

THE
FREEMASONS'
QUARTERLY MAGAZINE
AND REVIEW.

DECEMBER 31, 1851.

MASONIC RETROSPECT.

WITH this number of the "FREEMASON'S QUARTERLY MAGAZINE AND REVIEW" we close the year 1851,—a period long to be remembered, as one of the most remarkable that has ever, perhaps, occurred in our country's history.

It is not, however, with the political events, which have transpired during the year, that we have to deal; neither is it any part of our province or duty to refer to the great religious struggle, which still goes on in the world. We also doubt very much whether we have any right to refer to the mercantile transactions, which have been of an unusual character, or to the operations of trade, which have either been benefited or depressed by the various circumstances that have crowded upon each other in rapid succession. On these accounts, therefore, we dismiss all such subjects from our minds, and leave them to those, who are more deeply interested in them than we are in our present position. We have to deal with quite another subject,—one that is far more to our taste than those we have enumerated—THE PROGRESS OF FREEMASONRY at home and abroad.

In the natural order of events we will first consider the position of the Masonic Order in England at the close of 1851. In looking back upon the year, we are able to congratulate the entire Fraternity, no less than ourselves, upon the decided progress which has been made. It is true, that the opportunity afforded by the Great Exhibition was not

used for any great or public demonstration on the part of the authorities of the Order. There was, however, a disposition to do so, and the matter was considered; but the difficulties that environed the proposition were too great to be overcome, and the impossibility of inviting ALL the foreign Brethren, who visited our shores, to any full Masonic *réunion*, formed an insuperable barrier to an attempt being made in this manner to bring them together. Had some of the foreign Brethren been invited to such an entertainment, others must have been excluded; and jealousy, inherent as it is in human nature, might have been introduced, where Peace, Harmony, and Brotherly Love only ought to prevail.

Whilst, however, the holding of any great Masonic meeting was thus impracticable, means were still offered by private Lodges for mutual intercourse and expressions of good will, whereby, in numerous instances, that spirit, which has ever marked the practices of the Order, was liberally and Fraternaly manifested. We know of many cases, in which Brethren from all parts of the world joined with their Anglican relations in witnessing the working of the Craft, and in partaking of its hospitalities; and we rejoice to be able to say, that in every instance, which has come under our cognizance,—and they are not a few,—mutual good will and the best feeling were reciprocated.

But it is not with reference to the visits of foreign Brethren alone to private Lodges, that Masonry may be said to have prospered amongst us. The condition of the Charities of the Order tell a tale, except in one instance, which ought to satisfy the most fastidious. In announcing that the funds of these Institutions have never been better supported, nor their welfare more anxiously promoted, we know that we say no more than what ought to be the pride of the Order; for unless its Charities are liberally kept up, Masonry is but a disreputable fiction, and its profession an unhappy delusion. Of those which have been least considered, the youngest has the only cause to complain—the Asylum for Aged and Decayed Freemasons. To this the helping hand has been too sparingly extended, and we regret that we cannot congratulate the Craft either upon the completion of the building, or upon any present prospect of such a desirable end, or upon that large amount of sustenance, which the Asylum ought immediately to

receive. This Institution has become one of the acknowledged Charities of the Order, and so long as the building remains unfinished, and the comforts of the inmates are curtailed by reason of insufficient funds to make it one of the noblest of the Masonic Charities, the circle of Fraternal benevolence cannot be said to be complete. We made an appeal in its behalf in September: to that appeal, WE GRIEVE TO SAY, NO ADEQUATE RESPONSE HAS YET BEEN MADE! We trust the year 1852, just commencing, will not pass without such a blot—as unworthy of the Craft as it is extraordinary—being wiped from its escutcheon—an escutcheon which ought in every respect irreproachably to maintain the motto, *Sans tache, et sans reproche!*

With reference to the Girls' School, every thing that is satisfactory may be announced: the children are advancing in their education with a rapidity and earnestness, which does great credit to their indefatigable school-mistress, Miss Jarwood; whilst the superintendence of their domestic comforts continues to be as carefully and earnestly discharged as ever, by the assiduity and personal inspection of the venerable and respected matron, Mrs. Crook, in which duties she is assiduously aided by the services of Miss Jack.

As to the educational progress of the children, we are happy to announce, that the Girls have lately undergone two examinations, the latter of which was conducted in the presence of the M. W. the G. M., and the Countess of Zetland, when they shewed, especially on the former occasion, a proficiency in every branch of study in which they are trained, that would have done credit to any female educational institution in the country. When the new school-house shall have been completed, and the interesting inmates of the Royal Freemasons' School for Female Children have been removed there, we doubt not that even greater advancement will be made, and that the Craft will have to congratulate themselves that the largest amount of education, consistent with the circumstances in which the children will probably be placed in after life, will be imparted, whilst their moral and religious supervision will continue to be as strictly regarded as it has been hitherto.

From the contemplation of the flourishing condition of the Girls' School, we turn to that of the Boys; and here there is similar reason to be thankful; for the advancement of these recipients of Masonic bounty has neither been

slow nor disproportionate to the progress of the age in which their lot is cast. Two examinations have been held during the year, the satisfactory result of the first has been recorded in a former number of the "Freemasons' Quarterly Magazine and Review,"* as well as in that of the present month. Considerable improvements have also been made in the system upon which the Boys are taught, and, in London, greater concentration, with respect to masters and scholars, has been very happily effected.

At the moment at which we write, the proposition is on foot to raise a building, in which to house the Boys of this Charity, in the same manner as the Girls are provided for. Upon that scheme we have our own very decided opinion, but we refrain from expressing it until we have weighed the probabilities of "raising the wherewithal" to build a school-house, and considered well the *pros* and *cons* for and against such an establishment. The time is clearly come when the utmost should be done for the Boys, no less than for the Girls;—the question has yet to be decided—what may be the best manner of doing it?

We turn now to a slight and brief review of the progress which the Craft has made in 1851, by the initiation of new members. And we believe we may say on this head, that in no one year has it been upon record, that a greater number of more respectable gentlemen have been admitted into our time-honoured Order. Both in town and country, no less than in the Colonies, and Foreign dependencies, members are increasing; and whilst care is taken not to admit men rashly, but only upon proof, that the tongue of good report can be vouched for them, there is not the slightest fear that the Craft will either degenerate, or decrease in usefulness. Several Lodges, which, from untoward circumstances, have fallen into abeyance, have been erased by order of the Grand Lodge; but new ones have been consecrated in different parts of the world, over which the G. M. of England rules, more than compensating for the necessary removal of the others from the Register of the Grand Lodge of England.

Thus, upon the whole, the year 1851 may be set down as having conferred much benefit on the Craft, and as having given considerable extension to its many and admirable appliances for good.

* Pages 95, 96, 490.

In Ireland the same happy results are going on; the reports tell most admirably for the energy of the Brethren on the other side of the Channel, and indicate that in spite of the intolerance of Priestcraft, and of a system of persecution by means of superstition, only suited to the darkest ages, the blessings, which Masonry dispenses, are being felt and acknowledged throughout the island. Opposition has only served to “strengthen the cords and lengthen the stakes” of the Order,—as the following authentic piece of information, received from a valued correspondent, will amply testify:—

“At a time when the sectarian bigotry of PAUL CULLEN has caused him to send out an anathema against Freemasons and Freemasonry, couched in terms and breathing a spirit hardly less than fiendish, we refer with peculiar pleasure to the testimony borne by those distinguished Brethren of the Order, the Hon. A. F. Jocelyn, Col. Chatterton, *M.P.*, and Sir Charles F. Forbes, Bart.; which will be found in the Report of the Festival of the Convocation of the higher degrees of Freemasonry, under the sanction of the Supreme Councils for England and Wales,—which appears in the pages of the *F. Q. M. & R.* Whilst we have the testimony of such true men, PAUL CULLEN’s virulent hatred of the Order may be passed by, as the idle wind disregarded. In fact, to our knowledge, the contrary effect to that intended has been produced. The following may be taken as an instance, the facts of which have just occurred:

“A celebrated doctor, in Ireland, addressed to his congregation a philippic against Freemasonry, in the same strain as Paul Cullen; nevertheless, in the week following, one of the most influential of his Roman Catholic hearers joined the proscribed Order—so disgusted was he with the bigotry of his priest. Is not this indeed gathering figs from thistles! !”

As respects the fraternal intercourse between the Grand Lodge of England and Ireland, we have to report that Bro. R. L. Wilson has resigned the office of Representative to the former, and that his successor has not yet been nominated. We hope that the selection of another Brother to fill Bro. Wilson’s post will, on this occasion, fall upon an Irishman; for it is clearly no more than right that

“The bright land of the West—
First flower of the ocean,
First gem of the sea,”

should be represented by one, who owes his Masonic existence to the land of his birth.

In Scotland “things are improving.” The letter of our valued correspondent “Fellow-Craft,” in our present number,

points out a great blemish in the system of initiation, which still remains, and must be removed to make Scotch Masonry worthy of the estimation of English and Irish Brethren. But, whilst we can give such an admirable report of the recent reception of His Grace the Duke of Atholl, G. M. of Scotland, at Aberdeen, we think the working Masons "anent the Tweed," may begin to be of good heart and take courage as to the future.

The news from British India and the Colonies is likewise cheering. The Order has struck its roots deep into these far-distant soils, and flourishes in rich profusion, dispensing its benefits far and wide, and enlisting the sympathies of all who wish well to mankind in its behalf. East and West, North and South, the eye is directed "to the bright and morning star,"—at the approach of which division flies away, hostility terminates, and order and unanimity prevail. The good is incalculable which Freemasonry has wrought in all the British dependencies, where the ardent aspiration of its members, no less than of the popular world, is "*Esto perpetua!*"

On the Continent Masonry flourishes only where despotism is controlled. In Italy the Pope—fit patron of a Cullen—fulminates his anathemas against the Order, and sentences every man known to be a Mason to the galleys! In Austria Masonry is scarcely known; and in fact, wherever the Roman Catholic religion predominates, the Craft can only work in secret and by stealth. In Prussia the symptoms are not so favourable towards the Order as they ought to be, considering that a Prince of the Royal House holds the office of Grand Master. But still terror does not attempt to crush out the Fraternity in the Prussian dominions, as in those under Papal domination, and the Craft is therefore something more than tolerated.

What Freemasonry may anticipate in France, now that the Roman Catholic power has obtained the preponderance, may be inferred from the following leading article, which appeared in *L'Univers* of the 23rd December. Indeed, a crusade is already commenced in that country against the Order by that intolerant church, whose laws are traced in letters of blood and fire. That the Pope has already issued a mandate against the Freemasons of Italy, and that his creature, Paul Cullen, in Ireland, has had the impudence to excommunicate those of Ireland, is already known. That our French Brethren may anticipate no mercy is now clearly apparent, since the Government, acting upon the advice which this organ of the Jesuits and Ultramontane

party has recommended, has already determined to shut up Masonic Lodges in France, and to suspend their operations. Louis Napoleon seems, indeed, to be determined to shew that he knows nothing of the importance of an oath; for he has not only broken that, by which he swore to maintain a Constitutional Government, but he is now proving that his Masonic O. B. is as little binding as any other upon his conscience.

The *Univers*, in the article to which we refer, and which has been already acted upon, thus writes:—

“An evening journal announces that the Council of the Grand Orient a few days since decided that the opening of Masonic Lodges should be adjourned to January 1st. *It seems to us that they ought to be indefinitely adjourned.* It is true that this is a decision, which must not be expected from the Grand Orient. *But we have a Government, and we address ourselves to its head.* The part, which secret societies have taken, has shewn itself in the troubles which were about to desolate our country. We have nothing to say to those societies, which were in a state of insurrection; they have been dissolved by force; the Government will not have the weakness to permit them to be reorganized. The honest man rejects the idea of secret societies. What need is there of concealment, if our intentions are good, and our object avowable? What do these affiliations, shrouded in mystery, signify,—these oaths taken in the dark to an authority, which no one sees or comprehends? Nevertheless, FREEMASONRY *is extended over the entire surface of France, and has its disciples in every town, and even in the most obscure villages.* Assuredly, every Mason is not a conspirator by profession. Lodges are generally composed of inoffensive and low (*bornés*) men, who themselves produce no obstacles, but who serve as a rallying point to the ambitious and intriguing. Masonry proportions itself to each by its different degrees of initiation (!). It only allows that a small number should govern the association. It is a government within a government, and which perpetually threatens society. The Masonic Institution offers an aid from which other secret societies find recruits, and chiefs for a social war. All the chiefs of secret societies have been affiliated with Freemasonry! *The Lodges could be closed without the least opposition. The moment will never be more favourable for terminating an acquaintance with conspirators, which so many honourable men know not how to defend.* LET NOT THE GOVERNMENT SAY—WE WATCH THE MASONS. Louis Philippe knew the consequences of secret societies. He did not believe in the danger; but he was mistaken. The danger is not in the cypher of the affiliated,—it is in the sentiment which binds them together. Who will dare to deny that secret societies, without overstepping the limits of legality, have not the most powerful means for agitation, mental perversion, and preparation for revolution?

We have seen Charles X. and Louis Philippe, before their fall, attacked by thousands of invisible hands, at every hour, at most appropriate times, without measure or reason; and the most absurd rumours propagated in order to impose upon the masses, without a disconcerted Government, being able to sieze upon its enemies. Such is the work of secret societies. Evil is not generally perceived until the opportunity of remedying it has passed. MASONRY HAS NEVER PRODUCED ANY GOOD. (To Jesuits, granted!) If it be considered as a philanthropic association, it has no need of secrecy, or of the ridiculous apparel in which it clothes itself. *In every other point of view it is dangerous.* THE GOVERNMENT NOW POSSESSES AN IMMENSE MORAL FORCE; *it can do whatever it wishes for the interests of social conservation.* France has escaped from anarchy;—the army of Socialism is dispersed. The Government has no more to fear from the opposition of the middle classes (bourgeoisie). BUT FREEMASONRY IS ESSENTIALLY THE SECRET SOCIETY OF THE MIDDLE CLASSES.”

Let our English Brethren “read, mark, learn, and inwardly digest” the meaning and the consequences of this despotic, infamous, and lying tirade against their unoffending Brethren in France. We believe that they will act as becomes the emergency of the case, in their behalf, and that a few, at least, will have the courage to call the attention of the next Grand Lodge to this infamous affair.

Across the waters of the wide Atlantic Masonry is flourishing. The dispute which has too long existed there between the rival Grand Lodges of New York is not yet amicably settled, but the intervention of the G. M. of England will, it is fully expected, produce this most desirable end, so as to give confidence and assurance to the American Brotherhood that “peace, harmony, and brotherly love,” will yet take the place of—

“Discord, dire sister of the slaughtering power;”

which has too long prevailed amongst those, whose profession of “good will” is void, unless the practice of Charity, to the widest extent, is its invariable companion.

Thus stands the condition of Masonry at this moment; and, whilst completing our labours for the year, and asking the renewed confidence of the Craft in increasing proportions for the next,—at this most gracious season, we can but reiterate the wish, and pray T. G. A. O. T. U., that the song of angels may be heralded through the earth,—proclaiming “Glory to God in the highest; on earth, peace, goodwill towards man!”

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER THE FOURTH.

DR. MANNINGHAM. FROM 1747 TO 1760.

“She teacheth Temperance and Prudence, Justice and Fortitude, which are such things as men can have nothing more profitable in their life.”—SOLOMON.

“Thys booke is not for every rude and unconnyge man to see, but to clerkys and very gentylnen that understands gentylnes and scyence.”—CAXTON.

“Conscia mens recti fama mendacia ridet.”—OVID.

“I HAVE been thinking, sir,” the Square continued, “how very extraordinary it is that the French Masons, as intelligence was brought over to this country from time to time, should have been so blind to the truth, or so ignorant of the legitimate principles of our divine Order, as to have instituted infidel societies in many of their chief cities, and invested them with the name of Masonry; for such were the various Elus or Elected Masons, as they styled themselves, which about this time were springing up, like noxious weeds, all over the Continent of Europe. But it is still more strange that any of the English Fraternity should have been so indiscreet as to have admitted their claims to brotherhood. In the year 1747, one of our members produced in the Lodge a pamphlet which had just made its appearance in London, as a translation from the French, professing to reveal the veritable secrets of the Order,¹ by describing the revised lectures and ceremonies; and was in fact a catchpenny publication, written to pander to the morbid appetites of the curious, who are ever in search of the means of procuring illegitimate and doubtful intelligence

¹ “L’Adepte Maçon, or the true secret of the Freemasons.” London. 1747.

respecting the mysteries of Freemasonry, when the end might be obtained in a more satisfactory manner by the honourable process of initiation. No notice however was taken of it, and I passed quietly through two or three hands of whom I have nothing particular to say, till I was placed on the breast of Dr. Manningham, Deputy Grand Master, a London physician of great eminence; who proved a very active Master of the Lodge, and under his rule we rapidly increased in numbers and respectability.

“This worthy Brother had already distinguished himself as a Mason, and established a powerful influence amongst the Fraternity; and about this time he contributed, by his able and judicious conduct, to restore harmony to the Craft, which had suffered considerably from the apathy of Lord Byron, the Grand Master, who, for four years together, had neither held a Grand Lodge nor nominated a successor. The Fraternity being thus neglected, several old Masons, with Past Grand Master Payne at their head, held a private meeting to consult on the safest and most legitimate method of proceeding in the present emergency. Bro. Payne proposed that a public meeting of the Brethren should be called by advertisement to deliberate on the propriety of proceeding to the election of a new Grand Master. He admitted that it was a strong measure, but thought that the exigency of the case would justify it. Dr. Manningham, being present, observed that he was afraid it would be a breach of masonic law; and in a judicious address gave them much prudent advice; promising to communicate with the Grand Master on the subject, and assuring them that a Grand Lodge should be convened at the usual time of the year, and a successor elected conformably to ancient practice. The Brethren readily submitted to his superior judgment; the breach was healed, and his talents and knowledge of the laws and principles of Masonry were universally acknowledged.

“Dr. Manningham was a *bon vivant*, as indeed were all men who had any pretensions to move in good society. He would have lost caste if he had been otherwise; for the only alternative a gentlemen had in these days at a dinner or tavern party, was, to get drunk or give mortal offence to his entertainer.² On this principle, the suppers after Lodge

² A sermon was preached by Robert Harris, of Trinity College, Oxford, dedicated to the Justices of the Peace in Oxfordshire, who were noto-

hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily; and often, to say the truth, the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three-bottle man, and a disgrace to retire from the dinner-table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents.³ There was some truth in Hogarth's representation of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and with a broken head. This picture was much talked about, and although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

"Notwithstanding these circumstances there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. Manningham to him one day. He was a city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

riously hard drinkers, in which he says, "In drinking there is art, and in the world it is become a great profession, regulated by laws and ceremonies. There is drinking by the *foot*, by the *yard*, by the *dozen*, by the *score*; for a *wager*, for *victory*, *man against man*, *house against house*, *town against town*, and how not?"

³ "Sir Richard Steele spent half his time in a tavern. In fact he may be said to have measured time by the bottle; for it is on record that being sent for by his wife, he returned for answer that he would be with her in half a bottle. The like may be said of that great genius Savage the poet; and even Addison was dull and prosy till he was three parts drunk. It is also recorded of Pitt, but I cannot vouch for the truth of it, that two bottles of port wine per diem were his usual allowance; and that it was to this alone he was indebted for the almost superhuman labour he went through during his short, but actively employed life. His friend and colleague, Harry Dundas, the ancestor of Earl Zetland, went the same lengths. Sheridan latterly, without wine, was a driveller. He sacrificed to it talents such as no man I ever heard of read of possessed; for no subject appeared to be beyond his reach. The learned Porson was a drunkard, and so was Robert Burns the poet."—(Fraser's Mag. vol. xi. p. 730.)

“ We heard, about this time, that certain Jews were implicated in the unauthorised proceedings of our Continental Brethren, if indeed they were not the chief movers of them, as was asserted by some authorities; and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the Continent, the English Jews soon became successful candidates for admission in our symbolical Order; for it was justly contended that as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

“ Rumours now arose, whence originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge; and being a reputable and intelligent man, he was of course accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening, in a numerous Lodge, Dr. Manningham expatiated largely, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He contended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

“ Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; for, he observed, if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower-garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon's Grand Mastership be esteemed of any importance in the

decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against it. It is true that Solomon was a Jew, but his two colleagues were heathens, worshipers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tammuz, and therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

“‘But,’ Dr. Manningham continued, ‘although Solomon was a Jew, he was profoundly ignorant of the science of architecture, although he was wiser than all men, and could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of fowl, and of creeping things, and of fishes. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of architecture. And if he was unacquainted with this sublime science, much less could any of his subjects establish a claim to this most excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and therefore the two Hiram were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiacs, from Egypt and other countries, and dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah; while Solomon merely furnished the superior and inferior labourers for the work, under the direction of Prince Adonhiram. I cannot understand therefore how the above argument can be urged with any degree of confidence in favour of the hypothesis that Freemasonry is a Jewish institution.’

“Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple, with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

“Dr. Manningham denied the premises, on the ground that the application of these religious edifices in the lectures

of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be *universal*, it can only be applied to an *universal* religion, which Judaism confessedly is not. And therefore it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, *that* is the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when an universal religion shall cement all mankind in the bonds of an universal brotherhood; when the dove shall hold out the olive branch of peace to all the kindreds of the earth; when swords shall be beat into plough-shares; when nation shall not rise against nation, neither shall there be war any more. This completion of the everlasting design of the Most High will render Masonic secrecy unnecessary, and Christ shall be all in all.'

"The Jew persisted that, in applying Masonry to Christianity, we placed ourselves in a worse situation than in admitting its Jewish tendency; because its universality was thus destroyed by the adoption of a principle exclusively sectarian.

"'What?' Dr. Manningham replied, 'sectarian to assimilate an universal system to an universal religion?'

"'But I deny,' said the Jew, 'that Christianity is an universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.'

"Dr. Manningham here referred to the book of Common Prayer, which always lay on the table, and read from the 7th article as follows. 'The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian men.' He admitted that it may be perfectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is an universal religion, which he must be if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a

Jewish institution, he must necessarily believe in the eternity of Judaism, and is of course a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

“‘But,’ said the Jew, reserving his strongest argument to the last, ‘What can the repeated references in Freemasonry to the Great Creator of the Universe, JEHOVAH, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?’

“‘These references,’ Dr. Manningham replied, ‘are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry; acknowledged at the revival in 1717, and explained in the authorized lectures to mean, HIM *that was placed on the topmost pinnacle of the temple*: and it is not possible by any process of reasoning to apply it otherwise than to Christ, without questioning the truth of Sacred Writ; for no other person that the world ever saw, had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of ancient Masonry. Read,’ continued the Master, ‘read the fundamental principles of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the 10th century; of which I have here a copy.’ And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport:—

“ Into the churche when thou dost gon,
Pulle uppe thy herte to Crist, anon!
Uppon the rode thou loke uppe then,
And knele down fayre on bothe thy knen;
Then pray to hym so hyr to worche,
After the lawe of holy churche,
For to kepe the commandmentes ten,
That God gaf to alle men;
And pray to him with mylde steven
To kepe the from the symes seven.

