, — freely bestowing upon them all things needful for the life that now is, and for preparing them for the life to come. We bless Thee, God of salvation, that Thou didst look in compassion upon us in our lost estate, when we were miserable and wretched, poor, blind, and naked; that Thou hast sent a great Physician to heal our spiritual diseases; an Almighty Saviour to deliver us from all evil,—through whom Thou forgivest all our iniquities, and redeemest our life from destruction, and crownest us with loving-kindness and tender mercies. Father of mercies, we would ascribe glory unto Thy most blessed name, for the manifold consolations and precious hopes presented in the Gospel of Thy Son to those who, in their journey through this vale of tears, are called on to endure affliction in their mortal bodies from sudden disasters in Providence, or from the ravages of disease. And we would, at this present time, offer unto Thee our cordial gratitude, because under the influence of the large-hearted and divine benevolence inspired by the Gospel, institutions designed for the relief and healing of suffering humanity, unknown to the heathen world, have been established throughout Christendom; and that all — even the poorest of the people — have free access to these 'houses of mercy,' where, through the divine blessing upon the means employed by the skill and care of the physician, their diseases and infirmities may be removed or mitigated. May such noble monuments to the power of Christian principle be duly valued by the community at large; and may all who have been intrusted with this world's goods feel the obligation under which they are laid to contribute, and also the blessedness of contributing of their substance to an institution so truly Christian as that, of which we have this day met to lay the foundation and chief corner stone. May the same mind be in them which was also in Him, whom we adore as our Lord and Master, who, while He abode personally on this earth, taught in the synagogues, preaching the Gospel of the kingdom; and likewise healed all manner of sickness and all manner of disease among the people; who went about continually doing good, saying that he came not to be ministered unto, but to minister; and who hath left us an example that we should walk in His steps. Most compassionate God, who knowest our frame, and who pitiest them that fear Thee, even as a father pities his children, grant that the patients who, from time to time, shall be admitted to receive the benefits of this institution, may neither despise the chastening of the Lord, nor faint when they are rebuked. May they remember that affliction cometh not forth out of the dust, nor springeth out of the ground; and may they, in the time of trouble, seek unto the Lord, because unto Thee belong the issues of life and death. By the sickness of the body, and the sadness of the countenance, may their hearts be made better, and the health of their souls promoted. And now, O God, we implore Thy blessing on this great and benevolent undertaking; may the workmen, and all connected with the construction thereof, be protected by Thy watchful Providence from injury and evil. In health and strength, in plenty, peace, and piety, may they continue their labours, until the last stone of the fabric shall have been laid, and the doors wide opened by the hand of Christian charity; and may the building remain, through the zealous and prudent management of the patrons and directors, and under the guardian care of Thy good Providence, a 'Bethesda' to generations yet unborn."

The GRAND MASTER then called upon the Acting Grand Treasurer, D. Hunter, Esq., Blackness; Secretary, W. A. Lawrie, Esq.; and Clerk, Linning Woodman, Esq., to place the coins, &c. in the

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cavities of the stone; and on the Architect (Edward A. Goodwin) to bring forward the necessary workmen. The coins having been duly deposited, Linning Woodman, Esq. read the inscription on the plate, which was as follows :—

OBVERSE.

"This graven plate, deposited on the 22nd day of July, in the year of our Lord and Saviour Jesus Christ 1852, and in the 16th year of the reign of her most gracious majesty Queen Victoria, may testify to remote posterity, long after the surrounding structures have crumbled into dust, that on that day, and in this spot, the foundation-stone of the New Royal Infirmary of Dundee,—an hospital reared for the relief of suffering humanity by the contributions of the charitable,—was laid with Masonic honours, by his Grace George Augustus Frederick John, Duke of Atholl, Most Worshipful Grand Master Mason of Scotland. The Committee appointed by the Governors of the Infirmary for the erection of the building were,—Sir John Ogilvy, of Inverquharity, Baronet; Thomas Erskine, Esq., of Linlathen; John Boyd Baxter, Esq., procurator-fiscal of Forfarshire; Andrew Low, Esq., shipowner; George Rough, Esq., glove manufacturer, and one of the bailies of Dundee; Thomas Weston Miln, Esq.; John Laing, Esq., power-loom linen manufacturer; Alexander Easson, Esq., merchant; Charles Clark, Esq.; William Clark, Esq., shipowner; Robert Gray, Esq., of Montquharry, merchant; Thomas Adamson, Esq., shipbuilder; Thomas Nicholson, Esq., agent; Alexander Jefferson Buist, flax-spinner; Matthew Nimmo, surgeon, surgeon to the Infirmary; James Arrott, doctor of medicine, physician to the Infirmary.

"Henry Edward Coe and Edward Goodwin, of London, were the architects, and David Robertson, of Dundee, builder, the contractor."

On the reverse were recorded the names of the office-bearers of the Infirmary, when the foundation-stone was laid.

The place where the foundation-stone is laid is in an octagonal buttress immediately to the east of the centre of the building.

The plate was then placed over the cavity in the lower stone containing the vase; after which, two operative masons spread a quantity of lime on the nether stone, which was smoothed over by the Duke of Atholl by a gold trowel. The upper stone, which was suspended by a tackle and lewis, was then gently lowered to its place,—two iron rods fastened in the lower stone, passing through the east and west ends of it. The stone was then fastened down by nuts screwed on the end of each of the iron rods. During the lowering of the stone, the band of choristers, which was stationed on the south gallery, sang the following ode, the execution of which elicited loud applause, and was the subject of general conversation afterwards.

This *Masonic Ode*, sung by Mr. W. N. Watson and chorus, was written and composed by J. Parry :—

Hail! to the Craft, which hath for ages stood
The taunts of Envy and the threats of Power.
In friendship firm, obedient to the laws,
The Mason stands the Patriot and the Man.
Hail! to the Craft, &c.
When meek-eyed Pity doth for aid implore,
His heart expands,—she never pleads in vain.
The needy's call he freely will obey,
And share the gifts that Heaven on him bestows.
Hail! to the Craft, &c.

The Grand Master then walked close up to the stone on the east side, the Substitute on his right hand, and the Grand Wardens walking before him. These went to the west side of the stone, having with them the level and plumb.

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The GRAND MASTER then addressed the Right Worshipful Sub-Grand Master in the following terms:—You will cause the various implements to be applied to the stone, that it may be laid in its bed according to the rules of Masonry.

The Sub-Grand Master then commanded the Wardens to do their duty.

The GRAND MASTER addressing the Right Worshipful Junior Grand Warden, Captain Drummond, asked what was the proper jewel of his office? The Plumb. Have you applied the plumb to the several edges of the stone? I have, Most Worshipful Grand Master.

GRAND MASTER.—Right Worshipful Senior Grand Warden, James Graham, Esq., of Beechtown,—What is the proper jewel of your office? The Level. Have you applied the level to the top of the stone? I have, Most Worshipful Grand Master.

GRAND MASTER.—Right Worshipful Substitute Grand Master, Charles Craigie Halket Inglis,—What is the proper jewel of your office? The Square. Have you applied the square to those parts of the stone that are square? I have, Most Worshipful Grand Master.

The GRAND MASTER then spoke as follows:—Having, my Right Worshipful Brethren, full confidence in your skill in our Royal art, it remains with me now to finish this our work.

He then gave three knocks on the stone, and repeated the following prayer:—

"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."

Three hearty cheers were then given by the Brethren, in which the large assemblage loudly joined.

The band then played, "On, on, my dear Brethren," another Masonic air. During the music, the cornucopia was delivered to the Substitute, the vase with wine to the Senior Grand Warden, and the vase with oil to the Junior Grand Warden. When the music ceased, the cornucopia was given by the Substitute to the Grand Master, who emptied out its contents on the stone. The vase with wine was then handed to the Substitute, and by him to the Grand Master, who poured the wine upon the stone, and the oil in a similar manner.

The Grand Master then offered up the following prayer:—

"Praise be to Thee, Lord, immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it; who supports the pillars of nations and mountains, in order and harmony surrounding worlds, we implore Thy aid, and may the continued blessings of an All-bounteous Providence be the lot of those our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws in a free government, ever feel grateful for the blessings they enjoy."

The band then struck up the "Mason's Anthem," and then three hearty cheers were given.

His Grace the Duke of ATHOLL then spoke as follows:—Governors of the Dundee Royal Infirmary,—Gentlemen, it is now my pleasing duty to have to report to you that the foundation-stone of the New Infirmary has been duly laid, according to the rules of Masonry. I might, in making that report to you, be permitted to express the great pleasure and gratification I have had in being called on, as Grand Master Mason for Scotland, to perform the duty of

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laying the foundation-stone. I can only say that, on this occasion, I most cordially enter into the feelings of gratification you must this day experience in having commenced a building which must reflect credit on all who are connected with the undertaking. (Loud applause.) I am happy to see a noble friend of mine here to-day,—I refer to the Right Hon. the Lord Lieutenant of the county of Forfar. (Cheers.) I am sure he will excuse me for expressing the pleasure I have in seeing him, in his capacity of Lord Lieutenant, on this occasion. I am sure he must feel the greatest pleasure in everything he has witnessed this day, and in the orderly manner the populace have conducted themselves. I can assure him that I most fully enter into his feelings, and I am glad to see that the noble Lord has sufficiently recovered from a recent illness to be able to be present to-day. ("Hear, hear," and applause.) To the Provost and Magistrates of Dundee I must be permitted to offer my congratulations in regard to the auspicious commencement in the event which has taken place. It must be gratifying to you to see so large a body of people turned out and filling the streets as there are to-day, with the most exemplary order and quiet. (Cheers.) This, however, is not, so far as I am concerned, the first time I have witnessed a similar congregation in the streets. The former occasion was when her Majesty visited this town; and I can assure you that she was highly gratified with the order which the inhabitants maintained on that occasion; and such conduct on similarly attractive occasions reflects the greatest credit on the people and on the magistracy for the agreeable manner in which they discharge their official duties. (Applause.) I beg to express to the President and Directors of the New Royal Infirmary my gratification at having been present at this ceremony; and I hope that on the foundation-stone which we have this day laid, there may be erected a superstructure which will not only be creditable to the town of Dundee, but also to the county of Forfar. (Cheers.) To the member for Dundee, and to the Hon. Colonel Maule, the member for the county, I beg to express my warm congratulations on the auspicious opening of the event which this day has taken place. The heavens have looked down as yet with smiles. (Cheers.) Allow me, in conclusion, again to express my cordial wish that, on the foundation-stone which we have just laid, the edifice which will be erected may be to the honour of all who have been concerned in it. (The noble Duke concluded amidst the lusty cheers of the immense concourse.)

Sir JOHN OGILVY, in replying, said,—However unworthy of so distinguished a position, still, as I have the honour to be the President of the Institution, as well as Chairman of the Building Committee, it is my duty to address a few words on this occasion, in reply to the remarks of the Grand Master, and I cannot commence in a way more consonant with my own feelings, or, I am sure, more in accordance with those of the Directors and Governors, and, I am sure, all the inhabitants of Dundee, than by thanking his Grace the Duke of Atholl, the Grand Lodge of Scotland, and the numerous Lodges assembled here, for the honour they have conferred on us to-day, by laying the foundation-stone of this building with Masonic honours. I, therefore, in the name of those I represent, now tender to your Grace our best thanks. (Applause.) It has frequently been said to me of late, that to me, and those who have acted with me, this day must be one of pride as well as of great satisfaction. Judging from the infirmity of our nature, it is perhaps not surprising that such sentiments should have been ascribed to us, and had the occasion been other than it is, it is not improbable that such feelings would have animated us. I trust, however, that far more ennobling and more suitable and better feelings pervade our minds—(applause)—feelings more in unison with those which have been so well expressed by the Grand Chaplain. (Hear, hear.) I hope that instead of sentiments so much allied to mere human passion, we are imbued with those of gratitude to that Great and Benevolent Being, the Author of all Good, the Creator of all things, the Great and Omnipotent Architect of the Universe, who, in His great mercy, has permitted us to advance thus far prosperously with this great undertaking, and who, I pray, will enable us to carry it on to completion. (Loud and renewed cheering.) I trust we have never forgotten that, "unless the Lord build the house, the builder buildeth but in vain." While thus we have endeavoured to place our reliance on Him, without whose permission we could have done nothing, we have not neglected those means which He has placed within our reach. (Applause.) The Building Committee

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have spared no pains to make it worthy of the trust which has been reposed in them by the Governors. They do not venture even to hope that they have succeeded in making a perfect building, but they do venture to hope that it will be found to approach more nearly to perfection than any building of the kind that has hitherto been erected. (Cheers.) It is perhaps almost unnecessary to say so, but still it may be as well to mention, that they have succeeded in obtaining a plan, the elevation of which is most beautiful, and which will be an honour and an ornament to the town; and though they by no means undervalue this, still it was with them altogether a secondary consideration; their chief, I may almost say their only, thoughts were, in the first instance, directed to the internal arrangements, in order that they might obtain all the improvements which the experience of practical men and modern science could suggest. (Hear.) When I say that we obtained the assistance of Professors Christison and Syme, and that we have adopted the improvements which their vast experience and great knowledge of the subject enabled them to point out, I feel it is hardly necessary for me to add more. We, however, had the farther advantage of the criticism of Dr. Guy and other metropolitan medical men of great skill. To them we are indebted for sound suggestions, all of which, with the concurrence of Professors Christison and Syme, have been adopted. We thus flatter ourselves that all that human foresight could devise has been done; and that we shall be able with confidence to say to the Governors of the Institution, and, what is of far greater importance, to the poorer inhabitants of this district, we have provided a building worthy of the age in which we live, and supplied with all that modern skill and science can devise for the relief of human suffering. (Loud cheers.) I might with safety conclude now, feeling satisfied that I have said enough to recommend this noble Institution to the cordial support and approval of the community. There is, however, one point farther, to which I am anxious to call your attention, and it is this, that this building, in addition to other improvements, possesses this novel feature, and it is one of such vast importance, that I wish to attract the attention of this great assemblage while I notice it,—that whereas in our old Infirmary, and in too many institutions of a similar nature, there are no convalescent wards;—in this building, attached to every large ward, there will be a large, airy, and cheerful apartment, to which those who are recovering from sickness can resort during the day. The inestimable advantage of this I need not dwell on—those who have ever been visitors or inmates of our old building will fully appreciate it. ("Hear, hear," and applause.) It has to me been long a source of deep distress, that the limited accommodation of the old building compelled us to dismiss patients at a time when, perhaps of all others, it was most advisable to retain them. I have now the inexpressible comfort of thinking that this great deficit will be removed, and that there will be ample accommodation for the convalescent as well as all other classes of patients. I might enlarge on many of the other great and valuable properties which this hospital will possess; such as its spacious wards, with 1,500 cubic feet for each patient; the large and well-ventilated corridors, in which the patients can take exercise in bad weather and in winter; and I could refer to the healthy airing-grounds, and to our noble esplanade, with its splendid view (this speaks for itself). But I will not detain you farther. I will now conclude with earnestly recommending this noble charity,—the only description of charity which by the occupants cannot well be abused,—to the liberality of the public. (Applause.) The rich may give of their abundance, and from the poor we shall be happy to receive their mite; for all contributions are gratefully received, and will be faithfully applied. To those who are unable to give at all, I would say, Afford us your sympathy; and to one and all, I say, Give us your prayers. (Loud and long-continued cheering.)

Lord PANMURE followed, and with a loud and distinct voice, heard at a very considerable distance from the platform, said,—Gentlemen, His Grace the Duke of Atholl has been pleased to mention my name in connection with that of the Chairman of the Institution, in laying the foundation-stone of which we have now been engaged, and I cannot avoid adding a few words to what has just fallen from my honourable friend. And, first of all, I am glad to bid my noble friend, the Duke of Atholl, a hearty welcome to the county of which I have the honour to be Lord Lieutenant; and next, to bid my noble friend a hearty welcome in my own name. (Cheers.) And, gentlemen, I have, as chief

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magistrate of this county, to thank you all, and more especially the multitude of all classes and degrees I now see around me, for the orderly and highly creditable manner in which they have conducted themselves. (Cheers.) If at this moment I feel a pride, gentlemen, in seeing the noble Institution which the generosity of this town is erecting for the benefit of the poor, I feel a still higher pride in witnessing the vast multitude now before me taking a part in this great spectacle, and setting an example of order, regularity, and cheerfulness to the whole kingdom of Scotland. (Cheers.) It has been truly said that this is a noble Institution,—and it is noble because in supporting it the rich may show their attachment to the poor; and, what is more, not only may those whom God has blessed give of their abundance, but those whose lot he has seen fit to cast in poverty, may throw in their help. Gentlemen, Sir John Ogilvy has said that the Directors of this Institution seek the donations of the rich; but, let me add, that in all matters of this kind it is not simply the large donations, but the mite—the widow's mite that is blessed in the treasury; and I conjure all who feel for their suffering countrymen and townsmen,—I conjure all who are present to-day, and witness the commencement of this undertaking, to add their assistance—in whatever degree it may be—so that every man and woman may have a slate in the roof. (Loud cheers.) Gentlemen, Sir John Ogilvy said, "Unless the Lord build the house, they labour in vain that build it;" and I also would say, "Unless the Lord keep the city, the watchman waketh but in vain." I pray that prosperity may always attend this great and influential town, and I trust that over one and all of the multitude here assembled, He who watches over all will watch. And I do congratulate myself more particularly that, on this my first appearance in this county as Lord Lieutenant, I have to welcome the ancient and noble Craft of Freemasons in this part of Scotland, and that I have had to welcome my old friend who presides over that Craft. (Cheers.) I trust that the people of Dundee, after having joined in three cheers for her gracious Majesty the Queen, will join in three loud cheers for the Craft of Freemasons in Scotland, and the Grand Master at its head. (Cheers.)

Provost THOMS.—In behalf of the Magistrates and of the community, I also beg to tender to your Grace their and my most sincere thanks for the way in which you have conducted the ceremonies of this day. After what has been stated by the Lord Lieutenant of the county, it only remains for me to express my concurrence in his observations. I accept with gratitude from your Grace the acknowledgments you made of the good order and regularity which have pervaded the whole proceedings, and marked in a special manner the conduct of the people of Dundee. I may well feel gratified by your remarks, confirmed as they have been by the Lord Lieutenant of the county, the representative of her Majesty. I beg to express my concurrence in the remarks which have been made, that this building, the foundation-stone of which has been laid under circumstances so auspicious, may proceed with satisfaction to all parties to its completion, and in all the hopes expressed for the good of the community. (Cheers.)

GEORGE DUNCAN, Esq., *M.P.*—As member for this burgh, I need not say how highly gratified I feel by the observations, which have just been made in reference to the exemplary conduct of the inhabitants of Dundee. It is a very great pleasure to me, I assure you, to see the Lord Lieutenant present, with whom I have acted in Parliament for twelve sessions. I am glad to see him still putting his shoulder to a good work. I am very glad to see a seat, vacated during the last Parliament, has been filled by a friend of his, for I feel assured that no name will be more welcome in the House of Commons than that of Maule. (Cheers.) Nothing speaks better for the good feeling of the people of Dundee, than that such an event should be witnessed by such an immense number of spectators without the slightest untoward occurrence. I hope the work may progress as satisfactorily as it has been this day commenced, and so long as we have the able superintendence of Sir John Ogilvy, there will be no difficulty to carry it through with merit. In again thanking your Grace for your good wishes towards me, I beg to express my sincere hope that you may be long spared to found many similar institutions, designed to confer blessings upon society at large, and upon the poor in particular. (Loud cheers.)

A royal salute was then fired from four cannon by a company

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of pensioners, stationed at the south-east corner of the ground. About seventy of these old veterans were in attendance under Capt. Fenwick, and the 42nd were present by orders of the General commanding in the district.

Three cheers were then given for the Queen, three cheers for the Duke of Atholl, and three cheers for Sir John Ogilvy.

The procession then returned to the Mid Quay, where they separated for their respective places of meeting.

The building is to be in the Tudor style of architecture, and will be admirably adapted to the purposes of an infirmary, as the Building Committee have already discovered, any alteration in the arrangements of the interior being easily accomplished without destroying the general architectural appearance. The form of the building is represented by three sides of a square; the centre of the building, with the projections north and south, affording accommodation for every department of the establishment, unless for the sick; the whole of the front running east and west from the centre, three stories high, and the wings running north and south, to be devoted to the accommodation of the sick.

A grand Masonic banquet was held in a pavilion fitted up in the large store of the Dundee and Perth Railway Company. The ceiling and walls were entirely covered with white cloth, with a pink cornice or border; gracefully festooned with evergreens. Various Masonic emblems were placed on the walls, in positions which indicated the places of the Office Bearers. The tables were laid out for nearly one thousand persons, and nearly that number partook of "refreshment."

It was nearly five o'clock before the banquet opened. His Grace the Duke of Atholl occupied the chair, supported on the right by Lord Kinnaird, and on the left by Lord Panmure. There were also on the right—Whyte Melville, Esq., Provincial Grand Master of Fifeshire; W. A. Lawrie, Esq., Grand Secretary. On the left were—Lord Panmure, Provincial Grand Master of Elgin and Moray; L. Woodman, Esq., Grand Clerk; and Robert Grey, Esq., of Dundee; James Graham, Esq., of Leichton, acted as Senior Warden; and — Paterson, Esq., of Castle Huntly, as Junior Warden. Among the general company was Sir John Ogilvy, Bart., of Inverquharity, and several other distinguished members of the Masonic body. Dr. Arnott, the Grand Chaplain, said grace, and the Rev. Mr. Taylor, of the South Church, Dundee, returned thanks after the cloth had been withdrawn.

The Grand Lodge was then opened, and continued until eight o'clock.

IRELAND.

BELFAST.—At the quarterly meeting of the Provincial Grand Lodge of Belfast, held in the Masonic Hall, on Wednesday, June 9, the Right Worshipful Ven. Archdeacon Mant presiding, a complimentary resolution, expressive of their regret at his removal to another sphere of usefulness, and of thanks for his valuable services

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as Chaplain of the Provincial Grand Lodge, was unanimously passed to Bro. the Rev. H. M'Sorley, who has been appointed to the curacy of Aughrim, county Galway, a district where the missionary operations of the Established Church have been of late most successful.

DUBLIN, *February 12th.*—The College of Philosophical Masons met in their Grand Lodge Rooms to transact business, and instal the following officers for the ensuing year, viz. Sir Kt. Brereton, Grand Commander; Sir Kt. Rankin, S. W.; Sir Kt. W. T. Lloyd, as J. W.; afterwards adjourned to Jude's Hotel, to banquet.

On the 12th August they again met to transact business, and Companion Sir Jno. Macneill was installed to the sublime degree of a Philosophical Mason. The Chair was occupied by P. G. C. the Hon. A. G. F. Jocelyn, in the absence of Sir Kt. Brereton (by illness). The Companions afterwards adjourned to Salt Hill, to banquet; twelve sat down to dinner, and, as usual, passed a very pleasant evening.

We are rejoiced to learn that Freemasonry is flourishing in Ireland, the insolence of the Roman Catholic priesthood in denouncing the Order having served as a means for largely extending it, and increasing its numbers.

NORTH MUNSTER.—LIMERICK.—The installation of officers of the Masonic Lodge 73, took place on St. John's-day, June 24, at high noon, Bro. M. Furnell, Prov. Grand Master of North Munster, attending. R. B. Corneille was appointed Master; J. H. Tamsett, S. W.; J. Merrick, J. W.; W. L. Guest, S.D.; J. Baker, J.D.; Rev. T. Elmes, Chaplain; Capt. Jervis, Treasurer; W. Peacocke, Secretary. In the evening the Brethren dined together at their Lodge-room, Henry-street.

LEINSTER.—The Leinster Masonic Lodge No. 141, on the Registry of Ireland, held their monthly meeting on the 15th of June. The Brethren assembled at the Masonic Hall, Dame-street, Dublin, and after disposing of some routine business, and the ballot for new members, Bro. La Touche, barrister, was duly raised to the Sublime Degree of M. M. To suit the convenience of many professional Brethren, it had been resolved, as the law circuits took place earlier than usual, that the Officers of the Lodge should be installed at this meeting. Bro. Rich. Thompson, barrister, was accordingly placed in the chair of W.M.; Bro. Ellis took the place of S.W.; Bro. Shekleton, barrister, that of J.W.; Bros. Doctors Denham and Johnston, S. and J.D.; Bro. Bourne, I.G. A special train on the Drogheda railway having been ordered, the Brethren adjourned to the Royal Hotel, Malahide, where a sumptuous entertainment was prepared. The fineness of the weather and the delightful scenery harmonised with the enjoyments of this auspicious day. The arrangements made by Mr. Shaw, the spirited proprietor of the hotel, gave universal satisfaction. Bro. Thompson, on taking the chair, as W. M., availed himself of the opportunity of presenting to the Lodge, a silver column for the S.W., made to correspond with that presented in January by their late W.M., Bro. Godfrey Brereton, Rep. from the G. L. of England, whose absence at this meeting, occasioned by severe illness, was sincerely regretted by all. Up-

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wards of forty sat down to dinner, amongst whom were many visiting Brethren, the Deputy Grand Master, Grand Deacon, and Members of Military Lodges, who all returned to Dublin, by special train, shortly after eleven o'clock, highly delighted with the harmony and festivity of the evening, which was accompanied with that peace, love, and harmony, which are ever the peculiar attributes of our Craft.

LONDONDERRY.—Thursday, June 24, was the feast of St. John the Baptist, and the members of the Masonic Fraternity assembled in Freemasons' Hall, in this city, to celebrate the day. At five o'clock, the Brethren met to instal their Officers and dispose of such business as could only be transacted in Lodge. This duty completed, the members adjourned to the refreshment hall, where an excellent dinner was provided by Bro. Ormsby. Grace having been said by the Prov. Grand Chaplain, the Rev. Bro. Herne, the Brethren, in number about thirty, sat down to the excellent fare provided for them. The cloth removed, thanks were returned by Bro. the Rev. A. Nixon. The chair was filled, in the unavoidable absence of the Prov. G. M., Sir J. Stewart, Bart., by the Dep. Prov. G. M. Bro. A. Grant, who, having explained the cause of the G. M.'s absence, called on the Brethren to fill a bumper and drink the first toast of obligation among Masons—"The Health of the Queen." (Drunk with every feeling of respect and loyalty.) "The Craft, throughout the world." (Drunk with the honours.) "The Three Grand Masters." (Drunk with the highest Masonic honours.) "The Provincial Grand Master." (Drunk with all the honours due to his exalted rank, and with much feeling and affection.) The Master of Lodge 69, then called on the Brethren to fill a bumper, and, in terms which were received with every mark of esteem and fraternal affection, proposed—"The health of their worthy and respected Brother and Chairman, Alexander Grant." Bro. Grant ably replied to the kind and affectionate demonstration of the Brethren.

NEWCASTLE.—On St. John's-day, the Masonic body in Newcastle (Limerick), celebrated this festival in the customary manner. Lodge 202 met at high noon, presided over, in absence of the W. M., by P.M. Graham, who installed Bro. John Pierce, M.; Bro. Edward Curling, S.W.; Bro. George Bolster, J.W. After official business, the Brethren sat down to a sumptuous entertainment, catered by Bro. Murray Gun. The first toast given after dinner was "The Queen and the Craft." The usual Masonic toasts followed. Then "Our visiting Brethren," was suitably responded to by the Ven. Bro. Galway, who took an opportunity of giving a retrospective view of the condition of Masonry for the past half century during which he was connected with the body. In all his experience, the success of No. 202 was the most complete, he presumed, owing to the spirit and respectability of its Officers, as well as the fidelity and zeal of the Brethren. In conclusion, he warmly eulogised the Senior Warden, through whose exertions they were enabled to restore the Desmond Hall to its original use. The other Officers were then congratulated on their elections, and the company soon after broke up.

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The *Ulster Gazette* publishes the following letter from the King of Sweden, to his Brother Freemasons of the Grand Lodge of Scotland. The original was written in French. The same journal mentions that the Grand Lodge of Ireland is about to invest him as an honorary member.

To the Very Worshipful the Grand Master and Members of the Grand Lodge of Scotland.

My Brethren,—The joy which every Freemason feels in obtaining a testimony of the friendship of his Brethren, that joy I experienced on receipt of the diploma of Honorary Member of the Very Worshipful Grand Lodge of Scotland, which you have sent me. In assigning me this honourable position in the midst of you, you have afforded me a striking proof of your devotedness to my person. I appreciate the honour more particularly, as I am the first on whom the distinction has been conferred in this country. The office of a Freemason is, at once, noble and grand. It is our duty to labour with enlightened mind, and a heart charged with fraternal love for the perfection of the human race. The weak who are oppressed, and all those who are in trouble, have incontestable titles to our zealous and charitable protection. It is by holding firm in the indissoluble bond which unites all our Brethren, however dispersed, over all the surface of the globe, that we can attain to the end, to which we aspire in silence, but without ever ceasing, since we know that everywhere, and on all occasions, our brethren are ready to come to our aid with that charity, that spirit of concord, and that confidence which should characterize all the members of our Order. Be satisfied, my Brethren, that I observe with the utmost attention the march of events in the Masonic world, and that I sincerely rejoice in the success which attends on all true Freemasons while labouring for the purposes which you have indicated—namely, the happiness and well-being of humanity. I offer you, my Brethren, the assurance of my fraternal affection, and it is by the holy number that I recommend you all to the all-powerful protection of the Great Architect of the Universe, who gives us peace, joy, and benediction.

Stockholm, September 17, 1851. OSCAR.

AD. TAUVON,

(L.S.) Grand Secretary of the Grand National Lodge of Scotland.

COLONIAL.

CAPE OF GOOD HOPE.—GRAHAM'S TOWN.—*Re-Interment of the Bodies of Lieut.-Col. Fordyce and Lieut. Carey, with Masonic honours.*—The bodies of the abovenamed gallant officers—who had been interred in "the bush," where they had fallen, whilst gallantly fighting in behalf of their country—were exhumed from the original burial-place, and removed to Graham's Town for re-interment, in the first week of May. They were accompanied by the head-quarters of the 47th regiment. Saturday, May 8th, the day fixed for the mournful ceremony, proved very stormy, and a postponement until the following day was rendered necessary. Accordingly, on Sunday, the 9th May, all preliminary arrangements having been made by the Albany Lodge of Freemasons, of which Fraternity the deceased were members, the funeral procession was formed in the Drostdy ground, and precisely at two o'clock, P.M., moved from the Mess-house, where the bodies had been deposited, and proceeded to St. George's burial-ground in the following order:—

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ORDER OF PROCESSION.

Band, 74th Regiment.
Two Mutes.
Tyler (C. Thompson) with drawn sword.
Two Stewards (H. Crump and J. S. Kirkwood) with Wands.

Artillery, Sappers, 74th—Guard of Honour.

Page. FUNERAL CAR, Page.
bearing the Remains of
Pall Bearer, LIEUT. CAREY, 74th REGT. Pall Bearer,
Ens. Gill, Drawn by two horses, Dr. Small,
C.M.R. Covered with Black Palls, 12th Regt.
The Car decorated with Flags festooned.
The Remains were surmounted
Page. with a Masonic Flag Page.
drooping over the Coffin,
having the device of
Charity relieving Distress,
Pall Bearer, And lettered in Silver Embroidery, Pall Bearer,
Lt. Foster, "Albany Lodge, No. 545." Lt. Rae,
12th Regt. Master Mason's Apron, 91st Regt.
with two Swords
Page. crossed on the Coffin. Page.

Artillery, Sappers, 74th—Guard of Honour.

Inner Guard (F. Short) with Drawn Sword.
Two Deacons (J. Rickie and J. Harvey) with Wands.

Artillery, Sappers, 74th—Guard of Honour.

Page. FUNERAL CAR, Page.
bearing the Remains of
Pall Bearer, COL. FORDYCE, 74th REGT. Pall Bearer,
Lt. Adams, Drawn by two horses, Lt. M'Pherson,
12th Regt. Covered with Palls, 91st Regt.
The Car decorated with Flags festooned.
The Remains were surmounted
with a Masonic Flag
drooping over the Coffin,
Page. having the device of a Bible open, Page.
a Square and Compasses
upon the page,
lying on a Crimson Cushion,
Pall Bearer, The Sacred Volume Pall Bearer
Col. Perceval, suffused with Glory, Ord. Stkpr.
12th Regt. radiated from Saunder.
An All-Seeing Eye.
Above it, with the words in
Gold Embroidery, in a semicircle,
Page. "Thy wisdom shall direct us." Page.
Master Mason's Apron,
with two swords* crossed
on the Coffin.

Artillery, Sappers, 74th—Guard of Honour.

Chief Mourners.
Captain Patton, commanding 74th, and Captain Hancock, 74th.
Lt. St. John, R.A. The Craft in full costume,
com. Grd. of Hnr. each Member carrying
A sprig of Acacia in his hand.
Entered Apprentices.
Fellow Crafts.
Master Masons.
Secretary (C. T. Campbell), and Treasurer (R. Read),
(F. Holland) Junior and Senior Wardens (W. Blake).
Past Masters,
Bro. Wright, P.M. Bro. Stratford, R.A.M.
Bro. B. D. Bell, P.M. Bro. Orsmond, P.M.
Bro. R. Whitnall, R.A.M. Bro. T. Philipps, P.M. and Founder of the Albany Lodge.

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* One of the swords was that worn by the Colonel at his death.

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BIBLE,
with Crimson Cover, lying on a beautifully Embroidered Cushion,
surmounted with the Chaplain's Jewel,
Carried by the oldest Member of the Lodge (Bro. M'Graw).
The Master of the Lodge (Chas. Pote)
bearing a Scroll, on which was written,
"The remains of Brethren, the late Lieut.-Col. JOHN FORDYCE
and Lieut. HERTZEL CAREY, 74th Regt., who fell in action
at Waterkloof, on 6th Nov. 1851, were interred in
one grave, on Sunday, 9th day of May, 1852,
by the Ancient Fraternity of
Freemasons in this
Colony."
Ministers of the Wesleyan, Independent, and Baptist Churches,
Revs. W. Shaw and H. H. Dugmore,
Rev. W. Y. Thompson and Mr. Boulton.
The Albany Brethren Benefit Society in costume,
bearing a Banner, on which was inscribed the name of the Society.
A very large and respectable body of the Inhabitants.
Military Officers in Garrison :—

Ensign Thomas, 91st.	Ensign Lane, 91st.
Lieut. Crofton, 12th.	Qr.-Master Nesbit, 12th.
D.-A.-Com. Shiel.	Qr.-Master Rorke, C.M.R.
Lieut. Herrick, 12th.	Paymaster Large, Rifle Brigade.
A.-Com.-Gen. Clarke.	Captain Salis, C.M.R.
A.-Com.-Gen. De Smidt.	Captain Boyes, B.M.

Major Rawstorne, Brigade Major.
Major Burnaby, R.A., Comdt. Graham's Town.

The flags on Fort Selwyn, and St. George's Church, and that of Stubbs' Rangers, half-mast high.

The funeral cars alluded to were covered with mourning drapery, and had several regimental colours placed upon them. The number of the Brotherhood present was about seventy, and immediately after them came the members of the Albany Brethren Society, with their banners and insignia. These were followed by a very large concourse of civilians, who thus showed their respect for the memories of the deceased, as well as gave their last testimony to the gallantry of their services in this colony. The rear was closed by the officers of the garrison, as enumerated above. As the procession moved along High-street, the brass band of the 74th Highlanders continued to play the "Dead March in Saul," and at intervals the plaintive note of the Scottish bagpipe mingled with the solemnity of the scene. Viewed from the end of the street, which is about a mile in length, the procession had a most imposing appearance, and the number of persons now congregated as spectators, added to those who were assisting in the ceremonial, has never, we believe, been before congregated in Graham's Town. On reaching the entrance to the burial-ground, the cars halted, and the body of Lieut. Carey was removed from the car by the soldiers of the 74th, many of whom we observed were Freemasons. The members of the Lodge, uncovering, divided, and passed in single file by each side of the coffin of Col. Fordyce, and took their stations near to that of Lieut. Carey, which was borne to the grave, preceded by the Tyler, Stewards, Deacons, and the Inner Guard, and followed by the Brethren and inhabitants. The Albany Brethren, moving gently forward, took up a position around the grave, as an outer guard, admitting within it the Masonic Brethren, who formed a circle around. The beautifully impressive burial service of the Church of England was now read in the most

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solemn manner by the Rev. J. Wilson, acting Colonial Chaplain, assisted by the Rev. G. Thompson, Curate of St. George's. The same order was next observed in bringing the body of Lieut.-Colonel Fordyce to the grave, when the burial service was again read, and, at its conclusion, the Master advanced to the grave, and threw the "scroll" upon the upper coffin, and afterwards each of the Freemasons stepped forward and dropped into the grave the sprig of acacia-tree, which he carried in the order of procession. This terminated the impressive ceremony, and the Freemasons returned, preceded by the band, to their Lodge, and afterwards separated. Both bodies were deposited in one grave, which somewhat resembles a vault, being faced in brick-work part of the way up. The coffins were deposited one upon another, that of Lieut. Carey being underneath.

The utmost decorum prevailed, and the arrangements were well carried out in every particular. That honour was due to the illustrious dead, none, we presume, will deny; and that the highest amount of respect for their memories that the proceedings we have attempted to describe were intended to convey, was but their just meed. The senior officer, in particular, had, from the moment he set foot on our shores, won for himself the respect of all, and, when tried in the fatiguing warfare of this country, both he and his brave companion in arms were never found wanting. They, with a Wilmot and other gallant spirits, have fallen in defending the hearths and homes of the Cape colonists, and in rescuing from the touch of savage spoliation all that they hold near and dear. Thus did they merit—justly merit—their deepest gratitude whilst in life, as they claimed their reverence in death.

MADRAS.

PROVINCIAL GRAND LODGE.

At a QUARTERLY COMMUNICATION, holden at the Hall of Lodge "Universal Charity," Popham's Broadway, Madras, at half-past six A.M., on Wednesday, the 7th July, A.D. 1852—A. L. 5852.

Present. — R. W. Bro. J. B. Key, D.G.M.; W. Bros. M. McDowell, as S. G. W.; P. Coultrup, as J. G. W.; J. Ouchterlony, G. Registrar; W. Glover, G. Sec.; J. Maskell, D.G.S.; J. G. Laurence, J.G.D.; J. Dickson, as D. of C.; J. Brock, G. Tyler; and the representatives of the undermentioned Lodges:—

"Perfect Unanimity," No. 175 (1); "Social Friendship," No. 326 (2); "Universal Charity," No. 340 (6); "Pilgrims of Light," No. 831 (7).

Apologies were received from W. B. Whannell, Grand Treasurer, and by W. B. Greenlaw, G.D. of C.

The Provincial Grand Lodge was opened in form and with solemn prayer.

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The proceedings of the last Communication, held on the 27th Dec., 1851, were read and confirmed.

The Provincial Grand Treasurer's accounts were also read, and exhibited the following balances :—

Against Grand Lodge, Rs. 33. 4. 4.; in favour of the G. M. C. Fund, Rs. 429. 2. 7.; in favour of the Suspense Account, Rs. 707. 4.

The Grand Secretary announced that as W. B. Laurence could no longer represent Lodge "St. Andrew," Kamptee, in consequence of his having been appointed a Grand Officer, that Lodge had nominated W. B. Snelgrove, of Lodge "Pilgrims of Light," as its future representative.

The Grand Secretary also solicited orders respecting the disposal of the cash belonging to Lodge "St. Andrew," now in the hands of the Grand Treasurer, amounting to Rs. 707. 4. 0, and stated that the present members of that Lodge had applied for it.

On referring to the last Quarterly return, it appeared that only one of the present Members was formerly connected with Lodge "St. Andrew."

The D.G.M. stated that the question for consideration was, whether the funds of a Lodge, which had become dormant, belonged to the former Members of it, or whether any number of Brethren who might revive the Lodge, or join it subsequently to its revival, had any claim thereto.

Several of the Members of Grand Lodge delivered their sentiments on the subject; and after some discussion, the D.G.M. stated that the proper course seemed to him to be, that the arrears of quarterage against Lodge "St. Andrew" should be ascertained and deducted, —that all other legitimate claims (including the debt referred to by W. B. Greenlaw at the last Quarterly Communication) should also be satisfied,—and that the remaining sum should continue in deposit. If the present Members of "St. Andrew" could obtain the consent of the Brethren belonging to the Lodge when it became dormant, for the transfer of the balance to them, they would seem to have every right to it. It was, however, for them to satisfy Grand Lodge on this point, and as they had a representative in Grand Lodge, they could prefer their claim through him, when it would receive every consideration.

The D. G. M. stated he had much pleasure in notifying to Grand Lodge that W. B. the Reverend Henry Taylor, B.C.L. had consented to accept the office of Grand Chaplain, and that he had accordingly appointed him thereto.

W. B. Ouchterlony, as President of the G.M.C. Fund, read the report, which was ordered to be recorded on the Proceedings of Grand Lodge. He then entered into some explanation to show the necessity of modifying the rules of the G. M. C. Fund, and moved that the alterations suggested by the Committee be approved. W. B. Glover seconded the motion.

The D.G.M. concurred in opinion with the Committee, and on the proposition being put to the vote, it was unanimously agreed to.

W. B. Laurence suggested that it would be better to omit publishing the names of the Brethren to whom relief had been granted. The D. G. M. thought this a question for the consideration of the Committee, and upon W. B. Maskell explaining that the subject had

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already been discussed by the Committee, who were of opinion that the course now followed should be continued, W. B. Laurence was satisfied.

It was then proposed by W. B. Dickson, seconded by W. B. Ouchterlony, and carried unanimously,—That the thanks of Grand Lodge be tendered to Brother Lees for his disinterested exertions on behalf of our local charity.

The Grand Treasurer W. B. Whannell having resigned his office, a ballot was taken for a successor, and on collecting the votes, W. B. Patridge was found to be duly elected. He was accordingly called to the East, invested, and inducted in his seat as Grand Treasurer.

The D. G. M. stated that he had informed the Grand Lodge at the last communication, that, in consequence of his intended return to England, he had tendered to the P. G. M. Lord Elphinstone, his resignation of the office of D. G. M. He had since received a reply from his Lordship, stating that he would take an early opportunity of seeing the Earl of Zetland, and obtain the appointment of a Grand Master for this province in lieu of himself, and also send out a warrant of nomination of a Deputy. No further communication from his Lordship had however been received, neither had any one been appointed either to the office of P. G. M. or D. G. M.—As R. W. Bro. Key would return to England by the steamer of this month, he was obliged to give up his office, the duties of which would be conducted by the Grand Officers until the appointment of his successor, and he expressed a hope that those Officers would carry on their duties as efficiently as they did when he was present. He took this opportunity of tendering his thanks to the Brethren for the indulgence extended to him whilst presiding over the Craft in this province, he regretted that he had not filled the office more worthily, and exhorted them to persevere in their exertions for the good of the Order.

W. B. Ouchterlony, on behalf of the Brethren of the Grand Lodge, begged to be allowed to differ from the R. W. D. G. M. in the estimate he had set upon his services while presiding over the Craft in the Province. The Brethren recognized in them a real advantage to Masonry. They admired, and had to express their gratitude for, a mingled firmness and conciliation, which had left uninterrupted harmony in the working of the Lodges, had preserved all things in order, had promoted goodwill amongst the Brethren, and had contributed to diffuse that spirit of active charity which was the distinguishing ornament of our Order. The best wishes of the Brethren would attend R. W. Bro. Key wherever he went, and while a return amongst them would be hailed with a frank and cordial welcome, they now prayed the G. A. O. T. U. to shield him and his family in their voyage to their native land, and to shower His best blessings upon them.

The D. G. M. replied that he felt grateful for the sentiments expressed by W. B. Ouchterlony on behalf of the Members of Grand Lodge—he really did not deserve all that had been said in his favour by that Brother, which he could not but attribute more to his feelings of private friendship towards himself, than to any particular merit attaching to the services rendered by him to the Craft. He was, however, thankful to W. B. Ouchterlony, and the

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Members of Grand Lodge, for their kindly feelings towards him, and would in return wish them every happiness and prosperity.

There being no other business, and no Brother proposing anything further for the good of Masonry in general, or of this Provincial Grand Lodge in particular, it was closed in form, and with solemn prayer, and the Brethren separated.

The following is an Abstract Account of Receipts and Disbursements of the G. M. C. Fund during the last half year.

RECEIPTS.

	Rs.	a.	p.			
Balance in favour of the Fund on 1st January 1852 ..	183	13	3			
Quarterage from Lodges	117	0	0			
Private Contributions from Brethren.....	60	0	0			
Interest on Promissory Notes	27	8	0			
Net proceeds of Professor Lees' performance	417	5	4			
				805	10	7

DISBURSEMENTS.

Pensions to Widows	294	0	0			
Temporary relief granted	80	0	0			
Postage, &c.	2	8	0			
				376	8	0
Balance on the 30th June, 1852.....				429	2	7

LITERARY NOTICES.

Pictures from St. Petersburgh. By EDWARD JERRMANN. Translated by FREDERICK HARDMAN. (Travellers' Library.) London: Longman.

A subject frequently referred to by our political writers is the little authentic information which reaches this country concerning Russia. It is therefore with feelings of satisfaction we have perused so interesting a detail as that presented in the volume before us, containing as it does more real and useful information than anything which has appeared since Miss Rigby's most entertaining "*Letters from the Baltic.*" The author does not take the usual opposition ground to the proceedings of the Autocrat, Nicolas I., but evidently seems to consider him as the father of his people, and worthy of the highest esteem. He also does not disapprove of the internal arrangement of Russian politics and general affairs. This is quite a new feature in the description of "the doings" of the north, and is exceedingly curious. The warmth with which he speaks of everything he heard and saw, may, however, be balanced against the views set forth by others on the opposite side, and thereby a pretty accurate idea may be drawn as to the actual state of things going on in the extreme north of Europe.

The Musical Vocal Manual, comprising Songs, Duets, Glees, &c., with valuable Masonic information. Hepden-bridge, printed and published by Wm. Garforth.

This little work comprises a great and pleasing variety of Masonic poetry, collected with great industry by Bro. Garforth, P. M. 385.

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The songs, which are adapted to every degree and condition of Masonry, are arranged in order. The first song in the book is Robert Burns' "Farewell to the Tarbolton Lodge;" and in the collection are several other Scottish songs. We have many English songs, duets, glees, cantatas, anthems, odes, stanzas, prologues, and epilogues; many of the pieces are highly interesting as well as original. A select collection of Masonic toasts and sentiments, and a variety of general information, are added to the volume, which cannot fail to prove highly acceptable to every lover of Masonic melody. The book itself is handsomely bound, and reflects the highest credit on the taste and ability of its compiler. We cordially recommend "the Manual" to every musical Brother.

Freemasonry in relation to the Divine attribute of Charity; a Lecture delivered in the Lodge of Virtue, 177, Manchester, by the V. W. the Rev. George Dowty, Prov. G. C. of East Lancashire, &c. &c. pp. 20. London, Richard Spencer, 1852.

This short but pious address of our Rev. Brother must have come to the Lodge of Virtue with "healing under its wings," after the tedious crusade of his Rev. precursor against *Jewish Masonic disabilities.* Our Rev. Brother could not have chosen a better theme. It is calculated to prove

> A Lecture silent, but of sovereign power,
> To Vice confusion, and to VIRTUE, *peace!*

A Dictionary of Symbolical Masonry, including the Royal Arch Degree, according to the system prescribed by the Grand Lodge, and Supreme Grand Chapter of England. By the Rev. G. OLIVER, D.D., Past Deputy Grand Master for Lincolnshire, &c. &c. (pp. 387.) London: Richard Spencer, 314, High Holborn.

In the former number of the *Quarterly*, we took occasion to notice the first proof-sheets of the above work, and we are happy to state that the favourable anticipations we then expressed have been fully realised.

In the midst of the many works which have emanated from the pen of our Rev. and talented Brother, the volume now before us stands pre-eminent. Here we have in the least possible space a symbolical glossary of all the principal terms applicable to Freemasonry, to which are added the maxims and opinions of the most distinguished of the Craft.

To the newly initiated candidate, this dictionary will be of the highest importance, as forming the groundwork of a science which he has to study and pursue; but its higher aim is to enlighten and assist the Master Mason and the Masonic lecturer in the most valuable truths connected with the institution.

The utility of this volume must be universally acknowledged by the Masonic world at large, as containing a condensation of all that has been written on Masonry, intelligible to the Craft, and mysterious to the outer world.

The sheets having been placed in our hands at the "*eleventh hour*," we are precluded the pleasure of giving a merited encomium on the work. We shall, however, refer to it in our next number.

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ANSWERS TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's Inn-fields, by *the first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, *at latest*, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

OLD KING'S ARMS LODGE, No. 30.—BRO. SCRIVENER.—The question put to us may doubtless be answered in G. L. It would be most unfair for the letter transmitted to us to be inserted in this publication, inasmuch as it is neither the proper place for the inquiry to be made, nor ought the queries propounded to be allowed to go forth to the Craft, *without the possibility of their being replied to for three months.* G. L. is the *only* place, in our opinion, where they ought to be mooted.

NEWBERRY.—This worthy Brother will perceive that we have availed ourselves of a portion of his contributions. He must pardon us for several alterations, which were unavoidable. For the other MSS. we have not room at present.

MALTA.—MASONS' MARKS.—C. M. A.—An article was already in type when the communication arrived: it must therefore stand over for the present. Any further information upon a subject so interesting will be most acceptable.

GIRLS' SCHOOL FETE.—F. C.—We do not think the Brother would be justified in not paying for his ticket under the circumstances stated, although neither he nor his friends obtained the slightest recognition of his having been a Steward on the occasion.

OLD MAN'S ASYLUM.—W. T.—The Brother asks, whether there is "the slightest probability of the building ever being completed," and "whether any answer was made to our appeal in its behalf last year?" To the first inquiry we can only answer, "None at present." To the second, "*Not a single farthing!*" W. T. is quite right, that "such a state of things would not have existed had the Brother, by whose exertions this building was chiefly reared, been still alive." For our own part, we consider the delay in the completion of the building most discreditable to the Craft as a body.

ROYAL PROCLAMATION.—BRO. C******.—Under no circumstance whatever, just now, should a Masonic procession through the streets of any town be permitted by a Prov. G. M. or his Deputy. What Odd Fellows or Old Friends may do is no rule for Freemasons.

BOARD OF BENEVOLENCE.—Φιλαληθες.—The Senior G. C. presided. It is true that he would not permit interruption, nor his "ruling" to be discussed.

KENT.—A MASTER MASON.—We have not heard who is likely to be the successor of the late Bro. L. C. Humfrey, *Q.C.* Undoubtedly, the greatest care will be taken to select a fit and talented Brother to follow one, who was so universally respected.

THE G. S. W. OF THE PRESENT YEAR.—T. P. B.—The office is filled by Bro. Lord Dudley Coutts Stuart, *M.P.*, W. M. of the Polish Lodge. The noble Brother was initiated into Masonry many years ago in Scotland.

DUBLIN.—MASONIC FETE.—Owing to the illness of the Brother who kindly furnishes us with Irish Masonic intelligence from time to time, the sending of the report of this splendid meeting was unavoidably deferred till the first week in September. As the event took place on the 28th of April last, and the

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MS. did not reach us till the present number was nearly completed, we have been compelled, most reluctantly, to omit it altogether. Our readers will doubtless learn with satisfaction, that notwithstanding the great liberality which marked the conduct of the Committee in the management of this Fete, a considerable surplus remained in their hands after defraying the expences, and that this has been applied in aid of the fund for building the new (Dublin) *Masonic Female Orphan School House,* now in progress, and which promises to prove an institution in every respect most creditable to the Order. We also mention with pleasure that the Rt. Hon. Sidney Herbert, *M.P.*, upon the representation of his deservedly popular agent, Bro. Major Fairfield, immediately granted a piece of ground as a site for the school-house in one of the most favourite situations upon his Dublin estate.

EARL OF EGLINTON.—INQUIRER.—The present Lord Lieutenant of Ireland is *not* a Brother. At the Grand Fete given to him, in Dublin, on the 28th April, he stated, after supper, that he "had not the honour to belong to the Craft, but he was convinced of its excellence, by the support given to it by his Grace the Duke of Leinster, and the gentlemen who had received him on that occasion."

REPORTERS.—J. M. R.—Very few reporters for the public press are Masons. The greater number of gentlemen now employed upon the public journals in this capacity are Irishmen and Roman Catholics, which may account for their not being members of the Craft.

CUMBERLAND.—PROV. G. M.—A MASON.—Sir James Graham, Bart. *M.P.* is the Prov. G. M., but does not take any interest in the proceedings of his Province. With the Brother who makes the inquiry, we should be glad to "*know the reason why!*"

TRINIDAD.—D. H.—"Should the charter of a Lodge be removed therefrom by the W. M., and the members notified by him, in a printed notice to each member, that there would be no further meetings of the Lodge, until he (the W. M.) received instructions in respect to certain matters referred to the Grand Secretary for the decision of the Grand Lodge, *would it be legal for a portion of the members of such Lodge to convene and open the Lodge, work,* MAKE MASONS, *and* PASS NEW BYE-LAWS, *without the* CHARTER, *and in direct opposition to such notice?*" We think it would, if the warrant or charter be illegally detained. See "Book of Constitutions," p. 69, sec. 30; p. 79, sec. 6; and p. 94, sec. 1. No W. M. has power to suspend the meetings or bye-laws of a Lodge on any pretence whatever. Should a W. M. neglect or refuse to perform the duties of his office, we think it clear that the Brethren have a right to act without him; but notice should be given to him of their intention to meet on the next regular night; having done this, they ought immediately to report their proceedings to the M. W. the G. M. The Brethren must be bound by the bye-laws, and cannot do anything which those bye-laws require to be inserted in the summons, without summons. If a W. M., on proper notice, withholds his summons, we think the S. W. may issue such summons. We must be understood, however, in our reply to this question, as giving a *qualified* answer in the affirmative, inasmuch as we have only one side of the question before us, and it is a rule in Masonry, "*Audire alteram partem.*"

D. H.—"Has the Master of a Lodge the power of suspending the working of the Lodge, out of Lodge, by notifying each member in writing of the same?"—Decidedly not.

G.—"The Master of a Lodge, differing with some of the members of his Lodge, keeps possession of the charter; the members who differ with the Master continue to meet and to exercise all the authority, functions, and privileges of a warranted Lodge, and initiate Masons. Are their acts legal?"—This question is already answered above: "Trinidad, D. H." *q. v.*

R. (Singapore.)—Our Brother's letter was too late for insertion in our present number.

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THE

FREEMASONS'

QUARTERLY MAGAZINE

AND REVIEW.

DECEMBER 31, 1852.

GRANT OF GRAND LODGE FOR THE SUSTENTATION OF THE PROPOSED BUILDING FOR THE BOYS' SCHOOL.

AMIDST the present dearth of metropolitan Masonic intelligence,—a sure indication that the Craft is prospering, and that the difficulties, with which it was a short time since environed, are removed,—there was one subject, brought forward at the last QUARTERLY COMMUNICATION, that cannot well be passed over without note or comment. We refer to the proposition of the M. W. the Grand Master, the Earl of Zetland, that 500*l.* should be set apart for the sustentation and reparation of the building, which is to be erected as soon as sufficient funds are raised, wherein the sons of decayed Freemasons may be housed and educated, and so brought under a more comprehensive and active superintendence than can now be possibly attained by the regulations of the present system,—the manifest improvements of which, great as they are, are not adequate for the progression of an educational establishment of such importance as "THE ROYAL MASONIC INSTITUTION, FOR CLOTHING, EDUCATING, AND APPRENTICING THE SONS OF INDIGENT AND DECEASED FREEMASONS."

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It is scarcely necessary to say, that this very liberal proposition of the M. W. the G. M. was hailed with enthusiasm, and that an unanimous vote of Grand Lodge was instantly recorded in confirmation of the satisfaction of the Brethren with his most judicious resolution. The assembled Brethren, moreover, received the proposition of the M. W. the G. M. as a sure proof of the speedy confirmation of a wish that has been within the last few years largely expressed—that the care of this establishment should be placed on an equal footing with that of the Girls' School, and that similar regard should be accorded to the Boys and their interests, which has been so judiciously and perseveringly afforded, for more than half a century, to the claims of the female children of reduced and deceased Brethren. The three great Masonic Institutions, by this decision of Grand Lodge, will now stand upon an equal footing, and the preservation of the respective buildings, in which the several objects of benevolence will be housed, no less than their stability, will be ensured.

Whilst we thus feel it to be an imperative, as well as a pleasing duty, to call the especial attention of our Brethren, whether Metropolitan, Provincial, or Colonial, to this incident in the proceedings of the last QUARTERLY COMMUNICATION, we would also avail ourselves of the opportunity to urge the speedy completion of a work, which has been so well begun, with the intention of rearing a School-House for the Boys; and that the collection of funds be carried on with the zeal and earnestness, which the object deserves. Many Brethren, Lodges, and Chapters, have already contributed to the design, whose subscriptions form the nucleus of a Fund, which is carefully and judiciously held intact for the express purpose for which they have been designed;—but more—much more, has yet to be done, in order to make the object thoroughly worthy of a body, amongst whom many of wealth and affluence are to be found. We would, therefore, urge all who value this Institution, to hasten on a good work, in which

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they cannot fail to be deeply interested, and to use every means to secure its immediate accomplishment. This effected, and the building at Croydon, of "THE ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS," also completed, the three great Institutions of the Order will indeed be honourable to the Craft, to whose benevolence they will testify, in terms more forcible and expressive than that wordy boast, which is so often repeated,—that Charity is the key-stone of Ancient Free and Accepted Freemasonry.

BROTHER OR NO BROTHER;

OR,

WHICH WAS THE WISER?

By the Author of "Stray Leaves from a Freemason's Note-Book."

(*Continued.*)

VI.

To a traveller weary of wandering, Genoa "the magnificent" affords a tempting home.

Its lovely bay—screened by towering mountains which rise like an amphitheatre behind it and give to its harbour the semblance of unassailable security; the palaces of its nobility, and the treasures of art they contain; its gay lounge, the *Balbi;* the palace of the former doge, linked with many a thrilling legend; its solemn and memory-haunting cathedral; the palaces of Balbi and Doria, and the Jesuit College—are all, more or less, objects of interest, and render Genoa indisputably an attractive haven to a wearied spirit.

Moreover, there is in the frank hospitality of the Genoese, that which colours agreeably the first impressions of a stranger. There is a courtesy and a kindness about the merchant-princes of this picturesque port which puts the stranger at once on good terms with his entertainers and himself. True, of the civilities which were showered upon Rupert Morshead some portion

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might be traced to the current impression that the young "Inglese" was wealthy; but of the attentions lavished on him many were spontaneous, and sought neither requital nor return.

Among the houses at which he was ever a welcome guest was that of the Signora Valdi, who, with her young widowed daughter, the Marchesa Mardini, and an invalid son, were early introduced to the music-loving Englishman, and speedily succeeded in making a permanent lodgement in his good opinion.

Nature had been very lavish to that youthful marchesa. A face of surpassing loveliness; a voice of rich and peculiar melody; a manner so winning and graceful, that it insensibly converted the passing acquaintance into the passionate worshipper, were hers. So much for exterior. He who looked beyond it—he who inquired what motives and principles animated so fair a form, and gave their impress to the round of daily duties which an immortal being has to discharge, would find shrined within the casket purposes the most base, selfish, and sordid—aims the most dishonest and unscrupulous.

But to Rupert the voice that breathed such entrancing melody—the eye that beamed so brightly when he was nigh—the lips that would pour forth such touching legends, or on a sudden inspirit a languishing conversation with such brilliant flashes of witty criticism or mocking mirth—were to him all he cared to hear or know. The future rose before him. He ruminated, "What a charming companion she would make for life. True, she was poor. What then? He was wealthy. There was a difference, unquestionably, in their creeds. No matter. It was a subject they would by consent ignore: it need never be adverted to. As to her relatives, some of them appeared apparently dissolute and undeniably 'seedy.' *N'importe!* He married the marchesa, not her aunts and uncles! and the morning following the ceremony would cut the whole fraternity!"

His proposals were made—accepted—and the contemplated nuptials became the gossip of Genoa. Slave as he was to the marchesa's beauty, and intoxicated with the wild delirium of passion, it did strike the infatuated young man even then that when they appeared in public as an affianced couple some extraordinary smiles were bestowed on her, and some pitying glances directed towards him. Nay, more—as they were passing through a crowded ball-room the expression reached his ear, "At last the quarry is hit." That it bore any reference

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direct or indirect to himself never for one moment occurred to him. Moreover, a letter or two abounding in queer Italian phrases which he did not give himself the pains to master, reached him by unknown hands, and were petulantly thrown aside. Meanwhile, Signora Valdi eagerly hastened on the marriage, and an early day was fixed for its celebration. An evening or two previously the expectant bridegroom was strolling in the *Balbi* when two Englishmen, cousins, of the name of Hensingham passed him. He heard—or fancied he heard—the younger say to the elder, "Let us save him—he is our countryman—the consequences are so frightful and life-long." They passed on in eager conversation—repassed him—and renewed their gazes. Then the younger man, throwing as it were, all conventional usages aside, announced himself as a compatriot, and challenged the musing Rupert's acquaintance. After some desultory remarks, the elder Hensingham addressed his auditor as Mr. Philip Morshead.

"No!" said the affianced bridegroom, "that title is not mine, it belongs to my student brother."

"With whom on public occasions, I have had more than once much agreeable intercourse," said the elder gentleman.

"Very probably," returned Rupert. "At some Masonic dinner, perchance—for the youth Philip," continued he, jeeringly, "is or was a Mason. Of the absurdity of that connexion I never could convince him, though my efforts have been neither few nor slight. To that fraternity with its imposing pretensions and palpable uselessness—its marvellous assumptions and its undeniable impotency—he clings pertinaciously up to the present hour."

The Hensinghams exchanged glances, and walked for a few moments by his side in silence.

"And do you believe," said the elder gentleman, earnestly, "that Masonry, which has numbered among its ranks so many devoted, exemplary, self-denying men—so many true lovers of their species—is so tainted and hollow an association?"

"I entertain the worst opinion of it," returned Rupert, firmly: "my only consolation is, that it is powerless; powerless alike to protect or to injure,—to counsel or to save."

"But if some needful and necessary caution were given—some highly important and opportune information—"

"I should reject it," interrupted the young man, quickly, "if offered by a Mason."

"On what ground?"

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"This—that I distrust the whole Fraternity. Brothers, forsooth! Pshaw!"

"Farewell!" said his two companions, in a breath—and left him.

Rupert hurried on, absorbed in his own reflections. Had he been less engrossed he might, perchance, have heard one of the Hensinghams whisper quietly to the other:—

"What chance of rescuing so prejudiced, so unreasonable a being. Leave him to his fate, as doomed and impracticable!"

"No alternative presents itself," replied the other, sadly; "but if he had belonged to us, we would have braved his displeasure, and made one determined effort to save him.'"

"I've given those fellows a rebuff," said Rupert, merrily, as he reached his hotel. "How gloomily they listened! Gad! I half suspect they were Masons! How capital if this conjecture be correct Ah! here is something better worth thinking of!" And he turned as he spoke to an exquisitely finished miniature of the marchesa, which a struggling artist had completed and sent home that evening. "A faithful, but not a flattered likeness," was his comment after a lengthened and delighted inspection.

Thus we leave him.

Dreamer! Enjoy thy vision while it lasts. Its tints are on the point of fading! Stern realities are thickening around thee. Revel in thy present day-dream while thou mayst. There awaits thee an early and terrible awakening!

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MASONRY IN THE MIDDLE AGES.

One of the most interesting chapters in the history of Freemasonry, is the record of its existence and progress during what are termed the mediæval ages. It was at this period, that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gift to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honour the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand year'd arches of the Colosseum—I have stood under the graceful dome of the Pantheon; and, wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character of their styles: I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is *about* us. The other slender, high, aerial, it strives and points upwards to what is *above* us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things, heavy, ponderous stone, into a permanent melody. That is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honour it; it is still right and proper that we erect new

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temples, wherein its traditions may be duly honoured and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us, to the Brethren of future generations, and that it thus may fulfil its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world, knows best what instruments to employ; and for us therefore it will also be best, still, as worthy Masons, to ascribe all gratitude to the "Most High;" still to do faithfully the work appointed us, each in his different station; conscious that be it high, be it low, it is equally honourable if honourably filled; equally a necessary link in the great chain of social existence.

OPENING ODE.*

When worldly cares no longer press,
Ambition's fires decay'd,
How dear the quiet they possess,
Where friendship brings its aid!

Chorus—When kindness forms fraternal ties,
Where Brothers fondly meet,
The heart no dearer bliss can prize,
Than marks our calm retreat.

Bring hearts sincere, and thoughts most pure,
Where friendship holds command,
For Love's bright flame shall still endure,
While Truth shall guide our band.

Chorus—When kindness forms, &c.

* By R. W. Thomas Power. Boston (U. S.) *F. M. Monthly Magazine.*

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THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE EIGHTH.

WILLIAM PRESTON.

FROM 1777 TO 1779.

"Arma virumque cano."—VIRGIL.

"Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—'A Mason forgets only injuries, never benefits.'"—MASONIC EXHORTATIONS: *From the German.*

"I object to you strongly on the score of your processions; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity."—*The Anti-Masonic Vicar, in "Stray Leaves."*

"IN the earliest part of my existence," the Square continued, "I heard the venerable and excellent Bishop Hall preach, and he said, very strongly, in his usual antithetical manner, 'One man may kindle a fire which all the world cannot quench. One plague-sore may infect a whole kingdom. One artful partisan will do more to seduce others into evil, than twenty just and upright men.'

"This truth will be amply verified in the following Revelations: for I have now before me the irksome task of communicating the particulars of an unhappy dispute between our oldest Lodge and the Grand Lodge itself. The recollection of it is by no means pleasing; but as a most indefatigable and successful Mason, whose name will descend with honour to posterity, was a party in the quarrel, it must not be suppressed, for every event in the career of such a man cannot fail to be interesting to the Fraternity.

"As a moveable Jewel," continued the Square, "I became the property of Bro. Preston, in the year of poor Doctor Dodd's

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misfortune. He had served the office of R. W. M. of the Lodge of Antiquity, in the preceding year, when he published a new edition of his celebrated Illustrations of Masonry.* I assure you, Sir, Bro. Preston was no common man. He was a Scotchman by birth, and came to London in the year 1760, soon after which he was initiated in a Lodge, meeting at the White Hart, Strand, under the Constitution of the *Ancients*, as they denominated themselves, although in reality, their system had not been in existence more than thirty years, and arose, as I have already intimated, out of a schism in, and secession from, the Grand Lodge of England. There, however, Bro. Preston first saw the light. But, being doubtful, on their own showing, whether the Brethren with whom he was associated were not acting in defiance of legitimate authority, he left them and procured admission into a regular Constitutional Lodge, at the Talbot, Strand. From this time he devoted his attention to the principles of the Craft as enunciated in its Lectures, and succeeded in effecting a beneficial improvement in the details of the Order.

"It will be worth our while to retrograde a little in point of time, for the purpose of recording the progress of his exertions.

"At this period a literary taste was beginning to display itself amongst all classes of society, and Bro. Preston thought that if Freemasonry was to preserve its standing it must spread its roots and expand its branches deep and wide, for the purpose of extending its capabilities to meet the exigencies of the times. To promote this salutary end, and to rescue the Order from the charge of frivolity, he gave up a considerable portion of his leisure to a revision of the Lectures.

"He commenced his design by holding private meetings with his friends once or twice a week to effect their improvement,

* "Illustrations of Masonry, by William Preston." London, Williams, 1772. Second Edition, London, Wilkie, 1775. Third Edition, translated into German by Meyer. Stendal, Frauzen, and Grosse, 1776. Fourth Edition, 1780. A new Edition, with additions, London, Wilkie, 1781. A new Edition, London, Wilkie, 1788. Another Edition, London, 1792. Ninth Edition, London, 1799. Tenth Edition, London, Wilkie, 1801. "Illustrations of Masonry, selected from Preston, Hutchinson, and others; to which is prefixed the Funeral Service, and a variety of other Masonic Information. By John Cole." London, Jordan, 1801. The first American Edition, Alexandria and Fredricksberg, Coltorn and Stewart, 1804. Twelfth Edition, London, Wilkie, 1812. "Illustrations of Masonry, by the late W. Preston; with Additions and Corrections, by Stephen Jones, P. M. of the Lodge of Antiquity." Thirteenth Edition. London, Whitaker, 1821. Fourteenth Edition, with additions to the present time, and copious Notes, by the Rev. G. Oliver, D.D. London, Whitaker, Treacher, & Co., 1829. Fifteenth Edition, London, Whitaker, 1840.

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on which occasion all the existing rituals were discussed with every possible care and attention, until, by the assistance of some zealous friends, whom he had deputed to visit a variety of Lodges in different parts of the kingdom for the purpose of gaining information, he succeeded in arranging and digesting the whole of the First Lecture. To establish its validity, he resolved to submit the progress he had made to the judgment of the Society at large, and on Thursday, May 21st, 1772, he gave a banquet, at his own expense, at the Crown and Anchor Tavern, in the Strand, which was honoured with the presence of the Grand Officers, and many other eminent and respectable Brethren.

"At his request the Brethren assembled early," said the Square, "and Bro. Preston opened the business of the meeting in words to this effect:

"'Brethren and friends,—I should scarcely have taken the liberty of soliciting your attendance here this day, had I not conceived that the general interests of Masonry might reap essential advantages from a convocation of the chief Members of the Craft, to consider and deliberate on a measure which could not take the initiative in Grand Lodge. I allude to a revision of our Lodge Lectures, which, I think, ought to keep pace with the gradual advancement of other branches of Science, that the Fraternity may be furnished with an adequate motive for the exercise of their assiduity and zeal. Freemasonry is the friend of Industry, and being rather chary of her favours, will not dispense them to the indolent or indifferent Brother. If he be either too proud to learn or too listless to attend to the general and particular business of the Lodge, there is good reason to believe that he will never be a bright and intelligent Mason. It would have been better not to have sought admission amongst us, than by a want of diligence to have rendered his initiation unproductive of solid advantages. Whatever is worth doing at all, is worth doing well; and no one can ever attain excellence in any art, human or divine, without an anxious development of the principles on which it is founded. His heart must be in the work, or he will never succeed; and Masonry will yield neither bud, nor blossom, nor fruit—he will neither understand its objects, or participate in its advantages. With the name of a Mason, he will remain ignorant of its secrets, and incapable of estimating their value.

"'This is one chief reason why so many nominal brethren exist amongst us, who know no more of the aim and end of the

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Institution than if they had never seen the light. The bright rays of truth and wisdom which illuminated their initiation, have been quenched in darkness, and they have sacrificed at the unholy shrine of indolence, such advantages as no other Institution has the power of offering for their acceptance.

"'This vapid and unsatisfactory state of things, Bro. Preston continued,' said the Square, 'if I am not mistaken, would be greatly ameliorated by a reconstruction of the Lectures, and by investing them with new charms, more interesting to the imagination and more pleasing to the mind. Presuming, therefore, that the object of the numerous and talented band of Brethren who have done me the honour to meet me this day for the purpose of mutual instruction, is a desire of improving the mind and enlightening the understanding, it becomes my duty to explain the objects which have induced me to take the liberty of soliciting your attendance at my School of Instruction, and to offer some plain suggestions by which a knowledge of the Science may be attained.

"'The first and most indispensable requisite for becoming a good Mason is, regularity of attendance on the duties of the Lodge; which will open to the view, like the gradual approach of light to cheer and invigorate the earth on the refulgent morning of a summer's day, an increasing development of the bright rays of science, till the splendour of truth irradiates the mind, as the bursting forth of the orb of day spreads its glories over the face of heaven. The instruction of the Lodge is delivered orally; and as therefore it can only be secured by hearing, every Lecture neglected by absence or inattention strikes a link from the chain of knowledge. Besides, punctuality will receive an additional reward by infusing that degree of ardour which is necessary for the attainment of excellence. The erection of a magnificent building is not the work of a day; the sacrifice of time and labour, the exercise of wisdom, strength, and beauty, patience, and consideration, are necessary to complete the edifice in all its fair proportions. So in Masonry, no one can store his mind with scientific knowledge by any other process than the just application of patient industry, untiring assiduity, and a powerful inclination to excel; for there is no royal road to science. The more frequently a Brother appears in the Lodge to witness its proceedings, the greater will be his love of Masonry, until zeal will ripen into enthusiasm, and prepare

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him for promotion to the highest honours of the Craft. Every free and accepted Mason, therefore, who desires to understand the elementary principles of the Order, should be earnest in acquiring a competent knowledge of the Lectures. As in all other sciences, this can only be accomplished by a gradual process. He must take care not to begin where he ought to finish, for many excellent and well-intentioned Brethren have failed by falling into this fatal, though very common error.'

"Bro. Preston," said the Square, "then entered on an explanation of the process which he had adopted in collecting information, and arranging the various modes of working used in different parts of the kingdom into a connected and intelligible form; and stated that his present object was to submit to the judgment of the meeting the result of his labours, that he might have the benefit of their united opinion on the details of the First Lecture, which was all that he had hitherto been able to accomplish.

"'I need not inform you,' he continued, 'that the Degrees of Masonry are progressive. I have constructed the series on such a principle, that the preliminary clauses of the First Lecture are simply elementary. They commence by a process which is calculated to fix certain leading principles indelibly in the mind, as stepping-stones to conduct the student gradually to a perfect understanding of that which is to follow. My first object was a revival of the Tests. These I have distributed into three sections, each containing seven questions. It is true, they convey intrinsically no great amount of information, but they lead to matters of more importance, which would be imperfectly understood without their assistance.'

"Here," said the Square, "Bro. Preston repeated the formula,* and then proceeded:—

"'A competent knowledge of some such series of examination questions, adapted to each of the Three Degrees, constitutes an indispensable qualification for the progress of the candidate from one step to another; and I attach so much value to their acquirement, that as the Master of a Lodge, I never, on any occasion, pass the candidate to a superior degree until he has displayed a correct knowledge of these certain tests of his understanding and zeal. And as every Brother is thus necessarily acquainted with them, the candi-

* The questions may be found in the *F. Q. M. & R.* for the present year, p. 20, but the answers cannot be committed to print.

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date will find many opportunities of receiving instruction in private, before he appears in the Lodge, to assert his claim to another degree.

"'After I had arranged these Tests to my satisfaction,' Bro. Preston continued, 'I then girded up my loins to the still more arduous task of remodelling the whole Lecture, with a careful eye to the ancient landmarks. This was a work of time and patient industry. And when I had completed a digest of the entire Lecture, I found that it had extended to much greater length than I anticipated; and therefore, in order to facilitate its acquirement, it became necessary to re-arrange the whole into convenient portions, not only to assist the memory, but also for the accommodation of Masters of Lodges, who, when pressed for time, might not be able to deliver the entire Lecture.

"'For this purpose I have divided it into sections, and subdivided each section into clauses, a disposition which has simplified the subject, and reduced it into a compass so narrow and easily accessible, that the application of a very small portion of industry and zeal will suffice for mastering a competent knowledge of this Lecture, although it embodies the chief mysteries of the Craft, together with its reference to science and morals.

"'I have no hesitation in saying that any Brother who shall persevere for a few months in studying this ritual, and shall faithfully apply it to its legitimate purpose, will become an ardent admirer of the Science, and reap essential benefits from its practice; while, on the other hand, if any brother shall rest contented with a knowledge of the few conventional signs and tokens by which we are distinguished as a body of men set apart from the rest of mankind for the purposes of benevolence and charity, and seek no farther privilege than the right of sharing in our convivialities, his reward will be carnal instead of intellectual, and he will have nothing but sensual pleasure for his pains, which may be purchased in other societies at half the expense, and without the trouble and formality of Masonic initiation.'

"At this point," the Square continued, "Bro. Preston deliberately repeated the entire Lecture from end to end, amidst the reiterated applauses of the Brethren. And the commendations were not unmerited, as every one who is acquainted with the formula will readily admit. Numerous explanations were required by Brothers Dillon, D. G. M., Sir Peter Parker, S. G. W., Rowland Berkeley, G. Trea., and

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Hesletine, G. Sec., who were all present, as well as most of the Grand Stewards." But these particulars, though the Square might consistently reveal them to me, cannot be placed on record here.

"After the Lecture had been discussed *seriatim*, and approved," said the Square, "Bro. Preston concluded with an oration, which was printed in the first edition of his celebrated Masonic work.

"The Brethren then adjourned to the banqueting-room, where they found a band of music, and a table spread with every delicacy the season could afford. It was indeed a most magnificent affair, and nobly did Bro. Preston regale his friends. After the table was cleared, and dessert and wine introduced, the conversation took its tone from the especial business of the day, and, considering the talents and high station in Masonry of the company present, was an intellectual treat of no common order.

"These preliminary exertions on the part of our worthy Brother," said my amusing companion, "I became acquainted with incidentally, for they occurred before I had the honour of being introduced to him. His singular activity and vigour in the government of a Lodge was celebrated throughout the Fraternity, and had contributed to heap honours and commendations upon him, to which I must add, in justice to his memory, he was fairly entitled. When I was first suspended from his collar, he held the office of Deputy G. Sec., which occupied much of his time. He executed the chief part of the correspondence; entered the minutes; attended committees; issued summonses; drew out and printed abstracts of petitions; compiled the calendars, &c.

"All this labour he performed gratuitously for two years, and he was further employed by the Hall Committee to search the Grand Lodge Books, and make condensed extracts from the minutes, and to arrange and digest them as an appendix to a projected Book of Constitutions. Such an incessant demand on his time was prejudicial to his health, and a transient dispute with Bro. Hesletine, the G. Sec., originating in some misunderstanding about the publication of his Illustrations of Masonry, induced him to resign the office. The circumstances which led to this unfortunate disagreement are easily enumerated.

"The Grand Secretary, with a view to the publication of an improved edition of the Book of Constitutions, which should bring down the history of Masonry to his own time,

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had selected Bro. Preston, whose popularity was in its zenith, as the most eligible person he could employ to carry the design into execution. For this purpose he was allowed a free inspection of all papers, documents, and evidences belonging to the Grand Lodge. But it so happened that while Bro. Preston was thus engaged, the Grand Secretary became acquainted with a Barrister of Bernard's-Inn, called Noorthouck, who was a member of the Lodge of Antiquity. Being a facetious, free-witted, and amusing fellow, full of anecdote, and possessing a fund of general information, the G. Secretary became fascinated by his vivacity and ready wit. The consequence was, that as the compilation of the Book of Constitutions was likely to be attended with considerable emolument, Bro. Hesletine was desirous of associating him with his deputy as a joint partner in the undertaking. But as the latter had already incurred all the heavy labour in selecting, copying, and embodying the records into historical form, in the hope that he should be ultimately remunerated for his trouble, he declined the offer, and Bro. Noorthouck was intrusted with the sole execution of this important work.

"When Bro. Preston found," the Square continued, "that he was excluded from all participation in the honours and rewards which he had confidently anticipated would result from the great inconvenience and loss of time to which he had been subjected in the preparation of materials for the undertaking, he expostulated warmly, and perhaps intemperately, against such a flagrant act of injustice, and threw up the office of D. G. Sec. in disgust.

"'By my faith,' said Bro. Preston one evening, when the matter was discussed in open Lodge, 'I would not have held the D. G. Secretaryship on such terms another hour—no, not if Hesletine were incapable of finding a substitute. He might, for aught I care, have done the work himself.'

"It was an imprudent word, and, being repeated to Bro. Hesletine, was warmly resented. Whether Bro. Preston refused to give up the materials which he had collected with so much labour or not, I could never discover; but it is highly probable he withheld them, as the G. Sec. was mortally offended, and determined within himself that such contumacy should not remain long unpunished.

"An opportunity soon presented itself; and Bro. Preston was arraigned before the Grand Lodge for an alleged breach of the laws of Masonry. The grounds of the proceedings which were instituted against him were simple enough in their

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nature and origin, but they produced very serious effects. The facts were these. It had been determined unanimously by the Brethren of the Lodge of Antiquity, at a full meeting, holden on the 17th of December, 1777, that at the annual festival, on St. John's day, a procession should be formed to St. Dunstan's church, a few steps only from the Mitre Tavern, where the Lodge was held, to hear a sermon from Bro. Eccles.

"When the day arrived, and preparations were made for the ceremony, a protest against the procession was entered by Bro. Noorthouck, the Treasurer, and Bro. Bottomley, Past Treasurer of the Lodge; in consequence of which the Brethren abandoned the design, and did not proceed to the church in Masonic costume, as was originally intended, but clothed themselves in the vestry-room; and, being only ten in number, they all sat in the same pew. Bro. Eccles gave them an appropriate discourse; and, divine service being ended, the Brethren crossed the street in white aprons and gloves. This was construed into a grave offence against the standing rules of the Order.

"Bro. Noorthouck did not attend the ensuing Lodge, but he sent a strong remonstrance against the proceeding, and threatened to bring the matter before the Grand Lodge, if the Lodge of Antiquity did not, then and there, pass a resolution affirming that, as a Lodge, they not only totally disapproved of and repudiated the transaction, but also absolutely censured and condemned the ten individuals engaged in the (so called) procession for such an unwarrantable breach of Masonic law.

"Bro. Bottomley was intrusted with the resolution, and proposed it in form. The Brethren were taken by surprise; but the motion being duly seconded, it was of course submitted by the Master to the deliberation of the Lodge, and a debate ensued.

"On this evening a distinguished visitor was present, in the person of Capt. George Smith, an active and zealous Mason, who was on terms of intimacy with the Grand Master, and the personal friend of Bro. Preston. He had studied Masonry both at home and abroad, and was presumed to be well acquainted with the Laws and Constitutions of the Order. Eminent in Masonic attainments himself, he was ever ready to estimate and proclaim the same excellence in others. Belonging to an honourable profession, he was too chivalric to allow passion or prejudice to interfere with justice and equity, nor would he suffer the weak to be oppressed without lending a helping hand, even though his exertions in their behalf

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might chance, like the seventh bullet in 'Der Freischütz,' to recoil upon himself.* In the present case, he was impressed with the idea that the charge against his friend was too trifling for any serious notice; and he determined to use an effort for its defeat. For this purpose he craved permission of the R. W. M. to offer an opinion on the question at issue, which would have been readily conceded, if Bro. Bottomley had not entered a protest, alleging that, as a visitor, he had no voice there. Capt. Smith bowed to the decision, and informed the Chair that he should content himself with watching the proceedings in silence.

"'You may watch as you please,' Bro. Bottomley added, 'so long as you have the kindness to refrain from speaking. You are not a Member, and have no vote here.'

"It was an unpropitious commencement," the Square continued, "and I should gladly conceal the subsequent proceedings, if I consulted my own inclination. The debate continued to a late hour. Bro. Bottomley persisted in his argument, that the act of appearing in public decorated with Masonic badges constituted an infraction of the spirit, if not of the actual letter of the law, and merited censure.

"'As to the fact,' said Bro. Buchanan, 'we do not deny it. We did appear in Masonic clothing. But if any person chanced to see us, which is not proved, during the half-minute employed in crossing the street, he passed on without either notice or remark, and therefore it is evident we attracted no extraordinary observation.'

"'How know you that?' Bro. Rigg asked, sneeringly.

"'Because,' Bro. Buchanan replied, 'I can use my eyes.'

"'If your eyes,' Bro. Rigg responded, 'serve you no better than your judgment, there will be some danger in intrusting your veracity to their keeping.'

"This was sharp practice," continued the Square, "and Bro. Wilson, the R. W. M., thought it time to interfere. 'Come, come,' said he, 'this language is not Masonic, and is a greater breach of the law than walking ten yards in a white apron. Let us, by all means, have order in our debates, whatever may be the ultimate decision. The question before

* The Square once more anachronizes. But I suppose we must excuse the lapse, on the Horatian maxim, "*quando bonus dormitat Homerus.*"—P. D. —[An error, with submission to the above erudite authority; for the Square appears to be wide awake. Though recording the past, he is represented as an existing reality; and a reference to any transaction of more recent date than the period of which he treats is therefore grammatically correct.—ED. *F. Q. M. & R.*]

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the Lodge is, whether we are inclined to repudiate or discountenance the Brethren who attended Divine Service in St. Dunstan's Church, on St. John's day?'

"'With submission, R. W. Sir,' Bro. Bottomley objected; 'the resolution which I have had the honour to propose refers not to the men so much as to the measure. The Lodge is called on to discountenance the breach of Masonic law committed on that occasion.'

"'If this be the real question at issue,' said Bro. Preston, 'it is first incumbent on you to prove that it *was* a breach of Masonic law; for no man devoid of prejudice would be capable of affirming that the law respecting processions actually debars the Members of any private Lodge from offering up their adorations to the Deity in a public place of worship, in the character of Masons, under the direction of their Master. The very idea of such restriction would be the height of absurdity, and could not be admitted by any person who professed himself a friend to the Society. Example will ever exceed precept, and it is surely commendable to see a Lodge of Masons patronizing the established religion of their country, and thus recommending the practice of piety and devotion to their fellow-subjects. Besides which, the Lodge of Antiquity has its own peculiar rights formally secured to it, at the revival in 1717, when the present Grand Lodge was established; and we are determined to preserve them inviolate. And I again affirm that no existing regulation was infringed, even if it be admitted—which is very questionable—that the Grand Lodge is empowered to make laws binding upon a Lodge which has acted on its own independent authority from a period long anterior to the existence of that body.'

"This avowal," said the Square, "was received with so much applause, that Bro. Bottomley exclaimed, 'Ay, those are the sentiments which we are determined to rebut, be the consequence what it may. I affirm that the Grand Lodge is absolutely and to all intents and purposes, infallible; and its dictates, whether for good or evil, must be obeyed, even by the Lodge of Antiquity, though it *was* in existence before the reconstruction of the Grand Lodge.'

"'Keep your temper, I beseech you, Bro. Bottomley,' said the R. W. M., mildly, 'we are assembled to deliberate, and not to indulge in personalities and recrimination: otherwise, I shall be under the painful necessity of closing the Lodge without coming to a decision.'

"The Master's authority, however, was not sufficient to

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stem the tide, and the debate became so stormy, that he had great difficulty in keeping order. At length the question was put from the Chair, and it was negatived by a majority of eighteen against four.

"This decision was so unpalatable to the accusing Brethren, that at the ensuing Grand Lodge, a Memorial signed by John Bottomley, John Smith, William Rigg, and John Noorthouck, was presented, stating that a flagrant outrage had been committed against the Institution by the Masters, Wardens, and some of the Brethren of the Lodge of Antiquity, principally instigated by the persuasion and example of Bro. Preston, its Past Master, who, at a recent Lodge, violated his duty as a Mason, by justifying public processions and claiming for that Lodge an inherent right to act in such affairs without the authority of the Grand Lodge, and questioning the power of that Body to interfere in the private concerns of a Lodge which was alleged to possess a prescriptive immunity from its jurisdiction.

"In consequence of the above charges, Bro. Preston was summoned to appear before the Committee of Charity, to answer any complaint which might be preferred against him. In the intermediate period, however," the Square continued, "the Grand Secretary was implored by several Brethren, who were personally uninterested in the dispute, to use his influence with the memorialists, for the peace and reputation of the Order, to induce them to withdraw their charges, as he must see that it was simply a frivolous and vexatious attack on an individual who had rendered great services to Masonry. Unfortunately the application was disregarded.

"Bro. Preston attended the Committee on the 30th of January, 1778, and was charged with asserting that the Lodge of Antiquity possessed exclusive privileges of its own, independent of the Grand Lodge; and he was called on to retract that opinion publicly, and to declare that it was equally untrue and inadmissible.

"In reply to this demand, Bro. Preston rose and said,—'Right Worshipful Sir,—in answer to the charge which you have now preferred against me, I beg leave respectfully to declare that whatever private opinions I may entertain on the prescriptive immunities of the Lodge of Antiquity, they have always been inoperative; and I have never attempted to prejudice the Brethren against their obedience to the Grand Master. As to the abstract question of retracting an opinion, I cannot understand how that is possible, unless I am con-

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vinced of my error; and I submit that, as a free and accepted Mason, I am fairly entitled to the right of self-judgment; but I pledge my honour that it shall never disturb the tranquillity of the Craft.'

"Notwithstanding this open and candid declaration," said the Square, "the Committee came to the following resolution, after a long and warm debate.

"'It having been represented to us that Bro. Preston, the Past Master of the Lodge of Antiquity, believes and teaches that an inherent right is vested in that Lodge by virtue of its immemorial Constitution, to discharge the duties and practise the rites of Masonry on its own sole authority, and that it is not in the power of the Grand Lodge to infringe on its privileges; it is Resolved, that as Bro. Preston refuses to retract the said false opinion, he be, and hereby is, expelled the Grand Lodge, and declared incapable of attending the same, or any of its Committees.'

"You will remember, Sir," said the Square, swinging playfully round on his dexter limb, "that I was present on all these occasions, and therefore may be fairly presumed to state the matter correctly. At the next meeting of the Lodge of Antiquity, the R. W. M. complained of the unusual harshness of the decision, and said,—'I appeal to you all whether, from the number of years Bro. Preston has been actively engaged in Masonry, the pains and diligence he has used in promoting the general designs of the Order, the many valuable Members he has introduced, to the amount of upwards of three hundred in number, of which Masonry and the Grand Lodge have reaped all the benefit, and Bro. Preston nothing, added to the time and money he has expended in Masonic pursuits, the present transaction is not a very ungrateful and inadequate return for his services.'

"The Brethren answered in the affirmative, and advised Bro. Preston to memorialize the Grand Lodge to withhold its confirmation of the sentence. He took their advice; and at the next Quarterly Communication a motion was made to that effect, and a hot debate ensued, in which several members took a part; but as the enemies of Bro. Preston appeared to be the most numerous party, the Deputy Grand Master proposed a compromise, to the effect that if Bro. Preston would sign a document recanting his opinions respecting the presumed rights of the Lodge of Antiquity, the sentence pronounced by the Committee of Charity should be formally quashed. Bro. Preston hesitated about subscribing to a

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dogma which he did not believe; but being pressed by his friends, he complied with the requisition, and signed the document.

"The sentence of expulsion was thus evaded," continued the Square, "but it produced consequences which were never anticipated, even by the Deputy Grand Master himself.

"At the next meeting of the Lodge of Antiquity, Bro. Bottomley contended that Bro. Preston no longer possessed the power of speaking or voting in any regular Lodge; being restricted by his subscription to the above document; and moved that Bro. Preston should sign in the minute-book a declaration to the same effect with that which he had signed at the last Quarterly Communication. The question was put and negatived by a great majority.

"Bro. Preston then said, that if the declaration he had signed, at the pressing entreaty of his friends, was intended to debar him from the privilege of speaking and voting in his own Lodge, he should immediately write to the Grand Secretary, and withdraw his subscription. Accordingly, the next day he wrote to Bro. Hesletine, stating that he had affixed his name to the declaration, by the advice of his friends, for the sake of peace, although his private opinions on the subject remained unchanged; but as he had been informed, to his great surprise, by Bro. Bottomley, that it was considered in the light of a virtual expulsion from the Order, he had come to the determination of withdrawing his subscription from the document.

"Poor Bro. Preston," continued the Square, "was placed on the horns of a dilemma. If his subscription remained untouched, the expulsion was *virtual;* if he withdrew it, the former sentence remained in force, and the expulsion was *actual.*

"Nor did the proceedings terminate at this point. For Bro. Preston was once more summoned before the Committee to answer a protest against the proceedings of the Lodge of Antiquity, and other complaints which had been exhibited against him.

"At this meeting," said the Square, "the Deputy Grand Master occupied the chair, and Bro. Preston was permitted to enter on his defence. He made a long and admirable speech, in which he contended that the Grand Lodge was not competent to entertain a protest against the proceedings of a private Lodge; and called upon the Grand Secretary to say whether a single precedent to that effect could be found on

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the books of the Grand Lodge from its first establishment to the present time. And if no precedent could be adduced, he hoped the present process would be rejected as informal.

"This able and conclusive defence," the Square continued, "was followed by a desultory conversation, in which all the principal parties to the dispute on both sides delivered their opinions freely. There was a clash of arms—loud words—but no bones broken. The case was so clear that the Committee came to no formal resolution on the subject; and Bro. Preston and the members of the Lodge of Antiquity withdrew—not, it is true, singing *Te Deum*—but without having any censure passed on their conduct, and scarcely able to ascertain correctly why they had been summoned to attend. They flattered themselves, however, that, after this vapid exhibition, the unpleasant subject would be allowed to sink quietly into oblivion.

"Alas," said the Square, "they were never more mistaken. "At the very next Quarterly Communication, Bro. Hull, a Past Grand Warden, and Clerk in the Salt Office, moved that in the opinion of this Grand Lodge, Bro. Preston had been the promoter and instigator of all the measures taken by the Lodge of Antiquity in derogation of the authority of the Grand Master, and calculated to bring the Grand Lodge into contempt with the Brethren.

"This motion was intended as a preparatory step to a new censure on his conduct; and being immediately seconded, it would have been put to the vote at once by the Deputy Grand Master, if some of the Brethren had not desired to be heard against it. While the matter was in the course of discussion, Bro. Hull was advised by some Brethren, who were under the apprehension of being in a minority, to withdraw his motion. The evening being now far advanced, and two other motions having been quashed by the D. G. M. on account of their tendency to revive the dispute, it was imagined that nothing further would be heard respecting the Lodge of Antiquity or its members; and on this presumption many of the most attached friends of Bro. Preston retired.

"But at this late hour," the Square continued, "a motion was made and duly seconded, to the effect, that the Hall Committee be continued with its usual powers, except that Bro. Preston's name be excluded; for it was thought by his adversaries that if this were carried, it would be tantamount to actual expulsion. The proceeding was not strictly regular; but as all advantages in strategy are accounted fair, the reso-

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lution, though combated by Bro. Preston, with his usual tact and ability, and though the Deputy Grand Master, perceiving its tendency, and feeling confident that it proceeded from an unfriendly spirit, observed that unless the Brother could be prevailed on to withdraw his motion, he should be obliged, though reluctantly, to submit it to the decision of the Grand Lodge, it was persisted in ; and the question being put, it was carried in the affirmative, and Bro. Preston was excluded from the pale of Masonry.

"The R. W. M., Officers, and Brethren of the Lodge of Antiquity," the Square proceeded to inform me, "felt the indignity which had been cast upon them by these proceedings so warmly, that at the very next Lodge they expressed their sentiments on the subject in a manner not to be mistaken, by the expulsion of the three chief agitators, Bros. Bottomley, Noorthouck, and Brearly. They passed an unanimous resolution, in which they pronounced the late transactions of the Grand Lodge to be a violation of their inherent rights ; declaring that from henceforth the Lodge of Antiquity renounced all communication with that body ; and that they would for the future act on their own legitimate authority as an immemorial institution.