“‘Such were the landmarks of Masonry in the time of Athelstan,’ Dr. Manningham concluded, ‘when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to day, and for ever.’

“The Jew was silenced, but not convinced.

“You see, sir,” my strange instructor proceeded, “that this point was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he

was not only the representative of wisdom, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinions of every Mason during the 18th century who held any authority in the Craft, and they all agreed in the above interpretation of the connexion between Freemasonry and the religion in which all men agree.

“During the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called Jachin and Boaz, made its appearance;⁴ and passed through numerous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation.⁵ The number of competitors in the field served to neutralize each others claims on public credence. They differed on many material points, and therefore the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real Simon Pure, it followed that all might be fabrications to impose on the credulous reader absurd ceremonials and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

“This was the argument used by Dr. Manningham to induce the Brethren to treat these furtive attempts with silent neglect. ‘I should like to know,’ he said one evening, when the matter was under consideration in the Lodge, ‘I should like to know the real object of those who read these compilations. If they were really desirous of becoming acquainted with the secrets of Masonry, our Lodge are at hand; no man of character and purity of motive is

⁴ “Jachin and Boaz, or an authentic key to the door of Freemasonry, both ancient and modern. Calculated not only for the instruction of every new made Mason, but also for the information of all who intend to become Brethren.” London, 1750. Fifth edition, London, Nicol, 1764. Other new editions by the same printer in 1776, 1777, 1779, 1788, 1791, 1794, 1797. New York, Berry, Rogers, and Berry, 1793. London, Newbury, 1800. The 21st edition, London, Dewick, 1805; and other editions were printed in London in 1811, 1812, 1814, and 1825.

⁵ The following works were published almost simultaneously: “Le Maçon démasqué, ou le vrai secret des F. M. mis au jour dans toutes ses parties avec sincérité et sans déguisement.” London, 1751; Berlin, 1757; Frankfort and Leipsig, 1786. “The Thinker upon Freemasonry;” “The Ghost of Masonry;” “The Mason’s Creed;” “The Point of a Mason, formed out of his own materials;” and “A Discovery of the Secrets of Masonry,” published in the “Scots Magazine” for 1755, and repeated in the “Edinburgh Magazine” for October 1757.

refused; and by initiation he will become legitimately acquainted with the design and character of the Order. At all events, no one possessed of a rational judgment can safely rely on the information communicated by these unauthorized publications. Those who are merely desirous of enjoying a laugh at the dignified proceedings of a venerable institution, will find their purpose sufficiently answered by a perusal of these pretended revelations;⁶ although we are justified in entering our protest against the exhibition of such a vitiated taste, and leaving them to luxuriate in the mire of their own prurient errors.⁷

“A charge was delivered about this time at Gravesend,⁷ in which the subject of masonic revelations was examined. But Dr. Manningham adopted a more effectual method of neutralizing these absurd attempts to impose on the public, and disturb the harmony of the Craft. In his capacity of Deputy Grand Master, he visited the Lodges in every part of London and its suburbs, or wherever else his presence was thought necessary, correcting errors, settling disputes, redressing what was amiss in the execution of the laws,

⁶ The satires of Dean Swift on Freemasonry are the most amusing, and the most harmless. I have already alluded to them in a previous paper, (*F. Q. M. and R.*, vol. ii. p. 154) and the following extract from the celebrated “*Tripes*,” supposed to have been delivered at a commencement in the University of Dublin, will be found amusing. “It was lately ordered that, for the honour and dignity of the University, there should be introduced a society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, ragmen, hucksters, bailiffs, divines, tuckers, knights, thatchers, cobblers, poets, justices, drawers, beggars, aldermen, paviours, skulls, freshmen, bachelors, scavengers, masters, sow-gelders, doctors, ditchers, pimps, lords, butchers, and tailors, who shall bind themselves by an oath never to discover their mighty no-secret; and to relieve whatsoever strolling distressed brethren they meet with, after the example of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for a reduced Brother. *Tam liberâ potitus contributione, frater scoundrellus sarcinulas suas discessurus colligit, et vultu hilari, ori solito, quadrangulum transit; &c., &c.; proh dolor, inter partes au nobiliores, au posteriores nescio privatum fraternitatis notavit signum (Anglice, the Freemason’s mark). Quo viso, Dii boni, quanto clamore totam infecit domum. Ter et sæpius pulsavit pectus, exsanguis dilaniavit genas, et eheu nimium dilaceratas dilaceravit vestes. Tandem vero paulo modestius insaniens, hujusmodi versiculis ridiculum effudi dolorem.*”

⁷ “Charge delivered to the Brethren assembled at Gravesend on the 29th of June, being their first meeting after the constitution of their Lodge.” London, 1751.

repressing irregularities, and offering for the consideration of the Brethren the most prudent advice, alike for their future observance, and conducive to their lasting advantage. And the whole of his proceedings were characterized by such a display of candour and affability, as advanced his popularity to the highest pitch, and greatly endeared him to the Fraternity at large.

“These visitations had become absolutely necessary for the purpose of discountenancing some gross improprieties which, at this period, were practised with impunity. Some unworthy Brethren, who had been excluded from their Lodges for transgressing the general laws of Masonry, endeavoured to convince the public that they were good and worthy Brothers, by opening surreptitious Lodges, and making Masons, as if they had official authority for such a prostitution of Masonic privileges. These innovations, as might be expected, produced the most disastrous results, and were the commencement of that unhappy schism which divided the Society into two sections for more than half a century.

“At this period we had no authorized form of prayer to be used at initiations, which led to some slight irregularities since the admission of Jewish Brethren. Each Master of a Lodge had been left to his own discretion in this particular, although the general practice was, to select an appropriate form from the Liturgy of the Church. Dr. Manningham saw the evil, and determined to apply a remedy. He consulted with Dr. Anderson on the subject, and together they drew up a prayer for that particular ceremony, which was submitted to the Grand Lodge for its sanction; and that being obtained, Dr. Manningham introduced it in person to the metropolitan Lodges, by whom it was gratefully received. From thence it spread into the provinces, and was generally adopted throughout the kingdom.⁸

⁸ This prayer continued in use till the time of Preston, who altered, without improving it. It was printed in the “Freemasons’ Pocket Companion,” and other Masonic publications. I subjoin the form: “Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and hath promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend

“In contravention of the pretended revelations of Masonic secrets, it was asserted by an intelligent Brother that he was able, with a few Masonic implements, that is, two squares and a common gavel, to convey any word or sentence to a skillful and intelligent Freemason without speaking, writing, or noise; and that at any given distance, where the parties can see each other, and be able to distinguish squares from circles.⁹ And another Brother, to the same effect said, ‘If a Christian, Jew, Turk, or Brahmin, should meet together, and if they are Masons, they will no sooner tread upon the Level, than its magical and secret spring throws up a Perpendicular, and they are instantaneously found upon the Square; and these men, although ignorant of each other’s language, will communicate their thoughts intelligibly, with no other assistance than the three Grand Pillars of hearing, seeing, and feeling.’ And they challenged any charlatan who pretended to reveal the secrets of Freemasonry, to show by what process this was effected.

“The Craft, as you are well aware,” continued my garrulous companion, “was now divided into two sections, a schism having taken place in the Order, in consequence of a few suspensions and expulsions for irregularities; and a hostile Grand Lodge was established in London, which charged the Constitutional Grand Lodge with being a self-constituted assembly, defective in numbers, form, and capacity; and stigmatized its members with the offensive appellation of *modern Masons*.¹⁰ This caused some little sensation, and brought forth two or three anonymous works in 1752—4,¹¹

“At the Grand Lodge, 29th November, 1754, Dr. Man-ningham brought the subject forward, and made a formal complaint that certain Brethren had associated themselves together under the denomination of *ancient Masons*, and

to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. 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, Amen.”—See the original in “Scott’s Pocket Companion.” Ed. 1754.

⁹ “Ahiman Rezon.” Ed. 1813, p. xii.

¹⁰ See *Ibid*, p. viii.

¹¹ A masonic Creed, with a curious Letter by Mr. Locke. 1754.

declared themselves independent of the Grand Lodge, refusing obedience to its laws, and repudiating the authority of the Grand Master. He said that some notice ought to be taken of these proceedings, for the purpose of discouraging such irregular meetings, not only because they were contrary to the laws and an insult to the Grand Master, but also as they tended to introduce into the system of Masonry novelties and conceits, inconsistent with its true principles, thus insinuating that there had been other societies of Masons of a different nature to our own ancient and honourable Order.

“The question being put, that this new society was an innovation on the ancient system of Masonry, it was carried in the affirmative, with only one dissentient voice. Dr. Manningham then moved, that the consideration of the irregular proceedings of the offending Brethren might be postponed till the next Quarterly Communication, hoping that a thorough sense of their misconduct, and a determination not to persist in it, would in the mean time manifest itself, and reconcile them to the Grand Lodge; which was unanimously agreed to.

“I was fortunate enough to be present at these discussions, and therefore have no hesitation in communicating them to you as unquestionable facts. Now it so happened, that some of the Brethren of the Lodge No. 94, meeting at the Ben Jonson’s Head, Spitalfields, had been on the Continent, and had brought from thence the rituals of the Ecossois, the Elu, and Ramsay’s Royal Arch, which they practised secretly every third Lodge night, under the designation of ancient Masonry. This was soon whispered abroad, and Dr. Manningham, with a few other Brethren, in the course of their visitations, called at the Lodge on one of its peculiar nights, and were refused admittance. This produced a complaint at the next Grand Lodge; and in addition to a severe vote of censure on the members of the Ben Jonson’s Lodge, it was commanded that any Brother of the Order should be eligible for admission into that Lodge as a visitor on any of its regular nights.

“The offending members affected to consider this order a species of oppression to which they were not inclined to submit, and they drew up and published a Manifesto,¹² in which they accused the Grand Lodge of partiality, innova-

¹² “Manifesto and Mason’s Creed.” London, 1755.

tion, and deviation from ancient Landmarks, and publicly renounced their allegiance to it. Several passages from this Book were read in Grand Lodge, and I remember one paragraph from the Preface particularly ; it was as follows : ‘Whereas, the genuine spirit of Masonry seems to be so greatly on the decline, that the Craft is in imminent danger from false Brethren : and, whereas, its very fundamentals have of late been attacked, and a revolution from its ancient principles, etc., it has been thought necessary by certain persons who have the welfare of the Craft at heart, to publish the following little pamphlet, by means of which it is hoped the ignorant may be instructed, the lukewarm inspired, and the irregular reformed.’

“Rather a bold beginning, was it not ?

“How far this ill-judged pamphlet produced these effects it will not be difficult to pronounce ; and in the Lodge I heard but one opinion of it. Certain it is, that the Grand Lodge, on St. John the Baptist’s day, 1755, passed unanimously the following resolution : ‘Ordered, that the Brethren complained of at the last Quarterly Communication, persisting in their disobedience to the determination of the Grand Lodge, their Lodge, No. 94, held at the Ben Jonson’s Head, Pelham Street, Spitalfields, be erased from the Book of Lodges, and that such of the Brethren thereof who shall continue those irregular meetings, be not admitted as visitors in any Lodge whatever.’

“These decisive and vigorous proceedings,” said the Square,—“increased the schism, and appeared to render a reunion impracticable. And indeed the refractory Brethren understood it to be so, for they immediately took measures for the permanency of their new branch of the Order, by constituting a Grand Lodge, and issuing warrants for private Lodges, and thus commenced the practice of a species of Masonry unknown in former times. They instituted a novel degree, which they called the Royal Arch, compounded out of a portion of the third degree, and from various continental innovations, which gave them a vast advantage in the minds of curious and unthinking persons, over the pure ancient system practised by the old Grand Lodge, inasmuch as it held out the prospect of superior information, and a greater insight into the design of ancient Freemasonry. There are some reasons, however, for believing that this schism was beneficial rather than otherwise to the cause of genuine Freemasonry. Indeed, this was the opinion

of Dr. Hemming, and he publicly asserted at the re-union of the two Grand Lodges in 1813, that it had done a great deal of good, by introducing a spirit of enquiry which proved favourable to its general interests. And we do not find that its 350 or 400 Lodges had any effect in reducing the members attached to the constitutional Grand Lodge; for they continued to increase by gradual and certain steps, and it maintained its rank in the face of every opposition with becoming dignity. There can be no doubt but the prevalence of schism on the Continent of Europe laid the foundation for this unnatural division of English Masonry into two hostile parties, but as the dispute was conducted with moderation on both sides, it soon subsided, and the two Grand Lodges proceeded in their respective careers in peace, harmony, and Brotherly love.¹³

¹³ See the "Historical Landmarks of Masonry," vol. ii. p. 58; and "First Letter to Dr. Crucefix."

'THE DWARFS' TAILOR, BY APPOINTMENT.

FROM THE GERMAN.

A VERY long time ago there dwelt in the fine old city of Aix-la-Chapelle, a tailor—and indeed such artists are not wanting there in the present day—for albeit modern costume may lay claim to a greater simplicity, those skilled in the tailor's art are not prone to undervalue its mysteries, or to promote its exercise by the uninitiated.

Master Caspar, the tailor alluded to, possessed the especial privilege of preparing in his workshop, the stable-clothing and liveries for the imperial horses and servants, and, as may be imagined, he prided himself in no mean degree upon this privilege. Truly when seated on his board, with his pointed white cap on his head, he brandished his ell measure like a sceptre, there were some who did not scruple to affirm that Master Caspar felt himself as great as the Emperor himself. Now he was but a little shrivelled fellow, nevertheless he received an almost incredible amount of respect from all, especially from his work-people and apprentices, which was the more surprising as he never scolded or contended with them, but, if occasion prompted, only raised his little thin, creaking voice, in order blandly to acquaint his journeymen that they were all rogues and thorough-paced rascals.

It was remarkable how diligent and orderly the wildest and most daring apprentice became after working for a short time in Master Caspar's shop—the idle became industrious, and those who preferred relating stories or singing songs to making stitches, in a short time appeared to have entirely lost their memory, and were in addition mute as fishes. This excellent training might be attributable to a severe master, but there were some who maintained that the apprentices were rather inclined to laugh when they heard an oration pronounced by the little dry old man with the cracked voice, than to observe his directions, and that another divinity presided in the house, who possessed the power of controlling the mutinous spirits of the tailors. This was none other than the young daughter of Master Caspar, who, his wife being dead, regulated his domestic affairs. All came under her tutelary care,—the table was

neatly served, and, although many brought with them from home the pleasant habit of eating in the Turkish fashion, *i. e.*, thrusting their hands into the dish, this was nevertheless quickly laid aside when Rose made a long face upon observing it.

But although Master Caspar's discipline in his workshop, and Rose's care, gradually extended their influence over the strangers composing the household, they failed with respect to one individual, and this was a relation of Master Caspar. His own sister's son Philip,—for that was his nephew's name—was naturally good-humoured, and, when he pleased, a skilful and rapid workman; but with him it amounted almost to an impossibility to work long together. If he took a new garment in hand, he stitched for the first half-hour in the most exemplary manner, inserting his stitches in such regular order, that his uncle felt internal pleasure while watching him. But longer than an hour, at most, was Philip never known to continue industrious, and, above all, silent. He then poked his neighbour, gossiped concerning things which bore no relation to the affair in hand; or he sang, laughed, joked, and in short changed the entire workshop into a scene of confusion. This behaviour had drawn upon him both the gentle and severer expostulations of the master in the presence of the apprentices, and likewise in private, but without effect. Philip continued his jokes, and as these were played upon his companions, he generally gave more heed to them than to his work, which he usually finished by spoiling. His stitches became longer and longer, as heedless of the material as if he had been making the cook, or any other servant, an apron.

It may be readily supposed that Philip had spoiled many pieces of work, and frequently had he been threatened that upon the next offence he should be dismissed; yet the father's anger was either appeased by Rose's entreaties, or by a promise of improvement on the culprit's part. Indeed, it was with a sincere regret that Master Caspar saw vanish all the castles in the air which he had formed with reference to his nephew. He had himself gained sufficient to satisfy his wishes, and therefore desired to see Philip maintaining the reputation he had earned, and profiting by the warm nest he proposed to vacate in his behalf. By this arrangement, too, Master Caspar would be relieved from all anxiety regarding his daughter; for, were the other part of the plan feasible, he would willingly have bestowed her

upon Philip as his wife. But his nephew's careless and gossiping propensities put to flight all these projects, and the more watchfulness Caspar exercised, the wilder and more careless Philip became, and, in spite of all Rose's prayers, grew every day worse. He no longer gave up a piece of work in which a fault was not to be found; and, in addition to those caused by his carelessness, he continually perpetrated others expressly, which was even more irritating. Thus, upon one occasion he sewed some lappets of various colours upon the honoured cloak of a privy councillor, which, being at first concealed by the cape, only attracted attention when this was raised by the wind, thereby exposing the worthy magistrate to the mockery of the civic juveniles. The fulfilment of the well-known proverb "that the pitcher goes so often to the well, that at last it comes home broken," was literal in Philip's case, for, at the conclusion of a most eventful week, marked by unusual eccentricities on his part, uncle Caspar took a large piece of chalk, and drew a very significant stroke through his nephew's name, which figured on the wall. He then informed him that it was his wish that he should quit his house early the next morning; and, fearing that his determination should be shaken by Philip's intreaties or Rose's tears, he added, with an emphatic oath, that he would never again receive him into his family or workshop until he had amended, and, as a sign thereof, could produce at least six well-earned golden florins, which, for those days, was a tolerable sum.

The people in the workshop actually became pale at this solemn protest, and Philip, who now saw that he must inevitably depart, displayed most firmness, for he immediately packed his property together, bound shears and iron on the top, and appeared the same afternoon before Caspar and Rose, for the purpose of taking leave. He now felt how much he would have given to depart silently and without another interview with his cousin; for, as he said farewell and looked into her beautiful sorrowful blue eyes, his heart beat audibly when he thought that it was for the last time that she placed her hand in his. Pressing into his hand the little purse, which contained the last token of her affectionate consideration for her cousin, tears unrestrainedly flowed down her cheeks; and Philip, for the first time, felt the reality of all his folly and thoughtlessness, and rushed hastily from the house, in order to conceal his sorrow.

It was formerly far more difficult for workmen to find work and support than in the present day, and Philip was well acquainted with the fact; and, as he now tolerably comprehended the enormity of his folly, he did not feel much inclination to show himself in the streets where he was well-known, but rather chose the way which led to the heights lying behind his native city. Here he wandered long amid the rocks and chesnut woods of the hills, which are called in the present day *Louisberg*, or *Losberg*. This but added to his melancholy, for every stone, every hill, recalled the memory of childish hours, passed here with his companions. The large fragments of sandstone lay around, in which, as a boy, he had hewn out the petrified muscles, and other marine animals, for his amusement. How many pocketfulls of *trochus*, *turbo*, and *wendeltreppe*, had he borne hence! Immediately behind the very place where the most beautiful petrifications were always found, arose thick fir forests, the bounds of which were never passed by children, and rarely by grown persons; for here, among the old dark trees, it was said that objects not meet for human ken, were to be met with. It was true that the finest petrifications were found in this direction; yet, it was maintained, that every thing which came from thence was of a mysterious nature. When the woodcutters brought shells from these forests to ornament their cottages, they were glad to discard them after a while, for in the middle of the night they began to sing and whisper softly, voices like those of small children, sighed and complained as if hurt; and this, it was thought, was done by the *elfins*, who dwell in the shells, and whom it was dangerous to convert into enemies, as old people asserted; for which reason this portion of the mountain was left undisturbed, and its petrifications rarely touched.

After Philip had listlessly regarded the places in which he had amused himself with his companions, he continued to ascend, thinking sorrowfully the while of *Aix*, *Caspar*, and most of all of *Rose*; and heeding his steps so little that after a time he knew no longer where he was, or how to extricate himself from the forest. He turned to the right, to the left, but could discover no outlet, and when he sometimes raised his voice aloud to call for help, from some one who could indicate the road to him; he heard nought but echo in reply, or something which, to his great horror, sounded like a low scornful laugh. Meanwhile night ad-

vanced, and as Philip now plainly saw that he was not likely to find his way out of the forest, he resigned himself to his fate for the night, and resolved to seek a place of shelter from the cold wind, where he might at least sleep a little. Such a position was easily found, and composing himself on the moss at the foot of a pine, he said his prayers, and shortly forgot his troubles.

Suddenly it appeared to Philip in his sleep that some one called him, and as Rose usually roused him in the morning by calling his name at his door, he thought himself still in his old quarters, and answered sleepily, "Yes, directly, Rose;" but the long low laughter which followed completely aroused him. He opened his eyes, and was bewildered at beholding by the dim light which was neither that of the sun nor of the moon, a little man scarcely a foot in height. He looked good-natured, had a long snow-white beard, and supported himself on a stick. Philip thought he was still in the land of dreams, he rubbed his eyes, coughed, called himself by name, but the little man would not vanish, on the contrary he raised his hand, and beckoned to him to follow.

At first Philip had a great desire to run away, but as the little man looked by no means formidable, indeed, in comparison with his own size, was absolutely insignificant, he raised his pack to his shoulder and followed the elfin, for he could certainly be nothing else. The dim light observed by Philip on awaking, seemed to guide them deeper into the forest, and the latter soon observed that it proceeded from a fire which was burning between two masses of sandstone. Around this was seated five other dwarfs, with most woeful countenances; and to this party Philip's tiny guide soon joined himself, beckoning Philip to do likewise. The night being tolerably cool, the warmth was decidedly acceptable, he therefore stretched himself by the fire and rubbed his benumbed hands. But he soon began to find his silent company rather uninteresting, and endeavoured, by directing a question to his neighbour, to extract some information or amusement, but in vain; and when he sought to provoke an answer by a friendly thrust in his neighbour's side, the little fellows ground their teeth and looked perfectly savage; indeed, as Philip would not cease his observations and questions, the dwarf who had introduced him, struck his little stick into the fire, and caused the glowing embers to fly into his face and hair, to his personal discomfort. Philip

was at first inclined to give the little man a thrashing with his own stick, but suddenly remembering the story of a child of earth who, under similar circumstances, had had his face turned behind by the enraged dwarfs, he restrained the impulse, and all sleep being banished, he took the implements of his trade, and began to unpack and again arrange them, by way of having something to do. Upon this the curiosity of the little men was aroused, and they peeped eagerly into the opened case. But it was now Philip's turn to appear indifferent, he therefore unconcernedly spread a cloth before him, upon which he laid in order needles, scissors, thread, and twist, and then the bright smoothing iron, while the dwarfs stood on tiptoe, and stretched their necks in order to see the youth's operations. "Ah!" thought Philip, "I have now found you out;" nevertheless he proceeded as if he did not remark their curiosity, but took an old waistcoat and began most industriously to repair a large hole in it, in a very artist-like manner. This operation appeared to excite the dwarfs in an uncommon degree; they ranged themselves opposite to the tailor, and observed him for a long time with the greatest interest, sighing at length all six so deeply that Philip looked up from his needle, and saw that they all seemed more woeful than before. This rather moved him, and as he thought he might possibly now obtain an answer, he began afresh to question; but the first word was scarcely uttered, than their looks were changed into those of rage, and in addition Philip received from behind so powerful a blow on the ear that he fell on the moss. At first he thought it must be Master Caspar who had sought him, and desired to awaken him out of a heavy sleep; but as he looked around, it was only a bough which had fallen in so remarkably an impressive manner on his ear.

Much displeased, he seated himself again and continued his work; at every stitch the dwarfs drew nearer, sighing most dismally. Then Philip thought, good naturedly, what can the little fellows want? and as his guide approached, looked at him beseechingly, and at the same time passed his hand over his back; he said to himself, "Ah, ah, perhaps they wish their jackets repaired;" and it certainly appeared that the dwarf understood his thoughts, for a friendly smile passed over his troubled countenance. Encouraged thereby, the tailor seized him gently, laid him on his knee, and began an inspection of his clothing. He then

discovered a great rent in the back of his jacket, and as he further examined he found that it extended through lining and under garments, deep into the body of the little man. The body, however, was of a very singular description, it did not consist of flesh but might be compared to an onion, only that the coats or layers were composed of a delicate material resembling rose leaves.

Now we have already said that when the tailor was so disposed he could work with diligence and neatness, and therefore in the present case he concluded that he might at least make an attempt to repair the damage to the little bodies of the dwarfs, before commencing the jackets and other garments; so, taking his finest needle, he began his work; but, by way of retaliation for the burning embers and the box on the ear, he was hardy enough to take an occasional stitch rather deeper than necessary. With eager curiosity the other dwarfs drew nigh, and their countenances decidedly brightened when they observed that the tailor artistically applied himself to his work, and began by drawing together the lower layer in the rent. Philip now considered himself justified in propounding a few questions to his crabbed little entertainers, and accordingly, while threading his needle afresh, civilly begged they would inform him who they were. But, alas! scarcely were the words uttered, than the needle glowed in his fingers, at the same time piercing his hand to the depth of an inch, and forcing him to shout with pain. He also received a blow on the side of his head, not less severe than the former one, which impelled him to grasp the knotty stick lying behind him; but observing with alarm that upon this movement the little men suddenly increased both in height and size, he withdrew his hand with a sigh and recommenced his work. New wonders awaited him, all the stitches he had accomplished were severed and torn, and it took him a good half-hour to restore his work to the state it was in prior to the interruption so disagreeably resented. Internally he anathematized the evil company into which he had fallen, and thought with something like regret upon the workshop at Aix, Master Caspar, and Rose. He was decidedly a sufferer by the present change; he could formerly gossip the whole day, and receive no blows, and his needle never became unpleasantly hot.

“Well,” thought he, “talking over your work must certainly be considered a bad habit: if punished so severely

only an hour's journey from Aix, and if the idea progresses, I may incur the risk of losing my head in the next town for a few innocent words." This consideration led him for the first time in his life, to propose a serious improvement. His task therefore proceeded quickly, but it struck him as being singular, that each time he took a larger stitch than was necessary he experienced a painful prick in his hand as if caused by a needle.

During this time the dwarfs did not fail to supply the fire abundantly with dry fuel, and at length Philip had completed his undertaking. Not being able to use the iron for the purpose of smoothing the seams, he took his large shears and used them to flatten his work, occasionally, it must be confessed, employing rather more force than requisite. Then, placing the dwarf in his hand, he narrowly inspected him, and observed with joy that the repair was not only perfect, but that sorrow had entirely vanished from his countenance; therefore, bestowing a slight blow on his back, the impetus caused the little man to spring over the fire, and he fell on the soft moss beyond. This proceeding appeared by no means to arouse the dwarf's anger, for, rising from the ground, he danced about as if he had lost his wits with joy; then, advancing towards the tailor, he took a large piece of gold from his pocket and placed it in his hand. Philip, greatly surprised, examined the coin and perceived that it was without doubt a genuine gold florin.

While these proceedings were taking place, the night visibly advanced, and the cold wind which accompanies daybreak began to be felt when Philip, having collected his tools, took up his stick and prepared to bid farewell to his companions. He shook hands with all, and it really pained him to observe that the five looked more miserable than ever, while the one upon whom he had operated seemed beside himself with joy. The latter drew a golden cup from his pocket, and after applying it to his lips he presented it to the tailor, who, having no suspicion, drained it to the last drop of its sweet contents. The effects were marvellous and rapid; after a confused sensation as of falling, he perceived with horror that the proportions of his body were shrinking, and that in a few moments his dimensions were the same as that of the dwarfs. This was a terrible moment for poor Philip, and at first both thought and expression failed him; but, soon recovering the latter, he bitterly reproached the little men with their ingratitude; at which

they only shrugged their shoulders, and by their gestures seemed to desire to signify to him that if he were patient his original form would be restored to him.

What course could he pursue? The tailor felt it might be best to adopt their advice, and follow the dwarfs, who beckoned to him to go with them. But how changed did all appear! how enormous the firs whose tops he could scarcely discern! the inferior shrubs and thistles, which he had yesterday trodden under foot, now waved over his head; and the insects, aroused by the coming day, seemed large and frightful. In a short time he arrived, together with the dwarfs, at a lofty rock, and stopped before a petrified wendeltreppe, such as formerly he had often hewed out of the rocks with other shells, but which in his changed state appeared of an enormous size. One of the dwarfs produced a golden horn, and blowing therein, the shell turned slowly round and discovered an opening, which the company ascended in the manner of a staircase.

The sight which displayed itself to Philip's wondering eyes caused him for a moment to forget his sorrows: the staircase led into a magnificent hall, the walls of which were lined with the most brilliant and shining stones, arranged in peculiar and mystic characters, while the roof was supported by pillars of rose-colour and white crystal. From this they passed into another, still more magnificently adorned than the former, yet throughout not a creature was to be seen, although it was evident from the gold and silver vessels left standing in disorder on the tables, and also from the chandeliers with half-burnt lights, that the revel had not long ceased. That some great festival had been here celebrated could not be doubted, and also that among other appliances music had not been wanting, was shown by the orchestra containing musical instruments of every kind, which was in the largest hall. Meanwhile the dwarfs passed silently and sorrowfully through the places mentioned, Philip following them in a state of the greatest astonishment. Leaving the halls behind, they approached a point from whence a number of passages seemed to lead in various directions, and here the dwarfs shook hands and separated, each disappearing in a different passage. One alone remained with Philip, and, acting still as conductor, they entered again into a vaulted corridor, from the end of which soft music, resembling the tones of the *Æolian* harp, saluted

their ears; after passing numerous doors the dwarf opened one nearly at the end of the corridor, and bidding the tailor enter, closed it after him.

The marvellous occurrences of the day had in no slight degree confused the wanderer's head, and now, left to himself, he hardly dared to look around from the fear of encountering something new and hideous. As, however, his courage returned, he observed that his chamber, though only hewed out of the stone, was far prettier and more tastefully arranged than his sleeping apartment in Master Caspar's house. The bed certainly appeared to him something wonderful, for it was arranged in a large petrified muscle-shell. Nevertheless the pillow and covering were fine and soft, so, not forgetting his evening prayer, he hastened to take possession of it.

It must be admitted that Philip's first thoughts were of Cousin Rose, and that the reflection that he was so nigh, and yet perhaps removed from her for ever, oppressed his spirit, but the music, which still continued to play, gradually calmed his troubled thoughts, or rather conjured around him a crowd of merry joyful faces which danced about him until he fell asleep. How long he slept he knew not, but it seemed to him that after several hours he felt himself shaken by the arm, and on opening his eyes there stood before him his guide of yesterday evening beckoning to him to rise. The poor tailor, whose spirit sank upon calling to mind his transformation and all that had befallen him, arose with a sigh and followed the dwarf forth into the corridor, where the soft tones were now no longer to be heard, but music of a quicker and more inspiriting character, which evidently proceeded from the apartments they had traversed the night before. The other five dwarfs met them at the point where they had separated the previous evening, and they then all pursued their way through other halls than those from which the sound of the music proceeded, but which were brilliantly lighted. The six little men cast their troubled looks on the ground, but Philip directed his eyes around, and saw occasionally a little door open, at which a male or female dwarf appeared, clad in the most sumptuous manner in gold embroidered robes, but who instantly vanished at the sight of the sorrowful procession. They now had reached the large hall with the rose-coloured and white pillars, one of the party sounded the horn, the stair-

case again revolved to allow of their exit, the music became fainter and fainter, and the sound ceased as they again stood beneath the pine trees.

It was night as before, but Philip fancied far colder. The dwarfs instantly kindled a fire, at which the tailor could warm himself, and he perceived that the little fellow who had called him out of bed had hung his knapsack over his shoulder, for he now laid it before him. The company seated themselves around the fire in perfect silence, and Philip, who had not forgotten the glowing needle and its accompaniment, did not venture to open his mouth. But, soon growing weary of this state of things, he opened his knapsack, took therefrom needle and thread, and by signs gave the little men to understand that if further repairs would be acceptable, he was at their service, at which all the dwarfs sprang up joyfully and crowded around him. He seized one by the sleeve, and having examined him, discovered that he had the same sort of rent in his side that the other had had in his back; he, therefore, commenced his task, and sewed indefatigably, but having to-day smaller hands, the work proceeded more slowly, and he therefore carefully abstained from attempting to converse, lest the effect of his industry should suddenly be destroyed. His self-imposed task was completed as the first rays of the sun tinged the east.

The dwarf who had undergone his *rifacimento* to-day danced as heartily as the one operated upon yesterday, and like him, drew a gold florin from his pocket, bestowing it upon the tailor as a recompense. They then returned again to their fastness, ascended the staircase which presented itself at the sound of the horn, passed through the empty halls, and, in conclusion, Philip again depositing himself in his muscle-shell fell asleep to the soft tones of the Æolian harp.

This was also the programme for the third, fourth, and fifth night, upon each occasion Philip carefully repaired the damage the little men had sustained in skin and garments, receiving a gold florin for his services; and, as it could not be otherwise, and he saw small chance of returning to his friends, he began to make the best of his appointment, which might truly be said to be that of sargeant-tailor to the dwarfs. But, during these nocturnal visits to the pine-forest, it several times occurred to him that this year winter came on suddenly, for on the third night he found it so ter-

terribly cold that his fingers must have frozen without the dwarfs' fire, and yet it was only the end of August when he left Aix-la-Chapelle. On the fourth night he could scarcely trust his eyes when he thought he saw the fir-boughs laden with snow, and waving and sighing in the icy wind: the same appearances greeting him, however, both on the fifth and sixth night, made him a convert to the fact he could not exactly account for to his satisfaction. On the sixth day he plied his needle more diligently, if possible, in order to warm himself in the freezing air, and had made an end of his task when midnight was scarcely past. He then dismissed the little man with the gentle clap on the back which he had administered to the others, when, to his great amusement, he saw all six rise from the ground, and, joining hands, dance round him in the wildest manner. After this had lasted some minutes, the one he had first repaired advanced towards him, opened his mouth, and addressed him as follows: "Learn, that our most heartfelt gratitude and thanks are due to thee, child of earth, for that which thou hast done; and thou canst scarcely comprehend the extent of the service thou hast rendered us. Thou hast seen our stronghold and its magnificence; the merry dwarf folk only quit its halls upon our return, and thou wilt thence infer that we lead a festive and pleasant life. For our abode itself we feel the strongest attachment—the work of Master Masons, who derived the mysteries of their Craft from remote ages—and we attach the highest importance to the preserving their secrets inviolate; and we always mark the admission of the neophytes, who have undergone the required probation, into the chapter of the Order, by the celebration of a glorious festival. During the period called by your race day, when that large star, the sun, nearly blinds you by its unbearable light, we sleep; but when night commences we arise, prepared to enjoy both song and dance. But, know, that we dwarfs are of a much more excitable temperament than you children of earth, and it thence happened that one night, we six being present in another dwarf king's abode, for the purpose of taking part in some of the ceremonies going forward, were unfortunately led to disregard one of the most stringent regulations of our Order, relative to being silent at the necessary time. The consequences of this breach of our vow was, first, a fierce dispute with the other dwarfs, and then personal contest. You have seen the wounds we received therein, and we are only in-

debted to our possession of immortality, for an escape from death. Upon our return a heavy punishment was appointed by our Grand Master, viz., that we should remain excluded from every festival, and that the hours devoted by our brethren to festivity, should be passed by us in the shades of the forest, until a mortal should be found, who, unsolicited by us, should, in the manner practised among his race, sew together both wounds and garments, without infringing the law we had so rashly broken. In order to add to the severity of the penance, and to retard its fulfilment, we were not permitted to make ourselves visible to the eye of man every night, but were only allowed to expose our pitiable condition to those who might accidentally pass at the full moon, and in silence endeavour to awaken their compassion. You will feel surprise when I name the time we have here vainly tarried; it is for more than a hundred years, which enhances our obligation to our deliverer."

While this relation lasted, Philip stood dumb with astonishment, and could not compose himself sufficiently to reply to the little fellow. The latter then proceeded to draw from beneath his mantle the well-known golden cup, and to extend it to Philip, who received it doubtingly, yet after a moment, gaining confidence he emptied it as before. He instantly felt the strongest inclination to raise and extend his limbs; he saw that he was rapidly increasing in length and breadth, and in a few minutes had the satisfaction of perceiving that he had resumed his former size and shape. "Take with you," said the dwarf again, "the six pieces of gold which we presented to you on the six nights as a recompense for the service you rendered to us. I know well you mortals are by no means indifferent to the possession of the bright metal, but do not allow any of these coins to leave your custody, preserve them carefully in a coffer, and you will always discover in it the money necessary for your wants. Leave them to your children and grandchildren, to whom they may possibly prove of great future service, for a secret power exists in them, which will only be fully developed in many, perhaps a hundred years. Now farewell and observe the golden rule, the neglect of which brought us so much misfortune, and in which to speak candidly, you seem likewise to be deficient in practice—KNOW WHEN TO BE SILENT. As he concluded the dwarf once more extended his hand to the tailor, his five friends did likewise, and the next moment they were no longer to be seen

The first beam of the rising sun now tinged the mountain, and lighted up the snow which covered the ground, and hung on the branches of the pines. But Philip was no longer in any doubt as to the power which had in six nights apparently turned summer into winter, for the dwarfs being permitted to make themselves visible only from month to month, they had exercised a spell upon him which obliged him to sleep out the interval. Notwithstanding it was February and excessively cold, Philip heeded it not, but found the season rather favourable to making his way out of the pine forest. The underwood being now stripped of its leaves, presented less obstacle to his egress; he therefore stepped hastily on, refreshing himself and venting his feelings of contentment in a whistle, which was exchanged for a shout of joy as Charlemagne's majestic cathedral rose on his view. The walls of the city were soon passed, and his speed perceptibly increased as he drew near Master Caspar's house.

In the mean time, the honest little man had felt some degree of sorrow for his severity towards his nephew, which was rather increased at the sight of his daughter's melancholy, and the tears which she strove to hide. It is therefore hardly possible to express his astonishment, and yet greater joy, when Philip (certainly rather shabbily equipped) stood before him. This was increased when Philip drew the six gold florins from his pocket; and, placing them before his uncle, entered upon the relation of his marvellous adventures among the little men. Caspar however insisted upon a further slight probation, in order to discover if his gossipping propensities were altogether subdued, but finding Philip displayed no inclination to relapse into his former evil habits, he carried out all his generous plans in his nephew's behalf, bestowing upon him his tailoring establishment and his daughter's hand. It is only necessary further to remark, that Philip was thenceforward a diligent master, although it is asserted that when tempted to relapse, a prick in the hand never failed to remind him of the past. The promise made by the elf relative to the gold florins was faithfully observed: in small difficulties the necessary money was always forthcoming from the coffer, which was long transmitted in the family.

ON THE
ADVANTAGES RESULTING FROM THE STUDY OF
HERALDRY.

BY THE AUTHOR OF

"THE SYMBOLICAL CHARACTER OF MEDIEVAL HERALDRY, AND ITS
CONNECTION WITH FREEMASONRY."

"Nor rough, nor barren, are the winding ways
Of hoar antiquity, but strewn with flowers."—WARTON.

HERALDRY has, since its existence as a science, been considered a most honourable pursuit; and, as in days of yore an acquaintance with the art of blazonry was indispensable alike to the courtier in the palace and the knight in the field, so even in its present neglected state it may be fairly reckoned among the accomplishments of a gentleman, and be considered to form a graceful as well as a useful adjunct in every system of liberal education. But the science to which kings, princes, and nobles, "brave knights, and peerless dames," once devoted their leisure moments; the science which, at its first developement, contributed in no small degree to the civilization of Europe, and which is in itself the very key-stone of chivalry; in spite of its connection with the researches of the historian, the architect, and the admirer of Catholic art, has been ruthlessly abandoned to ignorant coach-painters (not the herald painters of by-gone days,) cold antiquaries, and the ill-paid officials of the Heralds' College. It will not be my object in the course of the present remarks to discuss the expediency of reviving the very letter of the laws of honour and blazonry so strictly maintained and observed by our chivalrous ancestors, nor need I enter very far into the various theories affecting the origin and progress of the science of Heraldry, but I shall endeavour to prove its real usefulness in connection with history, with the laws of the land, with architecture, and with the fine arts. But the Heraldic student of the present day meets with many difficulties and annoyances in the pursuit of his favourite occupation.

Talents and learning of the highest order, even when united to persevering application, are not always sufficient to preserve the name of their professor from oblivion beyond the precincts of the College of Arms, and the limited circle of those who are interested in archæological and genealogical pursuits. Hence the instances are rare in which the public have appreciated investigations, which, in more popular literature, would not have failed to secure immortality to their author. An objection may no doubt be offered, that researches only deserve estimation in proportion as they are useful, and that the knowledge of Heraldry and genealogy, to which many, absurdly believe the pursuits of the Heraldic student are confined, only tend to flatter ridiculous pride, or to cherish absurd distinctions. Nothing is more common than such a statement, and, were it true, perhaps nothing would be more just. It must, however, not only be observed that the vanity which is thus indulged is of so harmless a description that its gratification is not injurious to society, but that in a country where an established aristocracy forms a part of the constitution, the distinctions of birth must exist; and so long as an heraldic house of peers forms one branch of the legislature, it is idle to despise or neglect a science upon which it depends.

There are, however, other and higher causes which entitle Heraldic pursuits to our respect. As adjuncts to history they are almost indispensable, and there is scarcely an important fact in the annals of this country, but either had its origin, or became ultimately involved in a point of genealogy. The succession of the crown, the many political events which proceeded from marriages between powerful families, and the numerous circumstances which entirely rested on a point of consanguinity, are proofs of this remark. Heraldry, too, though not essential, is nevertheless a valuable assistant to the study of English history and antiquities; nor were these sciences over-rated when they were styled "The handmaid of history." For the purposes of biography they are equally essential, and it would be difficult, if not impossible, to become well acquainted with the life of a man who lived before the seventeenth century, without a reference to the records preserved in the College of Arms. As regards an immediate application of Heraldry to the study of English history, we may here remark that the national arms have varied at successive times from the

period of the Conquest to the present day. First, we have the two lions, the insignia of the Conqueror's Norman dukedom, as the arms assigned by him to England. A third lion was added by Henry III., in right of his wife, Elinor of Aquitaine, a single lion being the arms of that dukedom. Thus, when we see two lions only as the arms of England, we know them to be of earlier date than the reign of that sovereign. Again, the introduction of the *fleur de lis*, and their alteration from *semeè*, or an indefinite number, to three, forms another period in the annals of our national arms. Extending from Edward III., who first introduced them in right of his mother, a daughter of the King of France, to that of Henry V., who reduced them to three, as they have ever since been borne by the sovereigns of both countries. Again, the introduction of the arms of Scotland and Ireland into the national escutcheon in the reign of James I., of those of Hanover on the accession of the House of Brunswick, and their omission by our present sovereign, may all be made use of as emblazoned representations of the events which they commemorate.

That a knowledge of Heraldry and genealogy is of essential service to the lawyer, the most sceptical, as to the real usefulness of Heraldry as a study, can hardly venture to doubt. Many instances have occurred in which legal questions of the most intricate nature, and after a prolonged contest of many years, have been decided by the production of a coat of arms from the "storied window" of the parish church, or the mouldering tomb of an almost forgotten ancestor. Thus in questions of pedigree, upon which titles and considerable possessions sometimes depend, families and intermarriages may be traced from the coats of arms borne by particular individuals. Burton, the author of the history of Leicestershire, himself an excellent lawyer, was so sensible of the value of Heraldic memorials, that, in order to make them still more useful to posterity, he collected copies of coat armour from church windows and monuments for the avowed purpose, as he himself says, "Of rectifying armouries and genealogies, and of giving such testimony and proof as might put an end to many differences." The same author in another passage says: "The antiquity of a church window for the proof of a match and issue, hath been delivered to a jury at an assize, and been accepted." Again, Bigland, who wrote a Treatise on Parochial Registers in the year 1761, says; "I

know three families who have acquired estates by virtue of preserving the arms and escutcheons of their ancestors."

Sir William Dugdale, to whom we owe so much as a topographer and genealogist, derived the greater part of his information, relative to the foundation and early history of churches and religious houses, from a comparison of coats of arms on tombs, windows, and other internal decorations, with original documents. Amongst the evidence offered by the Earl of Huntingdon, and accepted by the Attorney General in 1818, in support of his claim to the peerage of Huntingdon, a very ancient coat of arms was produced, emblazoned with the armorial ensigns and quarterings of the Earl of Huntingdon, empaled with those of *Stanley*, as an evidence of the marriage of Henry V., Earl of Huntingdon, with the daughter of Ferdinando Stanley Earl of Derby.

It is evident that, two centuries back, the correctness of coat armour was a subject of much consideration.