"For ten consecutive years this arrangement continued undisturbed ; and the Lodge of Antiquity held on its course, independently of either of the rival Grand Lodges which were at the head of the two sections into which English Masonry was divided. During the period of Bro. Preston's exclusion he seldom attended a Lodge ; but devoted his attention to other literary pursuits, which contributed more essentially to his advantage. To the Lodge of Antiquity, and to ours," said the Square, "he continued warmly attached ; and it was a matter of deep regret with many of the best friends of the Institution, that so useful and zealous a Brother should have had occasion to withdraw his active co-operation from a society to which he had proved himself a diligent and faithful advocate.

"At length," the Square continued, "in the year 1787, when the metropolitan fraternity had become grieved and disgusted at this unsatisfactory state of things, so disreputable to the Order, and his Royal Highness the duke of Cumberland was Grand Master of Masons ; he was earnestly entreated to interfere. Under his superintendence, therefore, the case of Bro. Preston and the Lodge of Antiquity was submitted to the consideration of the Grand Lodge in a better spirit ; and

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that body at once rescinded all the former proceedings, reinstated the Lodge of Antiquity in all its Masonic privileges, and restored Bro. Preston to his dignities and honours. And, to the unfeigned joy of all the fraternity, this eminent Brother, like the sun bursting through a bank of clouds, once more resumed his usual activity in the sacred cause of Masonry. He revived the Order of Harodim, and instituted a Grand Chapter, where the Lectures of Masonry were periodically illustrated by the Companions. Over this Chapter the Right Hon. Lord Macdonald presided as Grand Patron; and James Hesletine, William Birch, John Spottiswoode, and William Meyrick, Esquires, as Vice-Patrons.

"Through the medium of this institution, Bro. Preston's system of lecturing became prevalent in all the Lodges both in town and country; and," the Square added, "I considered it to be a great blow and discouragement to Masonry, when the Order of Harodim was suffered to fall into desuetude, inasmuch as, while it preserved the ancient purity of the science, it refined the vehicle by which it is conveyed to the ear; as a diamond is enhanced in value by being polished."

THE ACCOMPLISHED MASTER.

We know him by his apron white,
An Architect to be;
We know him by his trowel bright,
Well skill'd in Masonry;
We know him by his jewel's blaze,
His thought, his word, his care;
We know him, as the Lodge we raise,
And all for work prepare.*

* Boston (U. S.) *F. M. Monthly Magazine* for August, No. 318.

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LONDON PLATITUDES.

BY HARGRAVE JENNINGS.

PLATITUDE THE FIRST.

When new opinions are of so flimsy a texture that they are scarcely worth the wearing, we do right in falling back upon the old, and in sporting those ancient garments which, at all events, have the gloss of antiquity. We forget which reverend philosopher it was of the older day, who propounded that quiet and comfortable axiom, that to be asleep was better than to lie down, to lie down was better than to stand upright, that to stand upright was preferable to walking, that walking was to be chosen before running, and that as to no exertion at all, why that that was the best of all!

Agreeably to this amiable and do-nothing way of settling things, we ought strictly to refrain, and no more to profane an unoffending goose-quill than we would pluck wisdom from the bird of knowledge itself. We have all our lives had a high idea of idleness. There is a dignity about it which we in vain look for amidst the busy and restless. Kings are idle; the earth takes his time about his journey round the sun, and he is no more to be hurried out of his pace than Saturn is in the twisting off his belts.

All honour to Idleness! Well, indeed, might Thomson bestow a Castle upon his Indolence. The keys sleep in drowsy locks; they turn, but only turn on the other side. Wreaths of poppy to thy brows, thou Mighty Mother, nursing so many craving younglings, famished for sleep, in thy soporific lap! Blessed peace surround thee; dozy clouds sleep out their light around thy resting form! Pillows of cloud roll beneath thy head, and be all the points of the lightning drawn out of those clouds which thou selectest for the supports to thy sinking shoulders! Amaranth, *mandragora*, and *nepenthe*, all the double-distilled blooms winking into subsidence on "Lethe's Wharf;" all the night-flowers that do hang their heads," thyrsusses dropping with laudanum, not dew, cluster to grace thy decadence, thou Sister of

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Quiet, wonderful in hard-breathings! We marvel at the taste of the ancients, who raised temples to Mars, Bellona, and to various other violent divinities, to stormy Neptune and his noisy Triton, perpetually blowing needless blasts through that altogether extravagantly curved conch-shell. All of clatter and clap-trap seemed to find favour in the eyes of these ancients, whilst that innocent goddess (we forget her name) who presided over "nods," if not over "becks and wreathed smiles," was, as it would seem, purposely overlooked. Well, indeed, might she be overlooked, for she wanted the spirit to assert her prerogative; she was never awake to her own weight in the scale of things. That idleness divides the one half of the world is evident, else why do people go to sleep?

In pulling weights upon our head, we forget for what sin we have to answer. I as little know the evils I now provoke in seizing, with rash hand, that dangerous implement the quill, as Jupiter did, what might come of it, when he began to thunder. Better sleep for a week, and overturn your ink-stand and permit the sable flood itself to inundate those sinless sheets of paper, lamb-like in their whiteness, than perhaps blacken them in two senses. Snores are sacred, but your rash thoughts, too hastily committed to life, you may find to quicken into *snakes*.

We imagine that we afford a proof of our heroism in thus breaking through with these cobwebs of the mind. Sleepers have spoken, and we, as waking men, shall perhaps sleep good dreams. If we wait too long that a sensible man should speak to our profit, we may not do amiss in applying to a fool that he may, at all events, *sleep* towards it. We have a high opinion of fools. They are as the silver cows that are always standing ready to be milked. Those only make the mistake about their productiveness who bring the wrong pail.

It is easy to unlock the heart of the world when you have an inkling of the true secret. Most people fumble with strange keys, and curse the lock, when they should blame the locksmith!

Blessed with an indomitable desire to travel, I have yet been as one of those Cockneys who are always at their happiest in clinging to their London post. I was ever of so restless a disposition, that no clock ever went fast enough for me. I remember very well that I was once caught mounted on a chair, with a stick in my hand, reaching on tiptoe to set on the hands of a clock, which, somehow, did not please me,

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inasmuch as it only measured sixty minutes to the hour. The hour-hand seemed awfully to creep, and even the minute-hand, I thought, might be quicker over his work. I could not understand why pendulums should be so deliberate. Being made to go, I calculated that they ought to go in good earnest! Never was I so delighted as when once I impatiently removed the dead-headed weight to an old clock of my grandmother's, and had the pleasure to see the hands twirling round, and the cords running down, and the bells striking as brisk as you please! The day was done in no time, for there were twelve hours marked on the dial as having been circumvolved.

Coupled with this impatience of time, the leverage which sets most travellers in motion, was a desire to penetrate into remote spots. My marbles insinuatingly rolled away between palings, and would penetrate into unknown back-yards. I have actually severed the strings of some kites, and permitted some of the most inestimably painted to

"Down the wind,"

in order that, though I might not attain to those extraordinary spots to which my kite found access, at least my representative could. I have left "parents and guardians," nay, I have turned a deaf ear to the objurgations of nursery-maids. Intent on my darling project, that of unveiling some of the mysteries of this lower world—of visiting regions which haunted my imagination as the song of birds, reminding them of home, provokes the memory of languishing pilgrims, I committed myself in various *escapades* which had much of luck and little of sagacity to recommend them.

PLATITUDE THE SECOND.

CURIOSITY is a noble faculty. The glorious fault of angels and of men, it leads up to wonderful effects. That vexing wonder which besets the quick-witted sent Columbus measuring his leagues of sea until the three juts of the sunny Trinidad hove up out of that brilliant western blue. Curiosity tempted Schwartzo, the Monk of Cologne, until the very caves in which he wrought grew blacker with the thick mysteries which he sought to cause to flash. Who would have imagined a holy man, whose nose, one would suppose, only ought to have dipped down between the leaves of some sublimely

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learned tome, prying into pewter basins and conversant with lazy smokes! The good brothers must have thought their comrade *benighted* into insanity; we may imagine their curious looks as, perhaps, they peered after him through some rat-hole, and gathered his flitting semblances in the twilight, until they not only made them up a whole, but converted that whole into the very identity of their erring housemate. What but curiosity drove Alexander hither and thither over the continent of Asia? What brought the Queen of Sheba to the foot of Solomon's throne? What sent the Caliph Haroun Alraschid peeping about those streets and blind alleys of Bagdad? That same fatal curiosity was the cause of the fall of not only Bluebeard, but the fall of Bluebeard's head. And we avow and make asseveration that if curiosity can be forgiven in anybody, it can in a woman.

I was so *curiously* occupied one fine morning at about four past meridian, when London was in the height of its season, and its carriages proportionably *enraged*. It thus happened that I essayed the crossing at Charing-Cross in an unfortunate obliviousness as to there being aught besides myself and the sun to share the glories of as fine an afternoon as ever shone out of heaven. I had just made the turn off from Northumberland House, and with my eye fixed upon a sparrow which had just taken the liberty of alighting on the head of King Charles, was adventuring a passage which common sense commonly assumes as dangerous. I was sensible of some impediment as I stepped off the pavement, and was recalled to a sense of it, as well as to a persuasion of my danger, in recognising a crossing-sweeper whose broom was the warrant of his character.

"For Lord's sake, master, stop a bit, and let them carriages go by!"

"With all my heart, my friend," I thought, though (being proud) I did not say it. I looked at the utterer of this well-intentioned caution, and saw that he was diminutive, even of his calling, which breeds the dumpy.

There was a pert vivacity in his face which seemed to have grown by what it fed on, namely, the heedlessness of the public to him. His garments were nondescript; his head was small, which was all the better, as he had a shrivelled hat, or rather a rim and crown. I did not dare to count his buttons, for I feared them. His broom, the ensign of his dignity, was a scrubby broom which had seen better days, and had perhaps swept Pall-Mall.

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As I stood irresolute, he continued:—

"Don't pass, your honour, till the way's clear. 'Tain't always like this; the 'busses will have their way, and it's of no use contradicting them. Got a copper, your honour, this morning, for Poor Jack?"

The godfathers and godmothers of crossing-sweepers seem to be sadly wanting in richness and variety of names. Every third brother of the broom of my acquaintance is a Jack, and not only a Jack, but a poor Jack.

"You make a good many coppers, I imagine, on a dirty day," said I, drawing a little aside to await my turn at the crossing.

"Not half enough, your honour," replied he. "The people's in too great a hurry to mind the sweeper. But I forgive it 'em, sir, cos I see they don't attend. I tell ye wot aggrivates me: to see a great fat hulker of a alderman, wot takes up all my crossin', come sweeping across it, and not minding I no more than the lamppust! We're not four-footed creeters, sir, and we pays for our eating. D'ye know what brought me here, sir? (don't venture yet, yer honour,) 'twas cur'osity. I had as nice a sweep (there's two 'busses a drivin' down like winkin'), as nice a sweep as ever a chap was born'd to, but (take care, sir) it war too quiet—too quiet and philosophical: I couldn't stand it—a precise man with spectacles wot passed me every day, quite did me up. I fell into a bucolical state, sir; lost flesh, sir, and grew as thin as my broom. Here's two Elephants and a Woxhall, and they'll be spinning that old woman as sure as a turnup! Here's the world to be seen here, sir, and plenty o' wariety. I likes the noise. I likes the coppers. Now, sir, them carriages have driv'd up Cockspur-street. Now's your time, ma'am. Don't go to be afeard, my lady. That chap won't be here till to-morrow morning. Cuss that butcher's boy! don't step, or you'll be upon him. Got a copper, sir? Svep it *werry* clean, wery perticular clean. Be smart, marm! My eye, how she cuts! there's a splash upon her stocking! Thankee, sir. I hopes as how to see your good-looking face again, sir!"

I gave my pilot a *dim* halfpenny, went on my way, and, as Christian in the "Pilgrim's Progress" says, "rejoicing."

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PLATITUDE THE THIRD.

I AM not one of that thoughtless class who permit good resolutions to long pine in their bosom-depositories. The seeds of good determinations soon *ripen* with me, and it is no flattery to myself to say that they sprout up sometimes into goodly trees. Many a man may have a holy and Christian-like thought playing at hide-and-seek in his heart, and so easily bestowed in its soft place that its entertainer shall be all but unconscious of it. However, we have Bacon's authority that good intentions, though God accept them, have but as little moment to man as good dreams; and a non-realized resolution, excellent though it be, has as little practical value as the noblest sermons in stones, preached to the most immediately accessible thereto, on Salisbury Plain.

The good resolutions to which I thus indistinctly refer, bore relation to a certain visit to the Low Countries, which had long lain *ripening* in my mind. Like pears, purposes of this kind are not the worse for being left a considerable time to ripen. If walls have ears, as we are assured they have by some sages who might have put their ears to better purpose than to ascertain so profitless a fact, walls may bear pears of purpose, and sun them into disintegration or dropping.

Many things conduced to my desire to visit that ancient land which sent its ships to cover the ocean with their whiteness. I have many things to say of these Low Lands, and lest I should say them all at once (no slight infliction to the reader, and all the less considerate, too, since he is by no means yet prepared for it); lest I should be tempted to *make upon them at once*, like "men in metal," I say, I will draw myself suddenly up, arrest the thick-coming fancies, and, in the first instance, speak of a few of the things "of this world."

It happened, a day or two after my *rencontre* with the crossing-sweeper, and while the means "wherewith" I should make the transit lay *soddening* in my mind, that I received an invitation to dine in that reverend and somewhat old-fashioned neighbourhood which boasts Cavendish-square as its sort of *Capitol*. Not being Michaelmas, however, there were no geese.

My umbrella was seized by a sort of hybrid flunkey, neither man nor boy, the watercress binding to whose coat had not yet expanded into the three-leaved majesty of the lace of "a full footman." This "briskly juvenal"

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appeared to imagine that the proofs of his title to his post rested in his officiousness, for his affection was almost overpowering as he grasped me by the collar; and he would not only have wrested away my *parapluie*, but also divested me of my coat, if I had not, with some decision, quelled his zeal. Before I could look at him, away was some precious article of my furniture. His great mutton-fisted grasp was hovering about me, raging with an inveteracy that nothing seemed likely to assuage but my entire demolition. First my hat was engorged, then my gloves seemed, almost, to *dive down* his gullet; my great coat confused him for a moment, but from that he recovered, and, like a giant refreshed, he was hungrily looking about for more, to satisfy the cravings of this bearish or rather this hyena-like good-nature, when my host appeared, and rescued me from the *rending* of his pitilessly-hospitable serving-man. At all times the approaches to a dining-room are a trying matter, but this man made mine a regular Dardanelles of calamity to me. Thank heaven, I was rid of him at last!

These ferocious footmen are really an insupportable social nuisance. Masters need well look to it. They may be assured it is not only sufficient to have a footman, but to be convinced that he is one of the orthodox soft-stepping and blandly-assisting order. There cannot be "more of offence" in anything than in a fellow's perpetually whisking about one as if his hands were hot, fidgeting, breathing hard in your face, lifting one foot after another off the floor as if it were hot, snorting like a *rampaging* horse, and verily suffering agonies, as well as inflicting them, in his clumsy attempts to be obliging and well-bred. One is sometimes pulled to pieces in these well-meant but overpowering attentions, and it is but an unpleasant introduction to a man's drawing-room to have previously suffered a martyrdom in his hall or vestibule, through the officious good offices of a clownish domestic, albeit ruddily-visaged only through his natural good humour and his anxiety to oblige.

Salutations exchanged, I mounted the stairs, preceded by my friend, who threw open his drawing-room door and announced me with:—

"My dear, here is Mr. Hargrave Jennings come to see you."

"And I am very happy to see *him*," said the lady advancing. "Really I esteem it something of a charity to be visited at this time of year, Mr. Jennings, when everybody is

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going, if not gone out of town. And whither does your excellency think of bending *your* steps?"

I replied with a groan, for, till I am fairly *afloat*, I suffer the torments of that gentle place devoted, to speak the mildest of it, to *the correction of offenders.*

"My dearest lady," I answered, "professedly a champion of Chance, to which blind deity, on these occasions, I invariably commit myself, I have now nearly as distinct an idea of where I shall be to be found this day week, as the admiral of the Spanish armada had, what should become of him, when he set sail from his Hispanian port. To revert from the Spanish armada to the bloody-minded duke of Alva is no unnatural transition, and as Alva and the Low-Country towns are bound, on his side, by a tie of infamy, suppose if I bring you back, some three weeks hence, some specimens of the finest Brussels, and some magnificent Mechlin and a real Dutch skillet."

"Oh, I perceive," the lady rejoined. "There would be little trouble in guessing from what part of the world you came, in that case. If you are bound for Holland, I will compound for the tiniest, prettiest brass kettle, such as might have served Queen Titania's own tea-table under a dock-leaf."

Those few dull minutes before dinner being consumed, we descended the stairs. The party at dinner was small, but pleasant; the viands were excellent of their kind; the service was zealous, though somewhat fierce. I noticed my corsair of the servants'-hall, and accorded him a forgiving nod, as, awed by my manner, he somewhat tamed his impetuosity to hand me a plate of partridge. It seemed that the rage of reception had partially abated by the dinner-table service-time. I noticed more quiet; and was almost pleased by an *insouciant* lassitude that I thought I caught in the face of the gentleman in private clothes. On the whole there was but little to find fault with: the dinner was excellent, the claret cold, and there were two men to wait, the night and the day of social life, both a livery and a dark suit.

Amongst the jingling of glasses and the rattle of plates, there was yet time for some improving though not vivacious converse. I heard the name of the new Turkish ambassador, and the quantity of barrels of gunpowder that were stored near Liverpool. I learned that Sir Bencher Lincoln was stopped on circuit by a *vertigo*, and that the marchioness of Blaze had lost her diamonds. A uniform sort of hum, in

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which distinct words were occasionally *jerked up* like corks in a current, went on around me. Austrian frontier; mackerel at Dublin; lions of the desert; Tennessee; Caffreland; Capel Court and morris-dances; these and other "hints" upon which *parties*, like Othello, were dilating, were addressed to few Desdemonas, if to as compliant old gentlemen as the irascible Brabantio himself.

I am an absent individual, needing a "flapper," and apt to fall into a reverie over my dinner, especially if it be at a party. This is a disadvantageous habit, as is at once apparent, for soup cools. Moreover, vivacity is some recommendation at a dinner-table, where everybody is to speak and everybody to listen. I acquitted myself tolerably well. Like a lazy champion in a tilting-ground—a "*noir fainéant*"—I could *languish* my hit when people fell in my way. I made no exertion out of my corner. The seeker satisfied, I "carried" my sword as if it had been a mere wooden pole.

Next me was a fat, pursy old gentleman, who fidgeted in his chair, looked me full in the face, with great round eyes, when he spoke, and who had a soul for the dishes. He helped, and he bustled, and he used spoons with an *aplomb* and a presence in his business which was quite impressive to me, who am a mere baby at these things. On my other side was a long, thin, hollow-cheeked divine, with a spotless white neckcloth and as white a shirt, with scrupulous pearl buttons, that looked the very picture of innocence. Opposite me was a black-whiskered notability, whom I took for an East-India colonel or Corporation lawyer, at least,—he wore so many rings, and was altogether so "well kept." A lady, abundant in turban, sat next, with a high-peaked face of the Henri Quatre stamp, and next her was her daughter, a muslin divinity with white shoulders, profuse dark hair, and tarlatan frock. "Yes" and "no," and an alarmed simper, was the discourse of this damsel.

Must I confess to a weakness I have, in a new introduction to a company, to pick out the most likely-looking damsel for the purpose, and to elevate her into queen for the night—to make my approaches, as in regular siege, to her as the fortress;—to seek her confidence by looking into her eyes for it;—to wind into her heart, although it be but through a plate of plum-cake;—to steal into her good graces, albeit but in praising raspberry jam;—to establish a telegraphic communication, perhaps to heighten into the "electric," into rapture, though it be but for the particular two or three hours

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that we may then spend together. In ranging round an assembly, the eye alights, as by a happy chance, upon the one that is to be your all — almost your all — during the time of your occupancy there. Threes and fours are rejected at a bound, while nestling in some corner, unseen, or at least inaccessible, to any but yourself, may be that pink of perfection — that winking little daisy of delight — that shall set you longing and looking for the rest of the evening, and be your lodestar during it.

More than my usual luck awaited me on this occasion. In the drawing-room I had been disturbed — general. I was occupied with my host and hostess, had to praise a child, and was compelled into admiration of a worsted dog, worked in incredible Berlin. Spite of these discouragements, and notwithstanding that want of settlement inseparable to a party in the drawing-room waiting for dinner, I had yet contrived to make some favourable observations of a young lady, who with some slight air of consciousness to it, yet seemed mainly unaware of the presence even of a person whose entrance was announced by the somewhat unusual flourish of the throwing open of the drawing-room door by the host himself. *That is the one,* thought I to myself; although I placed fetters on my inclination and walked down with the lady of the house herself, instead of craving that honour from her whom I had already elected as my divinity for the evening. But the *dii minores* must shuffle these cards for us and put them in our hands, and I waited with a certain self-assured patience for that lucky minute that should drift this fair galley down my way. Like a stout Algerine, I *trumpeted* hands to board her, the moment that the current should set in my direction. I was not long kept waiting.

"Will you help Miss ———"

I could not catch the name. There was such an infernal clatter at the moment, that, although I bent all my attention towards them, I could not seize the words. It however sounded like "*Hufflingun.*" Judge my indignation when I discovered, some six weeks afterwards, that, as any one might have anticipated *of her*, instead of such an inelegantly sounding appellation, my charmer's name was *Walkingame:* —I thought of Arithmetic and Tutors' Assistants directly.

"Will you help Miss ——?" was repeated in a soft silvery voice, and when I looked up I saw the lady of the house looking, with her own sweet eyes, full in my face, and by the direction which her glance then took I gathered that

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it was something that resembled superb cauliflower, bedevilled in an unaccountable fashion, that it was expected I was to assist Miss Hufflingun to.

Of course I seized an implement and made an enterprising incision into the very "heart of the matter." A smile and a bow, when I handed it to her, conveyed much, but the plate conveyed more. It was pronounced excellent, and I blessed the cauliflower as afterwards introducing me to as improving a passage of conversation, broken in upon as it was by heartless *borderers*, as I ever had the pleasure of being treated to.

I found Miss Hufflingun's eyes were whole wells of delight. There was the prettiest simper about her mouth, and though she had to lean over while sundry delectables were being handed athwart her neck, and I had to crane to the perpetual disturbance of my elbows by seekers of sherry, our dialogue was flutteringly delightful to one—I was almost daring to say to *both* parties. I felt myself successful. If I stuck at a word, my very expressions, nay better, were substituted for me by this inimitable young lady, and her whole manner had a seduction in it which would have persuaded a cork out of the tightest-necked bottle. She was *so* convinced that all I said was right;—she said, "just so," with such a ravishing air of acquiescence. That her sense was exquisite I had no manner of reason for doubting, when I found her ratifying as correct everything that I advanced. If she dissented, it was only as if she would recall me to my own fine sense of the rights of things. This was prolonged until a whole cataract of new bottles was discharged upon us, and I lost her for a time in the *glare*.

These occasional glimpses; these stealthy oglings; this persuasion of a community of sentiment between you and a very pretty person on the other side of a table; this looking out for eyes that are to meet yours, and your starting back, with a sort of shame, at encountering them; as if your new amour was becoming rather *too* public;—all these pastimes are peculiarly delicious. It is a very pretty game to play at. There is evil, however, in the best things, and while you are thus agreeably occupied, you are apt to forget that there are further, though not as equally urgent, calls on your good nature. I love encouraging a woman who seems to be marshalling her batteries of flirtation against me, generally answer to the third or fourth gun, and am not sparing of my powder when occasion seems really to demand it. But it

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becomes a prudent general to have his telescopes pointed in all directions, and it does not do to leave your rear open. There is an ordinary traffic that goes on at the table, of forgetfulness of which no white-headed toper or amiable proser would excuse you. The æsthetics of a dinner-table are all very well; but there are other obligations. The handing of wine, the answering those who exert themselves to prove conversible to you, the attention to the thousand and one little duties which spring up in the course of a two or three hours' banquet, all these are expected to engage your attention as equally as the idealities of passion or the languishments of the most confirmed flirtation. For my part, I have a heart of butter, and but very little cold philosophy, indeed but a scanty amount of politeness, is to be got out of me when beauty solicits from the other side of the table.

At length, the ladies being *warned away*, Miss Hufflingun rose; but she was the last to quit her seat. I thought I could detect a reminding glance that I was not to remain long amongst these ivy-crowned votaries of the white-shouldered god. By the *thyrsus* of the blooming Bacchus I swore to obey her—I determined soon to cut the cords which bound me to the altar of worship of these savage men, these men of Ind! Goblets thenceforth became my ghosts, and wine-glasses my witches. I smelt the blood of British men in those purple and crimson decanters, and in the mawkishness of my temporary idolatry, with my divinity beckoning from amidst her clouds, I fancied myself assisting at some ogre festival, or at some grim *saturnalia*, of which brass nose-rings were the savage but most predominating feature.

Oh Raffaelle, assist me from these leering Fauni, with goatish pants and hands dripping wine as blood! I could sing a hymn to thee, classic as that of the shepherds of Ida; but the stars wink at me from amidst the tangles of this wine-dropping covert. I am not worthy of thee, oh serenest painter! Wash off this umber, and cleanse this clotted carmine from my eyes, and with my fresh heart, and with clean hands, will I leap to thine honour, yea, dance as a Corybant, though not in frantic joy, but only with that chaste and becoming hilarity wherewith the kingly sage of Israel celebrated.

The company could make nothing of me. I sat dumb for the remainder of the celebration, looking, I dare say, as gloomy as Nox himself on his throne of rolls of black cloud. I was ungrateful even to mine host, who kindly sought to win me

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out of my melancholy by putting sundry answers in my way, which I *ought* to have made. As it was, the questions put, after some polite waiting, during which I sat speechless as the statue of Cato himself, were answered by others who seemed to feel the awkwardness.

Time passed, however, and I went up-stairs. I looked round for my divinity, but saw her nowhere. No matter, thought I, she may have merely disappeared for a moment. I watched and waited, expecting her to come in again; but all was in vain. I remember trying to be agreeable, but I am sure it must have been a ghastly affair, for the people were so civil. They were bland to them, but nobody laughed at my pleasantries. I astonished one or two very honourable old ladies by an abrupt remark, and "one fair daughter and no more," at whom in desperation I made an uncalled-for set, rose in some slight discomposure, and with a very demure face "passed over to the other side." These failures made me ferocious. I was conscious of looking quite the reverse of fascinating, and in the despair of my heart at it, at last I ventured a hesitating inquiry as to what had become of Miss Hufflingun. Good heavens, she had been gone these two hours, and I like a fool had been watching and trembling all the time at every opening of the door, quaking, and vainly enough expecting to see her enter.

I advanced across the room, stammered a sort of excuse to the lady of the house, and made my escape down stairs. I almost *glared* at my officious friend in coach-binding, and as he opened the street door, and as I felt the fresh breath of heaven come wooingly to cool my forehead, as well as the persuasion that *he* had seen the last of my fascinator, if he had not gone home with her, I scarcely restrained the exclamation, *Thou* hast done this!

I am thus particular in these circumstances, as this was my last dinner in London. The next day I spent in packing up, and I changed a cheque into notes, silver, and gold, that I might be prepared for all exigencies. Golden words are the best that you can exchange as a traveller.

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HISTORIC DOUBTS

ON

THE BIRTH-PLACE OF CELEBRATED MEN;

With special reference to that of the late

DUKE OF WELLINGTON.

"The hero's name, on the brazen book of Time,
Is writ in sunbeams, by Fame's loving hand."

FEW subjects have more deeply engaged the attention of inquiring or erudite minds, than the investigation of historical doubts; more particularly those regarding the *solum natale*, or birth-place of eminent men; and this, perhaps, will not appear surprising, inasmuch as, whenever a great man's life is to be reviewed or discussed, the first and most natural question asked is, *Where was he born?* Although we concur in the sentiment of a distinguished writer, that "the man who possesses great and well-directed talents, does not belong alone to the country which witnessed his birth," yet we do not mean to confound the word *country* as some do, with the government by which it is regulated, or, on the other hand, to confine its application to the districts and civic localities of some particular portion of the globe; but we understand the word *country* in its widest sense, as *one community of people living under the same laws, and actuated by the same general interests.* Thus, it was well said that Athens was in the Grecian fleet with Themistocles, when the houses and walls of that famous city were deserted and destroyed. Nevertheless, we cannot but be perfectly well aware that there is something inherent in the nature of all people, whether they be members of great or of small states, which awakens in them a thrill of pleasure, when they are able to claim an eminent individual as their *countryman;* and hence it is that the most talented historians and antiquaries have employed their talents in investigating the origin of distinguished characters, and fixing the time and locality of their birth. Even the most profound inquiries of the learned, however, on these subjects have not always proved successful; for let us open the pages of

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biographical history where we may, still we find obscurity enshrouding the origin of many of our most distinguished men, whether poets, philosophers, or heroes, and too often do we discover that

> "Time and tide
> Have washed away, like weeds upon the sands,
> Crowds of the olden life's memorials."

As regards the period at which Homer flourished, Herodotus, the father of Grecian history, and Velleius Paterculus, no mean Roman authority, are at issue; and as to his *nativitas*, we find similar uncertainty prevailing, for several illustrious cities, we are told, disputed the right of having given birth to the greatest of poets. With reference, also, to the birth-place of the celebrated philosopher Pythagoras, historians are similarly divided in opinion; and as to the precise origin of that wondrous military commander Julius Cæsar, the Roman chroniclers have left it an historical doubt.

We have been led to the consideration of this subject more particularly from perceiving that a warm literary contention has recently arisen, regarding the birth-*place*, and birth-*day* of the late Duke of Wellington, of whom it will not be forgotten that, in addition to his other numerous honours, he enjoyed that of Chancellor of our ancient and venerated school of learning—that great school which was founded by the illustrious and heroic Alfred himself—the University of Oxford; and which circumstance alone must awaken in the mind of every scholar a vivid interest as to the solving of any moot question appertaining to the great man's history—besides which, *we* must never forget that his Grace was a distinguished member of the Order of Freemasons. Although it had been long accredited that the Duke of Wellington was born in Dublin, on the 1st of May, 1769, nevertheless, no conclusive evidence of the fact has ever been published by any of the celebrated hero's biographers; consequently the point remained open to conjecture and cavil.* Immediately after

* It is worthy of notice, that an erroneous opinion had hitherto been entertained as to Wellington and Napoleon having been born in the same year. In a letter, however, which recently appeared in the *Times*, attention is directed to the fact, that although the French emperor chose to call himself Napoleon Bonaparte, and to fix his birthday on the 15th of August, 1769, yet his real names were *Napolione Buonaparte;* and he was born in the island of Corsica, on the 5th of February, 1768. He did so not without a reason; for Corsica was not annexed to France until June 1769: consequently, to make himself out a Frenchman by *birth*, he was obliged to substitute a subsequent date. His contract of marriage with Josephine Beauharnais, in 1796, still exists in the registry of the second arrondissement of Paris; and its preamble states that, according to his baptismal register then produced, "he was born on the 5th day of February, 1768."

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the demise of the duke, a letter appeared in one of the Dublin journals, announcing the discovery, that the Honourable Arthur Wesley (for so the duke's family name was originally written) was born in the county of Meath, in the month of March, 1769, and in proof thereof the writer says :—

"A petition was presented to the Irish House of Commons in the year 1790, praying that the return of the Honourable Arthur Wesley for the borough of Trim might be declared null and void, on the ground that the honourable gentleman had not attained his majority; and the same was, in the usual way, referred to a committee, before which the following testimony was given by a female of the name of Daly (if my memory from reading the report serves), who was produced to negative the averment on which the petition was founded : —'I remember having attended the Countess of Mornington during her *accouchement* in March, 1769, and was present in her Ladyship's room in Dangan Castle when the Honourable Arthur Wellesley was born : I do not remember the day of the month; he was, therefore, twenty-one years old last March.' Any one sceptical upon the subject, may satisfy themselves by a reference to the report of the minutes of the proceedings of the Trim Election Petition, 1790-91.—See Parliamentary Reports (Ireland) for that year."

On this statement, it is maintained that the late Duke of Wellington was born in the county of Meath, and in the month of *March*. Another correspondent of the Irish journals states, that he discovered in the Registry of Baptisms, in St. Peter's Church, Dublin, an entry as follows :—"1769, *April* 30—Arthur, son of the Right Honourable Earl and Countess of Mornington :" and hence the editor infers that the duke was born *in the month of April*. The duke, again, is claimed as being a native of the county of Meath, by "the Chairman of the Town Commissioners of Trim," on the ground of an entry found in the books of that borough to the effect that, "on the 10th day of August, 1787, the Honourable Arthur Wesley was proposed as a Burgess of the Corporation, together with the Honourable Gerard V. Wesley, the Honourable Henry Wesley, Thomas, Earl of Bective, the Lord Longford, the Lord Viscount Headford, the Baron Langford, and the Honourable Hercules Taylor;" and further, that "on the 29th day of June, 1789, the said parties were admitted and sworn Burgesses of the said Corporation."

As regards this last-mentioned statement, we may at once observe, that it in no way tends to elucidate the *birth-place* of the Honourable Arthur Wesley; for the parties so mentioned were naturally admitted into the Corporation of Trim, as being members of families that had large estates in the county of Meath; and we may add that all of them were relatives, the

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two former (viz. Gerard Valerius Wesley, afterwards Prebend of Durham, and Henry Wesley, afterwards Lord Cowley,) being the duke's brothers, the others his cousins.

Now these various and incongruous statements are so utterly unsatisfactory, that we are pleased to find that a member of the equity bar has thrown other and more satisfactory light on the subject; and we doubt not that our readers will agree with us in opinion that the following letter is of considerable interest.

"*Birth-place of the Duke of Wellington.*

"TO THE EDITOR OF BELL'S WEEKLY MESSENGER.

"Sir,—Although many articles have appeared in the public journals on the subject, yet, from their conflicting statements, considerable doubt seems to be entertained regarding the actual birth-place of Arthur, first Duke of Wellington; he who was ever

"The sage in counsel, and the brave in strife."

"The following paragraph, however, which I copy from an Irish journal of 1769, may probably be considered conclusive on the subject:—

"'Births.—In Merrion-street, the Right Hon. the Countess of Mornington, of a son.'—*The Dublin Mercury*, May 2, 1769.

"You will, perhaps, Sir, deem the above worthy of a place in your valuable journal, inasmuch as the circumstance reverted to is incidentally connected with the history of that great man, who may be justly regarded as the 'British Nestor,' and who

"All his good being done, he lays him down
And sleeps with Fame, for ever."

"I remain, Sir, your obedient Servant,

"CHARLES EGAN.

"Chester-street, Belgrave-square.

"P.S. The duke's birth-place is also recorded in *the Dublin Freeman's Journal* and *Dublin Gazette*, 2nd May, 1769, and therefore are refuted those vague surmises, recently printed, as to his having been born at Dangan Castle, Trim, county Meath, &c. &c."

It will be seen that the above writer confines his remarks to the question of *locality*, and which is undoubtedly the more important question; but we append also the following letter written by the duke's mother, in 1815, as being of interest with regard to the birth-day of our great military hero.

"TO THE EDITOR OF THE TIMES.

"*London, Henrietta-street, Cavendish-square, April* 6, 1815.

"Sir,—In answer to your inquiry respecting my son, the Duke of Wellington, I inform you that he was born on the 1st of May, 1769. I am much flattered by your intention of celebrating his birth-day: the good wishes and prayers of worthy respectable persons, I trust, will continue to my son the good fortune and success that it has

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hitherto pleased the Almighty to grant him in the service of his king and country.

"ANNE MORNINGTON.

"To Mr. James Cuthbertson, Seaton Mains, by Tranent."

Having noticed the different statements put forth with reference to a fact, necessarily intervoven with the biography of Britain's most celebrated military chief, we will now take a review of the evidence of the case, and see on which side it preponderates. As regards the testimony said to have been given on the Petition against the Honourable Arthur Wesley's return for Trim, we have examined the history and proceedings of the Irish Parliament for 1790 and 1791, and find that a petition was presented on the 21st of January, 1791, against the return for Trim; but that was a general petition against *both* the sitting members; we find, however, that the select committee, appointed to try the merits of the petition, reported, "That the Right Honourable John Pomeroy and the Honourable Arthur Wesley *were duly elected representatives for the borough of Trim.*" On the other hand, we do not find any report of the evidence given before the committee; but from the absence thereof, we by no means intend to infer, that testimony such as that alleged to have been given by the witness Daly, was not adduced by the agents of the Honourable Arthur Wesley; but we do maintain that such testimony, if ever given, cannot be received as conclusive proof that the late duke was born at Dangan Castle.

We fully admit that the Irish House of Commons had amongst its members some of the most honest and independent, as well as eloquent and patriotic men, which probably any nation ever produced; for the names of Grattan, Burke, Yelverton, Bush, Curran, Egan, Flood, Burgh, Penefather, Moore, Plunket, and Saurin, would not suffer in the comparison with those of the most celebrated orators and patriots of ancient Greece and Rome; but it will be candidly admitted, after a dispassionate review of the history and proceedings of the Irish House of Commons, that the parliamentary elections on that side the Channel were as truly charged with corruption as are too frequently those of a still more distinguished legislative chamber nearer to our own doors. A reference to the *Parliamentary Proceedings of the Session* 1790 *and* 1791, shows that numerous petitions were presented against the return of several of the most independent members of the Commons of Ireland, and amongst those unseated during that session were the following:—"The

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Right Honourable Robert King (commonly called Lord Kingsborough), the Honourable Edward Moore (commonly called Lord Moore,) the Right Honourable Sir Henry Cavendish, the Honourable Chichester Sheffington, the Honourable John Loftus, Sir Fred. Flood, William Hancock (afterwards Lord Castlemaine,) John Egan (afterwards Judge of the Co. Dublin,) Christopher Armitage Nicholson, Sheffington Thompson, George Hatton, Wm. Todd Jones, Richard Griffith, Abraham Morris, and John Moore, Esqrs." All these individuals were confessedly upright and independent characters: men who were not less distinguished for their private virtues than for their public worth; nevertheless, each and every of them were, on that occasion, declared by committees of the House of Commons, "*not duly elected, nor duly returned to Parliament.*" That the parliamentary agents of that day, like some of those of subsequent times, were not over-scrupulous in fighting the political battles of their clients, will be fully apparent from the following statement, which is by no means without its parallels :—

"The Chairman of the Select Committee appointed to try the merits of the Petition against the return for Antrim, reported to the House: 'It is the unanimous opinion of the Committee, that Mr. Dennis O'Brien, Mr. Matthew O'Brien, and Mr. Benjamin Bradshaw, *agents for the sitting Members*, have been guilty of *repeated* gross acts of contempt of the said Committee in their conduct before them *by producing numbers of frivolous, suspicious, and unnecessary witnesses, &c.* All which acts have been productive of grievous and unnecessary expense to the sitting Member and Petitioner, and have tended in the strongest degree to delay and obstruct the course of justice."—See *The Journals of the House of Commons for the Kingdom of Ireland*, A. D. 1791.

We may add that the same records announce the numerous and frequent committals of witnesses to the gaol of Newgate, for prevarication and other similar offences; therefore, with such facts as these before us, we feel warranted in placing the testimony of the witness Daly in the category of ordinary election witnesses' evidence. It is quite manifest, that if the Honourable Arthur Wesley was born in May, 1769, he could not have been of age when returned for Trim, in April, 1790. But in former days the Commons even of England do not appear to have been over strict as to the admission of juveniles into their Senate. "Fox took his seat for Midhurst in 1768, being then *scarcely twenty years of age.*" See *The Earl of Albemarle's Memoirs of the Marquis of Rockingham*, vol. ii. p. 295. And Wm. Pitt, we are told, was designated "the boy-minister,"—

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"A sight to make surrounding nations stare,
A kingdom trusted to a schoolboy's care."—ROLLIAD.

Nevertheless, Mr. Pitt far eclipsed many of the seniles who followed him. After all, however, there could not have been much difficulty in establishing the duke's birth; for his parents, the Earl and Countess of Mornington, were residing in Dublin, and they might have been called as witnesses: moreover, other satisfactory evidence might also have been obtained from various Members of the House of Commons, as several of the duke's connections were returned to the same Parliament, viz., the Pakenhams, the Rowleys, the Taylors, the Ponsonbys, and the Conollys, all of whom were connected with the Wesley family either by consanguinity or affinity, and were, doubtless, well conversant with their relative's birth-place and birth-day; but no such evidence appears to have been adduced, the agent of Arthur Wesley probably considering it to be his sole duty to secure the seat for his client; and that he did successfully perform his task, the records of the Irish House of Commons furnish abundant testimony. We must not, however, be too severe on the old Parliamentarians of "College-Green;" for if they had their boroughs of Lismore, Antrim, Lisburn, Tallagh, and Trim, do not our own parliamentary blue-books demonstrate that we have had our Gatton, Old Sarum, East Redford, Harwich, Sudbury, and St. Albans?

As regards the attempt made to prove, from the entry in the registry of St. Peter's, Dublin, that the duke was born in the month of *March*, we may observe, that, legally speaking, there is, perhaps, no species of evidence received with a greater degree of unwillingness than that of entries found in the parish registers of former times: indeed, we do not find any case in our law-books where such evidence has been held conclusive *per se;* but, on the contrary, we find many of our most eminent judges utterly repudiating such testimony. In the case of Wihen *v.* Law, it was laid down by Justice Sir John Bailey, that "an entry in the register of the christening of a child, *is not of itself* sufficient evidence of the age." (*Starkie's Reports*, vol. iii. p. 63.) In Rex *v.* Clapham, Lord Chief Justice Tenterden held, that "although a parish register of baptisms states that the person baptized was born on a particular day, yet *that is not evidence* of the date of his birth." (4 *Carrington and Payne's Reports*, p. 29.) And we also find the same principles thus laid down by Baron Sir Edward Alderson in the case of Burghart *v.* Anger-

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stein: "An entry in the baptismal registry, that the party was born on a day therein mentioned, *is not evidence* of that fact." (6 *Carrington and Payne's Reports*, p. 690.) Similarly Lord Chancellor Erskine, in commenting upon such testimony, observed, that "while the feudal tenures prevailed with the ancient institutions, as inquisitions *post mortem*, opportunities of establishing descents were afforded *much superior to the modern means by the register of births and baptisms.*" (Vowles *v.* Young, 13 *Vesey's Ch. Cas.* p. 143.) Consequently, it is clear that, as entries in parochial registers, unless such entries be supported by corroborative testimony, are not to be held as conclusive evidence, it follows, that the entry in the registry of St. Peter's Church cannot be said to prove that the late Duke of Wellington was born in the month of *April.**

As regards the inference which that worthy functionary, "the Chairman of the Town Commissioners of Trim," wishes to be drawn from the circumstance of Arthur Wesley (and a snug family party of his connections) having been admitted into the corporation of Trim, viz., that he must necessarily have been born in the county of Meath, the proposition is, in our opinion, too romantic to require a momentary attempt to refute. As regards, however, the most important feature of this inquiry, namely, the birth-place of the late Duke of Wellington, we feel that we are justified in concluding that it was Dublin, for we have shown that it is so recorded in *The Dublin Mercury*, and it is also recorded in *The Dublin Freeman's Journal*, as well as in *The Dublin Gazette* of May the 2nd, 1769. All of these publications are, in our estimation, of far greater weight as evidence on such matters, than those privately and negligently kept documents, the old "parish registers," inasmuch as the former were open to the observation and comment of all the world, and if an error happened to occur therein, it was more certain to be detected and corrected than in the latter; independently of which, we have the general current of public repute for a long period, in favour of Dublin having been the late Duke's birth-place. To the correctness of the statement, moreover, we have the

* We could not, perhaps, have a stronger proof afforded of the little dependence that can be placed on the old parochial registers than that furnished by the above-cited case of Vowles *v.* Young; for there a verdict had been obtained by means of *a forged entry* in a parish register having been submitted to the jury who tried the first issue, sent from the Court of Chancery in this cause; and therefore the Lord Chancellor very properly directed a new trial. (See 13 *Ves. jun.* p. 147.)

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acquiescence, for upwards of eighty years, of the relatives and friends of the late duke; and on this latter ground alone, we consider the statement sufficiently sustained, for the averment is fully supported by all that class of testimony usually required by courts of justice to establish such a fact. The following observations of two eminent equity judges, on questions of this nature, are so apposite that we deem them worthy of citation here. "In making out a relationship," said the erudite Eldon, "you may clearly give the declarations of a relative in evidence; for, has it ever happened in ordinary conversation that you heard a declaration made without something leading to it, as that natural effect of the knowledge of the relation making the declaration?" (Lord Chancellor Eldon, in Walker *v.* Wingfield, 18 *Vesey's Ch. Reports*, p. 446.) And Lord Chancellor Erskine, in a similar case, said, "Upon these questions, inscriptions upon tombstones are admitted, as it must be supposed that *relatives of the family would not permit an inscription without foundation to remain.* So engravings upon rings are admitted, upon the presumption that a person would not wear a ring with an error upon it." (See Vowles *v.* Young, 13 *Ves.* p. 143.)

As regards the allegation, therefore, that the birth-day of the late duke was the 1st of May, 1769, we are on the whole of opinion that there can be little, if any doubt; for, in addition to the various announcements and the letter of Lady Mornington on the subject, hereinbefore noticed, we are enabled to add also our own testimony, having frequently heard the venerable and excellent mother of the illustrious hero declare that her son Arthur, Duke of Wellington, was born in Dublin, on the 1st of May, 1769. But whether the late duke was born a few minutes before or a few minutes after twelve o'clock on the night of the 30th of April does not materially affect the merits of the main question, *viz.*, his "birth-place," and which we may fairly conclude was the city of Dublin.

Daily experience shows how frequently questions respecting births and birth-places arise before our judicial tribunals, in cases of legitimacy, peerages, and claims to real property; therefore, we have thought the subject deserving of more than ordinary comment; but we are happy in being able to express our conviction that doubts on matters of such a nature are not likely to arise henceforth, at least in this country; for, in order to provide a remedy against the recurrence of evils similar to those which accrued under the old

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system of parochial registers, there were passed 6 & 7 Wm. IV., cap. 85 & 86, 7 Wm. IV., cap. 1, and 1. Vict. cap. 22, whereby was established a more accurate and wholesome system than that which heretofore existed for the registration of births, baptisms, marriages, and deaths in England and Wales.

ODE.*

Ho, worthy Craftsmen, all,
Up cheerly to your toil,
While strength is given—
Strike boldly for the right,
Drive error from your sight,
Grasp virtue with your might,
And trust in Heaven.

By Trowel, Plumb, and Square,—
By watchfulness and prayer,
Our Temple 'rose;
And while the mystic *three*,—
While Faith, Hope, Charity,
Shall Masons' motto be,
We fear no foes.

Fight with the arms of Love—
Press for the Lodge above—
Never despair;
Our work is just begun,
Toil till your task is done,
Speed till the goal is won,—
The prize is there.

When blood shall cease to flow—
When sickness, care, and woe
Are felt no more;
When slander's tongue we hush,
When crime's huge form we crush,
When right on wrong shall rush,
And overpower;

When orphans shed no tears,
When widows have no fears,
When want's unknown,—
When foemen foemen greet,
When lambs and lions meet,
Our mission is complete,
Our task is done.

* By Br. David Barker. Boston (U. S.) *Freemasons' Monthly Magazine.*

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THE HISTORY OF MAGIC.

"Under thy mantle black, there hidden lie
Light-shunning Theft and traitorous Intent,
Abhorred Bloodshed, and vile Felony,
Shameful Deceit, and Danger imminent,
Foul Horror, and eke hellish Dreariment;
All these I wot in thy protection be,
And light do shun, for fear of being shent."

SPENCER—*Faery Queen.*

"Perhaps thou wert a Mason, and forbidden
By oath to tell the secrets of thy trade;—
Then say, what secret melody was hidden
In Memnon's statue which at sunrise played?
Perhaps thou wert a Priest,—if so, my struggles
Are vain; for priesteraft never owns its juggles."

HORACE SMITH—*Address to a Mummy.*

MODERN researches, as they have brought into light the works of art, habits of life, and extent of knowledge generally among the ancients, leave no room for doubt that they were, in especial, familiar with the physical sciences; and in order to discover the character of such scientific knowledge, and the way in which it was applied, we have only to turn our attention to the records of the temples, and of the wonders worked in them by the priests of old. In the earliest civilized countries this kind of skill was confined exclusively to the hierarchy, and was cultivated by them for the sole purpose of maintaining an ascendancy over the ignorant multitude. Thus an essential difference exists between ancient and modern science as to the objects of their cultivation—the former consisted of a vast amount of experimentally discovered facts, not disseminated and recorded in order to elucidate the workings of Nature, but kept secret by every possible precaution, and traditionally imparted to those only who had undergone the ceremony of initiation. Hence, the accounts handed down of such miraculous works are obscure and exaggerated, owing to the ignorance of those who witnessed them, and have in consequence been set aside as utterly unworthy of belief; although in many cases, when the film of superstitious belief and of hyperbolical language has been cleared away, the simple ground of narration displays nothing for which science cannot now account.

Nor are we to be surprised at the extravagance of superstiVOL. III. 3 o

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tion into which the ancients were led by such exercise of the occult sciences. Credulity is natural to man, and leads to superstition among the unenlightened—nay even in those otherwise highest in the scale of reasoning beings.

With such a fact in remembrance, we no longer ridicule the improbability of the mystic transactions described by the ancients; indeed we can readily conceive that certain natural phenomena might even have been mistaken by the ignorant historian, and recorded as miracles. Thus, some were led to state that the heavens rained blood—that on certain occasions flour bread became imbued with blood, and occasioned severe diseases to man. Many causes are capable of giving red stains to stone-buildings and walls, yet some supposed them to have been the results of a bloody shower. In 1825, M. de Candolle, the distinguished botanist, examined the water of the Lake of Morat, which appeared coloured with blood; and found the phenomenon to be caused by myriads of the *Oscellatoria Rubescens*, a creature half vegetable, half animal, of a bright purple colour. Again, the grain of the bearded darnel mixed with wheat, gives a reddish tinge to bread—and this if eaten will produce violent giddiness; here we have the second assertion accounted for. At the springs of Baden, and on the waters of Ischia (an island in the kingdom of Naples), the *zoogene* is gathered—a strange substance resembling human flesh and skin; hence we may understand the accounts of showers of human flesh, regarded as the manifestations of Divine wrath. In 1824 and 1828, a shower, supposed to be of bread, fell in a district of Persia; this proved to be a well-known lichen, devoured greedily by cattle, and forming a very eatable kind of bread. Upon Mount Erycus, in Sicily, an unextinguishable flame burnt night and day in the open air, without wood, cinders, or coal, and in spite of dew and rain. Doubtless this was a similar escape of carburetted hydrogen to those at Pietramala, in Tuscany, the salt-mine of Szalina, and other places. Democritus states that by an inspection of the entrails of animals sacrificed, colonizers might draw an omen as to the soil and climate they were to encounter. These were judged of from the appearance and condition of the liver; and thus some of the ancient religious usages exhibit traces of genuine philosophy. Plutarch says, "In the vicinity of the Red Sea are seen creeping from the bodies of some diseased people, little snakes, which, on any attempt to seize them, re-enter the body, and cause insupportable suffering to the wretched beings." Instead of being a con-

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temptible fable, this describes precisely the disease called guinea-worm. The body exhibits white pustules, which, on bursting, disclose the head of the worm. It is of considerable length, and is drawn by twisting it round a stick. This malady is now known on the coasts of Guinea and Hindostan. These instances serve abundantly to show that such accounts should not be too inconsiderately rejected, and that even the most improbable of them may appear worthy of credit when calmly scrutinized. By so doing we are enabled to give both a due share of veracity to the narrators and arrive at a pretty correct estimate of the capabilities of their magicians.

In order to trace the historical progress of the secret art, let us look back to it as practised by the ancient Egyptian hierarchy, when the fearful authority it afforded was well exemplified. Their priests were expounders of the sacred writings, counsellors to the throne, and judicial officers—and asserted their capability of foretelling future events, and of invoking on all offenders the vengeance of the deities. The power of science over the natural elements enabled them to retain the people under the strongest fetters of reverence and awe. Even the highest personages in the state were not exempt from their domination; and Clement of Alexandria testifies that partial initiation was necessary to their princes before entering upon the duties of the government, although even such initiation was not permitted them prior to their investiture. The pretended miracles, when subjected to the light of scrutiny, we find to be simply experiments in physics, which formed, indeed, an essential part of the priestly education. Not seeking science, however, for its instrinsic value, the Thaumaturgist did not hestitate to make use of sleight of hand, and to incorporate mere juggling with his deeper arts, in order to render his performances more complete and better calculated to effect his objects. Nor did he omit to bring into play all the accessories of ceremonial which might inspire religious deference, thereby materially aiding the concealment of mechanical appliances—strange to think, for the self-same end that the juggler of our own day attains by his raillery, address, and uncouth invocations! Every precaution was also taken lest their secrets should become known to the uninitiated. Michaelis says, "that an universal language invented by the learned exclusively for their use, would secure to them the sole possession of science. The multitude would resign themselves to the governance of learned impostures, as was the case in Egypt, when all discoveries were concealed under the veil of hierogly-

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phics." These very hieroglyphics were known only to a certain grade among the priests, called the Chartomi. The books of instruction were guarded in the most secret places of the sanctuary; and all their invocations were clothed in the most metaphorical garb. Thus we may trace an analogy between the experimental pursuit of the ancient occult arts and that of alchemy in later ages—both now alike uncared for and unknown, no records having been transmitted by their followers of their principles and results for the instruction of their fellow men. Of the latter we can discover no example of any kind for nearly a century.

Such, however, were the methods by which scientific pursuit was rendered mystic among the older professors—formularies chanted in verse forming their only fixed method of instruction, much in the same way that precepts of morality and religion have found preservation in the garb of proverbs. This plan was subsequently disused under the Themgists, who derived the arts from the Egyptians, through Zoroaster.

From the occult science of the Egyptians, which we have thus particularized, arose the art called that of *magic*—a name given to it by the Greeks, and comprising those mysteries in which they had been instructed by the *Magi*, or sacerdotal class of ancient Persia, who worshipped the sun and fire as emblems of Ormuzd, or the good spirit, and whose religion existed 2000 years before the Christian era. Though the invention of magical art was thus attributed to Zoroaster, the leader of the Magi, he only added to, and improved it, as practised by the Chaldeans and Egyptians. We have other authority for affixing an earlier date to the origin of magic. St. Epiphanius, Bishop of Salamis, relates, that when Nimrod founded Bactria, he there established this science, and also that of astronomy, the first ever cultivated by man. In his time existed the worship of Baal at Babel—the tower of Belus, 800 feet in height, being the most ancient observatory in the world. Cassein speaks of a treatise on magic in the fifth century, attributed to Ham—and St. Epiphanius refers the origin of enchantments to the time of Jared, fourth from Seth.

Quitting, however, these distant epochs, authentic research commences with the priest-aristocracies of India and Egypt, powerful enough, as we have said, to limit even the kingly authority. At this era, we find magic prominent among the Canaanitish and Hebrew nations. Of the former we read, that they did "most odious works of witchcraft and wicked

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sacrifices—merciless murderers of children and devourers of man's flesh in the feasts of blood, with their priests out of the midst of their idolatrous crew." Cadmus, a Phœnician, brought the Eleusinian mysteries into Greece about 1400 B. C. Moses, taught the secret arts by the daughter of Pharoah, became "learned in all the wisdom of the Egyptians." The Amalekites, warring with the Hebrews during their flight from Egypt—Balaam beseiged in his city by the Ethiopian King, and afterwards by Moses—had alike recourse to magic as a means of defence. Four centuries later, Saul sought the Witch of Endor, a woman who professed to invoke the shades of the departed. In Hindostan, science received much regard from the earliest ages, though even here the Egyptian priests were considered the most subtle of magicians.

The sages of Egypt, Hindostan, and other parts of Asia, became in course of time the instructors of the Greek and Roman nations. The cause of this was the decline of the sacred sciences among their own people. Persecuted at home, the Hindoo and Chaldean professors carried into exile their mystic arts. Thus the pagan sorcerers of Canaan were scattered abroad by the Hebrews, their latest successors being those whom Saul persecuted, anxious as he was in after troubles to seek the aid of one of their craft, then with difficulty to be found. In 716 B. C., the Roman religion was founded by Numa Pompilius, who established colleges for the priests. From this time to that of Cicero auspices and auguries became of great public importance; during a great portion of this period also, the offices of king and high-priest were combined in one ruler, and subsequently many pagan ceremonies were mixed with the Roman rites. In Greece, Demosthenes is the earliest writer who notices the existence of sorcerers. But previous to the rise of magic among the Greeks and Romans, there are some other points worthy of attention.

Zoroaster (Zerdusht) flourished in the sixth century before Christ, though by some accounts, two centuries earlier. He was the reformer of the ancient Persian religion, and, as already mentioned, the founder of that of the Magi, which was retained in Western Asia from the time of Cyrus to the conquest of Persia by Alexander. Their peculiar worship is not extinct in that country even at the present day. The word magi is thought to be derived from the Sanscrit or original Hindoo language, in which the word *Mahagi* signifies "great or wise men—men devoted to study and meditation." The priests of the Parsees are still called in the Pehivi dialect,

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Magoi. The arts of the Magian professors were widely scattered, owing to some circumstances which took place on the death of Cambyses, 521, B. C. One of their number, named Smerdis, relying on his personal resemblance to the heir apparent (who had recently been put to death) attempted to usurp the Persian throne; the fraud being discovered, a conspiracy was formed, which terminated in his destruction, followed by a general massacre of the Magi, and the elevation to the regal power of Darius, by whom the kingdom was reorganised. The *Magi* were never again re-united, although they held communication with Socrates, and other of the Greek philosophers. Some portion of their art fell into the hands of the profane and ignorant, while they themselves carried its precepts into the newly-civilized countries.

In looking at the condition of the sciences among the Western nations, we must premise, that the Egyptian rites, preserved under Alexander and the Ptolomies, were only tolerated by the Romans. The yoke of subjection was felt upon Egypt, and its flourishing hierarchy dwindled to decay. Many of the inferior sorcerers travelled to Rome, there to exhibit their arts for money. These subalterns were held in contempt by Cicero and the enlightened Romans—while the progress of civilization and rise of Christianity conduced to the disappearance of augury and superstition of every kind.

The priests of the Ganges, however, were instrumental in transmitting their magical skill, not only to the Western Empire, but to the tribes of Northern Europe and to Britain. The time of such communication cannot be fixed with certainty; but it is indisputable that the Druids of Britain and Gaul, and the Scalds of Scandinavia, were taught by them. Odin, 70 B. C., is regarded as the founder of the art in the latter country. The torch-light assemblies of the Druids are thought to have formed the origin of the famous *Sabbat*, a mystic convocation of sorcerers. The Faidhs, or adepts of the occult science, are supposed, too, to have dwelt in the immense grottoes of the Alps, whence they may have given rise to the tradition, still believed, that these caverns are in the hands of the fairies. We can pause to name only the modern gypsies, Zingari, or Bohemians, whose original seat appears to have been in Hindostan, whence they migrated at the commencement of the fifteenth century of our era, during the invasion of India by Timur-Beg. Their peculiar language manifests a very strong resemblance to Sanscrit; their dis-

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tinctive art, that of fortune-telling by the hand, or chiromancy, is of early date—lectures were delivered upon it in the schools prior to the appearance of the Zingari in Europe.

Following the thread of our inquiries, we find the fall of polytheism receiving a hastening impetus in many quarters. In 186, A.C., the Roman magistrates denounced the representations of the *mysteries*, which seem to have been connected with the ancient mystic orgies. Their religious ceremonies had, about thirteen years before Christ, been corrupted by the introduction of Egyptian mystical rites. Again, in the second century lived Lucius Apuleius, a Platonic philosopher, who had studied magic in Carthage, Rome, and Athens, and who wrote the celebrated romance of the *Golden Ass*, a satire on the absurdities of magic and the crimes of the priesthood. The downfall of magianism was completed by Mahomet. This man abnegated all pretensions to miraculous power, stating that his God had refused him supernatural gifts. His enthusiastic followers, having vanquished Persia, savagely persecuted the Magi; and, in 680, A.C., Mahomedanism may be considered to have wholly overcome magianism, which was subsequently followed by a few Ghebres only in remote provinces. Again, in the name of Islamism the Turks overran the continent of Asia, and it was in these two epochs that the secrets of the occult sciences were widely scattered. After the taking of Constantinople, the progress of magic in the west becomes more difficult to follow.*

At the commencement of our era, magic was admired by religious philosophers, one of whom describes it as "the science which unveils the operations of Nature, and leads to the contemplation of celestial powers." This shews a juster estimate of the true importance of science. One hundred and fifty years later, however, the worthlessness of charlatans rendered it contemptible, and though in the darkness of the

* In the fifth century we have an account of the *Sabbat*, which arose out of the religious meetings of the Waldenses. These latter were the first seceders from the Roman creed, and were charged with following unhallowed rites, for which they were persecuted and dispersed in the twelfth century. This *Sabbat* was a kind of imaginary orgie, to which sorcerers were transported during sleep. A confession made by a sorcerer at an Inquisition in Spain, in 1610, informs us, that the application of a certain ointment to the body was the means used to produce such translation. The sorcerers in the West derived these practices from the wretched charlatans of Greece and Italy, who compounded love-potions, or philters. John of Salisbury, 1187, is the last author who mentions the *Sabbat*. In the same age, similar meetings are described by Maximus of Turin; and in the following century we find the Franks and Visigoths issuing severe laws against such arts, as practised by the ignoble.

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middle ages it again rose, an object of superstitious dread, it has in the present day finally descended to mere matter for ridicule.

In the eighth century Gregory of Tours speaks of Pythonesses among the Gauls; and in the Capitulars of Charlemagne reference is made to a prescribed class of female diviners called *Striæ*. At a much later period came the nightly assemblies in worship of Diana, or Hèra, with their accompanying feasts, races, and dances — all relics of the ancient polytheism and sorcery. In the succeeding century, the Arabs, at rest after their great conquests, ardently studied magic; and turned their attention in particular to the transmutation of metals into gold. From this race the love of learning was borrowed and fostered by Charlemagne, the dismemberment of the Arabian monarchy in the east dating from about 800, A.C. The age of Arabian learning was coeval with that of European ignorance, and lasted about 500 years — the decline of the former keeping pace with the improvement of the latter. In the tenth century Cordova, in Spain, became the great seat of Arab and Moorish literature, where it was preserved for about seventy years. Commercial intercourse was opened between the Arabians and Europeans in the eleventh century, during which the former nation brought over much scientific knowledge, though highly tainted with superstition. Schools of the occult sciences were established at Toledo, Salamanca, and Seville, the former of which was a very celebrated one. Students from all parts hastened to study at these schools, which subsisted until the fifteenth century. Connected with them were the secret societies, which also mark this age, and demand a few words of notice. They were chiefly established for the purpose of guarding the mystic secrets of the learned—the most important of them being the Templars, the Fehmgerichte, or secret tribunals of Westphalia, and the Illuminati of Bavaria. The first and very powerful body was founded in 1120, but abuses, unjustly alleged against it, tended to its abolishment in 1311. The Fehmgerichte rose in 1180. The Inquisition was established in 1233, by Gregory IX. The Rosicrucians were founded in 1484, by a German named Christian Rosencruz. They professed acquaintance with the sciences, and particularly with that of medicine, and claimed to have derived their knowledge from the Egyptians and Chaldeans. They were also supposed in the eighteenth century to be the Illuminati, Immortals, or Invisible Brothers, signing themselves *Fratres Rosæ Crucis*.

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Similar societies were discovered and penetrated into by Leibnitz at Nuremburg, which appeared to carry on their assemblies in many respects after the model of the ancient initiations. It is from the adepts of these societies that we have acquired the physical and chemical inventions of the Arabs.

We have now to bring down our inquiries to more modern times. Leaving the thirteenth century, in which Roger Bacon flourished, we find that in the fourteenth and fifteenth the sciences of magic, alchemy, and astrology were in common vogue. The philosopher's stone, the elixir of life, and the transmutation of metals, formed the chief objects of pursuit. The first of these *desiderata* was said to have been discovered by Nicholas Flamel of Paris, in 1413. At this period an improvement took place, on the whole, in scientific knowledge. Ordeals went out of use; although England is the only European country in which judicial torture was not employed. Trial by combat was also abolished in France.*

The annals of witchcraft and their eccentricities now become most painful to the reader of our educational century. In 1515 no less than five hundred persons were executed at Geneva; in 1589, in France, fourteen men, certain parts of whose bodies were insensible to feeling, were regarded as sorcerers, and were supposed by that sign to be in compact with Satan, and narrowly escaped death. In the time of Henry VIII., witchcraft was adjudged to be punishable as felony, "without benefit of clergy." In 1617, a father is recorded to have murdered his daughter, and to have intended the same fate for both wife and sister, on similar suspicion. And yet, contemporary or within a few years of the commission of such atrocities as these, lived a Napier, a Harvey, a Torricelli, a Newton! At length, an Act of Parliament in France, 1682, decreed that none should be persecuted as sorcerers, except on the grounds of deception or poisoning. This was placing the question on its true footing; for out of the many victims of this superstition, not a few really merited condign punishment as quacks and dispensers of

* Thomas à Kempis, a celebrated mystic, who maintained the doctrine, that all knowledge was obtainable only by direct revelation, now flourished; and also Paracelsus, who pretended to have successfully searched for the philosopher's stone, and the elixir of life, and blended chemistry with therapeutics and cabalistic mysticism; he was the founder of the modern Theosophists, and, having travelled over the greater part of Europe, and in Africa and Asia, died at Salzburg, without benefit from his life-prolonging elixir. At the latter end of the same century judicial astrology was much in vogue.

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vile and deadly compounds. Since then, the number of witches decreased, though the eighteenth century still witnessed a large amount of persecution. A witch was burned at Wurzburg so late as 1750; and in the following year two old women were drowned on charges of this kind, at Tring, near London. Still later, in 1760, at Dalecarlie, an inland province of Sweden, twelve families were nearly sacrificed to the popular fury. In 1785, Müller, the historian, was reading Dante with some friends, seated under a tree at Lucerne, where he narrowly escaped with his life, the notion having spread abroad that he was a practitioner of magical arts. It was still a moot point in the schools of Rome, in 1810, whether sorcerers were only mad, or really possessed. Seven years subsequently, several works appeared in Paris, upholding magic, though advocating the burning of witches. About the same time, the famous Prince Hohenlohe appeared, who pretended to cure diseases by prayer; and even in this our own nineteenth century, we need not cross the ocean to find the grossest instances of superstition. The town of Spire, in 1826, refused to bury their bishop within the chapel, on the ground that he was addicted to sorcery; and in the same year a peasant of Dax, in France, was nearly murdered on a similar charge. In 1836, a woman of Hela, near Dantzig, was put to death on the accusation of having cast a spell on a sick person. This was repeated in the department Cher, of France, in the same year.

We have now completed the historical portion of our subject. If the reader has had patience to follow us, he will have seen how the secret arts accompanied the great advancing movement of civilization from east to west, a movement still in progress. The east was the ancient seat of the sciences, and the Hindoos appear to have been the earliest civilized race; from them the mystic arts reached the Babylonians and Persians, and, successively, the Ethiopians and Egyptians, the Greeks and the Romans. We ourselves, now foremost in the rank of nations, have dispelled the gloom of mysticism by the light of true science. The latest mystic sects that have arisen are those of the Hutchinsonians, in 1727, and the Swedenborgians, pretenders to supernatural revelation, in 1740. In the seventeenth century, a sect of Quietists or Mystics was founded by Molinos. In Germany, the commencement of the present century witnessed the great struggle between Mysticism and Rationalism, carried on between Tholuck and Gesenius, of Halle, respectively the champions,

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among others, who wrote in support of their creeds. In 1785 Jacobi wrote on belief and mysticism. In conclusion, it may not be amiss to hazard some conjectures as to the means by which the Thaumaturgists of old produced their so-called miracles. And first, a quotation from a modern French writer on this subject, describing the visions presented to the neophyte during the ceremony of initiation.

"At first he seemed enchained in the depths of an obscurity as profound as that of the infernal regions; and although flashes of light broke for a moment the darkness which surrounded him, horrors only were revealed to him. By these transient flashes he caught glimpses of monstrous phantoms and awful spectres—he heard near him the hissing of serpents and the howling of wild beasts * * * * * The scene next became lighted up; and suddenly he perceived a change coming over the aspect of the place and its decorations; the earth trembled and raised itself up, almost into a mountain, and again sunk into a profound abyss. He then felt himself raised, or drawn rapidly along, although unable to discover the impulse which he was constrained to obey. Under his eyes, whilst gazing upon them, the pictures and marbles became animated — the bronzes shed tears — unwieldy and colossal figures moved and walked, and statues uttered harmonious sounds. He was compelled to advance forwards, whilst awful monsters, centaurs, harpies, gorgons and serpents with a hundred heads, surrounded and menaced him, bodiless heads grinned at him, and mocked alike his fear and his courage. Phantoms, bearing a perfect resemblance to men who had been long laid in the grave, fluttered about him, and shrunk from embraces which they appeared to seek. Thunders rolled, lightnings flashed, waters became inflamed and flowed in torrents of fire. A dry and solid body fermented, dissolved, and changed into waves of foaming blood. In one place were seen wretched beings in vain attempting to fill with water a shallow urn, the liquid they unceasingly poured into it never rising to its top; in another place the favoured of the gods proved their right to this title by braving the influence of boiling water, of red-hot iron, melted metal, and burning wood. They commanded as masters the most ferocious beasts; they gave the word, and venomous serpents came and crouched at their feet; they seized asps and tore them asunder, whilst the reptiles dared not revenge themselves upon their tormentors. A light, as bright as that of the sun, suddenly bursting forth, discovered to him, at an immense distance, enchanted gardens and palaces, the magnificence of which induced him to recognise in them the abode of the immortal gods. There he saw and heard them; his mind troubled, his imagination confused, and his reason, overwhelmed by so many miracles, abandoned him; and, intoxicated and transported with admiration, he worshipped the glorious proofs of supernatural power, and bent in devotion before the certain presence of the deities."

These supposed miracles were as nothing, however, in comparison with the knowledge reserved for the tyro, if his zeal

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should enable him ultimately to attain a high rank in the priesthood.

"He was informed that he should possess the power of disturbing the minds of men, of plunging them into brutish stupidity or ferocious rage. Arbiter of their disputes, a simple ordeal should enable him to distinguish the innocent from the criminal. Woe to the man who should offend him; he might be struck with leprosy, with blindness, or with death. The most terrible of the elements, fire, should be his slave — at his command it would spring up spontaneously; water should not extinguish it; it should burst forth awful as thunder against his victims, and tearing open the bosom of the earth, compel it to engulf and devour them. He should have power to still the thunder and to play with the lightning; while trembling men should believe him to be endowed with the power of hurling it at their heads. Such were the promised gifts of the deity; and all men were constrained to believe, to adore, and to obey."

We can recognise, without great difficulty, in this account, a clever adaptation of the mechanical and acoustic arts, combined with the illusions of optics; and some inventions connected with hydrostatics and chemistry, and the results of observations on the habits and sensations of animals. English travellers have, in examining the vestiges of the temples, discovered indications of machinery calculated to move the flooring—and the enormous size of the stones used in them, of itself proves that they must have possessed powerful machinery and mechanical appliances. The inventions of Archimedes alone are enough to give credibility to their wonders as regards the motion of heavy masses. Again, a knowledge of ventriloquism would account for the phenomena of the speaking heads. This art was indisputably known to the ancients.*

The Greeks gave the name of *Engastrimythes* to the Pythiæ, women who practised divination — which indicates that they employed a similar art. It may also have been used in the case of the Delphian oracle and the colossal statue of *Siva*, in which latter is to be found a commodious seat within the head gear of the god. The much-disputed Teraphim are reported by the Rabbins to have been enbalmed heads of the dead, under whose tongues a thin plate of gold was fixed, and who gave wholesome advice to men; buildings were erected expressly for them, And can we not infer the reason why care should always be taken to fix them against the wall, in a position, doubtless, favourable to a miracle

* We gather from the historian Josephus, that it was used by the witch of Endor to produce the responses of the pretended spirit of Samuel.

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depending on an acoustical experiment? A clever contrivance was that which caused the Egyptian statue of Memnon to give forth melodious sounds at the rising of the sun. Similar automata were presented to Charlemagne in the ninth century by Haroun al Raschid.

Again, with regard to the phantoms and the hideous and delightful visions exhibited by the Thaumaturgists, the whole is producible by an apparatus similar to our diorama or phantasmagoria. When the latter was brought out in London, in 1802, the effect it produced upon the audience was most startling. The frightful spectres which, advancing and receding with moving jaws, awful eyes, and hideous aspect, were accompanied by flashes of lightning and the pealing of thunder—exceedingly terrified many of the spectators, several of whom fainted away. We may hence receive in good faith these accounts of Thaumaturgic wonders, and that without necessity for supposing them to be, like the thousand authentic tales of modern apparitions, merely phantasies of the brain. It is now generally agreed that the *ghost* results either from nervous susceptibility or temporary derangements of the nervous system.

To recur once more to the wonders of initiation.—The thunder and lightning are still further instances of the clever application of science. It will easily be seen how electricity would facilitate the representation of the former, and some explosive material allied to gunpowder, the production of the latter. In Hindostan and Thibet some such substance was employed in the fire-works which were used at public rejoicings; and it has been proved by missionaries to have been known from the earliest ages. The Moors in Spain used it at the beginning of the fourteenth century, and we are not, therefore, to regard this invention as belonging exclusively to the date of its first use in this country. The *Greek fire* of the seventh century was apparently compounded of phosphorous, naphtha, and other inflammable ingredients well known to modern chemistry. In addition to the secrets already mentioned, need we add those of the air-gun, steam, galvanism, and the magnet, all of which would become, in the hands of the crafty Thaumaturgist, most powerful miracle-workers? In reference to the last-named agent, the compass was known in China, 2600 years before Christ; and the Finns possess one, the origin of which is traceable to remote ages, and which could not, consequently, have been transmitted to them from England.

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In estimating the probable effects of these marvels upon the beholder, we must keep in mind that even ordinary arts, if known but to few, are capable of producing results which pass for magical. Thus, certain industrious men, who carried the art of working iron into Cyprus and Rhodes, were reckoned as magicians, and received the name of *Selchines.*

The Finns of Scandinavia are described in their poetry as sorcerers, on account of their skill in the manufacture of weapons and armour—and the northern legends speak of *Wailand* the armourer and sorcerer — a blacksmith who had been initiated in the mysteries of the sciences.

Much might be said on other matters which connect themselves with the art of *magic.* In the trial by *ordeal,* the results were in the hands of the officiating priests; if by water, the ligatures might be arranged either as life-preservers, or to more effectually confine the victim; in the case of the iron collar, it was so contrived as to allow of its being closed by the priest and strangling the person whose guilt it was requisite to establish; if by fire, it was possible to render their garments, their bodies, (even internally as well as externally) proof against the effects of a most powerful heat. Augury, also, is supposed to have been managed by connivance, and assisted frequently by equivocation and the dubious wording of the prophetic statements. Tarquin cut through the flint-stone with a razor upon the augur Nævius informing him that it was possible; but it seems likely that Tarquin wished to withdraw in honour from his projects, and concerted this trick with Nævius, to give to his withdrawal a colour of deference to the gods. Many of the omens were founded upon the results of natural occurrences, the flight of birds, &c., and to them we may refer the absurdities as to the unluckiness of Friday, the spilling of salt, the deathwatch, and other superstitions familiar to all.

We might further enlarge upon the faith in amulets, the abraxas, and talismans, which have, in different forms, appeared in many ages and countries, and played an important part in the hands of the ancient magicians, as well as in those of more modern professors. But enough has already been said to illustrate these matters, so far as they are connected with the history of the occult sciences—that antique lore, whose mysteries we smile at, though our ridicule is tinged with something of wonder and of reverence, when we consider its enormous influence and vast antiquity. The magic, if such a name can be applied to the jugglery, of the

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present day, bears, of course, no sort of resemblance to these arts of old; merely exhibitional, it is only connected with them as the reflection of a disused mirror is with the glass from which it springs; it is the shred of that occult skill which has been handed down, in varying forms, from age to age, and from nation to nation—but may still claim to derive its origin from the mystic rites of antiquity.

We have thus traced the progress of the secret science, from the mists of Chaldean obscurity to modern times; and, in the course of the inquiry, the thinking mind must have been impressed with conviction of the powerful influence it has had on the character and destinies of nations. We have pondered over the errors into which it has led the uneducated of all ages—the various reasons which have, at different times, enveloped it in mystery—the unhappy prejudices resulting from that mystery—and, finally, how it has silently, though surely, perished in the hands of the truly enlightened.

FROM ÆTNA.

GOOD MY FRIEND,—

No more at ease
I write beneath the forest trees;
Yet no fret, or sad restraint,
Makes my weary senses faint;
Not a trace of life's hard stress
Checks my spirit's happiness.
Not a care, or sombre cloud,
In whose shadow joy is bow'd,
Falls upon my trusting heart,
Loving still with loving art.
But mine eyes are very dim,
And I know not if I see
Truth, or some dread fantasy
Round about this mountain's brim.
Evermore I hear a song
Sung, as if its numbers told
Homage to the brave and bold,
And defiance to the wrong.
Evermore there comes a cry,
As of mortal agony;
Now a louder, wilder strain,
Breaks upon the wearied ear,
As though earth were rent in twain,
And all life convuls'd with fear.

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Something like a deep despair
Trembles through the lurid air,—
Something like a voice of grief
Whispers round each drooping leaf;
Portents all of mystic sense
Spread their horrid influence.
Rainbow-flames, above, below,
Wildfire roving to and fro,
  Something is sublimely grand,
Wonder-fraught, as dreams may be
Whose semblance mocks reality,
  And tasks the mind to understand.

Lo! upon yon wood-crown'd height,
Love itself seems lost in night;
Darker tints the olives wear,
Cypress boughs are rent and bare;
Sadly round the rifted pine
Clings the scorch'd yet constant vine,
While along the wither'd grass
Hissing adders slowly pass:
Hark! the raven's notes of wrath
Sound above the rock-strewn path;
Fiercer tones than his uprise
To the dull and leaden skies.
Vainly peals the convent bell,
Vainly, in his lonely cell,
Prays the brother;—all is vain
Nature's pastime to restrain.
  Fearful darkness! fearful light!
Come, ye stars, with gentle sheen,
Calm the tumults of this scene;
  Come, relieve our aching sight.

Thus, my friend, you may conceive,
When stern Mongibello raves
In his dark unfathom'd caves,
  And Sicilian maidens grieve
For their ruin'd trees and flowers,
And their lava-hidden bowers,
It is not a time to be
Lying by the greenwood tree;
Rather should my footsteps move
Here about this sulphurous grove,
  That with heart intent to praise,
And an earnest, watchful eye,
Bent before God's majesty,
  I may see his wond'rous ways.

Distant friend, when summer smiles
On Palermo's fruitful isles,
And its valleys, meads, and rills,
Musical with crystal rills,
Shall beguile me to resort
To my pleasant sylvan court,
I will send new embassy,
Credited to welcome thee.

W. Brailsford.

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SANTERRE.*

CHAPTER I.

SANTERRE is to the ancient province of Picardy, of which it forms a part, what the Abruzzi and Calabria are to Italy — a genuine country of brigands.

If this assertion be not at present strictly true, it was so at least thirty years ago. I can state as a fact to having seen in one year at the place of capital punishment, in the city of Amiens, ten or twelve criminals executed, all of whom were natives of this formidable country; to which it is also right to add, that the least guilty amongst them were convicted of the crime of incendiarism, to which the greater part added that of assassination.

We deceive ourselves, however, if, after the comparison which I have drawn between this strange country and those provinces of Italy, of which I have just spoken, we suppose *Santerre* to be surrounded by mountains, crossed by deep ravines, and covered with forests, —in one word, rich in those undulating features that are so favourable to those who gain their living on the highway.

We should be also again in error if we supposed that the *Santerreis* were clothed in the costume or carried the arms of the Calabrian brigands, who live in the proud indifference of their terrible calling, singing of love and carnage in their nightly orgies after a victory.

So far from this being the case, *Santerre* is a land of plains, where wheat is only grown, whence it has the appellation of *the granary of Picardy*. Its only rocks are enormous grindstones, its caverns vast barns, destined to receive the wheat sheaves when the time of harvest has arrived. Its inhabitants are simple peasants, who have nothing about them, either of a *picturesque* or martial character, to redeem the insignificant physiognomy which is below their mean cotton caps, the common head-dress, and the blouse of coarse brown cloth, which serves in all weathers to hide their rags beneath; nevertheless, it is in the heart of this country and by such people that nine-tenths of those crimes are committed, which

* From the French.

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appal the judges at the assizes of the *Somme*, and make one doubt the influence of civilization, no less than the utility of the stroke of the executioner.

In no other part of France have the landed proprietors found so much difficulty as in this, of disposing of their rural property; neither is there any other district where they received lower rents, in spite of the extreme fertility of the soil, so that the trouble of realizing their property was as great to the proprietors as it was to make the cultivators in possession pay a larger amount of rent than they themselves thought proper to fix upon. This is so true, that the leases and rentals remain just what they were a hundred years ago. Things are, in fact, at such a pass, that farmers, in managing their children, include in the contract of marriage the lands set out in their leases, as if they were themselves the real proprietors. There are even some who positively assert that these properties have cost many brave men their lives, on account of that obstinacy of character, which has induced them to protest against the law of common usage and custom. "What was the use," a proprietor once said to me, "of struggling, without the least hope of success, against the power of such a custom, when it is common in a whole province, where the population is very considerable, and where there is not an individual who has not been brought up in this manner to consider that the estate is his own, and who could not be brought to comprehend anything else than that his own interest would suffer were he to think otherwise?"

Moreover, prudent proprietors, if they struggled for their rights, took care never to set foot in the province themselves, but fought for them by aid of officers of justice, who, in the case of a rigorous execution, were accompanied by a most imposing number of armed men. And it often happened that the officers of justice, in spite of all these precautions, were shot at, either from the interior of the granaries or from behind the grindstones, which covered the fields, when those, whose persons or harvest they wished to seize, were able to do it with the least chance of success. And even when this did not happen, and the seizure was absolutely effected, the proprietor did not find himself in the least profited, because, on the one side, no one could be found sufficiently bold, or so bad a neighbour, as to come and purchase any of the articles exposed for sale; whilst on the other, none dared offer themselves as tenants to occupy a farm, from which the former tenant had been expelled.

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These people, I am compelled to acknowledge, had a different character to that of all the other inhabitants of Picardy; far from possessing their vivacity, frankness, and courage, they were sly, malicious, and reserved. They bore an injury without appearing to notice it, although it produced unmitigated bitterness at heart; but this was only an effect of the power which they possess of self-restraint. The injury was sure to be, sooner or later, revenged, and often in the most cruel manner, even if they waited for years until an opportunity presented itself. They were like the Italians in this respect, though it is rarely that *their* vindictive spirit does not at once betray itself. The return of harvest was generally the period at which they preferred to take their revenge on those who had had the misfortune to give them offence; often the burning of a farm, sometimes even of a whole village, was adopted as an expiation for the displacement of a boundary, or an assassination served to wipe out an insult offered at an ale-house.

What else could be expected but the perpetration of such crimes against society from savages like these? Thus no year passed without cases, more or less numerous, being sent to the assizes at Amiens. Such an event happened in the year of our Lord 1818, at which period the circumstance took place that I am about to relate, and happened in the village where I resided.

We were much alarmed at this time by a band of brigands, who carried terror and desolation into this part of the country, to a distance of at least thirty miles round. Prudence made me take the precaution of never leaving home without being well armed; for even in mid-day, most suspicious-looking persons were to be met with; and I also frequently remarked in my country walks that large patches had been trodden down in the corn-fields—a sure indication that some persons or other had hidden themselves — for what purpose no one could tell. One of the localities to which I most frequently directed my steps, was the village of *Déniécourt*, situated at a short distance from that of *Bernis*, where my own house was located, and which formerly belonged to the gallant marquis of St. Simon. The homestead, which was separated from the house by an immense yard, had been inhabited, so it was said, partly by the visitors of that noble lord, and partly by the servants of the establishment. The offices and kitchens appear to have also occupied a large space. It would have been difficult to have found room for such visitors in that

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part of the building which was reserved for the master of the house, as it was only a small square pavilion, containing eight rooms, the purposes of which it was impossible to mistake.

Unemployed, as I then was, having no other society than the actual possessor of the house, who lived in the out-offices, which I have already mentioned, with his mother-in-law, a very aged woman, I employed my leisure hours in exploring the adjacent country, and returned to pass the evening with these people in chatting over my discoveries during the day.

With respect to the preference which I gave to *Déniécourt* over the neighbouring localities, I ought to say that I decided in settling here, in consequence of the pleasure I had derived from listening to the gossip of the peasants who frequented the village ale-house, to which chance had directed my steps during my first excursion to the village. But it must be owned that my predilection for this house would not have been so strong, or at least so constant, but for the charming presence of a pretty girl, who presided as hostess. Rosa was the acknowledged belle of the canton. She shone amongst the other beauties as much on account of her amiable disposition and other excellent qualities, as by the irresistible power of her personal attractions. She was a brunette, of twenty-two years of age; her figure was tall and commanding; her features were perfectly correct; her eyes were black, and shaded by long dark lashes, whilst her mouth was perfectly irresistible when she smiled or laughed.

If we add to this description, that she had been placed at a good school by her mother for four years, and thus escaped the noisy and common manner peculiar to the girls of her condition, we can understand how this commencement of her education had been peculiarly favourable to Rosa, predisposed as she was by nature to take delight in those tastes which only belong to a higher order of character. Thus she became the pride and delight of her father, and the source of despair to all the lads of the village; for whilst the former was always being congratulated on the good fortune of having such a daughter, the latter, who could not help admiring her, knew very well that she could only insure the happiness of one of them, even should she condescend to wed a peasant.

Pierre Renard—for this was the name of the happy father—was, without doubt, to be excused for desiring that his daughter might meet with a partner worthy of her. As he was in easy circumstances, and even with some passed for a rich man, it was to be expected that he would require that

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his future son-in-law should be able to bring a portion equal to that which he would give his daughter.

At the period when I first became acquainted with this family, this son-in-law appeared to have been found. He was the son of a post-master at a short distance, and, wonderful to relate, had succeeded in pleasing the father equally with the daughter. The marriage would have been celebrated at once, but for an opposition on the part of the young man's family. But it did not appear to be a subject of much anxiety to the young lovers, since they continued to see each other, as if they were sure of being able to surmount all obstacles.

It was here that I delighted to listen to their conversation, whilst I discreetly discussed the merits of a half-bottle of wine, in the chimney-corner, after my long walks about the neighbouring country.

My eyes, after curiously scanning the insignificant and ordinary physiognomies of the persons who frequented this house, reposed with interest upon the fairy figure of Rosa, sometimes leaning gracefully upon a sort of counter behind which she sat, or, more frequently, when she was modestly working at some article of dress-making. The manly and serious face of her father also often attracted my attention; but I looked in vain in the outlines of his countenance for some resemblance to that of his daughter; but there was nothing in common between them. His head was large, his shoulders robust and thick-set, his chest broad, and his arms were remarkable for their muscular development, which the slightest contraction would show after a strange fashion, so that they would involuntarily make one shudder.... In other respects, far from possessing the noble regularity of features which belonged to his daughter, his were, on the contrary, coarse and harsh, like those of a man addicted to the pernicious use of ardent spirits; and this appeared the more strange, as Pierre Renard was supposed to be sobriety itself in the opinion of those who knew him best. But, as was afterwards explained to me, they did not mean to say he never touched wine or brandy; on the contrary, he consumed an enormous quantity of each, but his constitution was of such an iron texture that he could indulge in both without showing the ill effects to the most scrutinizing observer. Upon the strength of his character, Pierre Renard passed as an obliging and amiable man, though a little rough, and people sought his good graces almost as eagerly as those of his daughter; for if it were pleasant to be

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sometimes paid by a smile from Rosa, it was not wise to draw upon them the displeasure of the father, who was a lover of order, as well as master of the house, and would allow no riotous person to trouble him.

This terrible tavern-keeper constituted himself at once both judge and administrator of his own code of laws, which he executed with such promptitude, that any transgressor found himself speedily ejected before he knew which way he was going. Sometimes it was by means of the door, but more generally through one of the windows of the coffee-room, when the weather permitted of their being open; but in this case the descent was not dangerous, as the room was situated on the ground-floor, and the path in front was kept quite smooth, and upon which, according to the strict injunctions of Rosa, the servant never allowed a stone to rest. It is almost useless to add, that when the brigands, who infested the country, were the topic of the day, it was above all others the subject of conversation at Pierre Renard's. No pedlar, tinker, or pedestrian tradesman, whoever he might be, failed to bring there, as a sort of tribute, all the *on dits* that they had gathered during their peregrinations touching these aforesaid brigands. It was not known that they were a large band, but, from the number of crimes, which had often been committed on the same night, they were conjectured to be so, and there was an universal cry of reprobation against the authorities for permitting the people to become the prey of these hardy reprobates without taking the least means to prevent it.

"There are certainly here and there some *gens d'armes*, who go up and down the roads," said Pierre Renard, addressing himself more particularly to me, rather than to the other persons assembled in the house, because perhaps he judged from my exterior that I belonged to a better station in society, and was more able to sustain the conversation with him. "Now, I ask you a simple question, sir," said he; "if these idle fellows, from the manner in which they proceed, can ever deliver us from one of these rascals? What else can they do, these worthless fellows that carry swords, but go from one place to another to get a glass of wine, either from the mayor or the deputy, to avoid coming to an ale-house, where they would be obliged to put their hands into their pockets?"

At this very moment he received a flat denial to his assertion; for, just as he had uttered these words, one of his servants, whom I had seen roving about the house, and whom I had often observed glancing furtively at his young mistress, came

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to acquaint his master that a brigadier had just entered the yard with four of his men, who undoubtedly had come to refresh themselves. He asked if he should also give their horses a mouthful of hay, in case they appeared to desire it, even if they were not inclined to pay for it.

"Without doubt, Michel, certainly," replied Pierre Renard, "we can refuse these brave men nothing. And precisely at the moment in which I have been telling this gentleman that the soldiers never come here, for fear of having to pay their reckoning, here they are to prove that I have not told the truth."

"Rosa, quick, my child, rinse these glasses for these merry fellows, that I may have the pleasure of regaling them, in return for the news they may bring us upon the subject on which we have just been speaking."

Whilst the charming girl obeyed her father's command with her usual grace, the soldiers entered the room, where they were well received; they saluted the company, and gave a cordial good-day to the host; but, in accepting his wine, they did not satisfy his curiosity, as they could tell him nothing more than he already knew as well as themselves.

The most recent affair was the plunder of a farm, about three-quarters of a mile from us, which the miscreants had completed by cutting the throats of the farmer and his family, consisting of five persons, as well as of his three servants; but this catastrophe had happened a fortnight before, and the *gens d'armes* declared they had learnt nothing subsequent to this event; they could therefore only tell of their fruitless search to discover the assassins. They spoke with eulogy upon the activity of the under-prefect of *Péronne*, and that of *M. le procureur du Roi*, of Amiens, without prejudice to the compliments they paid themselves for the zeal they had manifested in their search.

"And this has lasted for four years," observed Rosa's father, clenching his fists with the air of a man extremely exasperated.

"Alas! yes," sighed the officer; "these are no common felons."

"And to say that I have never had the happiness to see them," added Pierre Renard in the same tone, his formidable fists continuing their menacing gestures.

"You ought rather to congratulate yourself than to complain," I observed; "for what could you do alone, against nine or ten miscreants, above all, if they surprised you in your sleep, as it appears it is their habit to do?"

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"Ah! I sleep very lightly, and I take little time to dress. For the number who might arrive I do not care a rush; only let them come and warm themselves here, I should be curious to know the price the devil would give for their skins after the affair was over."

All laughed heartily at this sally, and the *gens d'armes*, who had been plentifully regaled, did not laugh less than the others; they then bade us farewell, and, finding it was growing late, I followed their example.

I should not have preserved the least recollection of what I have just related, since I left the country a few days subsequent to the officers' visit to Pierre Renard, had I not, after the absence of a year, been recalled to *Bernis* by pressing business.

CHAPTER II.

I MUST here observe the singular impression that was made upon me, when I went to the Police office of the *Seine*, in order to procure my passport, the day before my departure for *Picardy*. This feeling was excited by my meeting with an individual whom, at first, I did not recognise, but whom I was certain I had met somewhere, but could not remember upon what occasion. Taxing my memory, many things recurred to my mind. The man's face exactly resembled that of the waiter of the inn at *Déniécourt*, the same fellow whose strange manner towards his charming mistress had attracted my attention. I involuntarily started at this strange coincidence; but reflecting on the superior style of this person's dress, and the decoration which ornamented his buttonhole, I concluded that the striking likeness to *Michel*, the name of the brute which then recurred to my memory, must exist only in my imagination, and I came to the conclusion that the resemblance was really not so striking as it first appeared, or that if it did exist, perhaps he was one of that person's brothers, the several members of a family not always occupying the same rank in society. This idea nevertheless haunted me the whole of the afternoon, and it was not until the next day, that I turned my thoughts to my old companions in *Picardy*, whither I was hastening. On arriving there, I determined at once to seek news of Rosa and her father; the latter I should doubtless find a happy wife. I rightly judged that my former landlord would be the most likely person to satisfy my curiosity, and

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thither, on alighting from the diligence, I directed my steps. * * * * * I also thought that he would be able to tell me all the news I longed to hear. He was just going to supper when my loud ring at the bell attracted the notice of the servants. Having recognised my voice, he came out to meet me, and gave me a most cordial welcome.

Two minutes after this reception I was seated at table opposite to him, between his mother-in-law and a young man dressed in mourning, looking very sad, and whom, to my extreme astonishment, I recognised as the young post-master who was to have married Rosa. Had he indeed married her, and had he experienced the misfortune to lose her? This was a most painful reflection, and it caused me to utter an involuntary exclamation, which unfortunately attracted his attention; he fixed his eyes upon me as if to call to his recollection where we had met, and his memory apparently having rendered him the service he demanded, he uttered a stifled groan, and shortly after, his emotion quite overpowering him, he quickly rose from his place, and quitting the dining-room, by a sign begged the master of the house to excuse him.

"Is not that M. Firmin?" I asked hastily, as soon as he was at a sufficient distance not to hear my question.

"It is," replied my host, apparently much affected; "the sight of you has recalled to him the unhappy girl, at whose house doubtless you met him,—the daughter of Pierre Renard."