Herald painters, says Grimalde, were (to ensure accuracy) obliged to obtain license from the Heralds' College to pursue their occupations, and were punishable, and punished, for acting without such authority; and, in 1594, the Earl of Kent made a complaint to the Lord Treasurer, that Garter King at Arms, had granted to George Rotheram to bear and quarter his ancient coat without any difference. But if Heraldry is useful, a knowledge of genealogy, or at any rate a facility of tracing family history, and bringing the result to bear upon intricate and perplexed cases of a contested pedigree, or property depending on it, is indispensable to the lawyer. Nothing contributes in a greater degree to information on this point, than the study of ancient monuments and grave-stones, for the sake of the inscriptions engraved on them. Sir Henry Chauncey, in his history of Hertfordshire, says, "These being memorials of our once flourishing ancestors, designed to perpetuate their remembrance to future ages, are of no despicable use to Heralds in tracing pedigrees, or lawyers in making out titles to estates." Thus, in the claim to the Berner's Barony, evidence was adduced before the House of Lords, to prove that the time of the death of a party was *not* as engraved upon the monument. Again, in the case of the Earldom of Huntingdon, search was made on the part of the claimant for ancient monuments and grave-stones which might establish his claim. Again, in the case of the

Leighs, of Stoneleigh, a very learned genealogist, quoted by Grimaldi in his "*Origines Genealogicæ*," considered it highly probable that there were descendants of a certain Christopher Leigh, from the circumstance of a monument to his memory, containing family particulars, having been clandestinely removed out of Stoneleigh Church, since the commencement of a Chancery suit, relative to the family, in 1808. These circumstances will, I think, be sufficient to prove the advantage of a certain knowledge of Heraldry and genealogy to the legal enquirer, and that evidence, such as that deduced from the examination of monumental inscriptions and insignia, is of the most powerful and incontrovertible character.

That our architects require to be reminded of the valuable aid which they might derive from Heraldry, certainly cannot be denied. One of the greatest defects of modern pointed architecture is the parsimony which rejects or restricts the employment of sculptured ornaments; this it is which renders many modern works so poor and naked in comparison with those they profess to imitate; and this acts as a discouragement to any ingenuity or invention, or indeed to much research on the part of the architect. The pointed style, however, which it has the advantage of admitting an almost infinite variety of ornament, at the same time, will hardly dispense with it altogether: the doorway requires its arched mouldings or spandrils, the window its dripstone and corbels, the column its capital, the roof its brackets, and the groining its bosses. Some of these, but more especially the corbels and bosses, are the most appropriate places for Heraldic ornaments.

But independently of the assistance which the architect will derive from a knowledge of Heraldry in the pursuit of his profession, there can be little doubt but that the sciences of Heraldry and architecture are intimately connected one with another. This is obvious from the fact that armorial bearings are among the frequent and characteristic decorations of the ecclesiastical as well as the domestic buildings of the middle ages. Again, from the earliest period of architecture in England, the characteristic features of detail and decoration which distinguish the different styles, may likewise be said to define different periods in our national Heraldry. Thus Heraldry commenced as a science soon after the first crusade, at the time that ecclesiastical architecture was emerging from the Romanesque, and assuming

the first pointed character. A connection may, in fact, be traced between the distinguishing mouldings of architecture and the ordinaries of Heraldry. In the earliest periods of both we find chevrons, fesses, and bends "indented," "engrailed," "wavy," or "nebule," as the case may be. In the next progressive period of both, we find a greater profusion of ornamental enrichment; next the use of geometrical patterns, in both alike, as the trefoil, quatrefoil, cinquefoil; next the use of complicated coats of arms in the one science, and of equally complicated architectural enrichments in the other; the use of canting symbols on the shield or crest, and of carved *rebuses* on the boss, or the bracket. Lastly, both visibly declined at one and the same time; the debased succeeded the pointed style of architecture, and the language of Heraldry rapidly lost its purity, and armorial bearings became pictorial rather than symbolic. It will be unnecessary for me to say much of the symbolism which exists in Heraldry as well as in architecture; until some more able Herald and Ecclesiologist than myself undertakes to investigate the principal points of resemblance between the two, I must refer the reader to an excellent chapter on the connection of Heraldry with ecclesiastical architecture in Mr. Aliffe Pooles' recently published work.

The introduction of the cross and other symbols in both is, of course, the principal argument on which Mr. Poole bases his theories on the subject. That there exists in Heraldry a deep symbolical meaning, few can doubt. The devices displayed, the colours or tinctures used, all add a symbolical signification which, though perhaps only properly understood by the initiated, was nevertheless believed, and therefore respected by the lower orders. Thus, though in early times the science of Heraldry was a mystery, known in all its abstruse details only to the learned, yet few were so ignorant of its meaning as not in some measure to understand the emblazoned figures exhibited upon the shields, and hence to honour the noble and chivalrous champions of their faith and nation. In the middle ages, such a passion pervaded the lower classes for scanning the descents of the nobility and gentry, that Chaucer describes his Pilgrims, the miller, cook, and other plebeian folk, very busily discussing the rich blazonries of the painted windows of Canterbury Cathedral, and showing their plebeian ignorance by very bad Heraldry. To return to the subject of architec-

ture: the contrast between the use of Heraldry on antient monuments, and its abuse on modern slabs is most painful. In those dreadful perversions called Gothic monuments, or rather Gothic frames for monumental tablets, Heraldry, when required by employers is introduced in the most inappropriate manner. In the flourishing periods of pointed architecture, not only the shield and its charges, the crest, the supporters, the badge, and the motto, were converted into pleasing and appropriate ornaments for tombs and sepulchral chapels; but from a name apparently unpromising, an ingenious sculptor could fabricate a variety of designs recording and expressing it in a species of hieroglyphic, technically called a *rebus*. Some may think these fancies puerile, and inappropriate to a sacred building. We can safely reply they are inobtrusive, because they are in their place in those architectural members which require sculptured ornaments, and numberless are the instances in which monuments are still recognized to belong to particular families, by the sculptured emblems, where the inscriptions are lost or defaced.

ANCIENT MASONS' MARKS.

PART THE SECOND.

(Continued from page 321.)

“Forte est vinum, fortior est rex ;
Fortiores sunt mulieres ; super omnia vincit veritas.”

“And why does it so exist, and why has it outlasted these changes of time ? Because it was founded at first in the ages of the heathen, in a noble spirit, and has since had the breath of a purer faith breathed into it ; because it is the depository at once of the wisdom of the Egyptians, and the divine spirit of the gospel.”—*P. G. M. of Glasgow*, 1849.



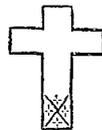
From Church Casal Zeitun.

☩ † ⊞ ✕ ⚡ ⊕ ⊞ † ⊞ From Fort Tigné.

☩ † † † † ✕ From the aqueduct near San Guiseppe.

THE characters inscribed above, taken from buildings of the beginning of the seventeenth, and end of the eighteenth century, respectively, justify us in saying that the resemblance which these marks on modern buildings, in Malta, bear to the few others which we have been able to give from buildings of the middle ages, must be sufficiently apparent to the most casual observer ; at the same time we think it appears strange that neither the cross pater, so well known as the badge of the Templars, and commonly met with on old coins, nor the eight-pointed cross of the Order of St. John, called the Maltese cross, is found among them. The fifth mark of those from Fort Tigné, a triangle surmounted with a crosslet, has been used as a symbol, there is reason to believe, from early times, and is still used in some countries—showing the emblem of salvation rising aloft from a symbol of the Deity, a perfect figure, whose equal sides shadow forth his triune nature and three great attributes, as Creator, Preserver, and Destroyer. Immediately preceding the triangle and crosslet, is a mark , which has

more of a heraldic look than any of the others, the crosslet excepted, and closely resembles the badge found on the coffin of Robert Bruce, King of the Scots, when his tomb was examined some thirty years ago, *ex gratiâ*.



The fourth mark from Fort Tigné in our former paper, *i. e.*, the globe or circle, and cross, concerning the various interpretations of which so much has been said, whether first applied to a planet or a metal, or used as a symbol of generation, we may dismiss without comment, as it has now been so long the Christian emblem of sovereignty.

Leaving out of our consideration the nation of the Jews, —to whom the cross in the wilderness, like other parts of their history and dispensation, shadowed forth a more perfect system, and in this type a more awful sacrifice—it is a proposition perfectly consonant both with nature and with the history of man, especially in Eastern climates, that the first step of departure from the Patriarchal faith would be that of attaching to something visible, something directly affecting his welfare and pursuits, the attributes of the Deity; or if he did not at once give up his idea of an Invisible Being, the power of mediating for him and averting wrath. Step by step receding into darkness, in no long course of time the visible symbol became to the mass of the people the real God; the creature was elevated above the Creator; and man, the dust-born, into whose nostrils the Almighty had breathed the breath of life, arrogantly raised himself to a level with that being by whom “Tous ces vastes pays d’azur et de lumière Tirés du sein du vide, formés sans matiorès. Guider sans compas, tournans sans pivot, n’ont à peine coûté la depense d’un mot.” It is well known that the sun, the moon, and the stars, were severally taken first as symbols of the ruler of the universe, and finally as gods themselves. (The Sabacian religion, prevalent in Arabia up to the seventh century.) From these Eastern nations did the Hebrew women derive the fashion of adorning their necklaces with golden suns and moons, which were used for averting danger, sickness, &c., as well as for ornament. How long the pure, or symbolical Sabacian existed, and the doctrine of the soul’s immortality, is unknown; but many modern authors agree, that the priests of Egypt believed in a pure theum, and in the immortality of the soul; and Lord Lindsey gives it as his opinion, that Philac was very probably for some time the seat of worship of the

true God, "ere blinded man the All-seeing eye degraded to idolatry."

Again, in a far distant part of the world, in that century labouring with the throes of ages, as the crust of our earth with the centrifugal power of subterranean fire—when the feudal power had fallen in England and France, in both by the increased power of the monarch, and in the former with the advance of the middle classes—when the printing-press was fast rising into power—when the propositions of a German monk were arming princes and nations against each other—when the science of war itself was undergoing a great revolution—and the star of Spain, now on the horizon, was fast rising to the zenith—then, in a newly-discovered continent, a people was found, believing in the "existence of the soul hereafter," and in the resurrection of the body; who "acknowledged a Supreme Being, the Creator and Ruler of the Universe," and to whom at the same time the sun was an especial object of worship, "along with the moon and stars;" among whom the ancient astronomical characters, or rather the metals to which they refer, were found as in the East. "In the great Temple of the Sun, at Cuzco, he was represented as with us, and on the western wall, the great portal being in the east. The figure of the sun was engraved on a plate of gold, that of the moon on one of silver."*

When we, then, take into account this great heresy from the primitive faith, its existence in widely separated parts of the world, and the early origin and cultivation of astronomy, it becomes, if not a very probable opinion, at least a very plausible speculation, to say that the beautiful and well-defined constellation of the southern cross might have been the origin of the use of that figure in giving symbols to the different planets, corresponding as it does so closely to the Tau (an example of which is among the marks at the commencement of this paper), which there is reason to believe has been handed to us at least from the times of the Patriarchs. And Baron Humboldt, in the "Cosmos," v. ii., p. 291, says, that "the Christian anchorites, in the Thebais, may still have seen the cross at an altitude of 10° in the fourth century." He adds, at page 293, "The southern cross began to be invisible in $52\frac{1}{2}^{\circ}$ north latitude, 2900 years before the Christian era." The spirit of the language impels us to make use of another passage from that cloquent

* Prescott's History of Peruvian Conquest.

philosopher, concerning the same subject: he says, "The philosophical and religious mysticism which penetrates and imparts life to the immense composition of Dante, assigns to every object, besides its real or material existence, an ideal one. It is like two worlds, of which the one is the reflection of the other." The group of four stars represents in the moral system the cardinal virtues—prudence, justice, virtue, and temperance; they deserve on that account the name of "holy lights." The three stars which light the Pole represent the theological virtues—faith, hope, and charity. The first of these beings themselves reveal to us their double nature, as they sing, "here we are nymphs, in heaven we are stars." In the land of truth, the terrestrial Paradise, the seven nymphs are re-united. It is the reunion of the cardinal and theological virtues. But where are we, indulgent reader? Among the stars? Truly. Then whence that gathering gloom—that deep low voice, which summons us before the veiled chair of the editor, and trumpet-tongued proclaims an arraignment on three charges. First we are accused of violation of the rules of politeness, in having mounted an animal allied to the horse, but in vulgar language yclept a hobby, while black care holds on by the mane (having changed his seat since classical times) and stuffs his ears to our jargon on "more Masonicas." We have attempted to raise an edifice, and neglected "to sc their skaffolding and futegangis surelie set and placit." Second, of having impudently and audaciously constituted ourselves a guide, attempted to write, and succeeded in inveigling a few innocent persons into the same slough which was especially intended for our noble person. Thirdly, and lastly, we are accused, *proh pudor!* of violating the landmarks of Masonry, inasmuch as we M. M.s have not made good use of an important jewel, which teaches us "to keep within due bounds with all men, more particularly our Brother F.M.s," but have on the contrary treasonably and maliciously so lengthened the radius since we commenced forming a circle, that the shadow of utter darkness has already fallen on 90° of the circumference, to the great and imminent peril and dismay of many of the lieges.

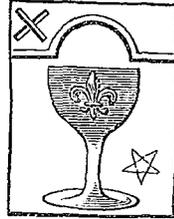
To the first charge we reply, that, having mounted (leaving the propriety of that *sub judice*, and the zoological species of the animal to the uninitiated vulgar), it was entirely a voluntary act on the part of the person or persons who accompanied us on our journey, and listened or snored,

as the case may be, while our babble lasted. Whether that act savours more of sanity or the reverse, we leave others to judge. To the second, on the principle of not criminating ourselves, we vouchsafe no answer. To the third, how unwillingly we approach. Its full importance conceded, we draw near the mysterious throne of the spirit of Masonry, with feelings of mingled dread and hope: of dread lest we *should rashly encroach* on her time-honoured landmarks, and wrongly interpret her doctrines and genius, which, being those of an institution truly termed Catholic, extending from east to west, found alike under the palm of the tropics and the dark pine of the north, have lasted for so many ages, as yet uninjured by the lapse of time: and of hope that, before the completion of that mighty circle, when time itself shall cease to have a being, the minds of men may be deeply imbued with the pure principles of our Order, and enable some one yet unborn to say of Masonry, what one poet has finely said of the sway exercised by the genius of a brother bard, "now the wide world is its empire, and its throne the heart of man." Having now considerably lightened our conscience, we must perforce reply to charge the third. In doing so, as young Masons, we shall of course rely on a mild verdict from those who have not yet become entitled to the judge's ermine, or rank among the "most potent, grave, and reverend signiors of the Craft." The symbolical importance of that jewel, whose teaching we are accused of having neglected, we cannot deny; but the circle of Masonry is far-stretching, and although it may be given to a favoured few, as with an eagle's glance, to fathom its farthest depths, the many, at all events the young, may be pardoned if occasionally they throw a passing shadow on some point for which they fondly hoped a brighter dawn was rising. Or, entering the lists on other grounds, we may urge in our defence, that having properly levelled the footstone and dedicated the work, we are fully at liberty to proceed with the design, altering and amending as we proceed; now throwing out a light flying buttress, now deepening the shadow on that centre tower, until finishing the arch of triumph, we come to that line where the arms of the cross branch off. Then in the south we see a glorious light within a circle; obedient to the builders' hands in that direction the structure rises—the square is completed. Death with relentless hand has carried off the master of the

design, and for ages the secret is unknown, the plan unfinished, until, in the dark north, light springs up; it is carried from the north towards the centre, and thence radiates to the far west. The cross is now completed, the mystic 7 again re-united, and the star of Masonry, though here in brightest sunshine, there in darkest shade, still exists to surround, as it were, with a chain of beauty, the fast rising nations of a western and a southern world. In bidding adieu to what we shall venture to call this part of the subject, we do so with no self-pleasing delusion, but with the conviction that what is written with an honest purpose, will, if right, endure; and the earnest desire that what is wrong may attract the notice of zealous and learned Brethren, able and willing to refute the error and give instruction on other important points.

We shall now briefly advert to the analogy between the Order of St. John of Jerusalem and Freemasonry, about the era of the origin of the former; glance at what evidence there is of architecture having been in a flourishing state in Malta before the tenth century; and proceed to give marks from buildings, chiefly fortifications.

The accompanying sketch is copied from a work, styled "Malta Illustrata," published at Valetta, in 1774; dedicated to the Grand Master of the Order of St. John. The members, I doubt not, of the higher Orders of Masonry will readily appreciate its deep symbolic import.



The analogy visible between the respective ceremonials of the Order of St. John and Freemasonry, although that of the former was not secret, need not be insisted on; but the period at which the Hospitallers arose, about the middle of the eleventh century, the era of the Crusades, when the first rays of returning light were dawning upon Europe, when the Syrian Fraternity were active and powerful—the especial object of the former body being to assist the sick and weary pilgrims who visited the Holy City, and brotherly relief being one of the leading principles of the latter—would at least render the supposition of a connection probable. In the twelfth century, when the Order of St. John had become military, we find that the same monarch who introduced it into Scotland, David I. (the sore saint for the crown), also “sent for some of those foreign architects, (who were

spreading themselves over the continent) at the time when the Abbeys of Kilwinning, Kelso, and Melrose were about to be built,—with the first and last-named of which the history of Freemasonry in that country is intimately connected; while at page 13, Introduction to G. L. Laws of Scotland, it is stated that it is on account of the patronage extended to Freemasonry by the Hospitallers, that “it is usually denominated St. John’s Masonry, and has been long dedicated to that Patron Saint.” On referring to another military order, that of the Temple, it is much to be feared that the knowledge, which many of that order obtained in the East, was at least part of the reason why ridiculous and unfounded charges (so ably disposed of by Addison), with persecution, and almost annihilation of a once-powerful body, were heaped upon the heads of men, many of whom had grown grey in Eastern wars, to preserve the Holy Land and Sepulchre from desecration.

Reverting to Malta, it would be expected, *a priori*, that an island possessed in turn by Phœnician, Roman, Arab, and Norman, would show some vestiges, small it might be, of the presence of one or other of these nations: accordingly, we find ruins ascribed to the first-named mysterious people, which agree closely with buildings found in Ireland; while the remains of marble columns, friezes, and statues, show that operative masonry had at one time reached some splendour in the island. At present many columns are sunk at the corners of streets, to prevent carriages injuring the houses; others are thrown into dark corners; you may in some places meet with a statue forming part of a wall, and decorated capitals may be seen in courtyards, supporting water-buckets, more remarkable for strength than elegant design. What we have ourselves seen of pointed architecture in the island has not been much, and that little not remarkable for purity. The old residence of the G. M. in the Castle of St. Angelo is, indeed, a strange *melange*; of oblong form, with flat roof and Grecian cornice, the pointed arches of its staircase, and the stern gloomy portal behind, with the sloping buttressed-base wall for defence, and square-headed windows,—all betoken a time when rapid changes were going on, and the revived study of the classics had assisted in the revival of the *forms*, at least, of classic art.

We shall now pass on to the military buildings, and first those of the sixteenth century, *e. g.*, fortifications of Valetta.

These are so lofty and difficult of access that we have been unable to trace any marks upon them; and even the numerous white marble tablets on the walls, which once bore the arms of different Knights of the Order, are so defaced by the hand of time, or the more ruthless attack of an insane Republicanism, that very few would now furnish any information.

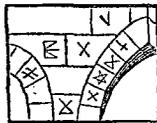
Let us start from the trophied front of the Auberge de Castile; we pass the barrier gate of St. James's Cavalier, and next instant find ourselves rapidly descending the steep incline of a rock tunnel; soon there is a star-like glimmer in the distance—the light increases, we emerge into day, and stand upon a noble arch, spanning the main fosse of the fortress. Again, descending a steep slope of rock, we, in two minutes' time, look down upon the Grand Harbour;—on our left is a parapeted wall, connecting Valetta with its suburb, Floriana; on the right extends upwards the slope of the outer glacis, crested with a range of embrasures, its salient angle marked by a turret. Examine now the walls, and the following will be found upon them,—



From the point indicated, as far as the Calcara Gate, these and other marks are to be found on both sides of the line wall. Let us now pass through Floriana. Leaving the old and new, or Arghotti gardens, on the left, in the latter of which it may be observed, *en passant*, the marks \neq and \star are common on the battery walls, we pass through the inner gate and arrive at the right flank sally-port. Here we shall stop our onward course, and ascend the rampart. Gateway, wall, and parapet, are of solid rock: south-westward, on the horizon, are the grey walls and church towers of Civita Vecchia; directly below is a broad road, swept by the guns of the works; to the right, to the left, and behind, battery rises above battery: we shall continue our walk to the right along the wall. The herbage is here green, soft, and flower-besprinkled. Some twenty feet or so below us, between our walking ground and the inner bastion, is a modest looking avenue, bordered with trees; flowers are plentiful, the walls are green with creepers, and the lizards are quietly basking in the sunshine. Ten feet from the ground, where the battery wall becomes less perpendicular, a little aqueduct can be seen. We now hear the cooing of pigeons and the flutter of their wings, and presently a mo-

dern pointed archway in a battlemented wall, connecting the two ramparts, opens on our sight. That archway leads to the house and gardens of La Maison. That tiny aqueduct conveys its liquid store to refresh and invigorate the denizens of both. How pleasant is the dark green foliage which mantles these massive walls; how clear the water in those stone basins. From the present to the past how short the interval! two centuries have not elapsed since those blocks were raised from the quarry, and skilfully cut to form that skewed arch, and we look on them now for the chiselled impress of the craftsman; but another and a mightier hand, the hand of Him who in that time which our finite minds cannot fathom, "in the beginning created the heavens and the earth," has marked on them in characters not to be mistaken the existence of an organic world thousands of ages, when that substance which is used almost as a synonymie for hard, and which we work with steel, was unstable as the sand of the desert. Suppose then the light to be favourable, we may see on the inner wall, distant five paces, several marks. At one place only can we approach closely; we do so, and we distinctly trace out, with finger and eye together, several marks: on retiring a short distance, we are able to observe the same marks repeated on the stones to the height of thirty or forty feet from the ground. We have observed the following, many others are probably concealed by the evergreen and lichens which now cover these massive walls:—

+ ≍ M X *



Part of an arch of the Aqueduct
between Civita Vecchia, and
Valettea.

✠ Δ Ψ Ψ † X † † From Fort Tigné.

PRETENDED MASONIC REVELATIONS.

It may be generally taken for granted, that when a person begins "affirming with an oath" what merely requires a simple assertion, there is strong ground for doubting his affirmation from beginning to end; and when a gentleman who professes a wish to enter into a sober argument with any individual, commences by calling him in one breath a rogue, thief, and scoundrel, besides bespattering him with all the mud, of which Billingsgate is the traditional fountain-head, we can hardly be thought to have transgressed the bounds imposed on us by Charity, when we take the liberty of suspecting that the said mud is meant to divert attention from the palpable deficiency of reason and argument which is behind. We were therefore rather amused than surprised, to find the first sixteen pages of the work before us, filled with copious effusions from various dissenting publications, in which the writers (who are not Masons,) are pleased to express an opinion that "Freemasonry is a compound of folly and profaneness, a reproach to human kind, and proves that purity of character is no qualification for membership in a society into which they are admitted."—So says the "Christian Advocate."