"Well, finish the tale," said I, palpitating with fear; "Rosa, is she dead?"

"In the most frightful manner."

"How frightful? how, and when? Did he marry her, and render her miserable? Oh! that would be a terrible thought."

"It was more horrible than anything you have yet imagined; they were not married, but it was the week preceding that on which the marriage was to have taken place, that the catastrophe occurred."

"But yet, what occasioned this catastrophe? you cannot imagine how much this affair troubles me."

"Let us sup," said he, passing me the wing of a fowl; "I will tell you all when we have finished, for it is a most distressing history. As for M. Firmin, poor fellow, I doubt if he will come here for some days, for fear he should again meet you, and feel himself in a degree obliged to tell you of his

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misery. I would wager that, though he came with the intention of supping, he is at this moment saddling his horse, to return home, without stopping."

This supposition proved to be a reality, for we quickly heard the trot of a horse in the court-yard, and the turning of the gate upon its hinges a minute after, when all was silent, and we sadly turned to the table without uttering a word.

I felt so dreadfully depressed that I could eat nothing, and it was only out of respect to my host and his companion that I did not follow the example of M. Firmin, not to fly as he had done, but to go out in order to inhale the fresh air, which was far more necessary to me than supper.

"Well," said I to my host, when he had set me the example of deserting the table, and drawing his large arm-chair to the stove, where an excellent wood fire was blazing, "pray, relieve my anxiety by the recital you have promised me, that I may rid myself of the species of night-mare, under which I am labouring."

"I doubt much if am about to do you a service," replied he; "for even when I think of the horrible history, I am quite upset, and although it is almost a year since it occurred, I have never since had a good night's rest: you had only left for Paris two months before it happened."

I intimated by a movement of my head my desire that he should continue his narration.

"Without doubt," said he, "you remember the horrors that were committed by a band of brigands, with whose doings we were so often occupied?"

"Great powers! I guess," cried I, wringing my hands. "Rose and her father were assassinated by those miscreants."

"Much worse than that," replied my host, with a melancholy smile, which made me regret having again interrupted him. "Doubtless," he continued, "you have also not forgotten the day when you saw the officers stop and refresh themselves at Pierre Renard's, and that he then said that these robbers formed the topic of all the conversation in the country."

"Perfectly, and this brave man regretted that they had not paid him a visit. I think I now see the threatening manner in which he shook his fists, and I believe in truth, that three or four thieves would not have shone in the affray, if they had found him awake and stirring, as he was pleased to remark."

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"Did you not also notice an hostler with him of the name of *Michel?*"

"Ah! I believe you. I often observed him, and I shall not a little astonish you, when I tell you, that only the day before yesterday, in going to the Police-office to obtain my passport, I met a man, who so much resembled him, that I should have said it was he, if his elegant dress and the decoration which . . . ."

"It was he . . . ." said my informant, who appeared much to enjoy my surprise; "himself," added he, making a sign for me not again to interrupt him. "Perhaps you also remember that odd old fellow, Father Dufeuilley?"

"Parbleu! your neighbour, that is to say, who lived at the end of this street, which is not very long: the old fool who always slept with his coffin at the foot of his bed, and who, to save firing, did his cooking for eight days."

"Precisely. If I recall these things to your memory, I have good reason, as you will soon perceive.

"And first, if I speak of this old churl, it is because the robbers alighted at his house one fine night five or six weeks after the apparition of the *gens d'armes* at Rosa's father's; it is for that reason I ask you, if you also remembered these particulars. In those five or six weeks there had been three or four bad affairs in the parishes, more or less distant from this place; but as there were only two murders committed, we did not think much about them. But the affair of M. Dufeuilley has been talked about, and will yet be talked about, as it is from this date alone that the country has recovered its tranquillity. On the evening of that day, then, it might be about seven o'clock, when my mother and myself had just seated ourselves at supper, there arrived the chief quartermaster of *gens d'armes* of the brigade at *Péronne*, a brave man, whom you have seen here more than once, for he came frequently to show me his list in my capacity of mayor, and I am sure you will believe I always made him welcome, and never let him depart without uncorking a bottle of wine. After wishing us good evening, 'M. Mayor,' said he, lowering his voice, 'there will be some news to-night in the village. You will not do wrong on this account, to have all your servants armed, without breathing a word, nevertheless, and to hold yourself ready to march with them to the locality where the fighting may take place —but I have no mystery with you—it will be at Father Dufeuilley's.'

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"'What—what is to happen?' asked I, hastily. 'Is it the brigand's band?'

"'The same,' said he, smiling; 'they are expected to play their pranks this same night—we do not know at what hour—at this old man's, where they propose to make him taste steel in order to carry off his crowns.'

"'How have you learned this?'

"'A member of the office of the public prosecutor of Amiens has heard of the affair, and told the officers of *Péronne* and the second magistrate. Our captain was called, and I immediately received orders to command twenty of our stoutest fellows to hide themselves in the house that the gang are to attack. Some are come from as far as *Marchelpot*, not to awaken suspicion here, and all our party are to meet at nine o'clock, at Father Dufeuilley's. For myself, now that I have warned you of what is about to happen, I return to my people, and we hope to bring you good news during the night.'

"I leave you to judge of my astonishment at what I had just heard; my mother-in-law trembled like a leaf, to think that this gang of robbers was coming so near to us that very night. I assured her I would do my best, and occupied myself with my fire-arms, which are always in good condition, as I now shoot with the same ardour that I did when you first knew me—that is, from morning till night.

"Without mentioning the affair to my servants, I gave them to understand that I might wake them in the night, in order to watch for the dawn. They were not surprised, for they had often risen for a similar purpose. This done, and having seen my mother to her bed-room, I waited tranquilly in the arm-chair in which I am now sitting, for news of the *gens d'armes*. Hearing nothing at half-past twelve, I thought that the secret had been divulged, and that consequently the gang would not set foot in the village that night, or for some time to come. Quite out of humour with this idea, I rose to go to bed, worn out by the fatigues of the day and longing for sleep. I had just taken this step, when seven or eight reports of guns, fired one after the other, gave me the idea that I had been too hasty in my conclusion. In the twinkling of an eye I seized my arms and awoke my people. 'Rise,' said I, 'rise, and follow me. Have you all your guns?' Three minutes after I found these brave fellows, whom I hastily made acquainted with the facts, with me at the door of Father Dufeuilley's, motionless, but armed to the teeth, and ready to fire at my command.

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"There was a fearful tumult in the house; and evidently the combatants fought with fury. Few gun-shots were now fired, but instead there was a clashing of swords, and cries which made one's hair stand on end, proving to me that the banditti were struggling with the officers.

"The sound of persons endeavouring to escape rendered me more attentive, and as they appeared to be approaching on our side, I told my men to hold themselves in readiness to arrest the fugitives. Three rascals rushed out like runaway horses, and soon fell into our hands, in spite of their resistance. I then ventured into the yard, and saw a group of *gens d'armes*, four or five at least, struggling with desperation against a single robber, who appeared to give them plenty of trouble; a cry of triumph at length announced that he was conquered, to which I responded. 'Fire! fire! a light here!' shrieked a voice, which I recognised as that of the quartermaster, while three men bound the brigand with ropes, whom they had succeeded in throwing down. Seven or eight *gens d'armes* now came out of the house with lights, and my eyes then beheld the most frightful spectacle it was possible to conceive. Many bleeding bodies were lying on the ground, some dead, others wounded, equally those of the conquerors and the conquered.

"All the brigands had their heads covered with a sort of hood of black linen, only leaving the eyes visible; they were dressed in the blouse of the common order.

"'We have got them at last,' said the quartermaster on perceiving me; 'but there is one scoundrel, who has given us plenty to do; he has the strength of a horse; look, sir, he has twisted my bayonet as if it were a pewter spoon, and without the help of my comrades, the beggar would have strangled me with his two pincers, without giving me time to count ten. But now his billet is settled, look you, he will be none the worse for the blood he is losing. I don't trouble myself about it; be sure there will be enough left in him to enable him to salute the fish-market.' This was a popular saying in use among the lower class in Amiens, and which owed its origin to the place in which the scaffold was erected; as the fatal collar which surrounded the throat of the condemned was placed opposite to the fish-market, the head, in falling, appeared to bow to it.

"'Now get up, scoundrel,' cried the quartermaster, assisting the *gens d'armes* to set the brigand upon his feet, 'and let us see your hang-gallows face,' added he, tearing off the black head-dress which hid his countenance. Imagine my astonishment

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when the rising of the mask revealed the features of Pierre Renard."

"What do you tell me?" I shrieked, seized with horror at this terrible revelation, "the father of Rosa?"

"Alas, yes! it was he himself who followed, but unknown to his unhappy daughter, the frightful trade, against which he had so indignantly, and apparently with so much energy, exclaimed. It was he, who, for the last four years, had organized this terrible gang, composed for the most part of agricultural labourers, who lived during the day at their masters' farm, as honest fellows.

"Pierre Renard left his home almost every night, to carry on his villanous practices, sometimes on one side and sometimes on another, according to the assignations he had made. It was thus, that when a farmer had sold a considerable quantity of corn at market, if he carried the money home with him, he was sure to receive that night a visit from these miscreants, his betrayer generally being one of his own men.

"Pierre Renard always returned from these expeditions before five in the morning. This will explain how his poor daughter remained in ignorance of these horrors, and how she did not hear of the dreadful affair, in which her father had taken so prominent a part, until seven or eight hours after it had occurred.

"When she knew the truth, sir, her brain at once turned with grief and despair, and M. Firmin, who came the same day to visit her, ignorant of what had transpired, when he saw her appearance, was overwhelmed with agony. She fled from him. Shame and grief had driven her mad. She rushed across the yard, and reaching the well, threw herself down head foremost—the well was a hundred feet deep, and when they drew her out, it was only to find a wounded and bruised corpse; she had fractured her skull against the side before reaching the bottom."

I was dumb with horror at this frightful recital, and could only ask in a hollow voice, "And this *Michel*, of whom we have spoken?"

"This *Michel* was a spy, whom the police of Paris had sent to discover, no matter by what means, the cause of the success of this devastating troop. It was said that he was a thief by profession, and I believe under this character he did not deceive them; he was a liberated convict, and for this reason able to render some service to these murderers. He

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assisted them both in theft and assassination during nearly fifteen months, and only gave them up to justice when he knew their number, and the connection they had with the other malefactors of the country. It is not astonishing, after this, that you met him in the quarter where you saw him. As to the decoration which he wears, it is without doubt in order to practise his dangerous calling with greater success, and I conceive that he merits it, considering the greatness of the service he has rendered to the country, if it can condescend to grant distinctions to men of his class; he must also have been a fellow of undaunted courage, to have undertaken such a task, for he played a dangerous game in remaining so long within the reach of the talons of Pierre Renard; but I am happy to tell you that he loved the daughter!"

"He loved Rosa," cried I with horror, that I cared not to conceal; "well, this solves the enigma that I could never understand; he loved her, and notwithstanding—"

"He delivered the father of this charming girl and seventeen of his accomplices up to justice; and he did wisely, for, I ask you, in what could the love of this wretch end? He well knew Rosa would never give him either her hand or her heart, and then the trade he followed had its duties, and these duties were most pressing."

"It is true! I will not dispute it; you say then that he gave up seventeen of these wretches to justice?"

"Quite as many, not to speak of three others, who soon died of their wounds, and who made up the number of the gang. Six weeks from that time the executioner of Amiens did not want for work, but he who gave him the most trouble, and struggled with him even upon the scaffold, was the terrible innkeeper of *Déniécourt.*"

And for years afterwards in the country, the name of this cunning and unprincipled scoundrel, so fatally celebrated, was never pronounced without causing those who heard it to shudder.

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CANZONE.—BY FILICAJA.

Dico, Signor, che, qual dai fondi algosi
Saglie à fior d' acqua, e beve
Marina conca le rugiade, ond' ella
Le perle à concepir sugo riceve;
Tal io la dolce e bella
Pioggia serena allor degli amorosi
Tuoi raggi a ber mi posi,
E n' empiei l' assetato arso desio.
Ma, siccome del Ciel la perla è figlia
Non già di sua conchiglia;
Così lo stil, che mio
Sembra, mio non è già: gli accenti miei
Han da te suono, e tu l' autor ne sei.

TRANSLATION.—BY M. H. RANKIN, ESQ.

As from the briny depths and coralline,
The sea-shell to the surface floats, where she
May drink the sparkling dew—thence changed, 'tis said,
To a bright pearl, by wondrous alchemy—*
E'en thus, Almighty Lord! have I essay'd
From Thy outpouring flood of rays divine—
For whose sweet, holy stream, I ever pine
To quench my ardent, panting thirst: that so
Thy peace and love into my soul may flow!
But, as the precious pearl descends from Heaven,
And is not by the shell's own virtue given,
E'en so my thoughts seem mine: but well I know
They are not mine,—my accents draw their tone
From Thee,—and Thou of them the Author art alone!

* Alluding to the poetical superstition, that the pearl of the oyster is congealed dew.—*Translator.*

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CORRESPONDENCE.

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

DEDICATION OF THE NEW SCHOOL-HOUSE OF THE ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

DEAR SIR AND BROTHER,—

CONSIDERING the acknowledged and total failure of the Dedication Festival, to which you referred at some length in the last number of the *Freemasons' Quarterly Magazine and Review*, the Building Committee of the Girls' School would have acted, I think, wisely to have passed over the events of that day with the shortest possible reference. But from the following extract of the Report, which they presented at the last Quarterly General Court, it will be seen that they have had the temerity to cast the blame of that failure, partly on the Grand Secretary and Grand Director of Ceremonies, and partly on the Brethren, who (I was nearly saying, acted, but they were not permitted to do so) *offered* to act as stewards:—

"The Committee cannot close this Report without adverting to the dedication of the building, which took place on the 2nd of August last. They beg to state that the day and hour of assembly were fixed by the M. W. G. M., that the ceremonies were *under the sole direction of the Grand Secretary and Director of Ceremonies, that all the Committee had to do with the arrangements was faithfully to comply with the directions they received.* The Committee found that the expenses of the day would necessarily be large; although the Quarterly General Court had most generously voted the sum of 400*l.* for the purpose of carrying out the ceremonies with due effect, it was felt by the Committee how important it was to avoid encroaching, if possible, upon that sum, forming, as it did, a portion of the capital of the Institution. They therefore threw themselves upon the generosity and good feeling of the Craft, and endeavoured to enlist as many of the Brethren to serve as stewards upon the occasion as could be induced to come forward, and they have the satisfaction to state that upwards of two hundred Brethren most kindly responded to the application. *Tickets were accordingly forwarded to them for distribution, with a request to each that the number disposed of should be returned to the Secretary on or before a day fixed. On Saturday, 31st July, two days before the ceremony took place, the Secretary had*

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received returns amounting to four hundred and seventy. Dinner was ordered for six hundred, payment has been made for eight hundred and seventy; and attracted, it is supposed, by the interest of the occasion, the splendid weather, &c., it is conjectured that nearly one thousand five hundred persons were present, and that at least one thousand partook of the refreshments supplied by the contractors for the *déjeûner.*"

Now with reference to the part attributed to the Grand Secretary and Grand Director of Ceremonies, do the Committee mean to state that those officers are responsible for a programme, which contained the following paragraph? — "The Dedication will afterwards" (that is, after opening of the Grand Lodge) "take place in a room prepared for the purpose, at which ladies and *all who have admission-tickets may be present!*" This programme, placarded on all the hoardings and blank walls in and about London, and plentifully posted inside and outside of omnibuses, thus invited the public at large to qualify for admission to a Masonic ceremony by the purchase of *three-shilling tickets!* And this announcement was not only improper in itself, but necessarily involved a breach of faith. It would appear that the number of persons who purchased tickets was "nearly one thousand five hundred:" the room, "prepared for the purpose" of the Dedication Ceremony, was scarcely capable of holding one-tenth of the number. Is it surprising that those, who found themselves excluded, should have raised a clamour at the door, which continued during the whole of the ceremony, and utterly destroyed its solemnity? It cannot be alleged that more were not expected to attend than the room would contain. "Upwards of two hundred Brethren" had sent in their names as Stewards; and these alone were more than the room could accommodate; not to speak of the *sixty ladies*, who were to present purses, and of the members of the Grand Lodge, who attended in obedience to the Grand Master's summons.

With respect to the "Stewards," how can the Committee hold these Brethren accountable for the failure of arrangements, which they were not permitted to share in making? They had the greatest difficulty in obtaining information what the "arrangements" were; and many of them did not receive the tickets, which were "forwarded to them for distribution," until a very few days before the Festival. I believe, moreover, that it was *not* the Stewards, who sold the bulk of the tickets that were used on the occasion. It was reported in the building that a large number of tickets were disposed of on the very morning of the Festival. And it must have been evident to all who were present, that a considerable portion of the persons on the ground were not Masons, nor Masons' friends, interested in the Institution and anxious to promote its welfare,— but of that class whom any novel amusement will always attract, and who went for the purpose of witnessing the ceremony, hearing the concert, and dancing to Adams's band; just as they would flock to a *fête* at Vauxhall, or Cremorne, White Conduit House, or the Casino. The Committee invited the presence of persons who were useless to the Institution, and kept away very many of those who would have benefited it. Many Brethren declined at the last moment to take their families to the Festival, rather than encounter the mob which they feared would be present; and those who attended the

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déjeûner, and ought to have had places reserved for them, can vouch that they were literally thrust out by the mob. No stronger instance can be given of the utter want of management that was displayed throughout than the fact that, notwithstanding the extraordinary efforts, which had been made to procure the attendance of the multitude, no other precautions to preserve places was thought requisite than simply to put cards in the plates; and although this was done at a very early period of the day, no members of the Building Committee, nor any persons appointed by them, were stationed in the tent to see that they were not removed. Is it at all to be wondered at, that when those, who had purchased seven-shilling-and-sixpenny tickets, entered the marquee and found all the chief places already appropriated, they were restrained by no feelings of delicacy from removing the cards and taking possession of the seats! Even Grand Officers found their places occupied, and were driven from the Grand Master's table to find accommodation for themselves as they best could at the very outskirt of the tent. Amongst them was the Reverend Brother, who had preached in the morning on behalf of the Charity, and who would positively have had no seat or refreshment, had it not been for the exertions of Brethren, who were not members of the Building Committee. It was probably in anticipation of the confusion at the *déjeûner*, and of the quality of the visitors, that every member of the Grand Lodge was furnished with a paper, signed by the Grand Director of Ceremonies, on which was printed, in conspicuous type, "No Brother will be admitted to the *déjeûner* in Masonic costume."

I have been sorry to speak thus of Brethren for whom, individually, I entertain a high esteem, and whose zeal for the Charity no one can doubt; but it cannot be denied that in their collective capacity they so mismanaged the Dedication Festival as to subject the Craft to ridicule. And unable to deny that there really was mismanagement, they now attempt to cast the blame on two Grand Officers, who merely arranged the actual ceremony of Dedication under the Grand Master's direction, and on the "Stewards," who had no part whatever in the arrangements. It is asserted that the reason the Stewards were never called together is, that it would have been impossible to summon so great a number. But there was manifestly no such impossibility. Is it not more probably the real reason, that the Building Committee, whose names were printed at the head of all the programmes, wished to keep the entire arrangements in their own hands, and to have all the honours of the occasion? Had they not invited Stewards,—or invited them only with the understanding that they would be merely *nominal* Stewards, and that the Committee "threw themselves on the generosity and good feelings of the Craft," to get subscriptions of one guinea each towards the expenses of the day,—I should scarcely have blamed them for wishing to have that honour. They had superintended the progress of the building; and I should be the last to deny the credit due to a body of gentlemen, who gave their time to so excellent a work. But it *is* a reprehensible proceeding on their parts, when, finding that the results did not redound to their honour, and that they could not manage the multitude they had attracted to the *déjeûner*, to cast the blame on the unfortunate "Stewards."

Let us hope that the lesson of this eventful day will not be entirely

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lost. A building for another Masonic School yet remains to be erected. Of the building for *this* Institution, the Committee of which is presided over by one of the most eminent members of the Craft, it may be safely predicted that the first stone will be regularly and Masonically laid, and the dedication *properly* conducted. To the completion of that building we may therefore look forward confidently to remove the discredit that was cast on the Fraternity upon the day of dedication of the Girls' School.

I am, dear sir and Brother,
Yours faithfully and fraternally,
"A Steward."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Sir and Brother,—

The following anecdote being one of the many illustrations of the fact that Freemasons

"Do good by stealth, and blush to find it fame,"

will, I trust, find a corner in your journal:—

Michael Bruton, a native of Ireland, like many others of his countrymen, came to London for employment years ago. About ten years since, he was a hale, hearty-looking fellow, engaged, for lack of better employment, in repairing the sewers opposite the shop of Bro. Pringle, tea-merchant, in Bishopsgate-street. Bruton's companions were a sad lot of fellows, and Bro. Pringle observed that Bruton's appearance and conduct was different from that of his mates, and he took occasion to speak to him, when to his surprise, he discovered that Bruton was a Brother Mason. Bro. Pringle asked him if he was willing to leave such disreputable company, if he could get him a place, which the poor fellow was only too glad to do. Accordingly, Bro. Bruton found employment in a large Gas Works, where he continued for seven or eight years one of the most sober and attentive servants in their employment. His home was a happy one, his wife and children decently clad and fed, and none so happy as our Hibernian Brother. But days of sorrow and suffering were at hand. In consequence of the nature of the chemical department in which he wrought, he lost his health and hearing. Having become deaf as a post, he was discharged from his work as incapable of doing anything. Without work, he and his family were reduced to the lowest ebb. Furniture, beds, and bedding had to be parted with to satisfy the cravings of hunger, until nothing was to be seen in their cabin but empty walls, and this they were summoned to leave.

Under these circumstances, he applied, through Bro. Pringle, to represent his case to the Board of Benevolence of the Grand Lodge, which was strictly investigated, and Bro. Pringle was questioned as to his knowledge of the facts now stated. He said if money could be got to purchase a mangle, the woman could earn twenty shillings per week, and the man would assist her. This proposition was most generously approved of by the Chairman and Brethren of the Board, who awarded the sum of ten pounds, which sum has been expended

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in the manner proposed, and at this moment Bro. Bruton and his family are in the enjoyment of an humble competence through the beneficent influence of that ever hallowed charity, "which droppeth as the gentle rain from heaven, and blesseth him that gives and him that takes." I am truly yours fraternally,

C. M.

Obituary.

BRO. C. H. MARQUARD.

Died, Sept. 18, Bro. C. H. Marquard, J. W. of the Yarborough Lodge, 812 (Commercial Road East), aged 48 years, leaving, deeply to deplore his loss, a widow and two infant children (the younger born but twelve days previously to the death of its parent), and a numerous circle of relations and friends. Bro. Marquard was initiated into Freemasonry, in the above Lodge, on the 6th December, 1849; and being possessed of a mind capable of appreciating all that is excellent, was at once struck with the noble principles of the Order, and applied himself studiously to the working of the ceremonies, and especially of the lectures and illustrations on its allegories and symbols. As a reward of his truly Masonic industry, his Brethren were looking with anxious pleasure to an early period for his occupation of the highest office in the Lodge. Bro. Marquard was a good husband, a tender father, a steady friend, a diligent officer in his profession, and a virtuous and upright man; and in commemoration of his worth, his friends have determined to place a tomb over his grave, by subscription. The lamented Brother was one of those who joined the Metropolitan Police Force at its formation; on account of his activity and exemplary conduct, he was promoted, in the year 1840, to the office of Superintendent of the K division, stationed at the eastern end of the metropolis, and in that, as in all his previous appointments in the public service, continued to the period of his death, to discharge his onerous duties with the greatest satisfaction to his superiors. Such was the respect entertained for Bro. Marquard's memory, that near three hundred of the Police corps, with several Masonic Brethren, attended his remains to their final resting-place, at Stepney church, with a firm and steadfast hope that, as his mind had been steadily and humbly fixed on "that bright morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race," he has been removed to the "Grand Lodge above, where the world's Great Architect rules and reigns for ever."

BRO. FRANCIS HASTINGS MEDHURST.

Died, Nov. 4, in the 35th year of his age, Bro. Francis Hastings Medhurst, of Kippax Hall, in the West Riding of Yorkshire, P.G.S. of the Lodge of Antiquity, No. 2, a Brother deeply attached

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to Freemasonry, in whom the Order has lost an active and zealous Craftsman.

BRO. JOHN DEWHURST.

Died, Nov. 6, aged 42 years, at his residence, Frenchwood Cottage, Preston, Lancashire, Bro. John Dewhurst; a faithful and sincere Mason, and universally beloved and respected.

BRO. CHARLES HERBERT CORNWALL.

Died, Nov. 11, aged 36, Bro. Charles Herbert Cornwall, P. M. of the Yarborough Lodge, 812 (Commercial Road East), whose death is seriously lamented by a young and amiable widow (to whom he had been married but the short period of eighteen months), many relations, and numerous friends. Bro. Cornwall was initiated into Freemasonry, in the Royal Athelstan Lodge, No. 19, on 11th Nov. 1845 (the day of his decease being the 7th anniversary of his Masonic birth). He was admitted a member of the Yarborough Lodge on the day of its consecration; served the several offices therein, and ultimately succeeded to the Master's Chair in 1851. His Masonic talents were of a superior character, his demeanour gentlemanly and courteous, but steady and firm, and gaining the respect and esteem of his fellow-men and Brother Masons; as a small reward for such merit, the Yarborough Lodge had presented him with a valuable Past Master's Jewel, bearing a suitable inscription. Bro. Cornwall will be remembered from having been for several years a regular attendant at the weekly meetings of the Emulation Lodge of Instruction, where he did the greatest credit to Freemasonry by his working of the ceremonies and lectures, in a manner seldom excelled. The deceased Brother was a liberal contributor to the Masonic charities. He was also a Companion of the Royal York Chapter of Perseverance, No. 7; and had it pleased the All-wise Disposer of Events to have spared his life, would likewise have proved himself, in the ineffable degree of the Royal Arch, a gem in its diadem. As a commercial man, Bro. Cornwall's conduct was guided by industry and integrity, consequently his loss is severely felt by all who had the pleasure of his acquaintance.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November* 3, 1852.

Present.—M. E. A. Dobie, as Z.; W. F. Beadon, as H.; H. L. Crohn, as J.; W. H. White, as E.; J. H. Goldsworthy, as N.; C. Baumer, as P. Soj.; G. W. R. Potter, as Assist. Soj.; T. R. White, as Assist. Soj.; F. Pattison, P. Assist. Soj.; J. Havers, P. Stand. Bearer; T. Tombleson, P. Stand. Bearer; M. Costa, G. Organist; G. Leach, Dir. of Cer.; R. Gibson, P. Dir. of Cer.; J. B. King, P. Dir. of Cer.; L. Chandler, P. Dir. of Cir.; A. A. Le Veau, P. Dir. of Cer.; Geo. Biggs, P. Dir. of Cer.; The Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form. The minutes of the last Quarterly Convocation were read and confirmed.

The report of the Committee of General Purposes stating the amount of receipts and disbursements of the last Quarter was read and approved.

After the despatch of the ordinary business, the Grand Chapter was closed.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December* 1, 1852.

Present.—The Rt. Hon. the Earl of Zetland, M. W. G. M.; H. R. Lewis, Prov. G. M. (Sumatra), as D. G. M.; W. F. Beadon, P. J. G. W., as S. G. W.; F. Pattison, P. J. G. W., as J. G. W.; W. Tucker, Prov. G. M. (Dorsetshire); A. Dobie, Prov. G. M. (Surrey), and G. Reg.; Col. Burlton, C. B., Prov. G. M. (Bengal); F. Dundas, *M.P.*, P. S. G. W.; Rev. J. E. Cox, G. Chap.; Rev. E. Moore, G. Chap.; S. Tomkins, G. Treas.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; J. Hodgkinson, S. G. D.; W. F. White, J. G. D.; J. H. Goldsworthy, P. S. G. D.; G. R. Rowe, P. S. G. D.; J. Havers, P. S. G. D.; J. Nelson, P. S. G. D.; T. R. White, P. S. G. D.; B. Lawrence, P. J. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; L. Chandler, P. J. G. D.; T. Parkinson, P. J. G. D.; J. B. King, P. J. G. D.; G. W. K. Potter, P. J. G. D.; P. Hardwick, G. S. of Works; R. W. Jennings, G. Dir. of Cer.; T. Chapman, Assist. G. Dir. of Cer.; G. Leach, G. S. B.; J. Masson, P. G. S. B.; G. P. D. Rhé Philipe, P. G. S. B.; J. L. Evans, P. G. S. B.; E. H. Patten, P. G. S. B.; R. J. Spiers, P. G. S. B.; F. W. Breitling, G. P.; the Grand Stewards of the year;

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the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form, and with solemn prayer.

The M. W. the G. M., being about to direct four Brethren appointed by himself, and four nominated at the General Committee on the 24th of November, to collect the balloting papers for the election of twelve P. M.s, to act on the Board of Benevolence for the ensuing year, several Brethren, chiefly members of the Royal Athelstan Lodge, No. 19, rose in succession to request that their names might be erased from the list, they having given no sanction for the use which had been made thereof. The number of P. M.s having by this method been reduced to twelve, the number required by law, the M. W. the G. M. was about to declare such Brethren elected, when Bro. F. Burges begged to withdraw a refusal to serve, which he had previously given in writing, and to request that the ballot might proceed. This request having been granted, the M. W. the G. M. intimated that the ballot must now be taken upon the original list, which contained the names of the following Brethren, viz.:—W. H. Andrews, P. M., No. 752; M. Atwood, M. P., No. 212; J. Barnes, P. M., No. 30; F. Burges, P. M., No. 72; H. S. Cooper, P. M., No. 276; R. Hawkins, P. M., No. 19; C. Robb, P. M., No. 281; D. Samuel, P. M., No. 264; J. Scambler, P. M., No. 237; J. Smith, P. M., No. 206; W. H. Varden, P.M., No. 57; J. F. White, P. M., No. 36; John Savage, P. M., No. 19; S. Gale, P. M., No. 19; W. Honey, P. M., No. 19; S. Burch, P. M., No. 19; J. J. S. Hopwood, P.M., No. 7. The Scrutineers then retired to take the ballot.

The minutes of the last Quarterly Communication were read, when, upon their being put for confirmation, Bro. the Rev. John Huyshe, Dep. Prov. G. M. for Devonshire, moved that the following portion of such minutes be not confirmed: viz., "That the W. M. of the Lodge, No. 185, Devonport, did, on the 8th of January, 1851, exceed the powers vested in him; that therefore the decision of the R. W. the Prov. G. M. for Devon, be in this respect reversed, and that the W. M. be admonished to a more strict observance of the laws of Masonry in future." The Rev. Bro. showed that no copy of Bro. Jackson's appeal had been furnished to the Prov. G. M., or to the Prov. G. Secretary for Devonshire; upon an assurance given by the said Bro. Jackson, to the effect that such copy had been served, the decision of the last Quarterly Communication had been given. Bro. Tucker, Prov. G. M. for Dorset, seconded Bro. the Rev. John Huyshe's amendment, upon which a lengthened debate arose, in which many Brethren took part, at the conclusion of which, the question being put on the amendment, it passed in the affirmative. The remainder of the minutes of the last Quarterly Communication were then put and confirmed.

This being the usual period for nominating a G. M. for the ensuing year, the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, Lord-Lieutenant of the North Riding of Yorkshire, &c., was put in nomination for that high office, the nomination being accompanied with every demonstration of respect, gratitude, and affection.

The Scrutineers, having returned to the Grand Lodge, announced

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the result of the ballot, and that the election had fallen upon the first twelve of the above-mentioned Brethren, who were forthwith declared to be the P. M.s of the Board of Benevolence during the ensuing year.

The M. W. the G. M. proposed that "a sum of £500 be granted out of the fund for general purposes to 'the Royal Masonic Institution for clothing, educating, and apprenticing the Sons of indigent and deceased Freemasons,' to be invested in the public funds in the names of Trustees towards the formation of a fund, to be kept separate and distinct, and to be applied exclusively for the purpose of upholding, repairing, sustaining, and maintaining the structure about to be known as 'the Royal Masonic Institution for Boys, the sons of indigent and deceased Freemasons;' the dividends arising from the stock to be purchased with the said sum of £500, and of any increase, and augmentation thereof, to be applied from time to time, as need may be, for the purpose of upholding, repairing, sustaining, and maintaining the said building when erected and completed; and in the event of the dividends receivable at any time not being required for the repairs, &c., then the sum to be invested in augmentation of the capital stock, and so from time to time."

The motion was then put, and carried unanimously.

The Report of the Lodge of Benevolence, for the months of September, October, and November, was read, when,

On the recommendation of the Lodge of Benevolence, and on motion duly made and seconded, it was resolved, "That the sum of £30 be granted for the relief of Maria, the widow of Jabez Gadd, late of No. 52, Manchester."

The report of the Board of General Purposes was read and approved, and ordered to be entered on the minutes.

All business being concluded, the Grand Lodge was closed in ample form and with solemn prayer.

THE ANCIENT AND ACCEPTED RITE.



The Supreme Council of Sovereign Grand Inspectors of the 33rd and last Degree of the Ancient and Accepted Rite for England and Wales, and the Dependencies of the British Crown, held a Convocation of the higher Degrees of the Order, at Freemasons' Hall, London, on Thursday, Nov. 4th, A.D. 1852. The Ill. Treasurer-General of the Order occupied the Throne, and the principal stalls were filled by the Ill. Sov. Inspector, William Tucker (Prov. Grand Master and Prov. Grand Superintendent for Dorsetshire); the Ill. Sov. Inspector, Henry Emly (Grand Chancellor of the Grand Encampment of

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Templars); the Ill. Sov. Inspector, J. A. D. Cox (Grand Registrar of the Grand Encampment of Templars); the Ill. Bro. Dawes (Prov. Grand Commander of Templars for Lancashire); the Ill. Bro. J. N. Tomkyns, of the 31st Degree, who were ably assisted in the ceremonies by the Ill. Bro. Johnson, of the 30th Degree; the Ill. Bro. Snell, of the 30th Degree; the Ill. Bro. Wilson, of the 30th Degree; the Ill. Bro. Lemanski, of the 30th Degree; the Ill. Bro. Newmarch, of the 30th Degree; the Ill. Bro. G. B. Cole, of the 30th Degree; the Ill. Bro. Giampietro, of the 30th Degree, and by other distinguished Brethren of the Order. After the higher Degrees had been opened in solemn form, a grand installation took place, and two eminent and distinguished Brethren, Charles John Vigne, of Bath, and Charles Goolden, *M.A.*, late of St. John's College, Cambridge, who had previously taken the degrees of Kts. of the Sun and Kts. of St. Andrew (the 28th and 29th Degrees of the Order), were installed into the rank of Knights K. H. of the 30th Degree. After the installation had been concluded, it being intimated by the Ill. Sov. Grand Inspector, W. Tucker, that two eminent Brethren of the 18th Degree, of his Coryton Chapter of Rose Croix, were in attendance, it was resolved that a Rose Croix Chapter should be opened for their introduction, and the eminent Brethren, Sir John George R. De la Pole, Bart., and Frederick William Drew, were formally introduced to the Chapter. After the solemn ceremonies of the Order had been gone through, and the Convocation closed, the Brethren banqueted together, the Ill. Sov. Grand Inspector, William Tucker, presiding at the banquet. After the usual loyal and national toasts had been given, the Ill. Commander in the Chair gave "The health of the Sov. Commander of the Order, Dr. Leeson," which was received with great applause, and drunk with all the honours. He then gave successively "The Duke of Leinster and the Members of the Supreme Council for Ireland," and "The Duke of Athol and the Members of the Supreme Council for Scotland." In proposing his next toast, — that of the Sov. Commanders and Members of the two Supreme Councils in America; that of the Southern Division at Charleston, and that of the Northern Division at Boston (removed from New York), he took occasion to allude to the great kindness that had always been shown by the members of the latter Council especially in assisting the Supreme Council for England, thus paying the English Brethren back some of the obligations that had been conferred by their forefathers in establishing Freemasonry in a pure and uncorrupted form on the soil of America. He particularly instanced the kindness of the late Sov. Commander Gourgas in the pains he bestowed on the early formation of this Council, and the same unwavering kindness had been continued by the present Sov. Commander Reymond and the other members of his Council. This toast was received with the greatest Masonic respect and true fraternal regard. The Ill. Sov. Inspector, Henry Udall, adding to what had been said by the Commander in the Chair, that a fresh instance of the kindness of the Ill. veteran and patriarch of the Order, the Sov. Commander Gourgas, had been given within a few days of their meeting, as he had received a letter from him, in which he stated that he had prepared for this Supreme Council copies of manuscripts of great Masonic interest, which would be forwarded to England as soon as a faithful and safe hand could be obtained

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to undertake the charge of them. This announcement was received with great applause. The Ill. Sov. Inspector then said, that he would call upon them, in the language of old Masonic times, "to fill high," as he intended to propose the health of a Brother who deserved every honour that the meeting could confer on him, — he alluded to the Commander in the Chair, his Ill. friend and Sov. Bro. Inspector, William Tucker. He said it was scarcely necessary in that company to attempt to give a sketch of the Masonic career of that distinguished Brother, it was so well known and appreciated by them all. Whether he spoke of him in his character of Prov. Grand Master of Craft Masons, — that of Prov. Grand Superintendent of Royal Archmasons,—that of Prov. Grand Commander of Knights Templars,—or in that of his highest position—in which he appeared before them to-night—that of a Sov. Grand Inspector-General, and one of the officers of the Supreme Council of the 33rd Degree for England,—in any of which characters he could add but little to his well-known fame. He, however, had to thank him for what he had done in his Provinces lately, in superintending the opening of two Chapters of Rose Croix, and he doubted not that the Brethren would consider this a fresh claim upon their Masonic regard and esteem. The toast was given with full Masonic honours, and received with great applause.

The Ill. Sov. Inspector, William Tucker, returned thanks. He said he was gratified, as of course he must be, by the kindness evinced towards him by all his Brethren. He had taken a very great interest in all the Degrees of Freemasonry; but, of course, he considered that the particular Order over which he was now presiding—alluding especially to the higher Degrees of it—were those with which *the instructed Mason* would most especially desire *to be identified*. All parts of Freemasonry were entitled, in his opinion, to consideration and regard. What were the fraternal feelings produced by connection with the Order, he had had varied opportunities of observing, and the longer and better he was acquainted with his Brethren the greater was his appreciation of the value of Freemasonry. His Ill. friend the Treasurer-General of the Order had kindly alluded to the exertions he had lately made to extend the influence of the Ancient and Accepted Rite in a legitimate manner by presiding over Chapters of Rose Croix in the Provinces, with which he was more especially connected. He was proud to say, that since their last meeting he had opened two Chapters of Rose Croix,—the Weymouth Chapter of Rose Croix and the Coryton Chapter,—and that both are producing their good results in bringing distinguished Brethren forward in the Ancient and Accepted Rite; for he had the pleasure of announcing that many Brethren, of good social and Masonic position, had been found desirous of joining that most interesting Degree. He concluded by thanking the Brethren, and saying that he should at all times be desirous of using his best exertions for the good of the Order.

The Ill. Sov. Inspector, Henry Emly, proposed "The health of the Grand Treasurer-General of the Order, Henry Udall." He said that the thanks of the Brethren were always due to the Ill. Brother for the manner in which he sustained his position; but they were especially due to him when he presided over their solemn ceremonies, as he had done in the Convocation to-day. The Ill. Treasurer-General of

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the Order returned thanks. He said, that although he had presided over them at the Convocation to-day on account of the unexpected absence of his friend, the Sov. Commander of the Order, Dr. Leeson, he hoped that for the future his distinguished Brother would be able himself to perform those duties. He had intended to have done so to-day, but at the last moment he was obliged, from the pressure of his avocations, to send to him to undertake the duties. The Sov. Commander, he was happy to say, was likely to have more leisure, as his Ill. friend had told him that he intended to relieve himself from some of the public professional duties that had so much pressed upon him during the past year. He thanked the Brethren for their continued kindness towards him, and hoped that, by the exertions of the members of the Supreme Council in establishing the Ancient and Accepted Rite in its purity in the Provinces, a higher tone of Masonic feeling, if possible, might be inculcated there, so that persons of the highest social rank would consider it an honour conferred on them to be admitted into the Order.

The Commander in the Chair then gave the healths of the visitors.

The Eminent Bro. Sir John De la Pole, Bart., returned thanks. He said he was delighted to meet his Brethren in Freemasonry. He had seen many meetings, but none that more impressed his mind than the proceedings to-day. He thanked them for the kindness with which he had been received, especially as he understood that, except at the annual meeting, it was unusual to admit Brethren, who had not attained higher rank in Masonry than himself. He had seen much of Masonry both here and on the continent, and it was endeared to him by the kindest recollections. After giving several instances which he had personally seen of its beneficial effects, he concluded by thanking all for the kindness exhibited towards him.

The Eminent Bro. Drew also returned thanks.

The Sov. Commander in the Chair then gave the healths of those Brethren who had this day been called to the distinguished rank of Knights K.H. of the 30th Degree.

The Ill. Bro. Charles John Vigne and the Ill. Bro. Charles Goolden returned thanks, and said that now having been admitted into the distinguished position they found themselves, that they would, in every possible way within their power, exert themselves to extend the knowledge of the principles of the Order.

The healths of the Officers of the High Grades Union, and other toasts, were given and duly responded to, after which the Brethren separated.

It was stated during the evening that the Metropolitan Grand Lodge of Perfection would shortly be opened, and that some very distinguished Brethren had undertaken the conducting it under the sanction of the Supreme Council.

The next meeting of the High Grades Union will be held in the first or second week in February, on which occasion the Supreme Council will hold a Convocation of the Order for the purpose of conferring Degrees.

*** To prevent mistakes, our country Brethren are informed that all petitions for Warrants for Chapters of Rose Croix (without which that sublime Degree cannot be conferred), should be addressed

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to Davyd W. Nash, Esq., Secretary-General of the 33rd Degree for England and Wales, &c., Freemasons' Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

ROYAL FREEMASONS' GIRLS' SCHOOL.

A QUARTERLY General Court of this Institution was held at the School-house, St. George's Fields, on Thursday, 14th of October, 1852. Bro. R. Hervé Giraud in the Chair. Four children were elected into the school. The successful candidates were—Emma S. Cox, Mary Anne J. Brewster, Ann Mitchell, and Lucy Randel. There were but six candidates. It was decided that there should be an election in January next, to fill vacancies, of which there will then be three. This was the last day for receiving petitions; and only one having been presented, the new candidate, in addition to the two that were unsuccessful at the present election, will be elected without ballot. The Building Committee presented their Report, in which the completion of the new school-house was announced; and it was decided that the children should remove thither as soon as the medical officers had certified that they might do so without detriment to their health, from damp or other causes. The thanks of the Court were voted to the Minister and Churchwardens of St. Ann's, Wandsworth, for the use of the church and pulpit on the day of the dedication of the building; to Bro. the Rev. W. A. Hill, for his assistance in the service; and to the V. W. Bro. the Rev. J. W. Gleadall, P. G. C., for the able discourse he delivered. Thanks having been voted to the Chairman, the Court adjourned. The next Quarterly Court will be held on Thursday, 13th of January, 1853, at twelve o'clock.

METROPOLITAN.

GRAND STEWARDS' LODGE.—The Public Night of this Lodge was held on the 15th December, when the Lectures of the 2nd and 3rd Degrees were worked by the W. M. Bro. Emly, assisted by the following Brethren:—J. Hodgkinson, S. G. D., Cox, J. Newton, Tomkins, Burgess, and Johnson. We could have wished to have seen a larger attendance of the Craft, to have received the benefit of hearing the Lectures, which are so perfectly worked in this Lodge.

The Lecture of the 1st Degree will be worked on Wednesday evening, the 16th March next, at which all E. A. can attend. We strongly advise all our younger Brethren to avail themselves of the opportunity which will then be afforded them by the members of the

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Grand Stewards' Lodge, to learn somewhat more of the principles and tenets of the order than are generally developed in private Lodges.

GRENADIER LODGE, No. 79.—This Lodge held its first meeting for the season on Thursday, the 28th October, under very flattering auspices. Bro. Fredrick Bigg, W. M., had the honour of proposing and initiating the following five gentlemen:—Anthony Peck, Esq., Actuary of the Engineers', Masonic, and Universal Mutual Life Assurance Society; James Johnson, Esq., of Gravesend, surgeon; William Bellingham, of Beaufort Buildings, wine-merchant; Alfred Bingham, Esq., of the Stock Exchange; and Alfred Williams, Esq., of the Stock Exchange. The ceremony was very ably performed by the W. M., who bids fair to emulate the zeal and ability so prominently displayed by his lamented father, the late Bro. John Bigg, P. M., of the Moira Lodge.

At the banquet, Bro. Peck returned thanks for the Entered Apprentices in a neat and humorous speech. Officially connected as this gentleman is with the Engineers' and Masonic Assurance Society, in which the late Bro. Crucefix took so prominent a part, it is not to be wondered at that he should desire to be enrolled among the members of the Craft, or that his advent among them should be otherwise than interesting.

In the course of the evening the W. M. alluded to the all-absorbing topic of the day, in the following terms:

"Before proceeding to what may be regarded as the domestic toast of the Evening, I hope the worthy P. M. of the Grenadier Lodge will pardon me for departing from the ordinary routine, and permit me to submit to you and them a sentiment which, as a military Lodge, it becomes our mournful duty to drink, with all the solemnity it necessarily inspires. Brethren, since we last had the pleasure to meet at this festive board, it has pleased the G.A.O.T.U. to withdraw from us that great pillar of the constitution, our illustrious Brother, the Duke of Wellington, whose very name was a tower of strength to the land: and I conceive that we should hardly be justified in meeting together after the loss of the Colonel of the Grenadier Guards, without devoting a glass to his immortal memory. Of the merits, valour, and judgment of this distinguished hero, I feel thoroughly incompetent to *speak*, but we may *sing* of them, and when it is remembered that we have the happiness to number amongst our body, our amiable and musical Bro. P. M. Stanbridge, who never sings Moore's immortal couplet to Wellington's Name without rendering both the song and the singer more popular, I now call upon him to gratify us with this composition, after we have drunk in solemn silence to "the Immortal memory of our Brother, the Duke of Wellington."

The proceedings of the evening were much enlivened by the musical talents of Bro. Bellingham, and other newly initiated Brethren.

EMULATION LODGE OF IMPROVEMENT.—This most respectable and thoroughly regular Lodge of Improvement held its anniversary meeting on Monday, November 29, when upwards of eighty members were present. Bro. W. F. Beadon, P. J. G. W., in the absence of

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Bro. Rowland Gardiner Alston, P. J. G. W., who was prevented being present from having met with a severe accident, occupied the chair, to the entire satisfaction of the Brethren. The work was performed in that highly efficient manner, which has made this Lodge so deservedly celebrated throughout the Craft, and the Lectures on the Tracing Boards were given by Bros. Stephen Barton Wilson and John Hervey, with an accuracy which produced universal satisfaction. After "labour" the Brethren retired to "refreshment," and spent a delightful evening, under the presidency of Bro. Beadon, the entire proceedings being conducted "in peace, harmony, and Brotherly love."

ROYAL ARCH.