The "Christian Record" is of opinion that "the initiation ceremonies of the various orders are a miserable compound of stupidity and blasphemy, and it is to us," it says, "a mystery that any individual possessed of common sense could possibly submit to such a wretched travesty of all that we have been accustomed to regard as sacred and divine." (What the creed, or the selections from the creed, of that interesting and candid print may be, we are not informed.) We might quote page after page of the same sort of what is called in Norman, "matter," and in Saxon, "stuff." Every page twinkles with Italicised "hardihood, blasphemy, and impiety—terrific exposure—horrible oaths—mummery—infidelity—folly and profaneness," &c. &c. &c., and all these delightful expressions emanate from the unctuous lips of "Christian Witnesses," "Christian Examiners," "Chris-

* "A Ritual and Illustrations of Freemasonry, &c., also an Account of the Kidnapping and Murder of William Morgan. By a Traveller in the United States." London, 1851.

tian Advocates," and "Methodist New Connexion Magazines." What we complain of, however, is not the vulgar and abusive language of which these writers make use, and which, after all, is probably that which is best appreciated by their class of readers, but that any one pretending to sit as a judge, which every reviewer does more or less, should for an instant have given credit for veracity to a person who, by his own showing, is a purveyor of perjury, and an endorser of every thing that is most grovelling and dishonourable.

The pretended abhorrence of Masonry, on the part of the author himself, is the most sickening and disgusting exhibition we ever remember to have read, and we are sincerely grateful that it has been reserved for the "smartness" of the "Yankee" to perpetrate that which the "stupid" honour of the "Britisher" will ever avoid as he would pitch, for fear of being defiled.

We have long been aware that, in the present day, there are no crimes so frightful, and no opinions so filthy, as to render them incapable of support upon some plea either of religious duty, or of the right of private judgment; but we did not think that any one would have been bold enough to state so openly—as the author of the work before us does—the perfect legitimacy of breaking any oath that ever was sworn, publishing any secrets, or violating any confidence that ever was bestowed upon him—provided always, (mark the saving clause,) the thing answers, and the book pays well! "He stood among the highest Masons in the United States, and had committed to memory, and made himself familiar with, all their ceremonies, *oaths*, signs, grips, words, &c. ; to Mr. ALLYN, therefore, was assigned the task of preparing a complete Ritual of the Masonic Mysteries, as *the best qualified of any.*" (Now come the thirty pieces of silver :) "As a *standard work*, embodying all that is essential to be known, it is *unrivalled.*" The "untiring vengeance" of Masonry, it seems, pursued this "honourable man" in all places: "He was insulted, mobbed, and abused—his house torn down—but in all this he moved forward undaunted in the path of *duty*; with an *unstained honour!* a *veracity unquestioned!* a reputation unblemished, he continues to press against the common enemy!" We confess we are glad to find the mob so discriminating, and we may thank Providence that as yet the unanimous verdict in England, and, we believe, among all honourable persons

in America, would be, that a man who coolly and deliberately violates the most sacred pledges, and betrays the fullest confidence, in order to make money of his wretched dupes, is not only unfit for the society of English men and women, but is deserving of the utmost scorn and contempt, with which honour has it in its power to mark its abhorrence of such dastardly and unprincipled meanness. That such morality, if it were to be encouraged, would lead to a total absence of confidence between man and man, is too evident to require proof, and in the name of Christianity we must express our unmixed detestation of wickedness and fraud, which can only be equalled by the Neapolitan catechism so ably exposed by the Right Hon. W. E. Gladstone, M. P., in which children are taught that kings are to be the sole judges of whether or no they need keep the oaths, to observe which they have solemnly sworn.

The Christian abhorrence of Freemasonry expressed by this writer, the hideous crimes of which rise in intensity with each edition of the book, is about equal to the conscientious scruples respecting ceremonial worship, which might be expressed by a thief, who had just been convicted of sacrilege.

As regards the supposed Masonic ritual which this book contains, we would only ask any honourable man whether he thinks that a person who, by his own confession, has perjured himself for the sake of dollars, is likely to have told the truth, or "what would sell?" But for the satisfaction of the Mason, we will quote a few extracts to show how ridiculous the whole attempt is, which is only exceeded in its absurdity by its monstrous wickedness. At the "Entered Apprentice ceremonial," we are coolly informed "the Stewards furnish each Officer and Brother, in his place, with a glass of whatever he chooses to drink: this takes place at refreshment, which means tipping, and is in some Lodges taught systematically." "The following short conversation sometimes takes place before the candidate is prepared: 'Well friend, I perceive you look rather pale,—you feel somewhat frightened, don't you?' *Candidate*: 'Pale?—No.—I'm not frightened. Is your gridiron pretty warm to-night?' *J. W.*: 'I guess you'll think so, in the course of half an hour.' (A laugh.) The candidate now puts on a pair of old red drawers, &c. Then follows a prayer, in which the following passage occurs: 'Let him obey as the sun, who labours until perfect day with increasing strength, and let

the purpose of his heart be as the stars that tell of worlds unknown, and are notices of a boundless benevolence. Let him move like the heavenly orbs, in harmony; and should he stretch across the universe, may he disturb no soul in his course.' (This means, if the candidate should happen to run away, may he run against no Freemason."—*Foot-note.*)

In the oath supposed to be taken by the R. A. Mason, he is made to say: "I furthermore promise and swear, that I will keep all the secrets of a Companion R. A. Mason, without exceptions (the oath always covers murder and treason, and sometimes it is expressed—murder and treason *not* excepted), and will espouse his cause so far as to extricate him from the same, whether he be right or wrong." For the benefit of the uninitiated, we will transcribe two sentences from the authorised ritual, which will satisfy any fair and candid person that the charge, which has been made against Freemasonry of encouraging disloyalty, is as malevolent as it is without foundation. The first extract we shall make is from one of the charges: "As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and, above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast, a sacred and indissoluble attachment towards that country, whence you derived your birth and infant nurture."

By the words of the next extract, the Freemason is as solemnly bound as words and forms can do it, (which however among the "smart" and "'cute" Transatlantics seem not to be considered of any particular force,) "to keep the secrets of another when committed to him, *murder, treason, felony,* and all other offences contrary to the laws of God, and the ordinances of the realm, *being at all times especially excepted.*"

In noticing one or two objections urged against Freemasonry in this most scurrilous book, we need scarcely say that, were they simply the statements of the writer himself, we should not have said a word about them, as we owe it to our readers, as well as to ourselves, to treat with that profound scorn, which all honest men must feel, the con-

temptible attacks of a person, who goes about professing himself to be a hired perjurer. But as the opinions alluded to are some of those common prejudices entertained by persons on a subject, of which they must necessarily be ignorant, and are here put into the mouths (whether truly or not it is impossible to say,) of persons who are at any rate respectable, and not polluted by the *auri sacra fames*, we will briefly make a few remarks upon them.

And first of all, Miss Martineau (!) is of opinion, that Freemasonry is an *imperium in imperio*, and is purely mischievous in a republic. What the claims of a republic may be upon the souls and bodies of its members, or how far (as is too probably the case), it is infinitely more tyrannical with its tar and feathers, and Judge Lynch, than the most hyper-Papal despot, we must confess ourselves to be ignorant; but this we do know, that the Almighty has created many other ties which are superior to that of republicanism; as, for instance, to mention only two, that of religion and of blood. Families and the church existed long before States, and we can certainly conceive it possible that cases might occur, in which obedience to either of these would necessitate a breach of mere human law, as has already been seen in the first ages of Christianity. But Masonry is certainly not half so much an "*imperium*" as either of these, because, in the first place, it embraces men of all creeds, and in the next, because it is pledged to obedience to the law, as has been demonstrated above.

Mr. O'Connell, also, maintained that Masonry is impious; but here again the whole question as to whether it is lawful to invoke the name of the Deity, must depend upon the nature of the occasion. *We* maintain that, to establish a bond of union between men of a different race and hostile creeds, is an occasion worthy of the invocation of That Name. Mr. O'Connell's church hating all such amalgamations, very naturally forbids any of her members to become Masons. Mr. O'Connell discovered this after he had been some *years* in the Order, and very properly left the society, and of course, adopting the Roman Catholic view, left the stigma of blasphemy and impiety as his parting bequest.

Another writer maintains, that Christianity does all that Freemasonry pretends to do, and *ergo*, that Masonry is useless, and of course profane. "Let him (a man) be driven on a barbarous coast in the midst of savage men, and there it is that the breathing of the Divine influence spreads

around him its shield." We of course are deeply sensible of the sustaining power of religion in the hour of danger; but as a fact we must beg to assert, that the "savage men" would in all human probability soon make themselves acquainted with the cerebral formation of their unhappy victim, notwithstanding his Christianity; whereas, if they recognized him as a Mason, he would be safe. In this instance, therefore, there would be a link between Barbarian and Christian, supplied by Masonry and not by Christianity. And it is simply *because* Masonry is intended to be a link between men of all creeds, that it is impossible to introduce the Saviour's name into the authorized formularies; if it were done, of course none but Christians could be Masons, which would defeat the whole object of the Order; and, indeed, few would care to belong to a society, which stopped short with the exclusion only of those who were not avowedly Christians, in the vague sense of that ill-defined word. To make it useful as an exclusive society, we should soon want other tests.

"Wherever Masonry exercises its influence with success, there Christianity can have, or should have, a more powerful effect." But *does* it have, even among Christians? and why *should* it have, or how *can* it have, with those who are not? We should have thought that even our Yankee perjurer's intellect would have been sufficiently developed to enable him to perceive, that among Christians generally, the utmost sectarian rancour prevails, each thinking it a point of religion to oppose the other. In Masonry, on the contrary, one of the foundation stones of the edifice is, that all religious differences are suspended.

"How, again, can Mahommedans and Christians ever interchange acts of friendship and mutual confidence, without endangering their reputation for steadfastness in their own belief?" In Masonry, on the contrary, the road is as clear as day. The Order was founded for the very purpose.

As to any argument drawn from the quaintness of its rites, Masonry may fairly say, that she is not the only institution in which the language of antiquity has seemed unsuitable to the modernism of *parvenus*. It may seem absurd that judges should wear wigs, and that kings, who "never die," and "can do no wrong," should give their assent to an English act of Parliament in Norman French.

We have, however, already dwelt too long upon this pretended Masonic revelation; but there is one topic which is so

strongly urged, and is made so much of, while it is so utterly absurd, and so entirely unsupported by evidence, that we cannot resist entering into a brief examination of the matter. We allude to the alleged murder of William Morgan. This person was a Freemason, who was supposed to have revealed the secrets he had sworn to keep; in finding probably that there was still some honourable feeling left in the country, and that even among the "smart," deliberate perjury was after all not considered particularly attractive, he betook himself elsewhere; but for obvious reasons it was thought expedient to accuse the Masons of having murdered him, and we are accordingly favoured with "evidence read at the county court house, in the year 1826, before a *meeting* (!) held for the purpose of investigating the alarming subject,"—we suppose with Judge Lynch in the chair.

It is deposed by various witnesses, that Morgan was taken to goal for debt, that the *wife* of the gaoler released him! and that he was then placed in a carriage and carried off, and at last shut up in the fort of Niagara village! and fed and guarded there for two days! After which he was taken out by the Masons, and sent down the falls!* The delightful complication of goaler's wives and commandants of fortresses all uniting in the subsequent immersion of Morgan, is, to say the least of it, very striking! And the notion that a person could be forcibly carried off in broad daylight, through a populous district, as jealous of law and restraint of any sort as Seven-Dials or Finsbury, is a more astounding demand upon our powers of belief, than the sea serpent, or any other "whale." But the evidence of the last witness called is inconvenient: he is the driver of the coach, which conveyed Morgan from the goal to the fort, and states that there were *only two persons* besides the prisoner (this precious victim, whom it was so important to keep safely, and to prevent from escaping); but this is so utterly inconsistent with the "crowds armed with clubs," who are supposed to have taken part in the *ruse*, that this witness is quietly dismissed with—"of this man's being one of the base Fraternity, there can be no doubt!"

It is attempted, further, to prove that public feeling was

* Another version of Morgan's death, equally as authentic, we should suppose, as the above, is that he was found with his throat cut. The author of this precious compound of fraud and falsehood may perhaps be so obliging as to explain the difficulty in the next edition of his "Manual," should he be able to induce the respectable house in Pater-noster Row still to continue agents for its sale.;

hostile to Masonry, and "public opinion must be right," and therefore Morgan *must* have been murdered by Masons. But, unfortunately, excellent as the Yankees are in respect of reaping machines, fast sailing schooners, and lock-picking, we are too much in the habit of reading the papers to be ignorant of their capabilities as fair judges of truth and falsehood; and we must confess, that in a case that requires cool and sober investigation, we have no great faith in the decision of a mob meeting.

An American clergyman, the Rev. Charles Finney, remarks,—“the anti-Masonic excitement which prevailed a few years since, made such desolation in the churches, and produced so much alienation of feeling, and ill-will among ministers and people, and the first introduction of the *Slavery question*, has been attended with such commotions, that many good ministers dread to introduce the subject among their people, through fear that their churches have not religion enough to take it up, and consider it calmly.” Now, really, people who are unable to keep their tempers when discussing the question of Slavery, are not very likely to prove the most unprejudiced of judges when excited at an open air meeting by the fiery harangues of interested demagogues. It is only three months ago, since we had a fearful specimen how these things are managed. “Cuba! Cuba! was then the cry; every where public meetings were held; war and vengeance were evoked, albeit, the judicious grieved and lamented, that any Americans should have got up the lawless invasion of an island belonging to a power, with which their country was at peace. But alas! the voice of the judicious was drowned by the furor of excitement that prevailed, for passion ruled the hour.” Passion did indeed rule the hour! It urged Lopez into a rebellion, which was unaided by those in whose cause he pretended to be fighting; and it goaded on the American mob—at all times the slaves of ambition—into as unprincipled an attack on a friendly power, as is to be found in the annals of history—not excepting the adventures of Captain Kidd, or any other notorious pirate. When we read this, coupled with the assault and attempted murder of the Spanish Consul for the sole crime that Spain is mistress of Cuba, which Yankee loafers want to “annex,” we must be excused, if on such testimony, before *such* judges, we are still inclined to believe that the verdict of all candid and impartial persons upon this sweeping accusation of the book we have reviewed will be, “not proven.”

AN ARCTIC SERENADE.

BY BRO. W. BRAILSFORD.

DEEM not my hope less bold,
 Think not my love is cold—
 Here in these regions old
 Of the North Sea.
 Love hath itself a light,
 Steady and ever bright—
 Who could deny its might,
 Dreaming of thee ?

Here, midst the ice and snow,
 Where the deep waters flow,
 Love gives the heart a glow,
 Constant and sure.
 Nought in our frozen way
 Saddens or brings dismay.
 Who shall our trust gainsay—
 We can endure.

Oft when the stars appear,
 Each in its silver sphere,
 Shining all bright and clear,
 As thy dear eyes ;
 Then will my fancy roam
 Forth from this polar dome
 Unto our forest home,
 Where my love lies.

Ever I think of thee,
 And the sweet harmony
 Under that linden tree,
 Where we first met.
 Ice-rocks will pass away,
 Faith shows her gentle ray,
 Fearless I only say,
 Do not forget !

BIOGRAPHICAL TABLEAU.

BY BRO. EDWARD LÉPÉE, *M. A.*P. M. OF THE FRENCH LODGE LA TOLERANCE, 784; HON. MEMBER OF
THE YARBOROUGH LODGE, 812.*(Continued from page 327.)*

THIRD EPOCH.

Ant. Sayer, First Grand Master of the Grand Lodge of England after its transformation in Symbolic Freemasonry	1717
G. Payne, Grand Master of the Grand Lodge of England in 1720 and Désagulés, M. D., Grand Master of England	1718 1719
Duke of Montague, Grand Master of England	1721
Duke of Wharton, Grand Master of England	1722
Duke of Buccleugh, Grand Master of England	1723
Duke of Richmond, Grand Master of England	1724
Lord Paisley, Earl of Aberdeen, Grand Master	1725
Lord Derwentwater, founder of the first Lodge in Paris, first Grand Master in France	—
William O'Brien, Earl of Inchiquin, Grand Master of England	1726
Lord Coleraine, Grand Master of England	1727
Lord Kingston, Grand Master of England	1728
George Pomfreet, Prov. Grand Master at Bengal	—
Viscount Kingston, first Grand Master of the Irish Lodges	1729
Samuel Clarke, an English Philosopher, died	—
Priesley, Joseph, an English Philosopher, died	1730
Duke of Norfolk, Grand Master of England	1730
Francis I., Grand Duke of Tuscany, initiated at La Haye	1731
Earl of Leicester, Grand Master of England	—
Earl of Chesterfield, W. M. of the first Lodge at La Haye	—
Francis, Duke of Loraine (Emperor of Germany), initiated at La Haye	—
Viscount of Montague, Grand Master of England	1732
Earl of Streethmore, Grand Master of England	1733
H. Price, Prov. Grand Master in America	—
Duke of Middlesex, founder of the first Lodge at Florence	—
Earl of Crawford, Grand Master of England	1734
Vincent de La Chapelle, Earl of Wagenaer, first Grand Master in Holland	1734
Lord Viscount of Weymouth, Grand Master of England	1735
Corneli Rademacher, Grand Master in Holland	1735
Kuenen, Deputy Grand Master in Holland	1736
Earl of London, Grand Master of England	—
Lord d'Harnouestre, second Grand Master in France	—
William Saint Clair de Roslin, Grand Master in Scotland	—
Earl of Darley, Grand Master of England	—
Prince Frederick of Wales, initiated	1737
George Hamilton, Prov. Grand Master of Geneva	—
H. G. Prince of Prussia, Grand Prov. Master of Lower Saxony	—
Richard Riggs, Prov. Grand Master in Africa and New York	—
Earl of Cromarty, Grand Master in Scotland	—
Duke of Chandos, Grand Master of England	1738
Duke of Antin, Grand Master of France	—
Earl of Kintore, Grand Master of Scotland	—
Frederick William, Prince Royal of Prussia (Frederick the Great), Grand Master of the Prussian Lodges, 1740 to 1747, initiated	—
Lord Raymond, Grand Master of England	1739
Earl of Kintore, Grand Master of England	1740

Earl of Strathmore, Grand Master of Scotland	1740
Samuel Prichard, an English Masonic Author	—
Baron of Ramsay, founder of the High Scotch Degrees	—
Prince of Prussia (Frederick Henry Lewis), initiated by his brother, Frederick the Great	—
Margrave of Brandenburg, initiated by the same	—
Earl of Lever, Grand Master of Scotland (and in 1759)	—
Viscount Dudley, Grand Master of England	1742
Earl of Kilmarnock, Grand Master of Scotland	1742
Earl of Wemys, Grand Master of Scotland	1743
The Sovereign Prince of Bayreuth, initiated	—
Louis of Bourbon, Earl of Clermont, Perpetual Grand Master of the Lodges in France	—
Earl of Moray, Grand Master of Scotland	1744
Lord Cranstour, Grand Master of England	1745
Lord Byron, Grand Master of England	1746
Squire C. Nisbot, Grand Master of Scotland	—
Muratori, a learned Italian and Masonic Author	—
Anderson,*	—
Francis Charter d'Amisfiel, Grand Master of Scotland	1747
Charles Edward Stuart, Pretender, founded the Chapter of Arras	—
Duke of Holstein-Beck, Grand Master of the Grand Lodge the Three Globes, (from 1747 to 1754)	—
Squire de Touch, Grand Master of England	1748
Lord Erskine, Grand Master of Scotland	1749
Earl of Eglington, Grand Master of Scotland	1750
Lord Boyd, Grand Master of Scotland	1751
Lord Carisford, Grand Master of England	1752
Squire Drummond, Grand Master of Scotland	—
Squire Hamilton, Cordon, Grand Master of Scotland	1753
Squire James Forbes, Cordon, Grand Master of Scotland	1754
Knight of Bonneville, founder of the Chapter of Flermont, (the High Degrees of Scotch Rite)	—
Duke of Chandos, Grand Master of England	—
Lord Aberdour, Grand Master of Scotland	1756
Baron von Aersen, Beyeren, Grand Master of Holland	1756
Lord Sholto-Douglas, Grand Master of England	1757
Earl of Galloway, Grand Master of Scotland	—
Baron of Bielefeld, Grand Master of the Grand Lodge Three Globes, from 1754 to	—
Earl of Blessington, Grand Master of the Lodge Ancient and Accepted Rite	—
Prince Frederick of Brandenburg, Onolzbach, Grand Master of the Three Globes at Berlin	—
Rosa, Lutheran German Pastor	1758
Earl of Bentinck, Grand Master of Holland	—
H. G. de Marschal, Marshal of Thuringe, died	1759
Baron of Boetzelaer, Grand Master of Holland	—
George III., King of England, Grand Master of Scotland	1760
Earl of Kellie, Theod., Grand Master of the Ancient and Accepted Rite in England	1761
Earl d'Elgin, Grand Master of Scotland in 1761 and	1762
Earl of Ferrers, Grand Master of England	—
John, Earl of Kellie, Grand Master of Scotland in 1763 and	1764
Lord Blancy, Grand Master of England	—
John Stewart, Lord Provost of Edinburgh, Grand Master of Scot- land in 1765 and	1766

* Vide p. 175 of the "Freemasons' Quarterly Magazine and Review," No. 6, June 30, 1851.