On Tuesday, October 26th, a very interesting ceremony took place at the Freemasons' Tavern, in the constitution and consecration of a new Chapter of Royal Arch Masons, under a warrant from the Grand Chapter of England, in connection with the Enoch Lodge of Craft Masonry. The Enoch Lodge has long been distinguished as one of the most numerous and influential in the order; and therefore, upon an application to the Grand Chapter, the very unusual honour was accorded them of a warrant for a new Chapter to be attached to their Lodge. The ceremony of consecration being very rare, it attracted a number of visitors from other Chapters, including Comps. Rowland Alston, G. J. and P. G. M. for Essex; A. Dobie, G. R. and P. G. M. for Surrey; R. G. Alston, P. J. G. W. and Pres. B. G. P.; J. Biggs, P. G. S. &c.

The ceremony of consecration was performed by Comp. J. Savage, P. Z., assisted by Comp. Biggs. The ceremony commenced by a voluntary upon the organ, during which a procession was formed, consisting of the grand officers, the principals, the officers of the new Chapter, and the members and visitors, who proceeded to their appointed places in the Chapter.

The acting Principals having been saluted, an ode was sung by the choristers. The petition to the Grand Chapter for the warrant, and the warrant of constitution, having been read, the jewels and collars of the new Chapter were presented to the acting first Principal; after which, the Principals named in the warrant were presented in due form. The ceremony of consecration was then proceeded with, and when brought to a close, Bros. Temple, Bird, Kennedy, and Gurton were exalted into the order, the ceremony being most ably performed by Comps. P. Matthews, Z.; G. Friend, H.; R. S. Williams, J.; D. Watts, E.; and W. Young, N.

The whole of the business having been brought to a conclusion, the Companions sat down to a very elegant banquet; and in the course of the evening a number of toasts were given and responded to—Comps. R. G. Alston and Dobie taking occasion to refer to the very excellent working of the Principals, and more especially of Comp. Friend.

The whole of the music at the ceremony of consecration was arranged by Comp. Genge, who presided at the organ, and was assisted by Comps. Ransford, T. Young, and Turner.

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PROVINCIAL.

CHESHIRE.—MACCLESFIELD.—Wednesday, Oct. 27, being the day appointed for the holding of the Prov. G. L. of Cheshire, was quite a gala day in this town. The morning was ushered in by merry peals from "the bells of St. Michael's tower," which continued to "ring out their joyous notes" up to the time of divine service. From the tops of St. Michael's and Christ Church towers floated "the flag that braved a thousand years the battle and the breeze;" and throughout the route that the procession was expected to take, very many descriptions of our time-honoured flag, together with many pretty banners, waved in front of the houses of a considerable portion of the inhabitants. In front of the hotel, a lofty triumphal arch of evergreens was erected, from which depended banners bearing the inscriptions —"Welcome, Combermere," "Torres Vedras," "Oporto," and "Salamanca," the whole surmounted by an enormous Union Jack. A pretty arch of evergreens, also decorated with flags, &c., was erected on Park Green. The first movement of those who were to take part in the day's proceedings was the arrival of the splendid band of the 82nd regiment (which by the way is a Cheshire regiment, raised in 1793). The day being beautifully fine, as the time announced for the procession to take place wore on, the streets became densely thronged with people anxious to witness the procession. The band met his Lordship and Lady Combermere on their entrance into town in a carriage and four from Capesthorne, where the noble couple had been on a visit to Lord and Lady Hathertou. An appropriate air was played up to the hotel, where his Lordship was received by the Brethren. The Craft Lodge having been opened immediately on the P.G.M. arriving, the Grand Lodge was formed, assisted by the visiting Grand Officers from the neighbouring Provinces, and the Lodge proceeded to church. On their arrival there, the Brethren opened right and left, leaving room for the P. G. Master, preceded by his standard and sword-bearer, to pass up the centre, the P. G. Officers and Brethren following in succession from the rear. The organ pealed out the national anthem, and the service commenced by the choir singing the 100th Psalm. Prayers were read by the Rev. G. Dowty, P.G.C. East Lancashire.

Full cathedral service was performed under the able direction of Bro. Twiss, W.P.G. Organist of the Province.

The sermon was preached by the R.W.P.G. Chaplain, the Rev. J. W. Newell Tanner, who took his text from Acts vii. 26: "And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?" The rev. gentleman introduced the subject of his discourse by observing, that

It was the desire of many of the uninitiated to become acquainted with the great secret that united in one undivided chain of love and good-will the members of the Grand Royal Order of Masonry,—a fraternity whose influence was felt and whose precepts were known and acknowledged by people of every

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nation of the earth. And because that great secret was known only to the initiated, some persons were splenetic enough to speak evil of the Craft. Masonry, however secret it had been kept since its ancient formation, had nothing in it that was opposed to the Word of God, but all its rites and precepts were strong incentives to the veneration and support of our holy religion. No one could understand the sacred mystery of the Trinity; and though there might be much mystery in the Unity, would any one deny that the sacred Three had had great and holy effects upon mankind? Masonry had its mysteries, too, and those who were not acquainted with those mysteries could not by any possibility comprehend the ties that bound the Brethren in an indissoluble bond of love and secrecy; and they should not declaim against it because they were ignorant of the principles of the royal and sacred Order. The reverend Brother urged the Brethren to a scrupulous attention to the precepts of the Order, that they might not "give the enemy occasion to blaspheme," nor give those who came among them an opportunity to think or say that they were not what they pretended to be. He wished them to bear in mind the solemn engagement they had entered into before God and the Brethren. There was nothing more sacred, nothing more binding, than those engagements, and if they did not fulfil them as Masons, they would be the worst of men as men. The preacher warmly advocated the claims of the Provincial Fund of Benevolence and the Macclesfield Dispensary upon their support, and concluded an eloquent and Masonic discourse by praying that the Almighty might approve of their benevolence in the support they would give to the Institutions whose claims he had advocated, that the contributions might bring down "the blessing of those who were ready to perish," and cause the orphan's heart to sing for joy, thus demonstrating the truth of the remark, "Sirs, ye are Brethren."

The "Dead March in Saul" was then very feelingly played on the organ, at the special request of Lord Combermere, in memory of his much-revered and lamented commander and companion in arms, Brother the late Duke of Wellington. A collection was made in aid of the Benevolent Fund of the Province and the Macclesfield Dispensary, which amounted to £33.

The benediction having been pronounced, the Brethren adjourned, in the same order as they had entered the church, to the hotel, when the Grand Lodge was closed, and the Brethren proceeded to the banquet in the Town Hall Assembly-room. Ladies were provided with accommodation in the orchestra and on a platform at one of the extremities of the room. The hall was decorated with Masonic emblems and evergreens, among which was distinguished a beautiful bust of Viscount Combermere, R.W.P.G.M., by Bro. Macbride, of Liverpool, in which the artist has been very successful in catching the features of that celebrated cavalry general, the hero also of Bhurtpore, who has recently been deemed worthy by the Queen to succeed the Great Duke as Constable of the Tower of London, and Lord Lieutenant of the Tower Hamlets.

In the course of the evening, the noble Pro. G. M. in returning thanks for the proposition of his health, made the following allusion to his late lamented chief's (the Duke of Wellington's) connection with Masonry, which at once sets at rest the question of that immortal hero having been a Brother Mason. "Another year," said the noble Pro. G.M., "had rolled over, and many changes had taken place. Amongst the foremost to be regretted was the death to the nation of his commander, the Great Wellington. He had been associated with him since 1793. *Perhaps it was not generally known that the Duke was a Mason; he was made in Ireland;** and often when in

* The Duke of Wellington was initiated into Freemasonry, December 7, 1790, in the Lodge, No. 494, then held at Trim, Ireland, and of which Brother

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Spain, where Masonry was prohibited, in conversation with his Lordship, he regretted repeatedly how sorry he was that his military duties had prevented him taking the active part his feelings dictated; for it was his (the Duke's) opinion that Masonry was a great and royal art, beneficial to the individual and the community. Could they then," added the noble lord, with feelings of deep emotion—"could they then depart from that great edifice without drinking to the remembrance, Masonically, of their late Bro. the Duke of Wellington, in solemn silence?"

The toast was duly honoured.

Presentation of the Bust of the P. G. M. to Lady Combermere.—On Thursday, Oct. 28, a deputation of the Brethren proceeded to Combermere Abbey to present to her ladyship the bust of Lord Combermere. The gentlemen forming the deputation, were Bro. S. Moss, P. P. J. G. W. of Gloucestershire; Bro. J. Smith, P. P. G. R. and W. M. of 334; Bro. — Lewis, P. P. S. G. D.; Bro. Rampling, P. P. G. S.; Bro. W. H. Dixon, P. S. G. D.; Bro. J. Fenton, P. J. G. D.; Bro. J. H. Brown, P. G. Steward; Bro. J. Griffith, W. M. of 701; Bro. W. L. Greene, W. M. of 785, and were accompanied by Bro. W. P. Macbride, of Liverpool, the sculptor.

They arrived at Combermere about two o'clock, and were received very cordially by the noble host, and having been introduced to Lady Combermere, were invited to partake of an elegant luncheon.

The presentation of the testimonial subsequently took place in the library, when the following address to Lady Combermere was delivered by Bro. S. Moss, P. P. J. G. W., of Gloucestershire, Hon. Secretary of the Testimonial Committee:—

MY LADY COMBERMERE,—As members of a Fraternity, over which your noble husband has so ably presided for many years in this Province, we approach your Ladyship with sentiments of the most profound respect.

The Presidency of Lord Combermere over us, as our Provincial Grand Master, claims the special regard of the Fraternity, who have now the honour of offering this address. By his paternal care and attention to preserve the tenets of our Craft in all their integrity,—by his courtesy and affability to every member, he has added dignity to our Order, elevated the character of our Lodges within his Province, and has rendered our noble institution still more noble in the estimation of society.

But while we are desirous of embracing every opportunity to pay honour to the worth of our Right Worshipful Provincial Grand Master, we are not insensible to the many virtues, which adorn and add lustre to your Ladyship's distinguished position.

To you the sound of distress, the appeal of the widow or orphan, are never made in vain. Your support has always been freely extended to charitable institutions, and your honourable name is ever foremost in the list of their benevolent contributions. Our grateful remembrances are especially due for the many acts of liberality and deep interest, which you have evinced towards our Fraternity.

In order to present you with a suitable memorial of our gratitude, we applied to Lord Combermere, who kindly consented to allow his Bust to be taken, and having engaged the services of an eminent sculptor for its accomplishment, we have now the gratification of presenting to your Ladyship the result of his labour, which we are induced to hope will prove satisfactory to you and the members of your noble family.

William Elliott was W. M. His signature, "*A. Wesley,*" is still extant. The Lodge was afterwards removed to Dublin. This information will correct one or two errors, which inadvertently appeared in the Obituary of the illustrious Brother, in the September number of the *F. M. Q. M. & R.*—ED.

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A list of the names of the Lodges, and a list of the Brethren who are subscribers to the testimonial, accompanies this address. Amongst them will be found some eminent Brethren of other Provinces, who, at their earnest request, desired to participate with us in this tribute to distinguished Masonic worth.

In conclusion, we earnestly pray that the Great Architect of the Universe may preserve the life of our much-esteemed Provincial Grand Master in the enjoyment of every blessing, and that he may continue as heretofore to preside over us with honour to himself and advantage to the Brotherhood, and that you, Lady Combermere, also may long be preserved to adorn that high station in society which Providence has destined you to occupy, and that the evening of your days may be cheered by the retrospect of a well-spent life, engaged in promoting the glory of God and the welfare of your fellow-creatures.

Signed on behalf of the subscribers,

JOHN FINCHEET MADDOCK,
Deputy Prov. Grand Master,
Cheshire.

Samuel Moss, Hon. Treas. and Sec.
P. P. J. G. Warden, Gloucestershire.

Lady Combermere received the address with evident gratification, and returned a reply to the following effect:—

GENTLEMEN,—I accept, with deep feelings of satisfaction and gratitude, the gift which has been so considerately prepared, and so kindly proffered, for my acceptance. Lord Combermere's Bust is the offering of all others most agreeable to me; and in making this declaration I confirm one of his first claims to pre-eminence in your Craft,—for a good Mason must ever prove a devoted Husband and an affectionate Father.

Impressed with this conviction, it is natural that I should deserve your kind compliment to my admiration of your noble Institution,—that I should revere its ceremonies, and respect its mysteries. Whatever your grand secret may be, in reality its evident purpose is to draw a magic circle around the initiated, from whom are expelled the worthless and the profane; while within its mystic precincts the deserving plight each other mutually to good faith, good fellowship, and good feeling.

That Masonry is a reality, and no gaudy deception, has been lately proved by the condemnation to which it is doomed in countries where free institutions are prohibited by the ministers of that religion, which discourage all morality that *they* do not control—all duties that *they* do not direct.

No one better than myself can estimate Lord Combermere's attachment to Masonry, or his feeling of esteem and regard for all of those, with whom he has been so long associated in its useful duties; and this new proof of their affection for him he duly appreciates.

May I beg you will thank the Brethren for the very flattering manner in which they have addressed me. I accept their encomiums as an additional and graceful compliment to Lord Combermere.

For their valuable gift I will ask you to offer them my warmest acknowledgments, and to assure them, that in presenting me with my husband's likeness, so admirably executed, they may feel convinced that my gratitude for such a gift will ever be unalterably interwoven with the most ardent and happiest feelings of my existence.

Combermere Abbey, Oct. 21, 1852. MARY COMBERMERE.

Lady Combermere expressed her warm approval of the execution of the bust, and complimented the artist on his success in having secured so faithful and pleasing a likeness. Her Ladyship again intimated the pleasure, with which she received the testimonial, and frequently requested that her acknowledgments might be conveyed to the subscribing members. And, addressing the gentlemen from Macclesfield, her Ladyship assured them that her recent visit to that town with Lord Combermere had afforded her much satisfaction; they were both highly gratified with the cordial and respectful welcome they had met there.

CHESHIRE.—A new Lodge was opened on Thursday, 2nd of Dec., at the Egremont Hotel, under the auspices of Bro. A. Henderson,

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whose zeal for the good of the Craft has induced him to cross the water and assist his Cheshire Brethren. The Lodge, which is entitled the "Combermere Lodge, No. 880," was opened by Bro. Willoughby, P. P. G. D., assisted by Bro. Fenton, P. G. J. D., and Bro. Butterworth, P. G. S. B. for Cheshire. After the ancient ceremony of convoking the Lodge was gone through, the officers were severally installed in their respective chairs—viz. Bros. Henderson, P. G. R. for West Lancashire, W. M.;—Holbrook, S. W.; W. Thompson, J. W.; C. C. Chambers, Treas.; J. A. Hall, Sec.; Crawley, S. D., and F. Harbord, I. G. Five gentlemen resident in the neighbourhood were initiated into the mysteries of the Order. The Lodge was attended by the following visitors:—Bros. J. Eckersley, P. G. S. W.; H. S. Alpass; E. Pinkess; A. Adshead, and J. E. Adshead; E. Buckley, T. Shaw, Staleybridge; T. J. Kilpin, P. G. W.; A. Stevens, P. G. D.; S. Brown, Chester; T. A. Humphries, Liverpool; S. Moss, P. P. G. J. W. for Gloucestershire; and others. The thanks of the Lodge were voted to the W. M. Bro. Henderson, for a beautiful and costly chair of most appropriate Masonic design, executed from the drawings of Bro. Clayton, architect, and presented to the Lodge. Bros. Chambers and Thompson also made acceptable presents to the Lodge. In the evening the Brethren sat down to refreshment provided by Bro. Mansell. The W. M. presided, and the usual loyal and Masonic toasts were duly honoured, the proceedings of the evening being enlivened with music.

DORSET.—CHARDSTOCK.—The annual meeting of the Freemasons of this Province was held on Thursday, Oct. 28, under the presidency of Bro. W. Tucker, of Coryton Park, R. W. Pro. G. M. The attendance was more numerous than had been anticipated. The different Lodges in the Province were represented, and several eminent Freemasons from other Provinces honoured the Lodge with their presence. The usual business on such occasions was transacted in a satisfactory manner, the following officers being appointed for the ensuing year:—W. Buckland, S. G. W.; W. B. Hancock, J. G. W.; H. H. Still, G. R.; W. Hannen, G. T.; J. Jacob, G. S.; W. Keech, S. G. D.; John Graves, J. G. D.; Dr. J. Bucknill, G. S. of W.; Jos. Robertson, D. of C.; C. Morgan, A. D. of C.; R. T. Poppleton, G. S. B.; R. Rooke, G. O.; J. Osment, jun., and W. S. Oake, G. S. Bs.; G. H. Gutch, G. Pur.; and R. Walker, J. Hartley, W. Hartley, T. Ellis, J. Boyt, J. R. Brown, G. Stewards.

A petition was presented to the R. W. P. G. M., from the widow of the late Bro. T. Oakley, of Blandford, an old and highly respected member of the Province, lately deceased, who from misfortunes, and an illness of considerable duration, was much reduced in his circumstances. The sum of £15 was voted.

The Lodge having been closed in ancient form, the R. W. P. G. M., accompanied by a goodly party of his officers and Brethren, adjourned to the Tytherly Arms, and partook of an excellent dinner, after the discussion of which the usual loyal and Masonic toasts were drunk and duly honoured, and the party separated at a very reasonable hour, much gratified with the business of the day.

In the course of the day's proceedings, the R. W. P. G. M. directed the especial attention of the Brethren to the fact that an attempt had been recently made by some London swindlers to entrap young or

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unwary Masons from the country, by opening a betting-office in the immediate vicinity of the Freemasons' Tavern, which they dignified with the title of "The Masonic Betting-Office," having Masonic emblems and devices painted and gilt on their plate-glass windows. He (the R. W. P. G. M.) had taken some pains to endeavour to ascertain who were the managing men of the concern, and he had, as well as others, who had been earnest in the same endeavour, come to the conclusion that there was not a Freemason among them, but that they were a set of sharpers, who ought to be publicly exposed.

LANCASHIRE, LIVERPOOL.—On Wednesday, September 1, at the Royal Hotel, Dale-street, a number of learned and distinguished Brethren, Companions of the Lodges and Chapters of Liverpool and Birkenhead, assembled to present a Past Principal Chief's jewel to Brother Lowry, on his going abroad, as a mark of their high appreciation of his Masonic accomplishments and virtues, and as a memento of their paternal affection. After partaking of an excellent repast, the usual loyal toasts were drunk, when the object of the meeting was opened by the following address being given by Brother John Molineux, P. Prov. G. Dir. of Cer., West Lancashire; P. Mr. of 35, 226, 263 and 368; P. Z. of the Jerusalem Chapter 35; also of the Chapter of Liverpool 368; K. Com. of Masonic K. T., England and Wales, &c.:—

Brother Lowry,—Eleven years have elapsed since you joined the Masonic Brethren in this town. During this time you have endeared yourself to the Brotherhood, by your readiness ever to aid them individually as men, and collectively as Brethren. Few have been equally assiduous to qualify themselves as conductors of the various works in the Craft—few have been equally assiduous to fulfil the duties of Brethren of all grades who have been unavoidably absent from their several chairs, and no one has surpassed you in your efforts to share your acquirements with those whose ambition, and their desire to make themselves useful in the Order, have led them to seek your instruction. With much pain we learn that you are about to leave this part of the world. It may be that some other may arise and step into your place of varied usefulness; but we fear that it may *not* be that your successor will supply your place with so little affectation of superiority. Many of your Brethren and Companions, "desirous to acknowledge and to reward your zeal and activity," have contributed to furnish you with a Testimonial of your accomplishments and of your services. This Past Principal Chief's Jewel, formed of pure gold, and ornamented with precious stones, is a very significant exponent of your Brethren and Companions' affectionate appreciations. It is sterling in its matter and in its manner; and if it fail to substantiate a good picture of their estimation, the inscription may not inadequately supply the deficiency.

"Presented to Brother Lowry, P. M. of the Lodge of Sincerity, No. 368, and P. M. E. Z. of the Chapter of Liverpool, by the Brethren and Companions of the Lodges and Chapters of Liverpool and Birkenhead, as a token of their high appreciation of his Masonic accomplishments, zeal, and activity, and as a memento of their Fraternal affection. Liverpool, September 1st, 1852."

The good feeling of your Brethren and Companions thus evinced, is a sufficient guarantee that their best wishes for your health, happiness, and prosperity will accompany you into whatever country Providence may choose for your residence. The Book of the Constitutions of the Grand Lodge of England, published in the year 1723, clearly shows that the Name and the doctrines of our Lord and Saviour Jesus Christ were then interwoven with Freemasonry; and that the "peculiar system of morality, which is veiled in allegory, and illustrated by symbols," was considered as merely the handmaid to Christianity. It is provided, too, that no future Grand Lodge should have the power to remove the ancient landmarks. Although the Sacred Volume informs us that there is no other name by which we can be saved, yet in these days the name

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of Jesus Christ is omitted from the Book of Constitutions, as well as from the lectures and rituals of the Order, except in those which are published by the Rev. Dr. Oliver. How this very important change has been insidiously effected may possibly be traceable; but it is notorious that the connection with the Holy Royal Arch and St. John the Evangelist was broken during the latter days of the late Grand Master, by the substitution of a mutilated quotation of a passage from the Old Testament, for a passage from the commencement of one of the Gospels. Unhappily a reverend doctor consented to the alteration. The old Book of the Constitutions proves that either there were no Hebrew Freemasons at that time, or if there were any, that they were content to take the Order which professes "Glory to God, peace on earth, and good-will towards men," exactly as they found it. Christ has said that "He that denies me before men, him will I deny also before my Father who is in Heaven." Our Jewish Brethren are too wise and too generous to require such a sacrifice from a Christian Brother. Indeed there can hardly be a doubt that but those clever men amongst us laugh in their sleeve at the sickly sentimentality of a Brother who would take such a fearful risk, for a delicacy so false and so needless. In Liverpool we have known but one clerical Brother who, when in the Lodge, preserved his integrity as a Minister of the Gospel. To him the Hebrews were singularly respectful; and when death overtook him, they proposed the most liberally to alleviate the calamity of his distressed family. By the time the Sun shall next enter into Aquarius with the favour of the Great Architect of the Universe, you will be in antipodes to the Brethren with whom you have hitherto stood foot to foot. At midday we shall behold the Sun in a completely different aspect; and when, at the same instant, we raise our eyes to Heaven for assistance and blessing, we shall look in completely different directions. But let us remember in these different circumstances that we behold the selfsame grand luminary, and that we look up for assistance, and stand accountable to the selfsame Supreme Being. May your future efforts in the Order tend again to commingle Christianism with Freemasonry, and again to embody the true name of the chief Corner-stone with its mysteries. And as often as you may conduct our ceremonies, and failing of these restorations, you may imitate the conduct of Naaman. When, by the obedience to the Prophet to wash seven times in the river Jordan, Naaman was cured of his leprosy, he returned to Elisha, and he promised that thenceforth he would offer "neither burnt-offering nor sacrifice unto any gods, but unto the Lord;" and he added, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, that he leaneth on my hand, and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." The season at which you are to depart for Australia augurs well for the future. That the summer and long days which will accompany you on your hoped-to-be short and prosperous voyage may be succeeded by the countenance and support of the Great Architect of the Universe during your hoped-to-be long and prosperous life, is the earnest desire of all your Brethren, Companions, and friends. Brother Lowry,—Eleven years have passed since you and I met on the floor of a Freemason's Lodge. During the whole of that time we have maintained an uninterrupted friendship. Delighted to see and to hear of your career of usefulness in the Order, you may believe that to see you thus adorned with that valuable testimonial of your industry, adds much to my gratification. I do hope that that beautiful Jewel, when hanging on your breast, may ever stimulate you to persevere in your efforts, and induce other brethren to imitate your excellent example.

The address was received enthusiastically throughout; some excellent speeches were delivered, during the evening, by the Brethren and Companions present. A most delightful evening was then closed in true Masonic harmony.

LANCASHIRE.—LIVERPOOL.—*Laying the Foundation-stone of the New Masonic Hall.*—On Thursday the 30th of September, at noon, the foundation-stone of a new hall, dedicated to Freemasonry, was laid by his worship the Mayor, Bro. Thos. Littledale. It may be stated that his worship, who has long been a member of the Craft, holds the office of Prov. Grand Junior Warden of the western

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division of Lancashire. There was a large muster of the Brethren, who did not appear in the costume of their rank and offices, though in every other respect the ceremony was conducted in exact accordance with the rules of the Order, as followed by the celebrated architect, Sir Chr. Wren, on laying the foundation of St. Paul's, in London.

The front of the hall is to be in Lime-street, opposite St. George's Hall, and the premises will extend back to Rose-street. On the north side of the Queen's Hotel, a considerable portion of the vaults in the basement will be appropriated to the use of the Lodges, where ample provision is to be made for the stowing of wines, &c., in separate vaults. They will also have their own kitchens, &c., under the hall. The entrance from Lime-street will be through a handsome and spacious rustic doorcase, with Doric cornice and attic, surmounted with the Masons' coat of arms, whence the ascent will be through a vestibule by a number of steps to a circular landing, round which are placed niches for the reception of figures or statues. From this point stairs will lead right and left to the principal floor of the hall, which is to be entered by folding-doors. The hall will be 76 feet long by 36½ feet wide, and 25 feet high to the ceiling, exclusive of a gallery or orchestra over the ante-rooms, 36½ feet by 20 feet. The ante-rooms will be conveniently fitted up with closets, &c. The interior of the hall will be handsome, having Doric pilasters on pedestals, with a bold frieze and enriched cornice, from which springs a pierced fretwork coving, ending on the ceiling with a cornice enriched with pateras, and having large honeysuckle ornaments in the angles. The rest of the ceiling will be plain, excepting the addition of two large centre flowers, and pierced in the centre by a dome 17 feet diameter, the inside of which is to be pannelled for painting the signs of the zodiac. On the cone of the dome will be represented the heavenly bodies, and the whole will be lighted by obscured plate-glass. An outer dome 20 feet diameter, and about 26 feet high, is to be constructed, for the purpose of emitting a large body of light into the under dome, and also to serve for the lighting of the rooms over the hall. The hall will be lighted by gaspipes studded with jets round the four sides at intervals, which are to be concealed behind the cornice, the ventilation being effected by the pierced coving. The room will be warmed by hot water, carried behind a pierced skirting. Between the pilasters on the two sides of the hall are to be raised panels, on which will be symbols in bas-relief. Underneath the hall are to be spacious coffee-rooms, and above the hall a suite of twelve large rooms, that may be attached to the Queen's Hotel. We understand that no expense will be spared to render the whole worthy of the town, and its peculiarly happy site, near St. George's Hall, and the façade, when completed, will, with the Queen's Hotel, form a fine-looking building. The style of architecture adopted is that of the Italian. The land was purchased from Mr. Mitchell, who erected the Queen's Arms Hotel a few years ago. The cost of the building is estimated at from £9,000 to £10,000, and it is expected to be completed by the latter end of January or early in February next year. Notwithstanding the unfavourable state of the weather, a large number of spectators assembled to witness the ceremony, which possessed many features giving it a peculiar interest even to those uninitiated in the mysteries of the Craft.

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Previous to the ceremony the Brethren assembled at the Queen's Hotel, and amongst those present were his worship the Mayor, P. G. J. Warden; Rev. Gilmour Robinson, Dep. Prov. G. M.; Rev. J. Birchall, M. A., of Church Kirk, near Accrington, Prov. G. Chap.; Rev. W. Hartley, of Balderstone; Bro. James Moorhouse, the founder of the hall; Bros. R. H. Hartley, Richard Shaw, jun., Alpass, Haigh, E. G. Willoughby, of Birkenhead, Addison, of Preston, and several officers of the Prov. G. L. of the western division of Lancashire; also, the Worshipful Masters, Past-Masters, and Wardens of the Masonic Lodges held in the town; and Messrs. W. and W. Duckworth, architects. Shortly before twelve o'clock the Brethren left the hotel, and moved in procession to the foundation of the new building.

The cornucopia was borne by Bro. H. S. Alpass, the silver vessel containing the wine by Bro. W. Davies, and the urn containing the oil by Bro. Gambell; the plumb rule was carried by Bro. Warburton, the level by Bro. George Gill, and the square by Bro. Walter Thompson; the silver plate with the inscription was confided to the care of Bro. Richard Shaw, jun.; and the vials, containing the records, coins, newspapers, &c., was carried by Bro. Thomas Haigh; Bro. Moorhouse came next, with the silver trowel, followed by the architects, with their plans. Bro. R. H. Hartley, Prov. G. D. of Ceremonies for the division, superintended the entire arrangements. His Worship the Mayor was accompanied by the D. G. M., the Rev. Gilmour Robinson, the Rev. Joseph Birchall, the Prov. G. Chap. for West Lancashire, and the Rev. W. Hartley.

On reaching the ground the various officers drew up near the foundation-stone, and the ceremony of laying the stone was proceeded with. Stubb's band was in attendance, and performed several Masonic and other airs appropriate to the occasion. The ceremony then proceeded in the following order:—

The MAYOR.—"To whom is this building to be dedicated?"

The DEPUTY PROV. GRAND MASTER.—"To Masonry, in the name of the great Jehovah, to whom be all honour and glory, to virtue, and to universal benevolence."

The MAYOR.—"Let the plans and designs be presented."

The architects, Messrs. Duckworth, then presented the plans, &c., to the Mayor, who afterwards handed them to the D. P. G. M. of the district, and returned them, expressing his approval; he called upon the Prov. G. Chap. to invoke a blessing on the proceedings.

The Prov. G. Chap., the Rev. Joseph Birchall, then offered up the following invocation prayer:—

Almighty and everlasting God, Maker of the universe, Redeemer of mankind, we ask thy blessing upon the work which is now undertaken. Deeply sensible of our own frailty and our own weakness, we supplicate thy divine aid, without which our desires and endeavours, however good, cannot be brought to any useful effect. Grant that the edifice now begun may be successfully devoted to those studies and pursuits which tend to the increase of true religion, useful learning, kindly affections, and thus to the glory of Thy great name.

Pour down thy choicest gifts, both temporal and spiritual, upon our Queen, and all that are put in authority under her, especially upon those who bear rule in this place. Let the light of thy countenance shine more and more upon this our highly-favoured country, and make it the instrument of universal and ever-increasing good to the church universal and the world at large.

Prosper with thy favour the designs of our ancient institution, and at last bring us all into thy presence, to dwell in that fulness of joy, and in those

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pleasures which are at thy right hand for evermore. These, our prayers, we offer up in the name, and through the mediation, of our Lord and Saviour Jesus Christ.

Bro. THOMAS HAIGH presented to the Mayor the vial containing the coins, records, &c., which were to be deposited in the stone, and the inscription-plate was presented by Bro. R. Shaw, jun. The vial, which was hermetically sealed, contained all the gold, silver, and copper coins of the present reign, several records and constitution of the Order, the *Freemasons' Quarterly Magazine and Review*, and the newspapers of the day, was deposited in the stone by Bro. Haigh, and the cavity was covered by a silver plate, inscribed as follows:—

This foundation-stone of a Freemasons' Hall, intended to promote the importance of Brotherly love, Relief, and Truth in the Royal Art, was laid the thirtieth day of September, in the year of our Lord Jesus Christ one thousand eight hundred and fifty-two, by Thomas Littledale, Esquire, the Worshipful the Mayor of Liverpool, Provincial Grand Junior Warden, assisted by the Rev. Gilmour Robinson, Deputy Provincial Grand Master, the Rev. Joseph Birchall, Provincial Grand Chaplain, Brothers Richard Higgin Hartley, Richard Shaw, jun., and others; the officers of the Provincial Grand Lodge of the Western division of Lancashire, and the Worshipful Masters, Past-Masters, and Wardens of the Masonic Lodges held in Liverpool, in the presence of a numerous assemblage of Freemasons and their friends.

Brother JAMES MOORHOUSE, Founder.
Messrs. W. & W. DUCKWORTH, Architects.

The necessary preparations having been made, the trowel was presented to his Worship, the mayor, by Bro. Moorhouse. The trowel was of very elegant design and workmanship, manufactured by Bro. Quick, jeweller, Parker-street. It bore the following inscription; on one side,—"Presented to Thomas Littledale, Esq., the worshipful Mayor of Liverpool, the Prov. Grand Jun. Warden of the Western Division of Lancashire, by Bro. James Moorhouse, Founder, and W. and W. Duckworth, architects, on the occasion of laying the foundation-stone of the Freemasons' Hall. Liverpool, September 30, 1852, A. L. 5852." The inscription is encircled by wreaths of laurel and wheat, emblems of peace and plenty, and above is the mayor's coat of arms. On the reverse side of the trowel are engraved the Masonic arms and supporters.

Bro. JAMES MOORHOUSE, in presenting the trowel, said: "It now becomes my pleasing duty and privilege, as the founder of this building, to present this trowel to assist you in the execution of the important part you have undertaken in this ceremony, that of laying the corner-stone of a building intended to be appropriated to the use of Freemasonry. In an assemblage constituted as the present is of ladies and gentlemen, and the Brethren so well known to you, I consider it would be superfluous on my part, and perhaps not pleasing to you, that I should enter into any lengthened eulogium on your character. Your long standing in the town, and the important office you have held in the administration of its local affairs, are sufficient indications of the estimation in which you are held by its inhabitants; and your having been selected to fill the important post, in which you are now engaged, is demonstrative of the respect entertained for your person and character by the Masonic body of Liverpool. I think I need not say more, except to express a hope that we may, ere long, have you presiding in a temple worthy of the Institution, of which you are so distinguished a member, and that through your influence and example Freemasonry may prosper."

The MAYOR, on receiving the trowel, said he did so with much pleasure, and expressed a hope that the hall, of which he was about to lay the foundation-stone, would be found valuable, as he had no doubt it would, in connection with the various Lodges in this division of the county. Having himself been a Mason for a long period, he could state, confidently, that he had never seen anything con-

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nected with the Order but what was commendable, and calculated to raise men in intelligence, and foster those feelings which, above all others, they ought to possess, namely, charity and benevolence. He received with great pleasure the testimonial offered to him by his worthy Brother, and he thanked him for the complimentary manner in which he had been pleased to speak of him. As regarded anything he had done, he could only say that he had endeavoured to discharge all the duties devolving upon him to the best of his ability. Again thanking the assembly for the honour they had done him, he concluded by observing that he should now proceed to discharge the duty which had been assigned to him.

The stone was then lowered into its place, three stoppages being made in the descent, during which the band performed a piece of solemn music, composed for the occasion by Bro. P. Stubbs.

Bro. WARBURTON having, at the request of the mayor, advanced to the south, applied the plumb-rule to the stone, and having declared it to be properly tried and adjusted, deposited the emblem of his office at the south side of the stone, and retired.

Bro. GEORGE GILL, having advanced towards the west, applied the level to the stone on four different parts of the surface, and having certified that it was correct, deposited the emblem of his office on the west of the stone, and retired.

Bro. WALTER THOMPSON advanced to the east with his emblem of office, the square, and having applied it to the corners of the stone, retired as the preceding officers had done.

The Deputy Grand Master then presented the Mayor with the mallet. The Mayor, having struck the stone three times, declared it properly laid, and the band immediately struck up the air, "Prosper the Art."

The Grand Chaplain having received from Bros. Alpass, Gambell, and Davies the corn, wine, and oil, placed the same on the stone, repeating as follows :—

THE CORN.

Upon this stone I place this corn as an oblation in acknowledgment of our dependence upon God for the supply of every want, and under a grateful sense of that goodness which has preserved us to this day, and given us hopes of future increased usefulness and blessing.

THE WINE.

Upon the corner-stone of this intended structure I pour this wine, emblematical of spiritual and temporal gifts, of Divine consolation, and of that strength which God will give to all them that ask him, to enable them to perform their duties in those several stations to which he has called them.

THE OIL.

Upon this, the first stone of the building, I pour this oil, after the manner of our fathers in ages past, signifying the designation of the edifice to the high and important purposes of our ancient and honourable Order; and may the Great Architect of the Universe give to us his abundant blessing.

This was accompanied by solemn music.

Some money was placed on the stone for the workmen by Bro. William Berry, and this was followed by a prayer invoking a blessing on the town.

The DEPUTY GRAND MASTER then delivered a prayer as follows :—

May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by His providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this city.

The Prov. Grand Chaplain, the Rev. J. BIRCHALL, *M.A.*, incum-

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bent of Church Kirk, near Accrington, then addressed the assembly as follows :—

Brethren, we read in sacred history, that when the Jews returned from Babylon, and began to rebuild the walls of Jerusalem, their work proceeded amidst both rejoicings and lamentations. God, in his mercy, had turned their captivity, as the rivers in the south. Their harps, no longer hung upon the willows that grew by the waters of Babylon, could now utter forth the Lord's song in that land to which their posterity, even at this distance of time, look with greatest fondness. But, with so much cause of thankfulness, the elder brethren wept when they thought of past greatness and departed glory, when their city was the wonder and the praise of all the earth. Such feelings, differing certainly in degree from the comparative importance of the two things, are not inconsistent with the position which our ancient Institution holds at this time. It has been suffering from the inactivity of a long night ; and while we look back with fond regret upon the greatness of its past history, we feel thankful that on every side there are unquestionable signs that the day is again about to dawn upon it, and that its sons may again deserve to be called "children of light." Founded in the remotest antiquity—by whom we know not—how is it that this Order has survived the changes and chances of the world, which have overwhelmed everything, except that which we still hold supreme, the service of God, and the revelation which He has given us ? Since its first existence, empires have been founded and have passed away ; systems of philosophy have arisen, and have become exploded ; various orders have been established, and that, too, by kings and potentates of the earth ; but they have gone into oblivion. And what are we to conclude from all this ? Has not the great Father of all said, "Destroy it not, for there is a blessing in it ?" Let those who are unacquainted with the annals of our Institution take its history, only so far as our own country is concerned, and they will be surprised to find that, from the time of the first British Christian martyr, St. Alban, for more than a thousand years onward, some of the most distinguished scholars and benefactors of the kingdom were also distinguished members of our society ; and that the most splendid foundations for learning, as well as the most magnificent works of art, which command the gratitude and the admiration of the present age, owe their existence to our Grand Masters. In the past we have indeed that which will vindicate Masonry from the sneers of erudition, and the irreverent sallies of wit. But what shall I say of the present time ? Has Masonry done its work successfully, adequately, during the past and present century ? I humbly, but decidedly, answer, no. It has not kept pace with the progress of society. These are wonderful days. We travel by vapour ; we speak by lightning ; we paint with the sun. We are almost daily extorting the secrets of nature. But deep and lasting as is the debt of gratitude which the world owes to Masonry in past ages, it owes little, in a scientific point of view, to Masonry in modern times. I say in a scientific point of view, because in other respects it has not been unfruitful. But the very fact of its preservation proves to me that, in the Providence of God, it will again be used as an instrument of blessing to mankind. It is ramifying itself at the present moment in a most wonderful manner. Lodges are continually being formed in the remotest parts of the earth. I may say that it exists almost wherever there are men to practise it. New Lodges are continually being formed in Great Britain, while the existing ones are ever receiving fresh accessions, not of unreflecting persons, who are excited merely by a spirit of curiosity, but of men who, in their several stations, are fitted to become an ornament and a blessing to any society. We have an organization and a discipline which is rarely to be met with in any other institution, and which is most powerful for good. There is, too, an expectation that higher things are to be sought and attained. And with such means and such opportunities, God forbid that we should be wanting to the occasion. To the question proposed to me, "Why do you anticipate so much blessing from the revival of your Order ; have you any ground for such anticipation ?" I answer, yes ; I do expect much from its prosperity, and why ? Because of the objects at which it aims. It is that science which includes all others. It has, I know, been objected that our Order recognises that system only which may be called the religion of nature. This I emphatically deny. We do, indeed, commend the study of nature. We ask our Brethren frequently to turn their thoughts upon the fertility and beauty of nature ; and in so doing

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we are following the example of Him who said, "Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." We call upon our Brethren sometimes to leave, in their contemplations, this planet which has been assigned to man for his habitation, and to consider the sun, resplendent with surpassing glory—and the moon, walking in majesty—and stars, scattered over immeasurable space. And why?—Because they are wonderful displays of the power and wisdom of the Great Architect of the universe. But do we for a moment pretend that man by searching merely the volume of nature can find out God to perfection—to any saving purpose? No; we know the utter powerlessness of the law of nature, and the mere study of nature, to restrain the passions of men, and to teach them those things that belong to their peace, and, therefore, we prize above all things the sacred volume of revelation. In it, and in it alone, we believe that life and immortality are brought to light. We believe that it must be a "light unto our feet, and a lamp unto our paths." Whilst, then, we urge all our Brethren to the cultivation of those faculties which God has given them, and the attainment of that knowledge which has a tendency to expand the mind, to refine the taste, to exalt the character, and rescue it from debasing and degrading passions, and to open out unnumbered sources of enjoyment, still we do all this in subordination to that Divine instruction without which all is vanity. There is, however, one thing which I must claim for Masonry in these latter days. Though it may not have been pre-eminent for science as in ages gone by, it has been fruitful in works of mercy, and in labours of love. It has charities to lighten the sorrow of the destitute orphan, and to cause the widow's heart to leap for joy. It has schools where the children of deceased Brethren are clothed, and fed, and instructed; and where, besides the comforts of this life, they receive those lessons which are intended to fit them for another and a better world. It has made provision for the permanent relief of distress occasioned by misfortune or old age. In fact, the orphan's tears, the widow's prayers, the blessing of him that was ready to perish, have been its high encomium. Honoured and recommended by these fruits, as well as by that spirit of brotherly love which it so unceasingly labours to promote, and of which the world stands so much in need, it has been patronized by throned monarchs, and their chief nobility, in every part of the world. At this time it seems unfitting that I should omit to mention that illustrious Brother whose death the nation, almost as one man, is now deploring. Ours is not a proselytizing system; if it were, it would surely be enough to point to achievements so splendid, to patriotism so disinterested, to wisdom so profound, to fidelity and truth so constant, and to say that the hero was one of our Brethren. Brethren, I have done. It remains only for me to express the hope that the edifice now begun may promote the welfare and prosperity of our Order in this Province; and that the Brethren through whose instrumentality it has been undertaken may reap the reward which they so highly merit.

By direction of the mayor, the plans and designs for the erection of the building, which had been laid on the stone, were delivered up to the architects, together with the mallet, square, level, &c., to assist them in its erection; the implements to be delivered up when the building is completed and dedicated to Masonry, in the name of the Great Jehovah, to whom be all honour and glory, to virtue, and to universal benevolence. The Grand Chaplain then offered up the following prayer of thanksgiving:—

Almighty Father of the universe, we return Thee unfeigned thanks for all the mercies which we have received, and for Thy providential care which has continued to this Institution through so many ages. Grant that our thankfulness may be manifested in renewed and increasing efforts for Thy glory and the good of our fellow-creatures. Increase our love to Thee and to all mankind; and grant that, while passing through this world, we may ever be ready to bear each other's burdens, and so fulfil the law of Christ. Hear us, we beseech Thee, for the Redeemer's sake.

The benediction having been pronounced by the Grand Chaplain

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the proceedings terminated by the band striking up "God save the Queen."

THE BANQUET.

In the afternoon, several of the Brethren and their friends partook of a sumptuous banquet at the Adelphi Hotel. It was fully expected that the mayor would have been present, but his worship had a dinner-party at the Town-hall. The Rev. Gilmour Robinson, Provincial Grand Master, presided; the Senior Warden's chair was occupied by Brother T. Warburton, and that of the Junior Warden by Brother H. S. Alpass. There were also present:—The Rev. W. Hartley, of Balderstone; W. Davies, J. Gleave, R. M. Crawford, Ryalls, Kay, Brooks, S. Martin, J. A. P. M'Bride, T. A. Humphries, William Hansom, of Longton, Staffordshire; E. Milne, of Manchester; J. L. Ferns, R. Shaw, jun., R. H. Hartley, T. Haigh, Jas. Moorhouse, H. Gambell, &c. &c. &c.

During the evening several excellent speeches were delivered, but we regret that our space will only permit us to give a portion thereof. After the usual compliments to loyalty, followed the health of "The Earl of Zetland, M. W. G. M. of England."

"The Duke of Leinster and the Duke of Athole, M. W. Grand Masters for Ireland and Scotland."

"The R. W. Grand Master, Deputy Grand Master, and Grand Officers of the Province of West Lancashire," proposed by Brother Brooks, and responded to in appropriate terms by the Deputy Grand Master.

"His Worship the Mayor of Liverpool," acknowledged by Brother Richard Kay, who is a member of the Royal Mersey Yacht Club, the mayor being Commodore.

"The Masters and Wardens of Lodges in Liverpool," responded to by Brother Alpass.

The toast of "The Founder of the Freemasons' Hall," having been given,

Br. MOORHOUSE responded to the toast, and said:— Were I not aware that I was addressing the members of an institution with whom I have the honour and pleasure of claiming Brotherhood, I should have felt a difficulty in executing this necessary duty, which would almost have prevented me from making the attempt; but, knowing that the constitution of Freemasonry is based upon those attributes of the Deity, love, charity, and benevolence, I am emboldened to claim your charitable consideration in the few observations I am about to make; and if you think me deficient in my expression of gratitude for the honour conferred upon me, to fancy I have said everything which you think I ought to have said; and if, unhappily, I may use an expression which you think had better have been left unsaid, to stretch your charity a little further, and strive to forget that it was said. With these few preliminary remarks, I beg to return my best thanks,—first, to you, Right Worshipful Brother, for the handsome manner in which you have proposed my health, and secondly, to the gentlemen and Brethren present, from whom it elicited so gratifying a reception; and I regret exceedingly that I cannot use sufficiently expressive language to convey to you an idea of how highly I appreciate this honour. At the same time, I would inform you that the part I have taken in promoting the object which has this day engaged your attention has been a subordinate one, —that it is mainly owing to the untiring zeal and perseverance of Bros. Hartley, Shaw, and Haigh, who, in the negotiations incidental to this business, have not allowed any trifling obstacle to stand in the way of its accomplishment, but who have, regardless of personal inconvenience, met me in that accommodating spirit which has enabled us so speedily to bring about the happy result; and I have no doubt that, with their continued co-operation and assistance in

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matters of detail, as to embellishment, &c., we shall be enabled to erect an edifice which, while it will confer lasting honour to its projectors, will be an addition to the architectural adorning which has characterized the buildings of Liverpool of late years, and be, at the same time, worthy the reception of that important body to whose service and uses it is intended to be dedicated. By the kindness of the Brethren before named, I have occupied a prominent position in this day's proceedings; and it is scarcely necessary to inform you that I shall look back on the part I have taken with much gratification, perhaps not unmixed with pride; for it is not to me alone that the occurrences of this day may become important in their consequences—they may influence the minds of my children, and will, I trust, be an incentive to induce them to adopt that course of conduct which has enabled me to raise myself, as it were, from comparative obscurity to a position to which I did not aspire. It will show them that no station, however elevated, is unattainable, provided the proper means are employed for its attainment. It will show them that high literary acquirements or intellectual superiority are not indispensable qualities to self-promotion. It will make manifest to them that any man, whatever may be his position or circumstances, may raise himself in the scale of society, by bringing into operation those true elements of success—patience, perseverance, industry, and integrity; and that, having done so, he will have the proud consciousness of having done his duty, and the gratifying reflection, in the down-hill of life, of having made his name more respected, and the country the richer by his services. Apologizing for having occupied so much of your time unprofitably, allow me again to tender you my heartfelt thanks for the high honour conferred upon me, and to assure you that I shall strive to regulate my conduct, so as to continue to deserve the generous approbation accorded me on this occasion.