James III., son of the Pretender (died at Rome)	1766
Duke of Gloucester, brother of George III.	1766
Duke of Cumberland	—
Duke of Beaufort, Grand Master of England	1767
Earl of Dalhousie, Grand Master of England in 1767 and	1768
Duke of York, E. A., brother of George III., initiated at Berlin	—
General Oughton, Grand Master of England	—
Baron of Tschudi, a Masonic Author, died	1769
Margrave d'Anspach Beyreuth	1770
Helvetius, an English Philosopher, initiated in France, died	1771
Duke of Chartres (Duke of Orleans), Grand Master of the Grand Order de France	1772
Marquis of Gages, Grand Master of the Prov. Grand Lodge of the Austrian Netherlands	—
Ferdinand, Duke of Brunswick, Grand Master of the Grand Lodge Three Globes (from 1772 to 1797)	—
William Preston, Author of the Illustrations of Masonry	—
Lord Petre, Grand Master of England	—
Earl of Dumfries, Grand Master of Scotland from 1771 to	—
Emmanuel of Swedenborg, a learned Swedish Theologian, died	—
Lord Viscount of Dunlun, Grand Master of Ireland	—
Lavater, Theologian at Zurich	1773
George A., Prince of Mecklenburgh-Strelitz (brother of the Grand Duke)	—
Prince of Hesse-Darmstadt, Grand Master of Germany from 1773 to	1774
Earl of Velbruck, Prince-Bishop, Worshipful Master of the Lodge la Parfaite Intelligence	—
Duc Ernest of Saxe-Gotha, G. M. of the G. L. Nat. of Germany	1775
Squire Dalrymple, Grand Master of Scotland, in 1774 and	—
J. Warren, Grand Master of the Grand Lodge at Boston in 1774 and Rev. Robins, a Priest of the Catholic persuasion, Vicar of St. Peter at Angers	1776
Hume, a Scotch Philosopher and Historian	—
Tissot, a celebrated French Physician	—
Baron of Hund, founder of the Rite of the Strict Observance, in Germany	—
The Bart. William Forbes, Grand Master of Scotland from 1776 to	1777
The Duke of Manchester, Grand Master of England	—
Marquis de la Rochefoucauld, G. M. of the Phil. Scotch Rite	—
Count de Gobelín, President of the Musée of Paris, died	—
Lavater, <i>M.D.</i> , Grand Master of Helv. Direct. Germ. at Zurich	—
De Voltaire, French Philosopher, initiated at the age of 83 years, died	1778
De Villermoz, President of the Congres des Gaules, at Lyon	—
Prince Omdit-ul-Omrah-Bahauder, son of the Nabud of Carnatia, initiated	1779
Prince Omur-ul-Omrah-Bahauder,	—
Prince Frederick of Hesse-Cassel, protector of the Lodges of the Netherlands	1780
Marquis of Starck, <i>D.D.</i> , founder of the Rite of the Clercs of the Strict Observance (died in 1816)	—
Paschalis Martinès, Author of the system of Martinisme, died	—
Duke of Balcarras, Grand Master of Scotland in 1780	1781
G. E. Lessing, Librarian, German Masonic Author, died	—
Duke of Cumberland, Grand Master of England	1782
De Zinnendorf, Gen. <i>M.D.</i> , Grand Master of the G. L. Nat. of Germany, died	1782
Earl of Buchan, Grand Master of Scotland in 1745, 1782, and	1783
D'Alembert, Member of the French Academy, died	1783
De Bley, Earl of Milly, of the Academy of Sciences, died	1784

Duke of Luxembourg, Grand Master of the Egyptian Rite . . .	1784
D'Hericourt, President of the Parliament of Paris . . .	1785
Baron of Gleichen, Commander of the Orders of Danbrog . . .	—
Savalettes de Langes, President of the Congres of the Philalethes, in Paris . . .	—
De Beyerlé, Councillor of the Parliament of Nancy . . .	—
Lord Haddo, Grand Master of Scotland . . .	—
Earl d'Antrim, Grand Master of the Scottish Rite, Ancient and Accepted in England . . .	—
Earl de Strogonof, Ambassador of Russia in Paris . . .	1786
Prince Repuin, founder of Lodges at St. Petersburg and Moscow. At the time when Joseph II. issued the edict of the 9th of January, 1786, Belgium counted many illustrious Masons; amongst others—the Marquis of Gages, Grand Master; Marshal, Prince of Ligne; Prince Charles of Hess; Prince of Gayre and his two Sons; the Duke of Arenberg; the Duke of Ursel; the Duke of Beaufort; the General Marquis of Chasteler; the Marquis of Chasteler of Moulbaix; those of Preudhommes, d'Ailly, and of Wemmel; the General Earl of Ferrari; the Earls of Lamoy, Vander Noot, Duras, Grunne, d'Adhemar, d'Hobenzollern, d'Outremont, d'Hin- nisdæel, Thiennes, Lombise, Lichtervelde, Gand, St. Rémy, Colona, Lecuw, Wonsheim, Gayes, Cruyckembourg, Trestre, Seneffe; the Viscounts d'Ollignies, de Vilain XIII., Colins, Ham, Propper, Hun, Walkers; the Barons Vandere Linden d'Hooghvorst, Vander Hæghen, Snoy d'Oppuers, d'Aublux, Genini Molay, de Roest d'Alkemoede, Malingreau d'Hombyse, Van Volden, Lombeek, Charvet, Cozier, Beelen, Knight Duval; Brethren of Mann of Fer- meren, of Mann d'Hoobruge, Obert, Quevy, Huysman, Belle, Paeppe, Wyneghem, Condé, de la Roche, Charliers d'Hodonomont, Pallart, Warmfosse, Grart, Forenpre, de Cossée, Maulde, Moreou, Dieriec, Meester, d'Ysembart, de Luttre, Bessey, d'Autour, Variola, Beren- broeck, Sandberg, Lédérer, Reuil; André Lens, the restorer of painting; Leroy, sculptor, &c.	1786
Earl of Schovalof, founder of Lodges at Petersburg and Moscow	1786
Marquis of Gand, Grand Master of the Scotch Rite (philosophical)	—
Lord Elcho, Grand Master of Scotland . . .	1787
Lord Napier, Grand Master of Scotland . . .	1789
Claude Joseph Vernet, the celebrated French painter, died . . .	—
Joseph Balsamo (Cagliostro), founder of the Egyptian Rite . . .	1791
Earl of Morton, Grand Master of Scotland . . .	—
Benjamin Franklin, a statesman, learned, and physician, died . . .	1790
Berquin, French literati, died . . .	1791
Duke of Athol, Grand Master of the Ancient and Accepted Rite . . . 1772, 78, 79, 85, and	1792
George Prince of Wales (George IV.) Grand Master of England and Scotland . . .	—
Gustave III., King of Sweden, Grand Master of Sweden since 1780, assassinated . . .	1792
C. H. Banrt, D.D., Scotch writer, died . . .	1793
Burkbart, Landammann, Grand Master of the Lodges of Switzerland	—
J. J. C. Bode, Aulic Counsellor, a German Masonic author, died . . .	—
Gustave IV., King of Sweden, initiated in minority . . .	—
Paul Jones, Commodore of the United States of America . . .	—
Marquis of Huntly, Grand Master of Scotland . . .	1792, 1793
D'Epremenil, Counsellor in Parliament, died . . .	1794
Prince of Gloucester . . .	1795
Roucher, a poet, died . . .	1794
Earl of Ancrim, Grand Master of Scotland . . .	1794, 1795
S. R. N. Champfort, a man of letters, died . . .	—

Prince Charles of Hesse, Grand Master of Denmark and Holstein	1795
Alexander Roettiers de Montaleau, Grand Master of the G. O. de France	—
Baron Knigge, a German Masonic author	1796
Reid, Scotch philosopher, died	—
Prince Emanuel of Salm-Salm	—
Duke of Curlande	—
The Abbot Pingre, and astronomer and French geographer	—
Viscount Downe, Grand Master of Scotland	1796, 1797
Leopold Maximilian Jules, Duke of Brunswick	—
Frederick Augustus, Duke of Brunswick, Grand Master of the Prussian Lodges	1772 to —
G. M. Fessler, professor, Grand Master of the R. G. L. of York at Berlin, founder of rite	1798
Frederick Guillaume II., King of Prussia, died	1797
Van Teiligen, Grand Master of Holland	—
Margrave Charles of Brandenburg	1798
G. Washington, founder of the American Independence, Grand Master of Pennsylvania, died	1799
John of Wölner, Grand Master of the G. L. Three Globes	—
Baronet James Stierling, Grand Master of Scotland	1798, 1799
Earl of Dalkeith, Grand Master of Scotland	1800, 1801
Fabroni, a celebrated geographer, died	1803
Alexander, Emperor of Russia, initiated	—
Earl d'Aboyne, Grand Master of Scotland	1802, 1803
St. Martin, French philosopher (mystique), founder of rite, died	—
S. F. Zollner, D. D., Grand Master of the G. L. Three Globes at Berlin, died	1804
Duke of Pignatelli, Grand Master of the Lodges of Naples	—
Alex. Lawrie, English librarian and literator died	—
De Gruonneau, Grand Master of the G. L. Three Globes at Berlin	1804, 1806
Earl of Dalhousie, Grand Master of Scotland	1803
De Lalande, French astronomer, died	1807
Prince Joseph Bonaparte, King of Naples and Spain, Grand Master of the G. O. de France (died 1844)	1805
Egaz Moniz, Grand Master of the G. O. of Portugal	—
Prince Eugène Beauharnais, Vice-King of Italy, Grand Master of the Lodges in Italy	—
S. M. Greuze, French painter	—
D'Alton, a merchant of London, died	—
Earl Grasse de Tilly, G. M. of the Supreme Cons. of France 1804 &	1806
M. Beyleveld, Grand Master of Holland	—
Baron of Thalberg, died	—
De Neufchâteau, president of the Senate, died	—
Prince of Yssenbourg, Grand Master of the G. O. of Baden to 1820	1807
Prince Cambacerès, Grand Master of the Sup. Cons. of France	—
Franc. De Lalande, member of the Institute, died	—
S. G. Langer, Dr. and professor in divinity, a German author, died	1808
Askeri Khan, Ambassador, uncle of the Emperor of Persia, initiated in Paris	—
Alexander, Grand Duke of Wurtemberg, initiated in Paris*	—
The Hereditary Prince of Hohenlobe, Grand Master of the Lodges in Silesia	1809
Earl of Lacepède, French naturalist	—
Baron Von Horn, founder of the Academy at Cassel and Crotone, died	—
Earl de Lasalle, French general, died	—

* Vide p. 175 of the "Freemasons' Quarterly Magazine and Review," No. 6, June, 1851.

Thomas Payne, English Masonic author	1809
Chevalier de Glayre, Grand Master of the Lodges of the French Switzerland (died in 1819)	1810
Charles XIII., King of Sweden, Grand Master of Sweden from 1780 to Heldmann, prof. of philos. in the Acad. of Berne and Arau, died	—
M. C. F. G. Gravel, a learned German literati, died	1811
Charles Jean Bernadotte, King of Sweden, Grand Master of Sweden Charles Frederick Grand Duke of Baden, died	—
Duke of Kent, brother of Geo. IV., Grand Master of England	—
J. Bousquet, Grand Master of Holland	—
Louis de Gutakowski, Grand Master of the Lodges of Poland, died	—
Jérôme, King of Westphalia, G. Mast. of the Lodges of Westphalia	—
C. F. Nicolay, doctor in philosophy, German literati, died	—
Martin Wieland, a poet and German literati	1813
Jacques Delille, French poet, died	—
M. Baernart, Grand Master in Holland, died	1812
Adam Weisshaupt, <i>D.D.</i> , founder of rite, died	1811
Alex. Lenoir, administ. of museum and monuments of Paris	1812
Bronner, senator, Grand Master of the Elictic G. L. at Francfort	—
Boyer *	—
Prince of Saxe Weimer	1813
The Abbé Delille, French poet, died	—
Leopold, Prince of Saxe Cobourg, King of the Belgians, initiated at Berne	—
Chev. de Parny, a poet, member of the Institute	1814
Beckmann, Grand Master of the G. L. of Hambourg, from 1699 to	—
Ficht, J. G., a German philosopher, died	—
General Alava, †	—
General de Zeschau, Grand Master of the Nat. G. L. of Berlin	1815
Prince de Latour d'Auvergne, died	—
Earl of Mussin Puschkin Bruce, G. M. of the Lodges in Russia	—
A. F. Mesmer, <i>D.D.</i> , professor of magnetism, died	—
Quiroga, depnty to the Congress of Spain	—
De Riego,	—
Grand Duke of Mecklenbourg-Strelitz, Grand Master of the Lodges of Saxony in 1786, died	1816
J. A. Schneider, German literati and historian, died	—
Marshal Augereau, Duke of Castiglione, died	—
F. Louis Schroeder, Grand Master of the Grand Lodge of Ham- bourg, founder of rite, died	—
Viscount of Racknitz, Grand Master of the G. L. Nat. of Saxony	1816
Marshal Massena, Duke of Rivoli, died	1817
J. H. Campe, <i>D.D.</i> , a German literati, died	1818
Marshal Comte Serurier, died	1819
Earl of Pitocki, Grand Master of the Lodges of Poland	1818
Marquis de Fontanes, president of the legislative body, died	1821
C. C. F. Krause, doctor in philosophy, German historian and literator, author of the three most ancient documents on Freemasonry	—
Don Pedro I., Emperor of Brazil, G. M. of the Lodges of Brazil	1822
Marshal Comte de Beurnonville, G. M. of the G. O. de France, died 1821 De Beseler, Grand Master of the G. L. of Hamburg from 1816 to	1825
Marquis of Condorcet, French philosopher, died	—
Dupaty, Advocate General, died	—
Fred. Mossdorf, a German literati, died	1824
Earl of St. Simon, French philosopher, foudner of a school, died	1825
Chas. Ant. Thory, advocate, author of "Acta Latomorum," died	1827

* Vide p. 193 of the "Freemasons' Quarterly Magazine and Review," No. 6, June, 1851.

† *Ibid.* p. 175.

Frederick Duke of York, died	1827
Duke of Choiseul, Stainville, G. M. of the Sup. Council, died	—
Deseze, advocate, defender of Louis XVI., died	—
Baron Henrion de Pansey, Presid. of the Court of Cassation, died	1829
G. de Wedekind, a German Masonic author, died	1830
G. G. Hegel, a German philosopher, died	1831
Marquis Delort, the elder of the officers of the Royal Navy, died	1833
Marshal Mortier, Duke of Treviso, died	1835
Marshal Kellermann, Duke of Valmy, died	—
Comte Muraire, late President of the Court of Cassation, died	—
Zade Meerzo, son of the King of Persia, initiated in London	—
Marquis de Pastoret, late minister of state, died	1840
Marshal Duke of Tarenta, died	—
General Guilleminot, died	—
Comte Maison, died	—
Marshal Moncey, died	1842
Duke of Sussex, Grand Master of the Grand Lodge of England, elected 1813, died*	1843
Bouilly, Repres. part. du G. M. du G. O. de France, died	1844
J. Walter, Insp. Gen. Grand Master of the G. O. in Belgium, died	1845
J. C. Boschi, Prefect of Berne, Deputy Grand Master of the G. L. Nat. of Switzerland, died	1847
General Comte Fernig, Lieut.-Gen. Grand Commander du Sup. Cons. pour la France, died	—
Marshal Duke of Reggio, died	1848
Dr. Crucefix, died †	1850
Peter Thomson ‡	1851
Thomas Pryer §	—

* Vide Supplement to the "Freemasons' Quarterly Review," 1843.

† Vide pp. 49, 352, 497, of the "Freemasons' Quarterly Magazine and Review," 1850.

‡ Ibid. p. 73, No. 5, March, 1851.

§ Ibid. p. 79.

CORRESPONDENCE.

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

TO THE EDITOR.

MASONRY IN SCOTLAND.

Our Order is founded on the purest principles of morality and virtue; may it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our conversation, and our very thoughts, within the compass of propriety.

SIR AND BROTHER.—The apathy and indifference which are the characteristics of our Lodges and Brethren towards anything like improvement, either in Grand Lodge or in private Lodges, are clearly and distinctly to be traced to the manner in which they receive their Masonic education. When I use the word “improvement,” I do not mean change for the sake of change, innovation for the sake of something new, but an honest rectification of gross errors that have crept into the Lodges through time, a return to the ancient landmarks of Masonry, and a strict observance of the ancient customs and established usages. Hitherto I have noted the doings of the Grand Lodge, and tried to find out the principles upon which its business is conducted. Masonic principle, I fear, is not to be discovered there; it is “a myth,” as I never could find it in the acts of that body, although I have often heard its praise sounded from the tongue-tips of our Grand Lodge orators. If this is not the case, why is it that some of the oldest and best Masons have not for years visited the Grand Lodge?

But it is not my intention at present to notice that body; the remarks which I have made upon it have been thought by some Brethren to be severe, but I am sure that they were not more severe than merited; whilst I have the gratification to know that some Brethren think they have done good. As the elections will be coming on in a month or two, and a number of new Brethren will be taking office, I think that it may be useful on this occasion to glance at the education which our Masonic pupils obtain in our Lodges, in order to fit them to preside over, or assist in ruling a Lodge, or to enable them to discharge the duties of assistant officers. I will endeavour to give your readers an idea how, in the generality of Lodges, I may say in the great majority of them, a Brother is initiated, passed, (passed with a vengeance) and raised, and fills the offices from Inner Guard to Right Worshipful Master. We must first initiate our candidate: he has heard that there is to be a foundation-stone laid, and that there is to be a procession at so doing; or a Masonic ball is to take place, and he wishes to be made a Mason, that he may attend; or some friend, who has been newly made, strongly urges him to become one, holding out as an inducement, from his own short experience, the *fun* to be had at the meetings, or the lots of whisky-punch which generally follow upon an introduction to the Order. His inten-

tion is at once intimated to one of the office-bearers ; a meeting is called to suit the *candidate's convenience*, the convenience of the Lodge never for one moment being taken into consideration. He pays his money to the Treasurer, or he may take credit, and pay for the honours when it suits his pocket, credit not being difficult to obtain. Well, the Lodge is opened in the first degree, or at least *it is supposed to be so constituted*, and he is made a Mason ; he then obtains the second degree, after which the *fun* grows fast and furious—he is made a Master—all in the *same Lodge*, in the short space of an hour, or an hour and a half ; he is now initiated into the mysteries of refreshment, and more pains is often taken in communicating the lessons of this degree, by some called that of knife and fork, than in any of the former ; so much so, that it produces a lasting impression on his mind, and it has often been the case that the newly-manufactured M. M. *never again entered a Lodge*.

But we will suppose that he has been pleased with the fun, and that at the next meeting he has been appointed Junior Steward, *i. e.* I. G., or perhaps made a Warden—I will not add elected to the office of W. M., although there is not a single word in the Grand Lodge laws to prevent him being chosen to fill the chair. Now we must open the Lodge thus officered ; and how is this done ? Generally by the assistance of a Brother whose traditions are the rule and practice of the Lodge ; one who never missed a meeting, and who may be with propriety called an *immoveable jewel* ; he will do all the duty of the officers, from the first case to the last ; and as none of the officers can enter, or pass, or raise, this Brother will undertake to do so, as he is quite *au fait* at the job. It is not to be wondered at that Lodges so conducted do not produce better Craftsmen ; the wonder is, that there are so many Lodges working, or continuing to hold meetings, and that Brethren so instructed should be expected to know anything of, or belonging to, Freemasonry. There is no trouble taken to enquire into the characters of Members proposed to be made Masons ; in many cases, instead of “the tongue of good report being heard in their favour,” if this were at all necessary, the report would have to be changed. Again, if it were customary to ask the candidate whether “he was prompted to solicit admission from a favourable opinion preconceived of the Society, and unbiassed by the improper solicitations of friends,” he would at once say that he thought the Society good, but that he was *pestered* to join it by Masons of his acquaintance ; but, that he may get information, instructors are appointed by him, under the sanction of the Lodge : their duty is to inform him, and render him perfect on the duties he has engaged to perform, and the ceremonies of the Order. Here it is truly “the blind leading the blind.” This duty of instructing is not very often performed ; it is put off generally from time to time, and so left undone ; very often the instructor is more ignorant than the newly-made Mason (if he be sharp at the uptake) ; and that is one reason why the lessons never are given. Our friend is elected an officer—I say a Steward or Deacon ; how does he get on in his new situation ? Why, he blunders through it during the twelvemonth, assisted by the officious kindness of an equally intelligent prompter ; but, as he has attended the meetings, and has exhibited anxiety that the Lodge should prosper, why, at the next election he is made W. M., assisted by our friend, the *immoveable jewel*,—he conducts the Lodge as his predecessor has done before him, and, when his period of office has expired, he is, to all intents, the Past Master of a Lodge, and entitled to all the honours pertaining thereto. The education of the Brother may be said to have finished as it began. He was intro-

duced in a slovenly and careless manner,—he was not made aware that it was a serious, as well as a solemn matter. No; it was for the *fun* of the thing, as has often been remarked by careless and thoughtless Brethren; and when one enters in such a way, he continues to think light of the subject afterwards. Masons thus made stumble at the threshold, and they cannot be made to see their progress clearly afterwards. If they joined for fun, they will, as a matter of course, induce others to join for the same reason; they fill the offices without knowing the duties of the situations which they accept; and the appearance which they cut in the eyes of Brethren who are better informed, is at once absurd and humiliating. I do not mean to say that this is the case in every Lodge, —that every Brother is so ignorant and incapable, but I do say that *in general it is the case*; indeed it is very generally so with Lodges, and much more so with individuals. When it is the case that they are so ignorant on Masonic matters strictly speaking, we need not be astonished at the slight knowledge which they possess on Grand Lodge affairs, and that the Proxy Masterships are filled by the friends of the rulers of the Craft in this city. We advanced our candidate to be Worshipful Master in a Lodge; but we will raise him still higher without half the trouble we have supposed him to be at, if he is at all ambitious of Masonic honours; he does not require to fill a single office in a Lodge, and he may obtain office if he has a fancy for being a Provincial Grand Master.

I hope your readers will not be impatient if we make the candidate anew; we will just give him the three degrees at once: he has a pretty full pocket,—it is suggested that he will, with a little interest (a very little indeed), get a Provincial Grand Master's Commission; it only costs 10*l.* 10*s.*; the money is paid, and five pounds pocketed by the Grand Secretary, and five pounds by the Grand Clerk; in due time the Grand Lodge reporter reports the Prov. G. M. for such and such a province, while it is quite possible he may never have been at a Lodge meeting, save and except the one where he was *done out* of his initiation fee; for I hold that every Brother who receives the three degrees in one night is regularly swindled; and I think that he has a good right to bring an action against the Lodge and officers where he was so made, for obtaining money by false pretences; as it is impossible for any one to receive a knowledge of them in such a manner; it is a swindle—the expression is strong, but it is a true one. The newly-commissioned Prov. G. M. may hold a Prov. G. L. or not, as he pleases; it matters not, when or how, for there is no further ceremony required. And he has the pleasing satisfaction to think, if he ever heard of, or read the Laws, that the commission may be recalled whenever the Grand Lodge or Grand Committee think proper to clear the field for some other candidate for Masonic honour; but this last contingency I do not think often happens; there is nothing, however, to prevent it being recalled the very day after the 10*l.* 10*s.* has been so willingly—so softly, paid. I leave any one to judge how any Brother can be expected to rule and govern a Lodge with such a slight amount of Masonic knowledge as our candidate could obtain in the short period of time here stated. Some may ask, is this a fact? I say, read the Grand Lodge Laws, and you will find nothing to prevent it being done. Some of my legal friends here may say, shew us a case in the last like what you have stated. They will, like some more of my Brethren in this quarter, think twice before they do so; and second thoughts are often best. I supposed the case of a young Mason being elected to

the Chair of a Lodge, and stated, that when his term of office had expired, he is, to all intents and purposes, the Past Master of a Lodge; I omitted to instal him into the Chair: but, as this ceremony, as hinted at in the Grand Lodge Laws, is more honoured in the breach than the observance, I shall content myself with saying, that the Lodges generally—I believe I may say almost universally—irrespective of the injunctions of Grand Lodge to the contrary, insist upon a test of merit by which he can take the Chair; that test is not given to the candidate, except by those who have received it in a legal manner. I will not confer this degree upon him at present, but will, with your leave, do so, and along with it give the Installation of the Grand Lodge Laws, in my next.

I remain, yours fraternally,

FELLOW CRAFT.

Edinburgh, December, 1851.

P.S.—As I gave great offence last year by my remarks upon the Grand Lodge Festival, 1850, I would like very much to hear the opinions of these Brethren who were displeased with them, on the Festival now past. I am inclined to think that if the tracing board was in general use amongst the Lodges, one of the tassels has been omitted—I mean that of temperance—if we may be allowed to judge from the state many of the Brethren were in at the Festival, 1851.

TO THE EDITOR.

SIR AND BROTHER.—In the last number of the F. Q. M. & R. I read, under the head of “Foreign and Colonial,” that on the 15th of July, Bro. Brereton, of the United G. L. of England, and Representative thereof to the G. L. of Ireland, was entertained at dinner by the members of the Lodge and Chapter of La Clément-Amitié, in Paris, of which Lodge he, and Bros. R. G. Alston, Lieut.-Col. Vernon, the Rev. J. E. Cox, and many other English Brethren are affiliated members.

Permit me to suggest to you the propriety of announcing, that amongst the honorary members of the Lodge La Clément-Amitié, there are several French Brethren belonging to the French Lodge La Tolérance, No. 784.

The first of those who received the title of honorary member of that Lodge, was Bro. Lépée, who was also appointed Garant-d’Amitié of La Clément-Amitié, and Representative thereof to his Lodge, La Tolérance, Lodge Française, No. 784. It is to the active correspondence between Bro. Lépée and Bro. Leblanc de Marconnay, Secretary of La Clément-Amitié, that we are indebted for the very valuable communications we frequently receive from France. Bros. Caplin, P. M., and Bourer, W. M. of La Tolérance, are also honorary members of La Clément-Amitié; and, amongst the English Brethren whose names were not mentioned, are the Right Hon. the Earl of Yarborough, D. G. M., Bro. Vesper, P. M. of the Yarborough Lodge, No. 812, and Bro. Symonds, of the Ionic Lodge, No. 275.

I feel confident that you will, with pleasure, insert this note in your next number of the F. Q. M. & R.

Believe me, dear Sir and Brother, your affectionate Brother,

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Obituary.

BRO. THE REV. THOMAS BURNABY.

On the 3rd October, the Rev. Thomas Burnaby, Past Prov. Grand Chaplain of Leicestershire, M. A. of Trin. Col. Cam. (of which college he was Chaplain), also Domestic Chaplain to the Marquis of Anglesey, and vicar of Blakesley, Northamptonshire, aged 63. He was initiated during college life at Cambridge, and distinguished himself both in Craft and Royal Arch Masonry. On the 2nd October, 1821, he joined St. John's Lodge, Leicester, and discharged the duties of Prov. Grand Chaplain for the Province for several years.

BRO. ROBERT R. CRUCEFIX.

On the 7th of October, at Shepton Mallet, Bro. Robert R. Crucefix, surgeon, aged 28.

BRO. RICHARD DIX.

On the 17th November, at his chambers, Symonds Inn, Bro. Richard Dix, solicitor, aged 63; for many years the respected Secretary to the Lodge and Chapter of Fidelity, and Registrar of the Cross of Christ Encampment.

BRO. ALEXANDER AUGUSTUS WILLIAM PATERSON.

On the 29th November, at his house, 46, Church Street, Minories, A. W. Paterson, partner of the respectable firm of Murray and Paterson, of the city. Bro. Paterson was born in Macduff, which he left at an early age, and entered the service of his uncle, Mr. John Murray, with whom he was subsequently admitted partner. He died at the age of 32, leaving a mother and several brothers and sisters to lament his irreparable loss. The public charities of London, and especially the Scottish Institutions, to which he was a liberal benefactor, and hundreds of poor people who have been relieved, will feel they have lost a friend; for he had a kind look, a kind word, and an open hand to all in distress. His sudden departure is also keenly felt by the Brethren of the mystic tie, to whom he was endeared by his amiable manners and generous and upright conduct.

" His very look was open truth,
His heart was true and leal ! "

BRO. THOMAS LEACH.

On the 7th of December, at Preston, Lancashire, Bro. Thomas Leach, aged 69. Bro. Leach was a member of the Royal Preston Lodge, No. 636, and as a friend and companion he possessed the regard of all who knew him; his memory will long be cherished by a large circle of friends.

BRO. A. H. BRADSHAW.

On the 17th December, Bro. Augustus Hill Bradshaw, aged 83. Bro. Bradshaw was Accountant-general in the Army Pay Office; he was initiated in the Lodge of Friendship, No. 6, March 8, 1798, of which Lodge he was for many years an active member.

BRO. JOSEPH DOUGLAS.

On the 20th December, Bro. Joseph Douglas. He was initiated into Freemasonry in the London Lodge, No. 125, December 1, 1821; he joined No. 4, November 28, 1825,—of both which Lodges he was a P. M.; he served the office of S. G. D., in 1839.

BRO. R. PERCIVAL.

On the 23rd December, Bro. Richard Percival, aged 67. Bro. Percival was initiated in Lodge No. 2, January 23, 1822; he was nominated S. G. W. in 1827; and G. Treas. in 1837.

BRO. J. GREGORY.

Recently, Bro. John Gregory, aged 66. He succeeded the late respected Bro. John Ribbon, in 1837, as Prov. Grand Tyler of Devon. He was admitted into the Order in the year 1807, filled almost every office in Craft Masonry, and attained the highest points of the Order. During many years past the deceased held the office of Tyler in the Lodges of St. John, No. 46, and St. George, No. 129, in Exeter; and also the office of Centinel of the Rougemont Encampment of Knights Templar. In all these offices, and in his general connection with Masonry, Bro. Gregory has always been held in the highest esteem by the Brethren as a good Mason, and an upright honest man.

BRO. SIR W. BRYAN COOKE, BART.

On the 24th December, at Wheatley, near Doncaster, Bro. Sir Wm. Bryan Cooke, Bart., in his 72nd year. St. George's Lodge, No. 298, Doncaster, has lost a zealous member. He joined the Order on the 14th of June, 1826, and served the office of Master of the Lodge. He was appointed by them to assist in laying the foundation-stone of Christ Church, and that of the New Markets. The latter was at the unanimous request of the committee of the Corporation, made on the 18th of May, 1847. Sir William considered the invitation an honour and a compliment, and stated that after such a flattering expression of feeling towards him, he should have great pleasure in acceding to their wishes. Accordingly, on Monday, the 24th of May, Sir William laid the foundation-stone, having previously been presented by the Mayor (Mr. Milner) with the mallet and trowel provided for the occasion; but, in consequence of Sir William being unable to leave his carriage, his worship acted as his deputy, Sir William observing, in allusion to the association which had so long existed between the family at Wheatley and the Corporation and inhabitants of Doncaster, "born and bred amongst you, I have every incitement to take an interest in all your proceedings. All my ideas—all my dearest recollections of my youth—are associated with the town; and if ever I can make myself useful, it is a great satisfaction to me to do so, and to promote your comfort and happiness." The last occasion on which Sir William dined with his Brethren was the year he was High Sheriff for the county, in 1845.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November 5, 1851.*

Present.—M. E. Comps. Rowland Alston, as Z; Thomas Henry Hall, as H; Alexander Dobie, as J; W. H. White, E; R. G. Alston, as N; R. Davis, as P. Soj.; B. Lawrence, as Assist. Soj.; C. Baumer, as Assist. Soj.; T. R. White, Sword Bearer; H. B. Webb, P. Sword Bearer; G. W. K. Potter, P. Sword Bearer; John Havers, P. Standard Bearer; J. H. Goldsworthy, P. Standard Bearer; George Biggs, Dir. of Cerem.; Robert Gibson, P. Dir. of Cerem.; L. Thompson, P. Dir. of Cerem.; 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; and the minutes of the last Quarterly Convocation were read and confirmed.

The Report of the Committee for 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. 101, Prescott, Lancashire; No. 829, Guernsey.

On motion made and seconded, it was resolved:—That Chapters in the London district shall pay for a dispensation the sum of 10s. 6d.; Chapters in the country 5s.—which latter sum be paid to the Provincial Royal Arch Fund, in cases where such a Fund exists, or otherwise to the Funds of the Grand Chapter.

Resolved:—That the sum of 10l. be granted from the funds of this Grand Chapter, in aid of the subscription now being raised for maintaining and educating the Six Orphan Children of the late E. Comp. Thomas Pryer.

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

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December, 5, 1851.*

Present.—The Right Hon. the Earl of Zetland, M. W. G. M. on the Throne ; R. W. H. R. Lewis, as D. G. M. ; W. Cubitt, *M. P.*, S. G. W. ; R. Davis, J. G. W. ; R. Alston, P. S. G. W., Prov. G. M. for Essex ; A. Dobie, Prov. G. M. for Surrey, and G. R. ; J. J. Hammond, Prov. G. M. for Jersey and Guernsey ; R. G. Alston, P. J. G. W. ; J. C. Morris, P. S. G. W. ; F. B. Alston, P. S. G. W. ; Chevalier B. Hebelar, P. S. G. W. and Rep. from the G. L. of Berlin ; Revs. J. E. Cox and E. Moore, G. Chaps. : W. H. White, G. S. ; H. L. Crohn, G. S. for German Correspondence, and Rep. from the G. L. of Hamburg ; T. R. White, S. G. D. ; G. W. K. Potter, P. J. G. D., as J. G. D. ; B. Lawrence, P. J. G. D. ; S. C. Norris, P. J. G. D. ; C. Baumer, P. J. G. D. ; J. H. Goldsworth, P. S. G. D. ; L. Chandler, P. J. G. D. ; G. R. Rowe, P. S. G. D. ; T. Parkinson, P. J. G. D. ; L. Thompson, P. J. G. D. ; J. Nelson, P. S. G. D. ; T. Chapman, Assist. Dir. of Cer. ; R. J. Spiers, G. S. B. ; J. Masson, P. G. S. B. ; G. P. de Rhe Philipe, P. G. S. B. ; H. B. Webb, P. G. S. B. ; E. H. Patten, P. G. S. B. ; F. W. Breitling, G. Pursuivant ; the Grand Stewards of the year ; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication were read and confirmed.

The minutes of the Special Grand Lodge held at Bradford, on the 22nd September, 1851, were read 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. &c., was put in nomination for that high office, the nomination being accompanied by every demonstration of respect, gratitude, and affection.

The M. W. the Grand Master said he would mention that he had received a communication from New York, but which he did not think necessary now to lay before the Grand Lodge. It was a communication from a Grand Lodge in New York, which had been constituted in opposition to that, which the Report of the Committee he had appointed, had declared to be the Grand Lodge of New York. He should have thought it right to lay this communication before the Grand Lodge, if he had received any communication from the party, which he believed to be *de jure* the Grand

Lodge ; but it was impossible that he could yet have received any such communication, and therefore it would be improper to put an *ex parte* statement before this meeting. Having said thus much, he should content himself until he received further intelligence.

The list of the P. Ms. nominated for the Board of Benevolence, was read by the G. S. ; viz. :—

W. Bro. J. Smith,	No. 9	W. Bro. A. Atwood,	No. 212
„ C. Robb,	„ 19	„ D. Samuel,	„ 264
„ C. Fox,	„ 25	„ G. Biggs,	„ 269
„ J. Barnes,	„ 30	„ H. S. Cooper,	„ 276
„ G. Todd,	„ 163	„ W. H. Andrew	752
„ S. B. Wilson,	188	„ J. Savage,	„ 805

The number of Brethren thus put in nomination being no more than required by the law, a ballot was unnecessary. They were then declared duly elected.

The Report of the Board of Benevolence for September, October, and November, having been read, Bro. J. SAVAGE moved that the part of the Report, which had reference to the widow of Bro. Harvey, late of the Lodge No. 114, Sunderland, should be carried into effect. The tale of this poor widow was very short, but very touching. Her husband had been a mariner at Sunderland, but was lost in his vessel, and his eldest son had perished with him. Bro. Harvey had left a widow with several children. Under these circumstances, the Board had unanimously recommended that the sum of 30*l.* should be given to the widow, and he believed the money would be very properly bestowed. It would be a great bounty to the poor woman, who had sustained a double loss.

This motion being seconded, it was carried unanimously.

The several Lodges summoned by order of the last Quarterly Communication to show cause why their Warrants should not be declared forfeited, for neglect to make returns in conformity with the laws, and who had not made any communication in reply to such summons, were now called over, and no one appearing on their behalf, it was on motion, duly made, Resolved Unanimously :—

“ That the Warrants of the said Lodges be declared forfeited, and their numbers erased from the list ; but that the names and numbers be not published until after confirmation of this Resolution at the meeting of the Grand Lodge on the 3rd of March next.”

The Report of the Board of General Purposes having been read, was received, and ordered to be entered on the minutes.

The Report stated that the Board had received an application from Messrs. Wm. Watson, Thos. S. Coggin, and Benj. Banks, to take a lease of the Freemasons' Tavern, and portions of the adjoining houses, as the same had been leased to Mr. T. M. Bacon, for a term of fourteen years from Michaelmas last, determinable by either party at the end of the first seven years, by giving six months' notice in writing, at the same rent as they had been let to Mr. Bacon, viz., 1,100*l.*

per annum, and subject to all similar covenants, and to have the occasional use of the Hall, under the same licence, conditions, and payments as heretofore; the lease to be granted on the surrender of the existing lease, and the fulfilment of the covenants contained in it. The Board being satisfied with the applicants, suggested and recommended to the Grand Lodge to authorize the Trustees to grant a lease accordingly, a covenant being inserted that the lease shall become forfeited in the event of the bankruptcy or insolvency of the lessees.

That a complaint was preferred by the Lodge of Benevolence against the Lodge of Harmony, No. 375, Rochdale, for having recommended and certified Bro. Thomas Smith as having been a regular contributing member of the Lodge for upwards of twenty years, although the name of that Brother had never been returned as a member, nor any contributions paid for him to the Fund of Benevolence; and when those deficiencies were pointed out by the Grand Secretary, the Lodge having persisted in the assertion that the petitioner had subscribed to the Lodge for the period specified, the Board having summoned the W. M. to answer the complaint, he furnished extracts from the minutes of the Lodge, shewing that Bro. Smith was initiated in 1804; that he had been in the habit of attending the Lodge, and had discharged the duties of W. M.; and stating that his name had been returned, and the fees paid.

On reference to the Returns, however, the name of Bro. Smith did not appear. The Board, therefore, resolved that as it appears that the certificate appended by the W. M. of the Lodge of Harmony, No. 375, to the petition of Bro. Smith in Oct. 1850, and the letters subsequently sent by this W. M. in May and Sept., 1851, confirming the same, have induced the Lodge of Benevolence to award Bro. Smith the sum of 10*l.*; and as it appears that such representations were incorrect, and should not have been made without sufficient authority, the Board was of opinion that the W. M. and Brethren of the Lodge were highly reprehensible, and resolved that the Lodge be fined in the sum of 2*l.* 2*s.*

Bro. R. G. ALSTON, in moving that a lease of the Tavern be granted in accordance with the recommendation of the Board of General Purposes, said he did not think it necessary to trouble Grand Lodge with any detail of what had been done by the Board under the difficult circumstances, in which they had been placed. The Board had done their utmost to protect the interests of Grand Lodge; all arrears had been paid, and he had now to propose that a lease be granted, at the same rent as heretofore, to the three well-known respectable individuals; in particular, he could not deny himself the pleasure of saying of Bro. Watson, that no man was more highly or deservedly respected in Masonry. He thought Grand Lodge could not do better than grant a lease to these Brethren, with such clauses as the Board of General

Purposes and the Grand Registrar, in whom they all placed the greatest confidence, should deem advisable. He therefore moved that the Trustees of the Society's property be authorised to execute a lease to Messrs. W. Watson, T. S. Coggin, and B. Banks, of the Freemasons' Tavern, and portions of the adjoining houses, as recommended by the Report of the Board of General Purposes, with such other Covenants as may be deemed necessary by the Grand Registrar and the Board.

A very long appeal from Bro. W. Jackson, of the Lodge No. 185, Devonport, against the decision of the R. W. the Prov. G. M. for Devon, was read. The allegations were, that the W. M. of that Lodge, on the 8th of January, 1851, exceeded the powers vested in him: first, by informing the complainant that he had determined, for the convenience of the Brethren, to hear no Brother for more than ten minutes, and on Bro. Jackson exceeding that time, the W. M. ordered him to sit down. Secondly, that the W. M. afterwards, when the Brother asked his permission to put a question of law to him, refused to allow it to be done. Thirdly, that when Bro. Jackson referred the W. M. to the Book of Constitutions, he, the W. M., refused to look into it; and Fourthly, that upon a division being taken the W. M. had refused to allow three of the Brethren to vote, because they were not Master Masons.

Two of these allegations were admitted by the W. M., and two had not been denied. The Prov. G. M. for Devon, having heard the complaint, decided as follows:—

“That the W. M. of Lodge No. 185, did not misuse or exceed his proper authority on the occasion referred to, and that the complaint of Bro. Jackson against him is uncalled for and unjust.”

Bro. R. G. ALSTON said, that often as it had been his duty to address the Grand Lodge, he never recollected rising to address the Brethren with feelings of so much pain as at that moment. He had to address them on an appeal against the decision of a Prov. G. M.—a nobleman, not only of high rank, but loved and respected by all; but with very deep regret, he, (Bro. Alston) was bound to express his opinion, that the Grand Lodge could not sustain the decision of the Prov. G. M. for Devon. He (Bro. Alston) thought that no W. M. had the power of limiting any member of the Society as to the length at which he should address the meeting; the only limits could be, that the Brother should use proper, and Masonic language, and speak to the question before the Lodge. He thought that at any time, when the Lodge was in deliberation, it was competent for any Brother to ask a question of law; he thought, moreover, that at any time, if the W. M. had given an opinion, which any other Brother considered contrary to the “Constitutions,” it was competent for that Brother to ask the W. M. to refer thereto; and if he did not do so, he committed a dereliction of duty. With regard to the fourth allegation, it was

well known than any Brother, having been initiated, and expressed a desire to become a member of the Lodge, was as competent to vote in the management thereof, as the oldest P. M. There appeared no denial, that every one of the four points had been contravened, and therefore, he thought that the Prov. G. M. for Devon, had pronounced a judgment which the Grand Lodge could not sustain. The Brethren are here to do justice, and however they might feel that it was an unusual act for a Brother of only eight months' standing, to oppose the older members of a Lodge, if they found the Worshipful Master travelling out of the law, it was their duty to support that Brother's appeal. They were to shew to all Masons, that the laws they promulgated, would be enforced without fear or favour; and that, whilst it gave them pain to reverse the judgment of a man they admired and respected, yet much as they loved that Brother's character, they loved the laws of Masonry still more. He had, therefore, to move that the W. M. of the Lodge, No. 185, Devonport, did on the 8th 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 for the future.

The motion having been seconded, the M. W. the G. M. observed that before he put the question, he thought it necessary to say a few words, because he considered this motion to be one of great importance to the government of Masonry, and also to the character of G. L. The first he had heard of this painful subject was upon his arrival in London yesterday, and therefore he had had but little time to consider the merits of the case; but he must say that, from the opportunity afforded him, he entirely concurred in the observations made by the President of the Board of General Purposes (Bro. Alston). It was very painful to him to come to that conclusion, for the R. W. the Prov. G. M. for Devon was not only his personal friend, but he was a man for whom he had the highest regard. He did not, however, intend to be his apologist, further than by saying, that he must have been misled by some other authority, otherwise so right-judging a Brother could not have come to such an erroneous conclusion. It was also painful to him to concur in a vote, which reversed a judgment pronounced by the Prov. G. M. for Devon, and which he felt confident that R. W. Brother had been led into un-awares.

The motion was then put and carried.

The Grand Lodge was then closed in ample form, and with solemn prayer.

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



A GRAND Convocation of the ineffable and sublime degrees of the Ancient and Accepted Rite, was held in the Freemasons' Hall, London, on the 3rd of July, 1851, under the sanction of the Supreme Council for England and Wales. It was the summer Festival of the Order, and was as important a Masonic meeting as ever took place in the annals of Freemasonry. In fact, no record is to

be found of a re-union of so many distinguished Masons, of the highest rank in the Order, having met together before. The members present of the Supreme Council for this country were the M. P. Sov. Commander of the Order, Dr. Leeson ; the Illustrious Grand Treasurer, Henry Udall ; the Ill. Grand Almoner, William Tucker ; the Ill. Grand Inspector General, J. A. D. Cox ; the Ill. Grand Inspector General, Henry Emly ; the Ill. Grand Inspector General, Sir John Robinson, Bart. ; the Ill. Grand Inspector General, Captain Hopper. The Supreme Council for Ireland was represented by the Ill. Grand Chancellor of the Order, Alderman Hoyte ; the Ill. Sov. Grand Inspector General, Sir J. William Hort, Bart. ; the Ill. Sov. Grand Inspector General, Colonel Chatterton, *M.P.* The Supreme Council for Scotland was represented by its late Most Puissant Sov. Commander, now its Honorary Commander, the Hon. A. F. Jocelyn, brother of the Earl of Roden.

Besides members of Supreme Councils, there were present the Ill. Bros. Col. Vernon, 32nd Degree ; Stephen Henry Lee, 32nd Degree ; Anthony Perrier, K. H. 30th Degree, Ireland ; Godfrey Breton, K. H. 30th Degree, Ireland ; Thomas Hewitt, K. H. 30th Degree, Ireland ; P. Barfoot, 30th Degree ; J. Newton Tomkyns, 30th Degree ; Stillingfleet Locker, 30th Degree ; M. Costa, 30th Degree ; R. Costa, 30th Degree ; E. S. Snell, 30th Degree ; W. Evans, 30th Degree ; R. Spencer, 30th Degree ; Capt. Douglas Barbor, of the Iniskillen Dragoons, 30th Degree ; Sir Charles Fergusson Forbes, Bart., 30th Degree ; the Hon. Hercules Langford Rowley, brother of Lord Longford, 30th Degree ; Alexander Ridgway, 30th Degree ; E. Giampietro, 30th Degree ; Dr. Alfred King, 30th

Degree; George Bishop, 30th Degree; the Eminent Bro. Finch, 18th Degree; and a great many other distinguished members of the Ineffable and Sublime Degrees; no one under the rank of the 18th Degree (Rose Croix) being admitted to the Convocation. Degrees were conferred on Brethren who had passed through the lower degrees of the Order.