Mr. THOMAS HAIGH (Castle-street) next rose. He said: Right Worshipful Sir, Brothers, and Gentlemen, in the speech made by Bro. Moorhouse, allusion is made to myself, as being one of the promoters in the erection of the Freemasons' Hall, of which we have laid the foundation this day. I certainly have endeavoured to bring about the erection, and I am happy to say that I have been successful. I should not take credit to myself without coupling Bros. Hartley and Shaw, by whose combined perseverance and energies I have been somewhat stimulated; and I trust, when the building is complete, it will do credit to the Brethren and those connected with its erection; and that we may be long spared to enjoy within its walls many very happy meetings.

The healths of Brothers S. H. Hartley and Richard Shaw, Jun., were drunk, and suitably acknowledged by those gentlemen. The next toast, "The Architects," was acknowledged by Mr. W. Duckworth, sen. Brother William Davies proposed "The town and trade of Liverpool," and in doing so made graceful allusion to the death of the Duke of Wellington, proposing that a monument should be erected to his memory on the site of Old Islington Market. Brother Warburton having been called upon, made a suitable response. "The health of the strangers" and other toasts followed, concluding with the usual Masonic toast, "To all poor and distressed Masons," &c., which was drunk by the Brethren out of a silver flagon.

Music enlivened the proceedings, and Brother Ryalls, with other Brethren, contributed songs.

The Deputy Provincial Grand Master was, during his stay, the guest of Brother W. Davies, at Ladycroft, Huyton.

LIVERPOOL.—A magnificent entertainment was given on Tuesday, October 19, at the Town-hall, Liverpool, by the worshipful the Mayor, Thomas Littledale, Esq., who holds the high office of Junior Grand Warden of the Province of West Lancashire, to about sixty of the Brethren; comprising all those who have been most active and useful in promoting the objects of Freemasonry in the town and elsewhere, with several distinguished guests from a distance. All the company appeared in the dress and jewels appertaining to their re-

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spective offices and the position they had attained in the Order. The mayor received the company with characteristic ease, and when assembled the scene was of the richest and gayest description. The hospitality of his worship was unbounded, and those only who have been accustomed to dine at the Town-hall can form any conception of the elegance and sumptuousness of the display and provision. The mayor presided, having on his right the M. W. the Dep. G. M. of England, the Right Hon. the Earl of Yarborough; the Rev. A. Dymoke, R. W. Dep. Prov. G. M. for North Wales and Shropshire; and on the left Bro. S. Blair, R. W. Dep. Prov. G. M. for East Lancashire. Amongst the company the veteran and accomplished Mason Bro. J. Molyneux was present.

LANCASHIRE.—OLDHAM.—The Prov. G. L. of East Lancashire was held in the parish church schools, Oldham, on Friday, Oct. 15th. The Lodge, in the absence, through indisposition, of the R. W. Prov. G. M., the Earl of Ellesmere, was opened by the V. W. D. Prov. G. M., S. Blair. After transacting the ordinary Provincial business, the Brethren repaired in procession to the Town-hall, where a banquet had been prepared for the occasion.

We believe this is the first occasion of a Prov. G. L. having been held in this town, although the oldest Warrant in Lancashire was at one time held in Oldham, Lodge No. 32 having met under it at the Plough Inn, Werneth, having also a Royal Arch Chapter, and a Knight Templar's Encampment. These, however, by some means or other, appear to have been forfeited or disposed of, and for many years, and until within the last three years, Masonry was nearly extinct in Oldham; but it is very gratifying to state, as marking the progress of Freemasonry in this Province, that the Lodge of Friendship, No. 344, now numbers upwards of seventy members of the most respectable parties in the town and neighbourhood, ever ready and willing to be foremost in any praiseworthy object of charity and good works. The Chapter lately attached to the Lodge is also progressing favourably and rapidly. Perhaps it may not be uninteresting, nor unprofitable to the Provincial Lodges, to inquire how such sudden and unusual prosperity has been promoted. Two years ago a weekly Lodge of Instruction was established, which, by great exertions and persuasions at first, the Brethren were induced to attend. The ceremony of opening and closing in the three degrees was practised and mastered, and successively the ceremonies of Initiation, Passing and Raising, so that in a very short time nearly every member in the Lodge was fully competent and qualified to act as W. M. Thus was one great desideratum attained. The lecture of the first degree was next undertaken, and from that time to the present no persuasions have been needed to induce attendance. The beautiful language in which, in these lectures, the principles of Freemasonry are clothed, and the extended knowledge of the Craft which they afford, have impelled not only the Brethren of the Lodge of Friendship, but of neighbouring Lodges, to attend and profit. This is the grand secret towards making a prosperous Lodge—to induce the Brethren by any and every means to master the first rudiments of the science, and then, introduced to the lectures, the beautiful and varied paths, which open on every hand in the extended field presented before them, will most assuredly induce them to wander through with pleasure and delight. They will become good Masons, and better men. When the Bre-

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thren assemble but once a month, and then merely for the transaction of the Lodge business, they can have no opportunity of acquiring any knowledge of the science they profess, and consequently can have very little inducement to persevere. The result is, in a short time they become indifferent; it next becomes tiresome, and at last they fall away and "walk no more with us."

Another great element towards success is to gain the favour of the ladies; and this can only be do neby closing the Lodge and retiring early. If a lady spread a report that her husband or brother has had a remarkable change for the better, and this change is attributed to his becoming a Freemason, success is certain. And why should a Brother not become, or rather how can he avoid becoming, better if he has an opportunity of learning the Masonic principles he is expected and ought to practise?

Freemasonry never will and cannot be expected to progress much so long as the ceremonies are imperfectly and negligently performed, and the lectures entirely unknown, as they are in most Provincial Lodges; and wherever a Provincial Lodge is seen to prosper, its prosperity may generally, if not invariably, be attributed to one or both of the courses above mentioned.

It is very desirable and much to be hoped that the Brethren of Provinces will take this into their serious consideration, and if they have any wish for the prosperity of our ancient Craft, that they would endeavour to remedy the evil.

OXFORDSHIRE—OXFORD.—The Alfred and Apollo Lodges have, during the last quarter, held some large and interesting meetings, but on no occasion has there been a more influential or gratifying gathering than occurred on Thursday, the 4th of November, when a Past Master's Jewel was presented to Bro. Rev. G. R. Portal, P. M. On presenting the Jewel, the W. M., Bro. Beech, said:—

A most pleasing duty devolves upon me this evening—it is in the name of the Apollo Lodge, to present this Past Provincial Sen. Grand Warden's Jewel to Bro. Portal, in testimony of his valuable services during his year of office. It gives me the greatest pleasure to be the medium of presenting this Jewel to him, for I remember that from the time he first entered into Masonry, he always took the most lively interest in it, using every effort to make himself thoroughly acquainted with its principles, and by so doing, he qualified himself to fill some of the highest offices in the Craft. How well he fulfilled those duties we have all witnessed, and can all testify. I have not only great pleasure in presenting him with this Jewel in the name of the Lodge, but it enables me to testify how much I feel indebted to him from my first entrance into Masonry, and how much I value his friendship, which I have enjoyed from my early years. As a friend, I valued him; but in Masonry he became doubly my friend, and it is on that account that I feel so much delight in being the humble medium of presenting this testimony to him. Brother Portal, I trust that you will long continue to wear it, and that whenever you visit any other Lodge it will, when placed on your breast, recall lively recollections of the Apollo, your mother in Freemasonry, who first received you into her arms, and welcomes you with kindness and affection whenever you return to her. I need not urge upon you to keep up a perpetual remembrance of the principles of Masonry, because it is unnecessary for me to do so, and therefore I will content myself by presenting to you this Jewel, which, I trust, conveys to you some idea of the gratitude and esteem, which is entertained towards you by every member of the Apollo Lodge. (Cheers.)

The Jewel, which is of elegant design and exquisite workmanship, bore the following inscription:—"Provincial Grand Lodge of

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Oxfordshire. Presented by the Apollo University Lodge, No. 460, to Bro. the Rev. G. R. Portal, *M. A.*, of Christ Church, Past Prov. S. G. W. of Oxfordshire, in testimony of the valuable services rendered by him to the Lodge during his year of office, as its Worshipful Master, in 1850."

Bro. PORTAL said,—I will not make use of the hackneyed expression that this is the proudest moment of my life, an expression which is used by the highest as well as the lowest, from the Lord Chancellor down to the parish constable. (Laughter.) At no time have I received, nor could I receive, a token more acceptable to my feelings than this Jewel, which has been presented to me by those friends I valued so deeply, my Brethren of the Apollo Lodge. I am well aware, that to no merit of mine am I indebted for this, but to the kindness of that Lodge. So long as I occupied the chair, it was my earnest desire to perpetuate goodwill and good feeling between the two Lodges of Oxford, and I regard this token as a testimony that my endeavours to accomplish that have not altogether failed. It is gratifying to me on revisiting my own Lodge, although I see so many new friends, to find that the unanimity existing between the two Lodges is the same, and that your welcome is the same. I see many around me whom I value, not only on account of the pleasure which I experience in receiving this Jewel from them, but because it affords me the opportunity of renewing that agreeable and friendly intercourse which has subsisted between us. We cannot fail to see the kindly feeling which Freemasonry engenders between rich and poor, and how much it diminishes the distinctions between different religions; in fact I know of no link which binds people together, and religions together, so much as Freemasonry. I may be told that Christianity may do so; but it does not to the same extent as Freemasonry; and I will tell you why it does not. Christianity is not so widely diffused as Freemasonry, and those who disagree on religious questions carry their enmity so far, that if the Papists had the chance, they would burn the Protestants; and if the Protestants could do so, they would give the Papists a poke; and in that respect I consider one sect is quite as bad as the other. As Masons, we meet men of all opinions, we are brought into contact with each other, and the result is, that we treat each other with toleration, which is a feeling that I wish to encourage. We hold our own opinions with rigour, yet we tolerate those who entertain different views, and we give them credit for the same sincerity which we claim for ourselves. I do think, as a clergyman of the Church of England, that it is a matter of congratulation, that Masonry is progressing in every part of the world, because it is the only thing that I know of that carries out to the fullest extent that charity which never faileth. In conclusion, I beg again to thank my Brethren of the Apollo Lodge for that gratifying testimonial, and to acknowledge the kind feeling, which has ever been evinced towards me by the brethren of the Alfred Lodge, and I gladly avail myself of this opportunity of giving "Unity and Prosperity to the Apollo and Alfred Lodges." (Loud cheers.)

Several other appropriate toasts were given, and a very agreeable evening was spent by the Brethren.

SUFFOLK.—IPSWICH.—The annual Prov. G. L. of Suffolk held their meeting at the New Assembly Rooms, Ipswich, on the 14th October, for the purpose of installing the new Prov. G. M., Sir E. S. Gooch, Bart. The Lodges met in great strength to testify their esteem for a Brother whose connection with the county peculiarly fits him to hold this high and responsible situation. The lamented death of the late Prov. G. M., the Lord Rendlesham, for a while obscured the light of Masonry, but its beacon now burns brightly under the guardianship of one of England's senators. Long may it continue. The day was not so bright as could have been wished, and a small drizzling rain in the morning kept a great many of the Fraternity away, although the neighbouring Provinces contributed a full share. Essex sent her D.G.M., the R. W. Capt. S. Skinner; J. Burton, Prov.

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S. G. W.; A. Meggy, Prov. G. Sec.; S. D. Forbes, Prov. G. J. D.; and several other Grand Officers. Norfolk also contributed her full complement of Brethren to grace the ceremony, including Bros. W. B. Ferrier, Prov. G. R.; W. H. N. Turner, Prov. G. S.; W. Worship, Prov. G. S. D.; D. Barnard, Prov. G. Pur.; and W. B. Jay, Prov. G. S. The R. W. Bro. R. G. Alston, P. G. J. W. of England, occupied the throne, and was supported by the following Grand Officers of the province, viz.:—the R. W. G. Thomas, P. D. Prov. G. M.; Rev. F. W. Freeman, P. Prov. G. S. W.; P. Allez, P. Prov. G. S. W.; B. Head, P. Prov. G. J. W.; J. Head, P. Prov. G. J. W.; J. Pitcher, P. Prov. G. J. W.; T. Jones, P. Prov. G. T.; H. Case, P. Prov. G. R.; Jonathan Gooding, P. Prov. G. S.; F. Morse, P. Prov. G. S. D.; J. S. Gissing, P. Prov. G. S. D.; B. Gall, P. Prov. G. S. D.; R. Burrows, P. Prov. G. J. D.; D. Fulcher, P. Prov. G. Sup. of Works; G. Thompson, P. Prov. G. Sup. of Works; T. Wallace, P. Prov. G. D. of Cer.; E. Dorling, P. Prov. G. Asst. Dir. of Cer.; W. J. Chaplin, P. Prov. G. S. B.; A. Bowles, P. Prov. G. O.; W. Townsend, P. Prov. G. Pur.; C. T. Townsend, P. Prov. G. Pur.; A. Robertson, P. Prov. G. T. Together with the Masters, Past-Masters and Wardens of the several Lodges in the Province.

The Prov. G. Lodge having been opened in Form and with solemn prayer; the R. W. Bro. R. G. Alston announced to the Brethren, that in consequence of the lamented death of the late Prov. G. M. for Suffolk, Lord Rendlesham, whose amiable qualities greatly added to the loss the Province had sustained, he was deputed by the M. W. the Earl of Zetland, G. M. of Masons, to instal a Brother in the office of G. M. of this Province; and he felt that the choice the M. W. G. M. had made in the selection of a gentleman so intimately connected with the county as Sir E. S. Gooch, whose name and ancestry were endeared by long associations to the hearts and affections of the inhabitants of this district, was such as would meet with the unanimous approbation of the Craft, not only of this important Province, but throughout the kingdom. He had, therefore, to ask whether any Brother could produce the Patent from the Most Worshipful the Grand Master?

The V. W. E. Dorling, Prov. G. Sec. Elect, having produced and read that document,

The R. W. Capt. S. Skinner, Dep. Prov. G. M. for Essex, then introduced Bro. Sir E. S. Gooch, Bart., *M. P.*, to the R. W. Bro. Alston, who installed him in the usual Masonic manner, and in such a way as to render the ceremony most impressive. The Prov. G. M. was then proclaimed, and saluted by the Brethren according to ancient custom. The R. W. P. G. M. having been thus installed, called on the P. G. S. elect, Bro. Dorling, to produce the Patent for constituting R. W. G. Thomas, Dep. P. G. M.; which having been read, he was appointed and invested. The R. W. P. G. M. then proceeded to appoint the following Officers, excepting the V. W. Bro. T. Jones, Prov. G. T., who had been previously elected by the Lodge:—Bros. G. Thomas, D. P. G. M.; P. Allez, S. P. G. W.; J. Pitcher, J. P. G. W.; Rev. E. Neale, P. G. Chap.; Capt. T. Gooch, S. P. G. D.; H. J. Bridges, J. P. G. D.; E. Dorling, P. G. Sec.; F. W. Ellis, *R. N.*, P. G. Reg.; J. A. Pettitt, P. G. Sup. of Works; A. Bowles, P. G. Organist; S. Freeman, P. G. Dir. of Cer.; S. S. Brame, P. G.

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Asst. Dir. of Cer.; J. Whitmore, P. G. S. B.; C. T. Townsend, P. G. Pur.; A. Robertson, P. G. T.; Bros. Gower, Pickess, Stagg, Rounce, Lockwood, Warne, Stewards.

After the above appointments had been made, and certain other routine business performed, the R. W. Prov. G. M. Gooch then addressed the Brethren in the following terms:—

Brethren, a most pleasing duty now devolves upon me, to carry into effect that which yourselves have created, and in which object I most cordially unite. It is to present for acceptance a most beautiful specimen of workmanship to your late worthy and respected Secretary. His qualities both as a man and a Mason have endeared him to all who ever had the pleasure of his acquaintance, and the present which I now have before me is a proof of the estimation in which you hold his services, and his devoted zeal to revive the gentle influences of the Craft, during the period he performed the duties of his late office. And now, therefore, Bro. Gooding, allow me to beg your acceptance of this handsome gift, and may you have many happy years to enjoy it. Allow me also personally to unite in this public act, and to express my regards for your welfare and happiness.

The R. W. P. G. M. then presented to the V. W. Bro. J. Gooding, P. P. G. Sec., a very elegant silver inkstand, bearing the following inscription:—

"Presented to Brother Jonathan Gooding, on his retiring from the office of Provincial Grand Secretary for Suffolk, by his Masonic Brethren, in grateful testimony of his sterling worth and energetic zeal which he so satisfactorily exerted in his responsible office.—1852."

R. W. Bro. Gooding, P. P. G. S., replied as follows:—

I deeply feel the obligations I lay under to the Brethren of the Craft for the manifold kindness I have received from them during the period of my holding office, and I should not only be ungrateful, but should very much belie my own sentiments and feelings, did I not express how highly sensible I am of the very gratifying and valuable compliment now offered to me: a compliment greatly enhanced in my estimation by being bestowed upon me on an occasion so interesting as that which has brought us together. In asking to be permitted to be relieved from the the active duties of my office, I regret that the state of my health, and other claims upon my time, had rendered it imperative upon me to solicit the so doing; and I have now to beg that you will receive my additional remarks with the same indulgence you have already shown me. R. W. P. G. M., R. W., V. W. and W. Sirs, and Brethren,—My first duty is to thank you for the charitable indulgence which you have been pleased to extend to me, in allowing me to offer you my poor thanks in this particular manner. I feel, sensibly, that your great and unmerited kindness has placed me in a very difficult position, since the honour you have done me calls for an acknowledgment of a far higher kind than any which it is in my power to make. I had no pretensions, Brethren, to this singular mark of your consideration. No man, however, can value your approbation more sincerely than I do. No man can more properly appreciate the inestimable value of that particular token of your kindness which is now before me. No man could ever esteem himself more honoured than I do by the kind sentiments towards myself which have accompanied the presentation of your rich and valuable gift: and yet, no man was ever less able than I am to give expressions to his feelings. My heart is full. Believe me, this is not the exaggerated expression of affectation; it is the natural language of truth; the outpouring of an overcharged, but warm heart. As for the "energetic zeal" you have been kind enough to apply to my services, and which have called forth this testimonial, it is not for me to depreciate what you have had the goodness to accept, and stamp with your approbation; but mine were services which nothing but Masonic kindness could have rated so highly; for I claim no acknowledgment at your hands for attention to the interests of the Craft, in the performance of the duties pertaining to my late office. On such an occasion as the present, however, I hope you will not deem me egotistical if I remark that, throughout my residence in this Province, I have been animated by two leading feelings; first, by an affec-

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tion for that which, fortuitously and happily, has been the county of my adoption; and, secondly, an anxious determination to do everything in my power to extend as much as possible the benefits which I believe to be connected with a consistent practice of the obligations of Masonry. Animated, I repeat, by such feelings, you will readily understand that at the period of my taking office, under our late R. W. Prov. G. M. (whose death we so deeply deplored, but whose place, happily for the good of Masonry, has been so admirably well supplied by his friend and relative, our present excellent P. G. M., and of whom our deceased master would have been well pleased had he been permitted to have known that his gavel would have fallen into such hands)—it was a matter of deep regret to learn that in this Province Masonry had fallen from its high estate, and was far from being in that flourishing condition in which we could have hoped. For, like the sun, its emblem, it had become obscured. Clouds, if not darkness, had overshadowed its lustre. To raise it to the pinnacle of its ancient glory was the desire and first aim of our late lamented P. G. M., and of his excellent friend and Deputy, Bro. Thomas. In the relative official position in which I stood, I was necessarily called upon to aid them in their endeavours—and which my love for the Craft, no less than my sense of duty, led me eagerly to do—well knowing, if the principles of Masonry were rightly brought into operation, they must succeed; for in all countries, and in all ages, "the true and accepted" have been found to conduct themselves as peaceable citizens, and acknowledged to be the firm and decided supporters of good order, government, and religion. And in conjunction, therefore, with other Brethren, whose labours and zeal were far more valuable than my own, the Prov. G. Lodge was restored to the state in which it now remains. Little did I dream that my humble services in the good work would have met with such a reward. Nor can I think that which I was able to do would have been so honoured in any other Fraternity than one, guided by Masonic kindness and principles. You have judged the little which I was able to perform, by the sentiments which at all times animate the Craft; and I look upon your splendid gift, as not so much a gift of the value of what you are pleased to consider my services, as it is of the warm and generous feelings by which true Masons are ever imbued, and which never fail to conciliate affection—the better feeling of the heart—a token and a testimony of the liberal construction which Masons ever put upon the smallest services. But, R. W. Sir and Brethren, this gift is a proof of something more—it is a proof that our principles are not unheeded; and if indeed it be not actually a proof, it is manifest to you that Masonry has revived, and is progressing; and as learning, after the flood, had its rise in the east, so Masonry, in the eastern corner of the Province—to use the glowing and metaphorical words of our immortal poet—

"Has rear'd her drooping head
And trick'd her beams, and with new spangled ore
Flamed in the forehead of the morning sky."

—And whilst I say it has shed its influence upon this surrounding district and is flourishing luxuriantly in this our metropolis, let us hope it will spread itself over the whole Province, and set in glory in the west, and so create those feelings of brotherhood and harmony which ever accompany its firm establishment. It is in this respect that this most honourable present is most valuable to me. With these feelings I accept your valuable present, with the warmest and most grateful thanks. The Craft has surrounded me with kind and faithful friends, and this has been a source of the greatest gratification to me; to find that my own feelings towards all my Brethren are so warmly returned, and that my slight exertions have been so magnified, overwhelms me with thankfulness and gratitude. As long as I live, and in whatever situation I may be placed, I shall never cease to feel the warmest interest in the welfare of the Lodge; and be most anxious to testify my sense of your great and unmerited kindness; and I shall hand down to those who come after me this most handsome gift with a pride and satisfaction which it is impossible for me to express. The special relation in which I have stood to you has ceased; but the brotherly love connected with it, and the gratitude arising from it, will ever remain. My particular thanks are due to the D. Prov. G. M., and the other officers and members of the P. G. Lodge, for their manifold acts of courtesy which they at all times have shown to me, and I entreat them, with my Brethren all, to accept my warmest acknowledgments for their assistance and kindness. Their

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attentions have been at all times so flattering, that I must be inexcusably insensible not to feel, and feeling criminally ungrateful not to express my many obligations. Accept, Brethren, my best wishes for your individual happiness; and may peace be within the walls and prosperity flourish in every Lodge of the Province. May wisdom and benevolence distinguish the Fraternity, and Masonry become glorious in all the earth!

A collection having been made in the Lodge, amounting to £19 2*s.* 4*d.* for the benefit of the East Suffolk Hospital, a procession was then formed, which passed down Northgate-street, through Tavern-street, to the Church of St. Mary Tower, where prayers were read by the Rev. Bro. Lockwood, and a most eloquent and truly appropriate sermon was preached by the Prov. G. C. Bro. Rev. E. Neale.

A collection was again made at the doors for the benefit of the Hospital. This splendid institution, with all its charitable beneficence, although at the present moment the income is actually less than the expenditure, failed to produce a proper feeling in the breasts of the inhabitants. It is scarcely to be believed that the small amount of £5 17*s.* 8*d.* was all that 35,000 inhabitants could be induced to give towards the support of an institution, whose doors are never shut to the poor sufferer.

The Brethren, in number 109, afterwards partook of a splendid banquet, prepared by Bro. G. Chaplin, of the White Horse Hotel.

North Wales.—The Annual Prov. G. L. for North Wales and Shropshire was held at Bangor, on Monday, Sept. 6. The Prov. G. M., accompanied by the Right Hon. Lord Dungannon and his officers, arrived at noon, together with several distinguished Masons from Cheshire, Lancashire, Ireland, and Scotland. At half-past two o'clock the Craft Lodge was opened in the Three Degrees by Bro. Martin, W. M., of the St. David's Lodge, Bangor, No. 540, assisted by the W. M.s and P. M.s of the other private Lodges in the Province. A procession of the Prov. Grand Officers was then formed, and entered the Lodge-room. The Prov. G. L. was opened in ample form, and the minutes of the last Lodge read and confirmed. The by-laws for the government of the Lodge were produced by Bro. Wigan, P. G. Sec., having been most carefully and elaborately prepared by Bro. Rowland, the P. G. D. C., and considered by a Committee of Grand Officers. They were passed unanimously.

The very beautifully-written address, presented to the R.W.P.G.M. at the Shrewsbury meeting, now handsomely framed and elegantly emblazoned, was then handed to him, and excited the admiration of all by whom it was examined; and a vote of thanks was passed to him for his attendance and conduct in the Chair. The R. W. P. G. M. then announced his intention of holding a Prov. G. Lodge in each year, the next to be at Shrewsbury.

The Prov. G. and the Craft Lodges having been closed, a procession of all the Brethren was formed for the purpose of going to the cathedral to hear divine service. It had been publicly announced that the Right Rev. the Lord Bishop of the Diocese had granted his permission to the V. W. and Rev. P. G. C. to preach the sermon, that the Very Rev. the Dean had kindly accorded the use of the church, and undertaken all the necessary arrangements

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for the choral worship, and that the Rev. the Vicars had given their sanction to the proposal; also that a collection would be made in aid of the funds for supporting that admirable institution, the Carnarvonshire and Anglesey Infirmary. The public seemed to take a great interest in the matter, the streets being crowded, the windows thronged, and the congregation at the church numerous.

On entering the churchyard, the Brethren of the Craft Lodges opened their ranks, and the R.W.P.G.M. and his officers passed between them, the others following, so as to invert the order in which they had set out. After some minutes spent in examining the structure, they were met by the Lord Bishop and the Very Rev. the Dean, the Rev. E. Pughe, the Rev. E. Evans, all in their full canonical vestments, a more than ordinarily numerous body of choristers in their surplices, and the vergers, choir-master, and other officials. The Lord Bishop requested that the Prov. G. M. would take precedence, and the P.G. Lodge accordingly passed up the nave of the sacred edifice, followed by the Right Rev. Prelate, the Dean, the Clergy, and the Choir, the Craft Lodges bringing up the rear, and a solemn march being played by the cathedral organist, Mr. James Pring, who conducted the musical portion of the service. The prayers were read by the Rev. E. Evans.

As the P. G. Chaplain was unable to be present, the Very Rev. the Dean considerately offered, at a very short notice, to supply his place, and delivered a very able, impressive, and effective discourse (which, we are glad to learn, is to be printed at the special request of the R.W.P.G.M.), from 1 Peter ii. 17: "Honour all men. Love the brotherhood. Fear God. Honour the King."

A collection took place during the singing of the second anthem, and amounted to £14. 4*s*. 6*d*. The R.W.P.G.M. subsequently presented an additional donation of £5 to the Institution, on behalf of which the successful appeal to Masonic liberality had been made.

The Lord Bishop delivered the blessing from the throne, and with the Dean, Clergy, and Choir, retired, the organist playing the national anthem.

The Brethren, having re-formed their procession, marched to the Penrhyn Arms, where "refreshment" had been provided. On their arrival at the hotel, the Craft Lodges opened their ranks as before, and the R.W.P.G.M. and his officers passed up the centre, the others entering in reverse order.

The banquet, which was held in the spacious new coffee-room of the establishment, was announced at seven o'clock, and the R.W.P.G.M. was conducted to his seat on the throne, and was supported by—

Lord Viscount Dungannon, K.T.; Rev. E. H. Dymock, D.G.M. for North Wales and Shropshire; J. N. Heathcote, P.G.J.W. N. W. & S.; R. Pritchard, P.S.G.D. N. W. & S.; J. Stevenson, P.J.G.D. N. W. & S.; C. Wigan, P. G. Sec. N. W. & S.; J. P. White, P.G.T. N. W. & S.; J. L. Rowland, P.G.D.C. N. W. & S.; J. W. Towers, P.G.P. N. W. & S.; H. J. Wace, P.G.S. Works, N. W. & S.; J. Broughall, P.G.S.B. N. W. & S.; H. Bloxham, P.G.O. N. W. & S.; B. Churchill, P.G. Steward, N. W. & S.; G. Jennings, P.P.G.D.C. Oxfordshire; W. H. Niccolls, P.G. Steward, N. W. & S.; A. R. Martin, P.P.J.G.W. West Lancashire; E. G. Willoughby, P.P.J.G.D. Cheshire; J. Lewis, P.S.G.D. Cheshire; A. B. Newberry, P.P.G.P. West Lancashire; J. Colton, P.G. Steward, West Lancashire; W. Davies, P.M. 263, Liverpool; T. R. Andrew, P.G.D.C. Northamptonshire; T. Colley Smith, Wicklow Lodge, Wicklow; T. Johnson, P.M. 711, Ashton; H. Kennedy, Sup. Works,

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540, Bangor; C. Chesterton, S.W. 540, Bangor; W. H. Baker, J.W. 540, Bangor; H. Hulse, Sec. 540, Bangor; J. J. Anderson, St. Luke, Edinburgh; G. Knox, 878, Shrewsbury; T. Davies, Treasr. 540, Bangor; J. Aronson, P.M. 540, Bangor; T. A. Humphreys, S.D. 263, Liverpool; R. G. Bellass, Admaston Lodge, Salop; R. Dymock Vaughton, Dublin; William Anslow, 328, Salop; J. Beech, Sec. 875, Wellington; W. J. Dixon, P.M. 615, Chester; J. Francis, S.D. 540, Bangor; W. Henry Carter, J.D. 540, Bangor; W. Thomas, P.M. 540, Bangor; R. Madock Williams, 540, Bangor; J. Atkinson, 540, Bangor; W. Jones, 540, Bangor; H. Jones, 540, Bangor; T. Nutt, 540, Bangor; T. Jones, 540, Bangor; W. McVittie, S. W. 869, Holyhead; L. B. Lesch, J.W. 869, Holyhead; R. Michael, Sec. 869, Holyhead; T. Douglas, Treasr. 869, Holyhead; W. Deane Potter, 540, Bangor; C. Dutton, W.M. 615, Chester; J. Parkin, 615, Chester; A. Mallard, P.G. Tyler, N. W. & S.; B. Warlow, 540, Bangor; J. Williams, 540, Bangor; S. Brown, Sec. 615, Chester; H. Lazarus, London.

The evening was passed most agreeably.

BANGOR.—*The Queen's visit.*—Though the Freemasons in this city were the most active and, we may add, the most useful members of the Committee, in doing honour to the royal visit, they made no display as a body, on account of the recent death of Bro. the Duke of Wellington. The W. M. of the St. David's Lodge, No. 540, Bro. Martin, P. P. J. G. W. for West Lancashire, kept up the credit of the Craft for loyalty, and exhibited at Caxton House, which is the *North Wales Chronicle* office, the flags of all nations, with, as the papers inform us, a most elegant flag or banner, belonging to the Provincial Grand Lodge of Ancient Free and Accepted Masons for North Wales and Shropshire. It was of rich royal blue silk, with gold fringe and tassels, suspended by a handsome gilded and polished lancewood staff, and bore obverse the Masonic Arms, with the motto, "Audi, Vide, Tace;" reverse, the arms and crests of Sir Watkin Williams Wynn, Bart., M.P., the Grand Master for the Province (to whom Bro. Martin is Standard-bearer), and the motto in Welsh, "Y Cadarn y Cyfrys" (the strong and the subtle). In the front of Caxton House was a handsome crown composed of flowers, a Masonic star, the initials V. and A. in variegated lamps, surrounded by evergreens and flowers. Over the door was a transparency, representing the Queen on her throne, the Prince of Wales in his national costume, and cannon from forts and ships blazing in the distance,—the Queen in a contemplative attitude, saying, "Do you think, Albert Edward, you can keep the French from these shores?" and the Prince replying, "Certainly, your majesty, if ordered." In a window was a remarkably neat and chaste transparency, representing St. Cecilia with the lyre, hymning the praises of the Prince, the burden being "God bless the Prince of Wales." This was much and deservedly admired during the evening.

SOUTH WALES.—CARNARVON.—The new Lodge of Freemasons at Carnarvon, entitled "The Sogontium, No. 881," was opened for business, at the Royal Sportsman Hotel, on Tuesday evening, Nov. 20, under the warrant of the Grand Lodge of England, signed by the M.W. the G.M., the Earl of Zetland, and the R.W.D.G.M., the Earl of Yarborough, and by dispensation, until the Lodge can be consecrated, of the R.W.P.G.M., Sir Watkin Williams Wynn, Bart. Fifteen members were present, including four visitors from the St. David's Lodge, 540, at Bangor. The chairs were well filled,

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and the proceedings were very ably conducted by the W.M. (Bro. W. H. Baker, of Carnarvon), and his officers; and judging from present appearances, there is every probability that this Lodge will become useful and influential. After "labour" the Brethren proceeded to "refreshment," and spent a very pleasant evening.

WARWICKSHIRE.—Lord Leigh has been appointed Prov. G. M. of Freemasons, in the room of Earl Howe, resigned, and at a meeting of the Provincial Grand Lodge, held at Warwick, on Wednesday, October 27, was enthroned with the usual ceremony.

WEST YORKSHIRE.—DONCASTER.—The Provincial Lodge of Improvement was held in the Lodge Room of the St. George's Lodge, No. 298, October 6, when many distinguished Provincial Brethren were present. The "work" was ably performed, and much interesting information was elicited. The next meeting is fixed for the 5th of January, 1853.

TEMPLARISM.—The Encampment Bladud held its first meeting in the Guildhall, Bath, on Friday, the 19th of November, when the following Sir Kts. were present:—Sir Kt. Col. G. A. Vernon, Prov. G. C., Staffordshire; Sir Kt. W. Tucker, Prov. G. C., Dorset; Sir Kt. J. Huyshe, Prov. G. C., Devon; Sir Kt. R. S. Spiers, Pr. 2nd Gd. Cap. E.C., Faith and Fidelity; Sir Kt. J. C. Luxmore, E. C., Rougemont; Sir Kt. F. Dee, E. C., Beauceant; Sir Kt. M. Costa, E. C., X. of Xt.; Sir Kt. J. Jacob, P. E. C., All Souls; Sir Kt. D. M. Nash; Sir Kt. S. Bryant; Sir Kt. Rea; Sir Kt. J. Tunstall; Sir Kt. G. Bythesea; Sir Kt. F. Allen; Sir Kt. C. T. Vigne; Sir Kt. Fras. Terry; Sir Kt. G. F. Newmarch; Sir Kt. T. Evans; Sir Kt. Brown.

Sir Kt. Col. Vernon addressed the meeting, and requested Sir Kt. Vigne to read a letter from the M. E. and S. G. M. to Sir Kt. Bythesea, in which he is pleased to appoint Sir Kt. Vernon to consecrate and open the Encampment of Bladud as D. G. M.

The D. G. M. appointed the following Kts. to be his officers, P. T.: Sir Kt. Tucker, P. C.; Sir Kt. Luxmore, 1st Cap.; Sir Kt. Dee, 2nd Cap.; Sir Kt. Huyshe, Prelate; Sir. Kt. Spiers, Expert; Sir Kt. Vigne, Registrar; Sir Kt. Nash, 1st Standard-bearer; Sir Kt. Bryant, 2nd Standard-bearer; Sir Kt. Rea, 1st Herald; Sir Kt. Allen, 2nd Herald; Sir Kt. Newmont, Cap. of Lines; Sir Kt. Brown, Equery.

The Encampment was opened in due form, and with solemn prayer. The D. G. M. directed the Registrar to read the warrant, or charter, as well as a dispensation authorizing the alteration of the day of opening from the 1st to the 19th of November.

The D. G. M. then directed the Petitioners to stand forward in their proper places, and inquired if they approved of the officers named in the warrant to preside over them, to which the Sir Kts. replied in the affirmative. The D. G. M. then inquired if they collectively and individually acknowledged the authority of the M. E. and S. G. M. Col. C. K. K. Tynte, as well as that of the G. C. of England and Wales, and were willing to serve and obey the same, which was also *distinctly* answered by *each* Sir Kt. in the affirmative.

A procession was formed of all the Kts. present, with the D. G. M. and the Prelate at their head, and the usual ceremonies

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were solemnly celebrated. The Encampment was then declared by the D. G. M. to have been duly consecrated according to ancient form. Sir Kt. G. Bythesea, the G. C. appointed by the warrant, was presented to the D. G. M. by Sir Kt. Huyshe, to receive at his hands the benefit of installation. A Board of Ins. Kt. Coms. was formed, consisting of the D. G. M., Sir Kts. Tucker, Huyshe, Luxmore, Dee, Spiers, Nash, Costa, and Jacob. The Kt. Coms. retired, and on their being again summoned, were informed that during their temporary absence Sir Kt. G. Bythesea had been duly installed E. C. of the Bladud Encampment for the ensuing year. The D. G. M. having given the warrant into the hands of the E. C., he appointed the following Kts. to be officers of the Encampment:—Sir Kt. F. Allen, 1st Cap.; Sir Kt. C. J. Vigne, 2nd Cap.; Sir Kt. K. C. K. Paul, Prelate; Sir Kt. J. Evans, Registrar; Sir Kt. H. C. Vernon, Almoner; Sir Kt. F. Terry, Expert; Sir Kt. Newmont, Cap. of Lines; Sir Kt. Nash, 1st Standard-bearer; Sir Kt. Bryant, 2nd Standard-bearer. Sir Kt. Brown was appointed Equery, and in the course of the evening the E. C. added to the above list Sir Kt. Muttlebury, 1st Herald; Sir Kt. Davis, 2nd Herald; Sir Kt. J. Harris, A. D. C.

Sir Kt. Vigne was proposed by the E. C. and seconded by Sir Kt. Allen, to fill the office of Treasurer; he was accordingly balloted for, and declared unanimously elected.

The E. C. moved, and the 1st Cap. seconded, that the best thanks of the Encampment be presented to Sir Kt. Col. Vernon, D. G. M., for the valuable services rendered by him to the Encampment this day, which being submitted to the meeting, was carried unanimously, and on the motion of the 1st Cap., seconded by the 2nd Cap., the same were ordered to be inscribed on the minutes, as a more lasting testimony of the gratitude felt by the Sir Kts. of the Bladud Encampment for his attendance.

The D. G. M. returned thanks, and expressed his great satisfaction in being instrumental in the establishment of an Encampment in a locality which gave promise of much success. A ballot was then taken, which in each case was found to be unanimous for the following Comps.:—J. H. De Salis, Esq., of Cirencester, proposed by Sir Kt. Terry, seconded by Sir Kt. Newmarch; Comp. J. D. Harris, goldsmith, Bath, No. 528, proposed by Sir Kt. Vigne, seconded by Sir Kt. Bythesea; Comp. G. M. Temple, hotel-keeper, Castle Butts, No. 48, proposed by Sir Kt. Allen, seconded by Sir Kt. Vigne; Comp. R. Cook, solicitor, Bath, No. 528, proposed by Sir Kt. Allen, seconded by Sir Kt. Evans; Comp. G. A. Muttlebury, Bombay N.I., Bath, No. 528, proposed by Sir Kt. Vigne, seconded by Sir Kt. Bythesea; Comp. C. E. Davis, architect, Bath, No. 528, proposed by Sir Kt. Bythesea, seconded by Sir Kt. Allen, Comps. Temple, Harris, Cook, Muttlebury, and Davis were admitted, and the ceremony of their installation was proceeded with.

The E. C. then offered to the visitors his best thanks for their attendance and kind assistance, which was responded to by Sir Kt. Huyshe.

The four following Sir Kts. were appointed to be Members of Council for the ensuing year: Sir Kts. Temple, Cook, Muttlebury, and Davis.

Business being concluded, the Encampment was closed with solemn prayer, and adjourned until the fourth Friday in February.

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SCOTLAND.

DUNDEE, *November 4th.*—This evening an interesting meeting of all the Dundee Lodges took place in the hall of the Thistle Operative Lodge, to hear a Lecture delivered by Bro. James Miller, W. P. M. of St. Mark's Lodge, Glasgow, explanatory of the History and Principles of Freemasonry. The hall was fitted up in a very commodious and tasteful manner, and decorated with numerous banners and Masonic emblems. At the east, a platform of three steps, covered with crimson cloth, was raised for the accommodation of the R. W. Chairman and other officials, and at the opposite end an orchestra for the band was erected. Suitable positions were provided for the Wardens and Chaplain, and the body of the hall was laid out in divisions for the Lodges, according to seniority. At half-past six o'clock the Brethren assembled at their various Lodge-rooms, in full Masonic costume, and, by arrangement, walked in procession, accompanied by the Dundee instrumental band, to the Thistle Hall, where they were conducted by the Marshals to their places. The duties of Marshals and Masters of the Ceremonies were most satisfactorily conducted by Bros. Ritchie and Cowie, to the latter of whom the superintendence of the fittings and decorations of the room were chiefly intrusted. About three hundred Brethren were present; and the orderly and regular manner in which the whole was conducted, enlivened by the varied costumes of the assemblage, rendered the scene at once magnificent and imposing. The chair was taken by our respected neighbour, Sir John Ogilvy, Bart., of Inverghuarity, who conducted the proceedings in the most able and efficient manner. He was supported on the right by Bro. Miller, and on the left by the convener of the Committee, Bro. J. Chalmers, jun., P. M. of St. Peter's, Montrose; while the R. W. Masters of the Lodges present occupied other parts of the platform. Bro. Cuthbert, R. W. M. of the Dundee Operative, and Bro. Bissett, R. W. M. of the Dundee Ancient Lodges, ably filled the Wardens' chairs. The Rev. Bro. Nicoll performed the duties of Chaplain. The Lodge was duly opened in the first degree. The R. W. M. then introduced Bro. Miller, who favoured the meeting with a highly interesting, luminous, and instructive address of upwards of an hour's duration; and we cannot too much esteem the kindness and good-feeling of that distinguished Bro. in gratuitously affording our Lodges such a gratification. At the conclusion of the lecture, the services of Bro. Rickard, of the British Hotel, and his assistants, were called into requisition, to afford a moderate refreshment to the Brethren, and the opportunity of proposing a few toasts suitable to the occasion. These were given in excellent addresses from the Chair and otherwise, and the fine band occupying the orchestra played appropriate airs to each. The health of our newly appointed Prov. G. M., the Right Honourable Lord Panmure, was given from the Chair, and heartily responded to. Sir John Ogilvy intimated that his lordship had assured him that he intended very soon to form his staff of office-bearers, and to visit the Lodges in the

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province, commencing with Dundee—an announcement which afforded much satisfaction to the Brethren. At eleven o'clock the R. W. M. closed the Lodge in due form, when the Brethren separated, all highly delighted with the proceedings of the evening, and desirous for a renewal of such an agreeable and well-regulated meeting. Before the Lodge was closed, it was proposed from the Chair, and cordially agreed to by the Masters, Office-bearers, and Brethren of the Dundee Lodges, that each Lodge should adopt Bro. Miller as an honorary member, and furnish him with a requisite diploma.

The Lodges present were:—The Dundee Operative, No. 47, Bro. Thomas Cuthbert, R. W. M.; the Dundee Ancient, No. 49, Bro. G. Bissett, R. W. M.; the Dundee St. David's, No. 78, Bro. G. L. L. Alison, R. W. M.; the Thistle Operative, No. 158, Bro. A. Cloudsley, R. W. M.; the Forfar and Kincardine, No. 225, Bro. Crabb, R. W. M.; the Caledonian, No. 254, Bro. W. Brown, R. W. M.; the Dundee Camperdown, No. 317, Bro. Gelkie, R. W. M. Deputations from St. Andrew's, St. Andrew, No. 25, Bro. G. Cruikshank, R. W. M.; Arbroath, St. Figeans, No. 101, Bro. D. Arrott, R. W. M.; Montrose, St. Peter's, No. 120, Bro. J. Calvert, R. W. M., besides several Brethren from other Lodges.

Altogether, this meeting, combined with the interesting proceedings in laying the foundation-stone of our Royal Infirmary by the M. W. the Grand Master of Scotland, the Duke of Athole, in July last, has had the very beneficial effect of reviving our ancient and honourable Craft in this large and important community; and we have every reason to anticipate that it will continue to flourish. Such opportunities of bringing the Brethren of the various Lodges together, in fraternal communication, cannot fail to have the best effects.

IRELAND.

Grand Masonic Banquet, given by the Youghall Lodge, No. 68, to the Right Worshipful Colonel James Charles Chatterton, K. H., K. S. F., Prov. G. M. of Munster, 33rd. — This interesting and splendid entertainment took place at Youghall, co. Cork, on the 8th October, 1852, and having received letters from many friends upon the subject, we are enabled to compile an account, which cannot fail to be very gratifying to our readers.

After partaking of a very elegant entertainment, and the usual toasts being given, the health of the honoured and illustrious guest was proposed by Brother T. John, which we need not say was received with rapturous applause. On silence being obtained, the illustrious Grand Master, evidently much overcome by his feelings, rose and said:—

My dear Brethren and friends, believe me I did not require this flattering and additional proof of your kindness, to convince me of your attachment and brotherly love, having already, in so many instances, received the most convincing proofs of both. Since my first advent amongst you, my Brethren—since my first introduction to your excellent Lodge, my Masonic life has been,

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one of uninterrupted satisfaction and enjoyment; my vanity has been flattered, my *amour propre* has been gratified, and my knowledge of our sublime art greatly increased. (Loud applause.) Bound as I am, my Brethren, both by duty and inclination, to advocate the extension, and set forth the praise of our Order, no person has been more called upon to do so, for I believe no one has received more benefit,—more pleasure,—or more advantage from it than I have. Abroad, during the vicissitudes of my professional career, it has been of signal utility to me, when I required the aid and comfort of friendship and consolation. At home, its honours have been dealt out to me with no sparing hand, having been, by the unanimous voice of the Brethren, raised to the highest grade a citizen can enjoy, that which I now hold as Provincial Grand Master of this important Province. (Loud cheers.) Masonry, my friends, is not only the most ancient, but the most moral institution that ever existed, as every character,—figure,—and emblem depicted in our Lodges has a moral tendency, and leads to inculcate the practice of virtue. Of its antiquity there cannot be the smallest doubt. Some date its origin from the building of the Tower of Babel, A.M. 2247, which would give the Order an existence of 4099 years; others (and perhaps the opinion most worthy of credence) date it from the building of Solomon's temple, B.C. 1008, which would give the antiquity to our Order of 2860 years; but as this difference of opinion is not of very great importance, I must leave it to be decided by the more learned in antiquarian lore. However, I may venture to assert, that our Order, if not of Divine origin, is doubtless of Divine inspiration; our Masonic legends—our different ceremonies—our recognitions—our emblems—the form of our Lodges—can easily be traced to the volume of the Sacred Law, and all our pass-words are derived from the Hebrew tongue. Some, however, there are, who altogether deny giving any antiquity to our Order; but as those assertions are made by persons, who consider the Temple of Solomon a splendid fiction, and the history of the Jewish nation a pleasingly-told and agreeable allegory; their opinions are in my mind not worth a thought. (Hear, hear.) Faith, Hope, and Charity, "those sisters three,"—those theological virtues, are evidently of heavenly origin. Faith in the Great Architect of the Universe—Hope in salvation—and Charity with all men—these, with Brotherly kindness, form our chief attributes, which all who study the volume of the Sacred Law must readily acknowledge. Fearing I may detain you too long (cries of No, No), I shall abstain from remarking on the two first Divine attributes; but as the two latter more immediately come home to our views in the celebration of our mysteries, with your permission, I will for a moment dwell upon them. (Hear.) We are told, my Brethren, in the most imposing part of our ceremonies, that Charity (the distinguishing characteristic of the Mason's heart) has the approbation both of heaven and earth, and like her sister Mercy, "blesses him that gives, as well as him who receives:" and how beautifully are her attributes described by the inspired apostle St. Paul, in the 1st Corinthians xiii. I shall not quote the whole chapter, but he tells us, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;" and thus concludes that charming description, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." St. Paul also, in his Epistle to the Colossians, iii. 14: "And above all these things put on charity, which is the bond of perfectness." (Hear, hear.) We are not, my friends, to imagine that the charity which contributes to the pecuniary wants of our Brethren in distress is here alone meant, great as is that virtue; but it also embraces that charity of the heart, which enables us to view the failings and faults of others with a lenient and benevolent eye, recollecting we ourselves are frail. Modern writers also sing the praises of this heavenly virtue—

> "But Charity, fair Charity, she stands confess'd,
> For ever blessing, and for ever bless'd."

(Long and loud applause.) Now, my friends, as regards brotherly love, I must again refer you to the volume of the Sacred Law, which abounds with scenes descriptive of this endearing quality; and where can we find a more perfect, faithful picture of this truly Masonic characteristic than in the 1st book of Samuel, relating that which existed between David and Jonathan, preserved steadfast, regardless of the threats of an infuriated parent—regardless of the loss of a mighty empire—regardless of the charms, "the pomp, the circumstance" of kingly power—regardless of the paternal taunts, warnings, and

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malediction? "Thou son of the perverse and rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion?"—(1 Sam. xx. 30.) Still Jonathan held his faith inviolate to the last. Many chapters of this book abound with expressions of great beauty, illustrative of this warm attachment: and here it may not be irrelevant to remark, that the modesty of demeanour which ever accompanies true merit first attracted Jonathan to David. He evinced no pride,—no feeling of superiority, for having performed a prodigy of valour, and, stripling as he then was, encountered and slew the fierce champion of the Philistines, "who defied the armies of the living God," and before whose spear the choice warriors of Israel quailed and fled. We read, when "Saul said to him, Whose son art thou, thou young man?" (1 Sam. xvii. 58), David simply replied, "I am the son of thy servant Jesse." "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (1 Sam. xviii. 1.) And again: "And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul."—(1 Sam. xx. 17.) And again, at parting with him, when David fled from Naioth to avoid the continued persecution of Saul. How touching is the parting of these true friends:—"And they kissed one another, and wept one with another, until David exceeded."—(1 Sam. xx. 41.) Then how simply sad and truly melancholy is David's lamentation at the untimely fate of his much-loved friend and brother:—"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of woman."—(2 Sam. i. 26.) But even in this distressing hour, David did not forget that charity of the heart of which I lately spoke; for even then he speaks with forgiving kindness of his greatest enemy, one who banished him from his home and happiness, deprived him of his most loved wife,—"But Saul had given Michel, his daughter, David's wife, to Phalti, the son of Laish" (1 Sam. xxv. 44),—and exerted every nerve for his destruction. Still Saul is also included in the lamentation for Jonathan. "And David lamented with this lamentation over Saul and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen!" "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided." "How are the mighty fallen! O Jonathan, thou wast slain in thine high places. How are the mighty fallen, and the weapons of war perished." (2 Sam. i. 17, et seq.) (Great applause.) In the 1st Thessalonians, iv. 9, we also see, "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another." There is one more charming allusion to brotherly love made by "the sweet Psalmist of Israel," which even at the risk of being thought prolix I cannot omit. In Psalm cxxxiii, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion." When David compares brotherly love to this ointment, it is with a view of proving its great value and importance; the ointment was the sweetest, the most prized, and the most expensive compound, and never used but in the consecration of the priesthood; and greatly venerated, as we learn in Exodus xxx. 31, et seq. It was prepared by the express direction of the Great Architect of the universe, communicated to his servant Moses; it was "most holy," and any person making "any like unto that, to smell thereto," was cut off from his people. Permit me to explain the concluding verse, as it is rather obscure. The Hill of Hermon formed the summit of God's Hill, or the Hill of Zion; it was covered with perpetual snow, and upon the genial rays of the sun melting these snows, the water flowed down the sides of Mount Zion, and fertilized and cheered the plain below, as brotherly love cheers and delights the heart of man. It was, indeed, my Brethren, a most flattering compliment paid to our Order, and fully proves the high estimation it so deservedly enjoys, that when all other secret societies were suppressed, Masonry alone remained intact. Even that magnificent chivalric Christian order of the Templars, established in 1118 (with the noble intention of rescuing the Holy Sepulchre from the infidel), fell under the ban of intolerance and superstition; and after undergoing the most fearful torments that human ingenuity could invent and

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human barbarity could inflict — after braving the wrath of that merciless tribunal the Inquisition, whose cursed walls re-echoed the shrieks and groans of many a Templar and Freemason, — the Order succumbed, after an existence of 196 years, after undergoing the most cruel persecutions, commencing under Philippe le Bel, in 1517, and continued during the reign of Louis the Tenth, most justly designated the Cruel. The virtuous and heroic Grand Master, Jaques de Molay, after enduring the most fearful tortures, was led to the stake, in the *Christian city of Paris*, in the year 1314, accompanied by several of his faithful knights; and thus closed the sad scene, and gratified the demoniacal malice of that disgrace to religion and humanity, the infamous Pope Clement the Fifth, and the insatiate rage of Louis the Tenth. But, notwithstanding, some faithful hearts remained; and to the honour of our Order, seeking protection from us, they received an asylum in our sanctuary, and thus the order of the Templars became Masonic. (Cheers, and Hear, hear.) Within a few years, the descendants of these heroic men, wishing to re-establish their order in its purity, independent of Masonry, have again revived the ancient Order of the Temple, in its original non-Masonic character; under the title of Grand Preceptor, my illustrious friend and Brother, the Duke of Athole, is the acknowledged chief; from the Preceptory of the Lothians all orders emanate; the Order is now rapidly extending in England and on the continent. I have been honoured with the highest grade, that of Knight Grand Cross, and have lately been intrusted with the charge of the London Preceptory, as Grand Preceptor of England. I greatly need your kind pardon, my friends, in this long intrusion upon your time (No, No), and I hope what I have said will add something of interest for our Order in your eyes; and if it has afforded instruction and gratification to those junior Brethren whom I see around me, I feel I shall not have spoken in vain. (Loud cheers.) Although no person can be more enthusiastically attached to our Order than I am, or no person more anxious for its prosperity and increase, being convinced it tends to elevate the mind, and leads us to the performance of noble and virtuous actions, still I cannot agree with that ardent young French poet and Mason who exclaims,

"Sans être Maçon l'on ne saurait être vertueux."

But, my dear friends and Brethren, I have greatly and most inexcusably trespassed upon your patience (loud cries of No, no, Go on, go on); being led on by a subject, to me a most interesting one, must plead my apology. I must only claim your usual kindness, reiterate the heavy load of obligation that presses upon me, which, with the utmost sincerity of a truly Masonic heart, I sensibly feel; but when the heart is full to overflowing, the current of gratitude is oftimes impeded in its course; so I can only pray you to

"Accept my thanks,
The only tribute of a grateful heart;
'Tis all I have to give."

The enthusiasm with which this most eloquent, classical, and admirable address was heard, cannot be described. The Masonic expositions—the knowledge of Masonry — the perfect acquaintance with the volume of the Sacred Law, as shown by the gallant and illustrious G. M., were the theme of universal admiration, delight, and surprise; and we congratulate the Craft, and particularly the Province of Munster, on having such a worthy and gifted Brother at its head.

COLONIAL.

Commencement of Freemasonry in Trinidad, and the Lodges and Chapters thereat, &c. &c.—Freemasonry found its way across the Atlantic in the year 1733, when a Grand Lodge was established in Boston under a charter from Viscount Montague, G. M. of England;

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dated 30th April, 1733, appointing H. Price, G. M. of New England. In the year 1738, the R. W. the G. M. went to England by way of Antigua, where finding a number of Masons from Boston, he formed them into a Lodge, giving them a charter of incorporation, and initiated the governor and several gentlemen of distinction into the Society. This was the origin of Freemasonry in the West Indies. It did not, however, find its way into Trinidad until the year 1795, as may be seen by the following history of the first Lodge that was established here, "Lodge les Frères Unis;" this Lodge was founded in 1795 by several regular ancient Masons conjointly with Bro. "Benoit Dert," the bearer of a charter from the Grand Lodge of France. In consequence of the Revolution, the Grand Lodge of France was suspended, when the members of Lodge United Brothers petitioned the Grand Lodge of Pennsylvania for a charter, which was granted them in 1797, under the same title of "Lodge les Frères Unis," and recorded on the roll of the said Grand Lodge as member 77. This Lodge was installed in 1798, by Bro. De Lannay, who was deputed for that purpose:—Benoit Dert was appointed W. M.; Chevalier De Gannes, S. W.; I. B. Fiquires, J. W.; Vincent Patrice, Sec.; Dominique Dert, Tr.

In the year 1803 the Temple was erected on Mount Moriah, and in 1804 it was dedicated to the holy St. John with great solemnity. The said Lodge remained under the protection of the Grand Lodge of Pennsylvania until the year 1814—the war existing then between Great Britain and the United States prevented regular communication. The Brethren then petitioned the Grand Lodge of Scotland (under the patronage of His Royal Highness the Prince Regent) to take them under their protection, and grant them a charter—their petition was complied with, and they were registered by the said Grand Lodge under the name of "Lodge United Brothers," No. 327.

Union Lodge 690. — This was formerly a travelling charter belonging to a British regiment, and was brought to Trinidad from Martinique by Bro. Leonard in the year 1802, and on the 12th of November of the same year, a number of Brethren assembled and re-opened the Lodge with the usual formalities. On a communication with the Grand Lodge of Ireland, desiring the said charter to be confirmed to them, their request was granted—the following Brethren were the three principal officers in 1802: Bro. Leonard, W. M.; Bro. E. Platts, S. W.; Bro. J. C. Barker, J. W. This Lodge continued to work for upwards of thirty years, at the expiration of which time its working was suspended for a short time, when it was again opened at St. Joseph's by Baron Bohmler as W. M., Dr. Lizard as S. W., and B. Prieto, J. W. On the death of Bro. Bohmler the Lodge ceased to work until the year 1835, when the charter was removed to the Port of Spain by Bro. E. C. Wharf, and again re-opened by Bro. William Murphy as W. M., when many respectable gentlemen were initiated, amongst whom was the late Attorney-General, Bro. Stephen Rothery; in 1843 this Lodge was finally closed, and the charter sent home to the Grand Lodge of Ireland by Bro. Wharf.

Philanthropic Lodge, 585.—Five most respectable coloured inhabitants of the island, together with Bros. Pilkington and Crabbe, applied to the Grand Lodge of England for a charter, which was granted to them on the 29th of March, 1831, under the title of "The

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Philanthropic Lodge, No. 856." This Lodge was duly opened at Mount Moriah, on the 21st March, 1835, by Bro. Vincent Patrice, who installed the following officers to act until the 27th of December of the same year:—Bro. Z. A. Rosseau, and Bro. Forget, S. W.; Bro. C. L. Savary, J. W.; Bro. P. Redon, Sec.; Bro. S. R. Savary, Tr.; it continued to work until 1841, when it was found necessary to suspend its working until 1849, when it was again re-opened, the following Brethren being the officers:—J. O'Brien, W. M.; W. B. Gould, S. W.; D. Hart, L. W.; A. H. Pierre, Tr.; J. H. Pelher, Sec. In November, 1850, Brother Daniel Hart was elected W. M., and Bro. Labady, Tr.; and the following officers were appointed by Bro. Hart:—Jno. Wilson, S. W.; H. Stowe, J. W.; P. J. Delielle, Sec.; J. Black, S. D.; W. J. Brereton, J. D.; J. Hunt, and L. P. Antoine, Stewards; Chas. Samuel, Dir. of Cer.; J. L. Edouard, J. G.; L. Serville, Banner-bearer.

On the 27th of December, 1850, the foundation-stone of the Temple was laid on Mount Zion, by His Excellency the Right Honourable Lord Harris, Governor, and on the 24th of June, 1851, the building was consecrated in solemn form by Bro. D. Hart, W. M., and dedicated to the Most High.

Trinity Lodge, 837.—This Lodge was opened in 1850, at the town of San-Fernando, and the W. M., the Rev. Thomas Gilbert, duly installed as such, by the W. M. of Philanthropic Lodge. It holds its charter from the Grand Lodge of England.

Holy Royal Arch Chapter.—This Chapter was constituted in the year 1804 by a communication of the members of the Lodge "Les Frères Unis" (who were Royal Arch Masons), with the Grand Lodge of Pennsylvania exercising the powers over the Chapters of the Royal Arch Masons of that state; they were authorized by the said Grand Lodge to open and hold a Chapter of Holy Royal Arch. In the year 1813 the members of the said Chapter made application to the Royal G. C. of Scotland, under the patronage of His Royal Highness the Duke of Kent, for a warrant of Constitution, which was granted to them in 1814, under the title of "The Trinidad Holy Royal Arch Chapter." The first officers installed were, Vincent Patrice, Z.; Etienne Maingot, H.; and J. B. Fiquires, J.

The Philanthropic Chapter 585.—This Chapter is attached to the Philanthropic Lodge, and was opened in due form, in February, 1852.

Trinidad Encampment of Knight Templars and Appendant Orders.—This encampment holds its charter from the S. G. C. of Knight Templars of Scotland, at which time Alexander Deuchar was M. E. S. G. M.; the charter of incorporation bears the name of "Trinidad Grand Assembly of Knight Templars," No. 29, dated Edinburgh, 12th of January, 1814. The first officers appointed were, Vincent Patrice, G. C.; John H. Jacobs, S. C.; Andrew Thompson, J. C.

In 1744, the Masonic Grand Hall built at Antigua; in 1757, fourteen persons expelled for irregularity; in 1772 Freemasons' Hall built at Barbadoes; in 1803, Lodge United Brothers built at Trinidad.

AFRICA.—BATHURST, RIVER GAMBIA.—*Gambia Lodge, No.* 867.—We hear that this new Lodge is progressing favourably, under the auspices of Pr. M. Louisson Levéy, the first W. M. Several initia-

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tions have recently taken place, which, in conjunction with joining members, will doubtless make this a flourishing Lodge.

Fort Beaufort, Cape of Good Hope.—A warrant for a new Lodge has been lately granted for this important place, entitled the "Zetland." We trust, when its work has commenced, that it will be found equal in every respect to the established Lodges already existing at the Cape.

INDIA.

Madras.—At a Special Communication of the Provincial Grand Lodge, held on the 6th Nov., 1852, present — M. W. Bro. R. H. Williamson, Prov. G. M.; Bros. W. P. Macdonald, S. G. W. presiding; E. G. Papell, P. S. G. W. As. S. G. W.; A. M. Ritchie, J. G. W.; Henry Taylor, *B. C. L.* G. Chap.; A. S. Patridge, G. Trea.; J. Maskell, D. G. S.; M. McDowell, S. G. D.; J. G. Lawrence, J. G. D.; A. J. Greenlaw, G. D. of C.; P. Coultrup, G. S. B.; J. Brock, G. T.; &c. &c.—

The Grand Lodge was opened in form.

The Patent received from England, appointing the M. W. Bro. R. H. Williamson, *H. E. I. C. C. S.*, Prov. G. M. for the Province of Madras, in the East Indies, was read by the D. G. S., after which all the Brethren under the rank of P. M. were requested to retire.

The D. G. S. then read to the P. G. M. the summary of Ancient Charges and Regulations, and upon his pledging himself to submit to and support these Charges and Regulations as Grand Masters have done in all ages, he was inducted by W. B. Macdonald into the Chair of K. S. in due and ancient form, and received the homage, submission, and salutation of the Board of Past Masters.

The subordinate Brethren of the various Lodges were then admitted, and after the usual charge was read by W. B. Macdonald, and proclamation made by the Grand Wardens, the whole of the Brethren unitedly hailed the M. W. Bro. R. H. Williamson, as G. M. of this Province.

The Prov. G. M. then addressed the Grand Officers and the several Lodges assembled, in a neat and feeling speech, which was responded to by W. B. Macdonald, on behalf of those present.

The special business for which Grand Lodge had been convened, having been finished, it was closed by the Prov. G. M. in ample form, and the Brethren separated.

AMERICA.

We beg to call the attention of the Manchester Brethren to the following article, which appears in the *Freemasons' Monthly Magazine*, published at Boston, July 1, 1852:—

"The Washington Bible — His Initiation — Military Lodges, &c.—The following interesting reminiscent appeared in the

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Manchester (England) *Guardian* of the 20th March last, and has since been extensively circulated, through the public journals, in this country and in Europe. Containing as it certainly does some errors of fact—unintentional of course, but, nevertheless, affecting a point of peculiar interest to every American Mason,—our readers will thank us for devoting a few pages to their correction :—

" '*Interesting Masonic Relic.*—A very interesting ceremony took place at a meeting of the Lodge of Virtue, held at the Albion Hotel, on Wednesday evening last, when the copy of the Bible used on the occasion of the admission of General Washington to the Order of Masons, was exhibited to the Brethren assembled. After the ordinary business of the meeting, Bro. the Rev. P. C. Nicholson, B.D., delivered the third of a course of lectures in connection with Freemasonry, and a procession was then formed, and the copy of the Bible received with due Masonic honours. There was a very large attendance of Brethren, and the W. M. Thomas Chadwick presided. We subjoin extracts from a correspondence, giving some particulars of the history of this (to Masons) very interesting copy of the Scriptures, and the circumstances under which it was exhibited on Wednesday evening. The first extract is from a letter from W. M. Thomas Chadwick, to Bro. the Rev. P. C. Nicholson, B.D., incumbent of Salford, and chaplain of the 46th regiment :—

" ' Rev. and Dear Sir and Brother,—The very interesting fact of the volume of the sacred law, upon which the great General Washington was obligated into the mysteries of Ancient Freemasonry, being in the possession of the Masonic officers of H.M.'s 46th regiment of infantry, having come to my knowledge, I shall esteem it a favour, if you, as the chaplain of the regiment here, accompanied by the chaplain of the Lodge over which I have the honour to preside, and of which you are a member, will do me the favour of presenting my fraternal regards to all the officers of the regiment who are Masons, and say what delight it will give to me, and the Brethren of the Lodge of Virtue, if they will visit our Lodge on Tuesday evening next, and how much that delight will be increased by their bearing with them that sacred volume, to which must be attached reminiscences most dear to every Masonic heart.'

" The following is an extract from Mr. Nicholson's reply :—

" ' Dear Brother and W. M.,—According to your request I this day called at Salford Barracks, and was fortunate enough to meet with Capt. Child and Dr. Franklin, both Brothers, of the 46th regiment. Capt. Child immediately produced the hallowed book, which he never permits to be far from his sight, it having been placed in his custody when the Lodge of the 46th regiment was dissolved, some years ago, in Halifax, N. S. My eyes were gladdened by the ancient and venerable appearance of the Bible, twice taken in war and carried off with the baggage of the 46th regiment, by the enemy,—once by General Washington, in command of the American army, in 1777; and once by the French, at Dominica; and each time honourably restored to the Lodge of the 46th, with a military escort, colours flying, and music, borne aloft on the shoulders of the enemy, under a magnificent canopy. Capt. Child and some other Masonic Officers will attend our Lodge next Tuesday, and Capt. Child will bring the noble volume himself, and give the Brethren the privilege of viewing it. I doubt not, dear Brother, that under your Presidency, this book of books will be received with true Masonic honours, and a ceremonial solemnized worthy of so memorable an occasion.'

" While we duly appreciate the reverence in which our English Brethren hold the character, and the fondness with which they treasure up the living memorials of our beloved Washington, it is due to them and to ourselves, that the truth, which he so much loved, and which was the distinguishing virtue of his life, should in all things pertaining to his memory, be sacredly preserved in its integrity. We are happy to share with them the honour of Brotherhood, and to unite with them in rejoicing, that, like the sun of heaven, the benignant rays of his illustrious name and virtues shine

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with equal lustre on every part of the Masonic world. But there are some things which we cannot share with another,—some glorious memorials with which we cannot part. Among them is the honour of having initiated him into the Masonic Fraternity. This we claim as wholly our own. We cherish it as a precious inheritance, and desire to transmit it, in its integrity, to our successors. All that we can concede to our transatlantic Brethren in this respect, is the reflected honour that he was initiated in an English colony, and in a Lodge working, in a secondary sense, under English authority.

"The claim that Washington was initiated in the Military Lodge 227, attached to the 46th British regiment, is not now for the first time made by our English Brethren. It was urged in the *London Review*, in 1834, and was said to rest on the authority of the 'annals of that Lodge.' We ourselves believed this to be true, and frequently so stated it until 1841, when we detected the error, and made the correction in this Magazine. Our correction, however, was predicated on oral testimony, and it was soon afterwards met by a counter statement from a correspondent attached to one of the English regiments at Montreal, who professed to have seen the record of Washington's initiation in the books of the Military Lodge in question. Here was a dilemma. We had no reason to doubt the integrity of either of our informants; and yet it was impossible, with any means then in our possession, to reconcile their conflicting statements. We of course allowed the subject to rest.

"In July, 1848, we had an opportunity afforded us of making a personal examination of the early record-book of Fredericksburg Lodge, No. 4, under the jurisdiction of the Grand Lodge of Virginia. It is called the 'Ledger,' and is not less venerable in its appearance than for its age. From it we copied with our own hand the following interesting, and, in view of the question we are considering, important and decisive items:—

"'Nov. 4, 5752.—Received of Mr. George Washington, for his entrance, £2. 3.

"'March 3, 5753.—George Washington, passed Fellow-Craft.

"'Aug. 4, 5753.—George Washington, raised Master Mason.'

"We cannot doubt that our English Brethren will receive this record as not only the highest evidence of which the case admits, but as conclusive as to the Lodge in which General Washington first saw the light of Masonry; and, knowing the truth, they will be happy to 'render unto Cæsar the things which are Cæsar's.'

"Fredericksburg Lodge was originally organized at Fredericksburg, in Virginia, by authority of a Dispensation from the Grand Lodge of Massachusetts. The records of the Lodge do not give the date, nor have we any means of knowing how long it continued to work under this Dispensation. Contrary to the usual custom in such cases, the Lodge did not take its Charter from the Grand Lodge of Massachusetts, but from the Grand Lodge of Scotland. Washington was probably initiated while it was under Dispensation. After the revolutionary war, it enrolled itself under the Grand Lodge of Virginia; and its records contain the autograph signatures of some of the ablest and most distinguished sons of that ancient Commonwealth. But, what is more to our present purpose, its archives still hold, as a priceless treasure, the Bible used at the initiation of Washington. We saw it in July, 1848, and are happy to add that

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it was then in a good state of preservation. It is a small quarto volume, beautifully printed in minion type. It bears on its title-page the imprint, '1668.—Printed at Cambridge by John Field, printer to the University.'

"Thus much for the history of the Initiation of Washington and the possession of the 'Washington Bible.' And here the question naturally suggests itself, 'How has it happened that our English Brethren of Lodge 227 have been so much deceived in this matter?' There would appear to be no doubt that the name of Washington stands upon their records, and in a form which connects him with the work of their Lodge. The testimony seems to be clear and positive to this effect. Our Canadian correspondent, before referred to, assures us that he has personally examined the records and seen it there; and the *London Review*, of 1834, says the 'annals of the Lodge' show that Washington was there initiated into Masonry. How can these statements be reconciled with the plenary and unanswerable testimony adduced from the records of Fredericksburg Lodge? If the record of the English Lodge were before us, we might possibly be able to answer this inquiry to the satisfaction of all parties. In the absence of that important guide to our inquiries, whatever answer we may give must necessarily be more or less hypothetical. What we propose to offer may perhaps help to elicit the truth, and unravel the mystery.

"The Lodge No. 227 was chartered by the Grand Lodge of Ireland in 1752, the year in which Washington was made a Mason, and continued attached to the 46th British regiment for about ninety years afterwards, when it fell into abeyance, and the charter passed into other hands. We believe it is still in existence. Like all the Lodges emanating at that time from the Grand Lodges of England and Ireland, it was empowered by its charter, or warrant, to confer the first three, or craft degrees of Masonry. It is, however, a well-established fact, that the Military Lodges did not always confine themselves to the strict letter of their charters, but occasionally conferred the mark as a 'side degree.' We have the authority of the present Prov. Grand Master of Nova Scotia for saying that 'this degree has been conferred in this Province (Nova Scotia) and Canada for upwards of a century under a Master's Warrant; to which Lodge,' he adds, 'and not to a Royal Arch Chapter, I am of opinion the degree of Mark Master properly belongs.' It is not, therefore, travelling beyond the limits of probability to assume that Lodge 227, following the practice of the Military Lodges of that day, gave the Mark Degree in addition to those specially enumerated in its warrant.

"It will be recollected by our readers, that in this Magazine for February last, we noticed the exhibition, by the Hon. Myron Lawrence, in the Grand Lodge of this Commonwealth, of an ancient Masonic jewel, which, he said, 'had just been handed to him by his Bro. Col. Flores, Junior Grand Warden of the Grand Lodge of Peru (then present), and which had once been worn by Gen. Washington,' in an army Lodge. This was the jewel of a Mark Master Mason. It was said to have originally belonged to Bro. Bystrzanowfski, a Polish officer, and ancestor of Col. Flores, by whom it was loaned to Washington, and worn by him in one of the army Lodges. If this statement be true, the question arises,—Where did Washington

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receive the Mark Degree? Notwithstanding the statement of Col. Flores, that his ancestor was associated with Washington in one of the Lodges of the revolutionary army, in which the Mark Degree was given, it does not follow that he had not previously received the degree in another Lodge. The jewel was of English manufacture, and was brought from England by Bro. Bystrzanowfski. It is possible that Col. Flores may have been mistaken, and that his kinsman was associated with Washington in a British army Lodge, prior to the breaking out of the Revolution. This supposition would seem to be the more probable, from the fact that there is no evidence, within our knowledge, independent of that furnished by Bro. Flores himself, that the Mark Degree was conferred in any of the Lodges attached to the American army. If, therefore, we may suppose that Washington received the Mark Degree in one of the English Military Lodges (in which it is shown to have been conferred), then there is little difficulty in the way of the further conjecture that he received it in Lodge No. 227, attached to the 46th regiment. This conjecture, if allowable, will explain the entry in the records of that Lodge, and relieve the case of all its present embarrassments.

"We do not, of course, offer these speculations as a conclusive explanation of the difficulty, but simply in the hope that they may arrest the attention of our English Brethren, who have the records of the Lodge in their possession, and induce them to examine the subject, with a reference to the view in which it is here presented.

"It may not be out of place here, nor wholly unacceptable to our readers, to give the anecdotes briefly referred to in the foregoing correspondence, in relation to the capture and return of the warrant and furniture of Lodge 227, as they originally appeared, we believe, in the *United Service Journal*, from which work they were transferred to the *London Review* in 1834:—

"'The annals of Lodge No. 227,* under the Grand Lodge of Ireland, held by the distinguished 46th regiment, furnish some facts which are alike honourable to the Craft and to the human heart. During the services of this regiment in America, General Washington was initiated into Masonry in their Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow-creatures, received the sublime tenets of our Order. That the impression was of a highly-wrought character, his after-conduct proved; for when war broke out between the States and the mother country, and he became divided from the Brothers of his adoption, in feeling, in communion of soul, he was their Brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans; they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry, in the most marked and gratifying manner, by directing that a guard of honour, under a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble Brother. The guard of honour with their flutes playing a sacred march,—the chest containing the constitution and implements of the Craft, borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that, with presented arms and colours, hailed the glorious act by cheers, which the sentiment rendered sacred as the Hallelujahs of an angel's song.

* This Lodge, we think, is still in existence, having been revived in 1834, and is called the "Lodge of Social and Military Virtues, No. 227."

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"'This Lodge offers another proof of the excellence and useful influence of Masonry. When in Dominica, in the year 1805, the 46th regiment was attacked by a French force, which it gallantly repelled, but in the action had the misfortune again to lose the Masonic chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterwards, the French government, at the earnest request of the officers who had commanded the expedition, returned the chest, with several complimentary presents, offering by that act the acknowledgment and homage of an enlightened nation to the purity, value, and usefulness of Masonry.

"'In 1834 there were but twelve Masons attached to the Lodge, *one* only of whom was among the number of its original members. These twelve, however, in that year petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original charter. This circumstance elicited the interesting facts which are here given from their records.'

"It is worthy of remark in this connection, that the 46th was not the only regiment which, during the revolutionary struggle in this country, was afforded an opportunity of witnessing a practical illustration of the beautiful and humanizing principles of Freemasonry, even amid the jarring elements of war. We have the authority of the late distinguished Brother the Rev. James Milnor, *D.D.*, a Past Grand Master of the Grand Lodge of Pennsylvania, for the statement, that in a skirmish with a detachment of the British army, the warrant and regalia of the Military Lodge, No. 18 fell into the hands of the American general Parsons, who immediately returned them to the British commander, with the following fraternal note:—

"'When the ambition of monarchs, or the jarring interests of states, call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren; and, *our professional duties apart*, ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a Brother, the Constitution of the Lodge 'Unity, No. 18,' held in the 17th British regiment, which your late misfortunes have put it in my power to restore to you.'

"It might be difficult to present to our readers anything which more beautifully or significantly illustrates the benignant principles of our Order, and their practical operations, than the foregoing interesting anecdotes."

FOREIGN.

FRANCE.—*La Clémente Amitié.*—At a meeting of this Lodge, on the 8th of October, the members paid Masonically a mournful tribute of respect to the memory of the Illustrious Brother Arthur, Duke of Wellington, &c., who had been an Honorary Member of the Lodge since May 18, 1847. This information has been most politely and fraternally conveyed to us by Bro. Leblanc de Marçonnay, who expresses his gratification on being thus able to prove to the Brethren on this side of the Channel how much the Brethren of this Lodge respect the memory of our departed Brother, and sympathize with us on account of his decease.

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LITERARY NOTICES.

The Summer and Winter of the Soul. By Bro. the Rev. ERSKINE NEALE, *M.A.*, Rector of Kirton, and Chaplain to Earls Huntingdon and Spencer. London: J. Skeet, 21, King William-street, Charing-cross.

THE striking title of this work is certainly appropriate, and requires little explanation, when we look at the contents, the Rev. Bro. having seized and transmitted to his pages the biography of characters, who have left behind them evidences of spiritual triumph and spiritual declension, which he designates "*The Summer* and *Winter*" of their religious lives.

The first character illustrated is Claudius Buchanan, a native of Cambuslang, near Glasgow, who, in his juvenile days, conceived the idea of making a pedestrian tour of Europe. Having fallen in love with a lady above his rank, which raised an insuperable barrier to their union, he was confirmed in this resolution; and, with the example of Dr. Goldsmith before him, who travelled through Europe on foot, and supported himself by playing the flute, he adopted the violin as the instrument to support him on his travels. But on his arrival in London, exhausted by poverty and distress, he relinquished all idea of going abroad. He then engaged as clerk to an attorney, at a salary of 40*l.* a year, during which period the light of Gospel truth gradually took possession of his heart; he became acquainted with Mr. Newton, rector of St. Mary's, Woolnott, who, approving of the rising disposition in his young friend to become a minister of the Gospel, actually placed him at college at his own cost, to whom he afterwards became a curate, until he was appointed chaplain by the East-India Company, in 1796. He landed at Calcutta on the eve of completing his 31st year. In 1802, Mr. Buchanan remitted to his benefactor 520*l.*, of which 400*l.* was intended as repayment of the four years' allowance which Mr. Thornton made to him at college, and the remaining sum, which he should continue for four years, for the education of such a young man for the ministry as Mr. Newton and Dr. Milner might select, and for a young man to be afterwards supported at Cambridge, who should subsequently fill a useful station in the Church.

We cannot follow Bro. Neale through his interesting narrative. The subject of it was a pattern of every good gift, and in the midst of his personal and family afflictions, which were great, he exhibited a resignation which could only be experienced by the true Christian.

The second chapter is devoted to the history of that extraordinary man, Edward Irving, with whom the author appears to have been well acquainted.

When Mr. Irving came to London, in 1822, the church in Cross-street had only an average attendance of 50 persons, but in one short quarter the seats rose to 1,500.

"It has been held," says the author, "that to the *furore* which raged respecting him, his personal appearance greatly contributed. To the youthful reader, with whom Mr. Irving, like other departed celebrities, must be a

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'*nominis umbra*,' some description may not be unwelcome. The looks and bearing of the man were such as to excite a high opinion of his intellectual powers. The casual observer who passed him in the street would say, 'There goes an extraordinary man.' He was in height upwards of six feet, and proportionably strongly built. His features bore the impress of courage and intellect. He had a head cast in the best Scottish mould, and waving around it a profusion of fine, long, curly black hair; his forehead was broad, deep, and expansive; thick black projecting eyebrows overhung a very dark, small, and rather deep-sunk penetrating eye; he had the nose of his nation, a mouth well formed, and exceedingly expressive of eloquence. In a word, the whole *physique* of the man was noble; and, when speaking, his countenance was animated, striking, and intellectual in the extreme * * * * For some time the tide of popularity bore him triumphantly along. Genius, and learning, and piety countenanced him; rank and beauty made *rendezvous* in Cross-street. It was deemed an exploit to get into the Caledonian church without loss of life or limb. Beyond all question, his pulpit addresses were an intellectual treat. He had studied old English literature thoroughly,—had imbibed its spirit, and did not shrink from being measured by the standard of its excellence. No thoughtful reader can read many pages of his orations without being forcibly reminded of the prose of Milton."

But a winter of delusions succeeded a summer of brightness—a change which Bro. Neale continues to describe with deep interest, and points out as a warning for the highly-gifted :—

"'The greater our intellect is, the greater our need of grace to guide it. The strong man has the greatest need of discretion, and the rich man of prudence.' With all his faults, he was a noble being,—unselfish, true-hearted, compassionate, courageous, and firm. Scotland should be proud of him. A mind more original and independent has not been devoted exclusively to theology for many years. We want him now, as then, to thunder into the ears of the vacillating and hollow-hearted."

But we must leave off; the rest of the volume is replete with interest, and contains biographical sketches of Bishop Turner, Mrs. Sherman, Bernard Barton, Mr. Sherwood, Francis Jeffrey (Lord Jeffrey), Caroline Fry, John Sterling, Viscountess Powerscourt, Elizabeth Squirrell of Shottisham, General Lee, and Henry Watson Fox, the missionary, all of which cannot but be read with the deepest interest.

A Dictionary of Symbolical Masonry, including the Royal Arch Degree, according to the System prescribed by the Grand Lodge and Supreme Grand Chapter of England. By the Rev. G. Oliver, *D.D.* Richard Spencer, 314, High Holborn, 1853. 8vo. pp. 387.

Our Rev. Brother, whose Masonic writings far exceed in number and value those of any other author, has been frequently and deservedly eulogized; but the volume before us, we venture to predict, will be found the most valuable of all his productions, and highly entitled to a place in every Masonic library.

It exhibits, at a glance, every Masonic term, illustrated by quotations from innumerable authorities, supplying an exhaustless fund of instruction to the young student, and a useful hand-book to the accomplished Mason. Amongst the authors quoted are Josephus, Adam Clarke, Matthew Henry, Archbishop Mant, Bishop Patrick, Bishop Horsley, Prideaux, Manasseh, Ben Israel, Aben Washeh, Rosenberg, Euclid the geometrician, Anderson, Gadicke, Calmet, Dermot, Kitto, Tytler, Preston, Ash, Mackey, Hutchinson, Hemminge, Harris, Watson, Dunkerley, Laurie, &c.

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Fortified and assisted by such a galaxy of talent, Dr. Oliver travels through the extensive region of Masonic literature in the most delightful and perspicuous manner. Every word carries along with it its own history. Every Masonic symbol has its sublime signification, and we regret that, beyond the following quotations, we are unable to convey any just idea of the value of this truly excellent work :—

"DOVE.—This bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a dove with an olive-branch in its mouth, and encircled by a rainbow, form a striking and expressive symbol, which needs no explanation. If Freemasonry has allowed this bird to occupy a high situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The dove was an agent at the creation, at the deluge, and at the baptism of Christ."

"ENDLESS SERPENT.—The serpent was symbolical of the divine wisdom, power, and creative energy ; and of immortality and regeneration, from the shedding of his skin ; and of eternity, when in the act of biting his own tail. Besides these various symbolizations, we are informed that the Egyptians represented the world by a circle intersected by two diameters perpendicular to each other."—*Dean.*

The biographical and historical portion of the dictionary is also highly interesting ; the following is a specimen :—

"STAR AND STARS.—A star, in hieroglyphical language, always denoted a God. Thus when Balaam predicted that a star should arise out of Jacob, and a sceptre out of Israel, he referred to the lawgiver of whom the patriarch had already spoken. A star out of Jacob and a God out of Jacob would therefore be parallel expressions. And who could that God be but the theocratic King of Israel, Jehovah, the Messiah, or Christ. The Master Mason, like the starry firmament, ought to be able to enlighten the younger Brethren. Seven stars remind us that seven Brethren make a perfect Lodge. Stars are also employed principally as symbols of great intellectuality, and this symbol has been perpetuated from the most remote antiquity. The decoration of most spiritual and temporal orders consists of a star."—*Gadicke.*

"ANDERSON.—Dr. Anderson lived in the beginning of the eighteenth century, and it is from him that we have the so deservedly celebrated Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons. The first part contains the history of the Order, and the second contains the charges, rules, laws, duties, &c., together with an historical account of the origin of the Order. Anderson, in the dedication to the then Prince of Wales, calls himself Secretary to the Grand Lodge in London, and states that the work was composed by the command of the Grand Lodge, from its archives, traditions, and Lodge books. The first edition appeared in 1723, a second in 1738 ; since then various editions have been published, viz. one by Entick, in 1758, one in 1776, one in 1784, by Noorthouck, and in 1806 the latest. To the second edition a superior privilege was attached by the Grand Lodge in London, no other constitution-book being allowed in the Lodges but that of Anderson, and no alteration being allowed to be made in it. Although in this work the history of Freemasonry is carried back to the creation, yet the information it has been the means of preserving with regard to the duties of a Freemason, the constitutions of the Order, and the history of the English Lodges, make it a valuable work, and cause it to be highly prized by every Lodge and every Brother. In the first edition no mention is made of the formation of the Grand Lodge in London in 1717, but is added to the second edition. There is a German translation published at Frankfort-on-the-Maine, and various French editions."—*Gadicke.*

"ACHILLES.—Perhaps some worthy people may stare when we point out Achilles as a Freemason. 'What!' we hear them exclaim, 'is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart—for he exhibited a strong propensity to cannibalism in longing to have devoured the dead body of Hector—is it possible that he could have been one of our philanthropic society?' Yes, we reply, such is the actual fact ; and Bonaparte was one too,

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in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam THE HAND when the latter is supplicating for the body of his slain son.

'Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind.'

Such is the Masonic and literal translation of the text by that illustrious Grecian and Brother, Christopher North; and who will say now that Achilles was not a Mason!"—*Freemasons' Quarterly Review.*

The Church Discipline Act, with Notices of the chief Decisions thereon. By Mr. CHARLES EGAN. London: Wildy and Sons.

WE can recommend this legal digest most cordially to the consideration of such members of the Craft as are clerics, to whom the information it contains is all-important, inasmuch as very few are aware of the stringent clauses of the Act 3 & 4 Vict. c. 86. Brother Egan has made its application clear by a lucid commentary, which shows his practical knowledge of the law, and its bearing in the matter of recent ecclesiastical legislation.

Analytical Examination of the Fellow Craft, or Second Degree of Freemasonry. By T. CHADWICK, W.M., P.S. of the Chapter of Virtue, and Knight of the Jerusalem Encampment of Knights Templar, No. 9, Manchester. London: R. Spencer.

THIS highly interesting and valuable treatise was delivered by its author in the form of a lecture, in the worthy and worshipful Lodge of Virtue, at Manchester, in September last, and has been published for the benefit of the Royal Freemasons' School for Female Children, in London. To those who know our Brother, it is needless to say that he brings to the accomplishment of his task a highly-gifted and well-furnished mind, and a thorough appreciation of the principles and objects of the Craft, of which he is so worthy a member. In the compass of a few pages he has condensed a vast amount of information, the result of extensive reading and discriminating observation; and has eloquently vindicated the claims of Masonry to the respect and admiration of every thoughtful mind. We hope the Lecture, which is one of the very best of the Series which has yet been published, will be extensively circulated, and that the benevolent institution, to serve which it has been printed, will be greatly benefited by the labours of our Brother.

The Castles, Palaces, and Prisons of Mary, Queen of Scots, being Historical and Descriptive Accounts of Thirty-nine Palaces and Fortresses, celebrated as the Residences of that Queen. By Bro. CHARLES MACKIE. (New Edition.) London: Hall, Virtue, and Co.

WE hail with much pleasure the appearance of a new edition of Brother Charles Mackie's work, most beautifully got up, and illustrated with 45 engravings, autographs, relics, &c. The archæological merits are of the highest character, and must prove of infinite interest to the antiquarian and the scholar; and, perhaps, in no other volume are the scenery and antiquities of Scotland so correctly and elegantly described. Bro. Mackie was peculiarly fitted by taste for this laborious task, in which we know he has been engaged for a series of years. His pilgrimages to the various relics of antiquity, celebrated in history, must have occupied a considerable period; and

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when we take into account that he has ransacked every record which could in any way tend to illustrate his descriptions, we cannot cease to admire his perseverance, ingenuity, and labour. The castles and palaces of Scotland's former kings are traced from their foundation, the original disposition and arrangements of the buildings set forth, and the very halls in which the most stirring scenes in ancient history were enacted, are measured and described in the most minute manner, with their many legends and associations. There is one circumstance, above all others, which constitutes the respectability and importance of the volume. The author, in no measured terms, denounces the rubbish and romance collected by the exhibitors of those palaces, which too often tend to excite feelings of disgust, and disturb those interesting reflections which a visit to any of them is calculated to inspire. He justly condemns the extortions of the menials intrusted with the exhibition of public property, particularly Holyrood-house, and takes great care to distinguish the real from the spurious relics of Queen Mary, of which he assures us there is nothing belonging to her there but her bed and bedding. The armour of Darnley he declares to be part of the rubbish left by Oliver Cromwell's soldiery, when they occupied the palace as a garrison; and the shield only a rude Highland buckler, studded with brass nails. The portraits, he says, are most absurdly described, a *Madonna* being absolutely shown as the portrait of *Nell Gwynn!* But the reader must apply himself to the examination of this very *original* production, when he will find that we have not overrated the merits of Brother Mackie.

ANSWERS TO CORRESPONDENTS.

THE EDITOR requests that all original articles for *approval*, and for which *remuneration* is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's Inn-fields, by *the first weeks* in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the *tenth day* of MARCH, JUNE, SEPTEMBER, and DECEMBER, *at latest*, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

J. W. (Oxford), Oct. 13, 1852.—We scarcely ever remember to have heard of a more unmasonic proceeding. It is an unhappy circumstance, that all Masons are not *gentlemen;* but the worthy Brother who lays the complaint in this instance before us, will not be disgusted with the Order on account of the omission of the common courtesies of life.

REPORTERS.—IGNOTUS.—The inquiry put to us is one with which we are frequently favoured. We shall be happy to endeavour to satisfy the desire expressed—to know what good arises from Freemasonry—by a private interview, if our correspondent is desirous of pursuing his investigations. We believe we could satisfy him in this, as well as on the other question put, if an opportunity for a few minutes' conversation were afforded.

ALBANY LODGE, ISLE OF WIGHT.—J. W.—We are glad to hear of the good intention of this Lodge, in forming a Masonic Library, which, if judiciously selected, cannot but prove useful and instructive to inquiring Brethren.

GRAND LODGE.—S. W.—The Brother, with no intention of giving offence, is so accustomed to use the dissecting-knife, that he turns its keen edge, in every discussion, upon living subjects in such a way as to produce unnecessary inflammatory action.

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QUARTERLY COMMUNICATION.—EXCUSE.—The President of the B. of G. P. was absent on account of having had his foot crushed by a cab passing over it. We are happy to report that he is in a fair way towards recovery.

GIRLS' SCHOOL.—A STEWARD.—A letter will be found in our pages on this subject, the contents of which, we think, will show that the parties in fault are still anxious to shift the burden to other shoulders than their own. The following quotation, in reference thereto, from Horace, is perhaps a little too severe, though it is not, we think, altogether inappropriate:—

"Demitto auriculas, ut iniquæ mentis asellus,
Cum gravius dorso subiit onus."

BUILDING FUND FOR BOYS' SCHOOL.—MANCHESTER.—A BROTHER.—Our first article will answer the question.

REPORTS OF MASONIC MEETINGS.—Z. inquires "Why don't you give reports of Masonic meetings at greater length?" Our reply is, Because we have not room for them; and if we sought to please one class of Brethren, we should offend another, and *vice versa*, and so be speedily like "the old man and his ass," in the fable—by trying to please all, we should satisfy none! Another reason we may offer, why many events are omitted, is, that the parties most interested *will not* send their MS. till the very eve of publication, when the *F. M. Q. M. & R.* is completed for the Quarter.

EMULATION LODGE OF IMPROVEMENT.—RAGIC.—The letter of our Correspondent has shared the same fate with many other MSS. The anniversary meeting of the above Lodge of Improvement was held, Nov. 29; yet Ragic's communication did not reach us till the 22nd DECEMBER, when the entire arrangements for the present number were completed. If our Correspondents will not pay attention to our repeated request at the head of our "*Notices to Correspondents*," they must not be surprised if their intelligence is omitted. Our rule is as stringent as the direction respecting signature upon a Masonic certificate—NE VARIETUR!

NOMINATION OF THE M. W. THE G. M.—CRUCIFIX.—The M. W. the G. M. was nominated this year by Bro. Taylor, and seconded by Bro. Jones. It is the *ninth* time of this honour being deservedly conferred on the Rt. Hon. the Earl of Zetland.

PAST MASTERS FOR BOARD OF BENEVOLENCE.—AN OLD P. M.—There is no help for it. Any Brother is at liberty to suggest a name, or names, though it is not quite fair to do so, without having a sanction for such a proceeding. We cannot believe the nomination of so many Brethren from the Royal Athelstan Lodge, No. 19, to have been a trick to insure the election of a certain individual. If it were so, the defeat was deserved; but we have a much higher opinion of the Brother than even to suspect such a thing.

SENIOR GRAND WARDEN.—T.—To speculate on the appointment of next year is premature. The appointment is *solely* in the hands of the M. W. the G. M.

GRAND STEWARDS' LODGE.—M. L. E.—The absence of Bro. Shaw may easily be accounted for. He has, we are informed, left England for a distant colony.

MASONIC BETTING OFFICE.—HONESTY.—The attempt was a failure. The exposure at Bow-street smashed the gang. We have not heard that any of the Craft were taken in by such spurious courses.

B. N. D.—The Brother has no connection with the *F. M. Q. M. & R.*, either as Editor, sub-Editor, Proprietor, Publisher, or Printer.

ROYAL ARCH.—J. W.—A Chapter of Improvement is held at the Freemasons' Tavern, Great Queen-street, Lincoln's-Inn-fields, every Tuesday evening, at seven o'clock, and meets under the sanction of the Royal York Chapter of Perseverance, No. 7. You cannot attend a better school. We do not know of any Companion in particular, to whom to refer you for private instruction, but we doubt not that Companion Evans, 26, Great Queen-street, Lincoln's-Inn, would most willingly furnish all the information you may require.

TEMPLARISM.—X.—The inquiry is too personal. The Register of the Encampment would not be justified in answering the question, if put by a *non* member.

THE HIGH GRADES DEGREES.—ROSE CROIX.—When well given, this is an interesting ceremony. The whole arrangements of these degrees are in excellent working order. They are extending very rapidly in the provinces, as the reports in the present number of the *F. M. Q. M. & R.* will abundantly show.

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