After the Convocation was closed, the Most Puissant Commander presided at a banquet provided by a board of Stewards, of which the Ill. Bro. Col. Vernon was President, and the Ill. Bro. Stephen Henry Lee, Vice-President.

On the cloth being cleared, after the usual loyal and national toasts, the Most Puissant Commander proposed the health of "the M. P. Commander the Duke of Leinster, and the Members of the Supreme Council of the 33rd Degree for Ireland," which was acknowledged by the Grand Chancellor of the Order for Ireland, Alderman Hoyte, in a speech that was loudly applauded by the Brethren.

"The M. P. Commander, the Duke of Atholl, and the Members of the Supreme Council for Scotland."

The Hon. A. F. JOCELYN returned thanks in a most eloquent and interesting speech, in which he sketched the advantages that had resulted from Freemasonry within his personal knowledge; and shewing that political and sectarian asperity had been much softened by the healing balm that had been poured into society by the fraternal principles inculcated by the Order.

The M. P. Commander then gave the healths of "the Commanders and Members of the two Supreme Councils of the United States of America—that for the Northern Division at New York, and that for the Southern Division at Carolina."

The next toast proposed was the health of "the M. P. Commander in the chair, Dr. Leeson," which was received with great cheering. The Grand Chancellor for Ireland then proposed the health of "the Grand Treasurer of the Order, Henry Udall," and thanks to him for the trouble he had taken in getting together the meeting; which was duly acknowledged. There were a great number of other toasts, and several speeches of much Masonic interest, which our limits prevent us giving; two of the most interesting of which were those of Col. Chatterton (the Member for Cork), and Sir Chas. Fergusson Forbes, Bart. Col. Chatterton related some incidents that had happened during his distinguished career, of great kindness shown personally to himself when wounded and disabled in the country of the enemy; for that directly it was ascertained he was a Freemason, the best rooms were placed at his disposal, and every comfort was shown to him that could be afforded by the family of his foreign Brother. Sir Charles Fergusson Forbes, Bart., related that, during his service in the Peninsula, the lives of English prisoners had been spared and money advances had been made to get

English Brethren back to their own country, merely from the fact being ascertained that they were Freemasons.

There was a large staff of musical Brethren, under the direction of Bro. Jolly.

All the Brethren expressed themselves delighted with the re-union, and we trust that the next summer Festival may be equally successful.

A CONVOCATION of the members of the Ineffable and Sublime Degrees of the Order was held at the Freemasons' Hall, London, on the 31st of October, on which occasion the rank of the 30th Degree was conferred. In the absence of the Most Puissant Commander, the Ill. Grand Treasurer of the Order occupied the throne, and went through the installation of this Sublime Degree.

After the Convocation there was the ordinary meeting of the High Grades' Union, which was presided over by the Ill. Grand Treasurer ; who, after proposing the health of "the Supreme Commander of the Order, Dr. Leeson," proposed the health of the patriarch of the Order, "the late Puissant Commander of the Supreme Council for the Northern District of the United States of America, the Ill. Bro. Gourgas." He said, that although advanced age had compelled their illustrious Brother to retire from the active command of that Supreme Council, he trusted there were many years of happiness yet in store for him, and that in a green old age he might live to see those principles universal, to which a life of strict discipline and Masonic usefulness had so much contributed.

The Grand Treasurer then gave "the Supreme Councils of Ireland and Scotland ;" and the health of "the M. P. Commander, Bro. Raynard, and the Members of the Supreme Council of the Northern District of the United States." The Grand Treasurer explained the changes that had taken place in the Supreme Council ; that the Council would, for the future, hold their Grand East at Boston instead of New York. He said he had just opened a letter, with others, that had some time since been forwarded to him by the M. P. Commander, at that time Grand Treasurer of the Order, that the kindest feelings were expressed for his English Brethren, and a desire to keep up and cultivate the most intimate relations with the Supreme Council for this country. The Grand Treasurer further said that, from the high Masonic and social position of the Most Puissant Commander and the Members of his Council, much good might be expected to be the result to the Ancient and Accepted Rite.

The Grand Treasurer then proposed "the M. P. Commander and Members of the Supreme Council for the Southern District and Jurisdiction of the United States," adding to this "all other legal Councils." The other usual toasts were then given, and the members separated with true Masonic feelings.

The next Convocation of the Order will be held either in the first or second week of February, 1852.

. 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 David 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.

THE CHARITIES.

ROYAL MASONIC INSTITUTION FOR CLOTHING, EDUCATING, AND APPRENTICING THE SONS OF INDIGENT AND DECAYED FREEMASONS.

On Wednesday, Oct. 21st, an Examination of the Boys of this Institution, residing within the metropolitan district, took place, by permission of the M. W. the G. M., in the Temple, Freemasons' Hall. The examination was conducted by the V. W. the Rev. J. E. Cox, Grand Chaplain, and Bro. Fourdrinier, W. M. of the Lodge of Antiquity, who most kindly supplied the place of Bro. Rowland Gardiner Alston, Past J. G. W., of whose services the Institution was unavoidably deprived on this occasion, by pressing engagements.

After a rigid scrutiny of the acquirements of each boy in the several departments of study in which they are daily engaged, both by paper work and *vivâ voce*, the Examiners had the pleasure to report to the Committee, that the following boys were entitled to be placed, as being worthy of the Prizes proposed to be conferred upon them; viz.—Speight, Writing and Arithmetic; Payne,* Arithmetic and English History; Wyatt and Owen, Geography and English History; Gooderich, Writing; Vines, Arithmetic.

The Examiners also reported that Gray and Shackell were worthy of commendation; the former for Writing, and the latter for Arithmetic.

The Prizes were distributed to the above-named boys, on Nov. 15th., when an appropriate address was delivered to them, in the presence of all their school-fellows, and of the Committee, by the Chairman, Bro. Rowland Gardiner Alston.

* This boy obtained the prize for Arithmetic at the previous spring Examination.

METROPOLITAN.

NEPTUNE LODGE, No. 22.—This Lodge held its usual meeting at the King's Head, Poultry, on the 10th December. After the business of the evening, the Brethren and friends, amounting to twenty-four, sat down to a most excellent supper. The party was presided over by Bro. Feast, W.M., who now retires; Bro. Holden, W. M. Elect, acted as croupier. After the cloth was removed, the W. M., in proposing the first toast of the evening, said :—

“Often as I have had the pleasure of proposing the first toast of our banquet, I have never given it with greater sincerity and gratification than on this, the last meeting of our Lodge for the year 1851. Brethren, I would remind you, that the past has been a year of the greatest interest that has ever arisen in this country. The eyes of Europe (to use a hackneyed phrase), have not only been upon us, but the inhabitants of the whole world have been amongst us; have seen our ways and manners, and I trust will have carried with them to their distant homes a better feeling for their fellow men, and a greater love for their improvement. Before this interesting period, no monarch has stood higher in the estimation of their subjects' love and respect than the Queen of these realms; and, during the year, her conduct on all occasions has been such as to win, if possible, a greater portion of respect from her people, tending to bind more closely that bond of affection which has been so happily kept between them. Long may our Queen be spared to reign over a free, happy, and intelligent people, and when the hour of death arrives, which fails not high or low, (long and late may it be her's), may the virtues she possesses be handed down to her successor, and be nourished with the same care, tending to the happiness of the people, and to the high character of the sovereign. Without another word I therefore propose to you that toast which is always the first in a Mason's heart, and foremost on his tongue—“The Queen and the Craft.”

In giving the following toast, the W. M. thus prefaced it :—

“The next toast, always interesting to Masons, as tending to shew their attachment and loyalty to the head of their Order, will, I hope, meet due reward at your hands. It was my pleasing duty to hear from our Most Worshipful Grand Master's own lips, at the last Grand Lodge, when he was again nominated for the Chair, ‘that he considered he only held that high office at the pleasure of the majority of the Craft, who only had a right to dispose of it; that if they considered age was creeping on him, and that the interest of the Fraternity in general would be better supported by a younger member of the Order, he would be perfectly satisfied to resign the power now vested in him, contented and happy if by such change the welfare of the Society were strengthened or improved; but that, while the power was vested in him, and remained with him, nothing should be wanting on his part to support the honour, welfare, and prosperity of the Craft and Brethren.’ Such, Brethren, were the sentiments of the Most Worshipful Grand Master; and, while such sentiments are expressed by him openly and in full Lodge, so long must the members of that Grand Lodge and the Craft at large, feel respect personally for him, as their Master and their friend. “The Most Worshipful Grand Master, the Earl of Zetland.”

To this toast succeeded that of the Earl of Yarborough, Deputy G.M., and the Officers of Grand Lodge, which Bro. Feast thus appropriately introduced.

Brethren, I now rise to submit to you the name of a body of highly distinguished, and honourable men, forming the representatives in authority of the Grand Lodge—in fact, I might say, the working tools of the first degree, as by them the business of the large body of Masons is conducted and carried out. At the head of these distinguished men is a nobleman, in every sense of the word; alike known for his probity, his honour, and his charity; with him are associated many Brethren, with clear heads, good hearts, and business-like habits, all of which are required for the position they are placed in, and the situations they hold. I humbly trust they may long fill the departments they at present preside over, and carry with them in the discharge of their onerous, responsible, and (at times) unpleasant duties, the good wishes of the Brethren of every Lodge throughout the Craft. Brethren, I give “the health of the Earl of Yarborough, Deputy Grand Master, and the rest of the Grand Officers.

After a short pause, the W. M. again claimed the attention of the Brethren for “the Visiting Brethren of the evening;” which toast having been replied to by Bro. Batty, Bro. Phillips, P. M., then proposed the health of the W. M., who thus acknowledged the compliment paid to him :—

Often as I have had the pleasure of returning thanks for the honour you have now done me, I do assure you, Brethren, I never felt so much at a loss as at this time. For eleven months I have had the honour of presiding over the Neptune Lodge and banquet; and, although to-night I may say, with Shakspeare, “Farewell, a long farewell to all my greatness,” yet it is with pleasure, mixed with regret, that I now stand up for the last time in my present capacity. No one does anything for the last time without a feeling of pain and sorrow. I would wish to be understood correctly; it is not with pain, or sorrow, that I leave office; my honourable ambition has been satisfied by being your Master, and I now retire to make way for those who have a just right to expect the same reward as I did. I leave my present position with regret, because, for the last eleven months, I have experienced nothing but kindness and attention from the members of this Lodge. I leave with regret that those kind attentions must cease, and that I may most probably never receive that Masonic feeling from other Brethren which I have received in this Lodge; but I leave with pleasure, in knowing that a path is made for those to follow me, who will bring, no doubt, more experience, more Masonic knowledge, and more ripened judgment, than it was my lot to have. I leave with pleasure, because I hope my very humble efforts to support the respectability of the Lodge have been appreciated by the Brethren, and that those exertions for the welfare of the Lodge, which I have feebly brought into action, will be more vigorously and strongly carried out by my successors. I would, if you would pardon me for my egotism, trouble you with a few remarks on this, the last night of my office, and of our meeting for this year. We have the most urgent reasons to be grateful to the Most High for his providence and mercy during the last year, for that, amongst the changes and chances of this mortal life, it has pleased Him, in His wisdom, to lay his chastening hand on one member only of our Brotherhood during the past year,—our Brother Bateman, whom we all respected and admired. We have also to be grateful that our business has been conducted without debate, without anger,

and without dispute; and I have taken this opportunity of stating, that if, by any incautious word, act, or deed, I have in the slightest way hurt the feelings of any one of the Brethren in the least degree during the past year, I here most sincerely apologize for the same, and request his full acquittance and forgiveness. I trust I have not done so; but if I have offended, I again crave forgiveness. During the year it has been my good fortune to have initiated ten Brethren; and I trust that nothing they have seen of our Order will give them the slightest wish to regret their joining, or to cause them to desire that they had not become acquainted with their newly-known Brethren. I leave the chair, with the Lodge—thanks to our excellent Secretary and Treasurer, in prosperity; and, hoping you will excuse the vanity I have possessed of speaking so much of myself, I beg most sincerely once more to thank you for your many kindnesses, for your allowance for my weak endeavours, and to wish yourselves, wives, families, and friends, a happy termination of the present season, and the cheering hope of a prosperous new year.

Bro. Feast concluded this address by toasting “the Past Masters;” after which followed “The Master Elect,” and several other toasts, which were ably and Fraternaly responded to; soon after which the company broke up, highly delighted with the evening’s entertainment, which was considerably enhanced by the presence of Bro. James Turner, who sang several appropriate songs.

LODGE OF CONFIDENCE, No. 228.—At the meeting of this Lodge on the 8th of December, Bro. Henry Wilkin was installed as W. M., by one of the senior members of the Lodge, acting in behalf of Bro. John Allen, the retiring W. M., who was unavoidably absent. The Brethren appointed as Officers for the ensuing year afford bright promise of future excellence; indeed the names of Bros. Plews and Statham are in themselves guarantees that the new W. M. has insured for himself not only zealous, but scientific support during his tenure of office.

We regret to add, that the extreme indisposition of the W. M. prevented his attending the banquet, but the gloom which this of course threw over the Brethren, was in some measure dispelled by the very effective manner in which his place was supplied by the very excellent Treasurer of the Lodge, Bro. Charles Dunning, P. M., who discharged his task in a way only to be expected from one possessed like him of urbanity, propriety and talent.

We noticed amongst the numerous visitors, Bros. John Hill, R. N., Thomas Naghten, Edgley, Webber, E. M. Attwood, Ward, Barrett, &c. The meeting, enlivened by the harmony of Bros. Webber, Overan, and others, terminated at an early hour, when the Brethren separated, delighted with the evening they had spent, as well as with the bright prospects of the Lodge.

IONIC LODGE, No. 275.—The Brethren of the Ionic Lodge met at the King’s Head Tavern, Poultry, on the 4th of December, when Bro. John Symonds was installed as W. M. There were present the R. W. Bro. R. G. Alston, P. J. G. W.; V. W. H. L. Chron, Grand Secretary for German Correspondence, and Representative from the Grand Lodge of Hamburg; W. Bros. T. R. White, S. G. D., S. C. Norris, P. J. G. D., Dr. G. R. Rowe, P. S. G. D.; Bro. Herbert Lloyd, and many other distinguished Brethren.

The ceremony of installation was most ably and efficiently performed by Bro. Barnard, P. M., who rendered it peculiarly impressive by the admirable truth and feeling with which he conducted it.

Previous to the closing of the Lodge, the immediate P. M., Bro. Champion, was presented by the W. M. with a P. M.'s Jewel, for the efficient manner, in which he had discharged his duties while filling the Master's chair, and as a mark of the high esteem in which he is held by the Brethren.

After the Lodge had been closed in due form, the Brethren adjourned to the Banquet, which was served in a style that justifies the high reputation which the Ionic Lodge deservedly holds for its hospitality.

Upon the removal of the cloth, the W. M. gave the usual loyal toast, "the Queen and the Craft," in connection with which he remarked, that it was unnecessary for him to say more than that our present gracious sovereign was the daughter of a Mason, and although not the wife of a Mason, would, he sincerely hoped, one day become the mother of a Mason.

The next toast proposed by the W. M. was the Right Hon. the Earl of Zetland, the M. W. G. M." They were all aware that the ill-health under which the nobleman who presided over Masonry in this country had been for some time labouring, had prevented his being amongst them so much as he otherwise would have been; but they all knew that though absent his heart was with them. He had the gratification of stating, that the health of the M. W. G. M. was now perfectly restored, and that he had presided at the Grand Lodge on the previous evening.

The W. M. then proposed "the Right Hon the Earl of Yarborough, and the Present and Past Grand Officers of England." In reference to the Earl of Yarborough's name, the W. M. alluded to the occasion of the late Festivals of the Boys' and Girls' Charities, at both of which he presided, and at which, on the presentation of the prizes, he so truly exhibited the principle of Masonry, by assuring those to whom they were given, that if, on entering the world, they would bring those prizes to him, he should consider himself bound to do all in his power to assist them. In reference to the second portion of the toast, the W. M. remarked that it was always a gratifying circumstance to a newly-installed Master to be supported by a numerous body of Grand Officers, but it was especially so on the present occasion, when he saw on his right Brethren whose rank was their least distinction, for their names and their actions added dignity to their rank. The name of Bro. R. G. Alston was of world-wide Masonic reputation, being not confined to England, as the W. M. had heard it mentioned with the highest respect in Paris. The time and attention which he devoted to the interests of Masonry, as President of the Board of General Purposes, and to the Masonic Charities, were so well known as to require no further mention. Bro. T. R. White was an efficient member of the Lodge of Emulation, and the W. M. had had the pleasure of acting in conjunction with him on the Board of Stewards for the Festival of the Royal Masonic Benevolent Institution. To Bro. Norris he was indebted for his introduction into the Lodge of Emulation, and he had come there that evening, although it involved a breach of military discipline, which might perhaps in a neighbouring country have consigned him to the walls of a fortress.* Bro. Dr. Rowe had visited the Lodge upon a previous occasion, the recollection of which was still fresh in the memory of the Brethren, and his presence amongst them was, and would always be, peculiarly gratifying to them. Bro. Chron had not previously, in the W. M.'s recollec-

* Bro. Norris is a member of the Honourable Artillery Company, whose meeting was held the same evening.

tion, visited the Lodge, but he hoped that they might have the pleasure of seeing him there on many other occasions.

Bro. R. G. ARSTON, in returning thanks, said, that in connection with what had fallen from the W. M., he could bear testimony to the interest taken by the Earl of Yarborough in the welfare of the Craft. For himself he felt deeply gratified by his reception that evening. The Ionic Lodge had been known to him by reputation for some time, but that was the first occasion on which he had had the pleasure of visiting it; he felt more especially happy in doing so on the occasion of the installation of a Brother, who was not only esteemed for his worth as an individual but for being deeply skilled in Masonry.

The immediate P. M., Bro. CHAMPION, then proposed "the health of the W. M." He had the greater pleasure in doing so, as it was by him that the W. M. had been introduced into Masonry. It was unnecessary for him to dilate upon his merits, the number of distinguished Brethren who had rallied round him on that occasion bore testimony to the estimation in which he was held in the Craft. He could not but contrast their present meeting with that by which it had been immediately preceded, and over which a peculiar gloom had, to his mind, appeared to hang, as of the approach of some coming ill, which was realised in the event which had terminated their meeting,—he alluded to the death of their late respected Bro. Bleaden. The present was one of the most brilliant openings that any W. M. had ever experienced, and he would particularly impress on the Brethren their duty to render his whole year of office as brilliant throughout, by giving him their undivided support. He had known the W. M. for many years; their friendship had sprung up in youth, had ripened in manhood, and been consummated in Masonry.

The W. M., in returning thanks, said that it had been remarked that "out of the fulness of the heart the mouth speaketh;" we were, however, differently constituted, and while it might be so with some, his feelings on that occasion told him that in his own case it was otherwise—his heart was too full to allow him to express adequately what he felt, and it was the more overpowering to his feelings to have his health proposed in such warm terms, by one with whom he had been acquainted almost from childhood, and of whom he could truly say, he knew of no human power in whom, in all cases of danger and difficulty, he could put his trust with such sure confidence. It was indeed gratifying to find himself occupying so proud a position in the Lodge, in which he had been initiated into Masonry within a period of only three years, and which had attained so high a reputation in the Craft.

The next toast was "the Visitors." The W. M. said that the Ionic Lodge was always gratified to see its board graced by a large assemblage of visitors, and especially so on the present occasion, when so many distinguished Brethren were present, and, indeed, the number of visitors far exceeded that of the members of the Lodge. With the toast he would couple the name of Bro. Lloyd, an active member of the Board of General Purposes, and a most efficient working Mason, as his re-election to the chair of the Tuscan Lodge had proved.

Bro. LLOYD, in returning thanks, remarked that the W. M. might have selected from among the distinguished visitors present one more worthy than himself, with whose name to couple the toast. He had been a frequent visitor to the Ionic Lodge, and had known and esteemed many of its P. M.'s for several years. He had had the pleasure of being ac-

quainted with the *W. M.* ever since his introduction into Masonry; he knew him to possess a noble heart, and having often witnessed the ability with which he had on many occasions filled the chair at the Emulation Lodge of Improvement, could not but congratulate the Ionic Lodge on the election of a *W. M.* who would, he felt confident, discharge the duties of his office in such a manner as to receive the approval of the whole of its members.

The *W. M.* next proposed "the *P. M.*'s of the Ionic Lodge; Bros. Baines, Barnard, Tomkins, Beisley, Compigne, and Champion." The *W. M.* remarked that it would be impossible for any Lodge to get on without its board of *P. M.*'s, and the Ionic Lodge was especially indebted to these Brethren for the constancy of their attendance and their devotion to its interests.

Bro. CHAMPION, in returning thanks on behalf of himself and Brother *P. M.*'s, said that, as in military boards so in the board of *P. M.*'s, it was the duty of the youngest member to speak first, and it therefore devolved upon him to return thanks for the toast which had just been drunk; he experienced the greater difficulty in expressing himself on the present occasion, as he had really scarcely recovered his recent dethronement. He could with confidence say, both for himself and them, that they would never be wanting in their devotion to the interests of the Lodge.

The *W. M.* then rose and said that, it was always a pleasant duty to have to welcome new Brethren to their board; Bro. Charlton was a personal friend whom he had now the satisfaction of greeting as a Brother; Bro. Sanford he likewise felt assured would become a worthy Brother; and Bro. Paddison, whose name was so extensively known in the mercantile world, had done the Lodge an honour in becoming a member.

Bro. CHARLTON was highly gratified at the reception which he and his Brother initiates had experienced, and was quite sure that they would all strive their utmost to become worthy Masons.

The *W. M.* then proposed the health of "the Installing Master, Bro. Barnard." Every Brother present could not fail to have been struck with the most able and impressive manner in which the ceremony of installation had been performed. Indeed, the name of Bro. Barnard was identified with Masonry, both in the ability with which he performed its work and the zeal with which he supported its charities.

Bro. BARNARD, in acknowledging the toast, said that he always felt the highest gratification in attending the Ionic Lodge, in which he had spent so many and happy hours. With the exception of the father of the Lodge (Bro. Baines), he had placed the whole of its Masters in the chair; but although he had installed many worthy Masters, he could but say that the present *W. M.* was not the least worthy of them. Further than this, he had also seen nearly every one of its members initiated, and he was deeply grateful to the *G. A. O. T. U.* to find that all had become good Masons and true.

The *W. M.* next proposed the health of "the Working Officers of the Ionic Lodge," which was acknowledged by Bro. Webster, *S. W.* After which the *W. M.* proposed "the Treasurer and Father of the Lodge, Bro. Baines," to which Bro. Baines returned thanks in most truly appropriate terms.

The concluding toast was the usual Masonic one, "to all poor and distressed Masons," after which the *W. M.* left the chair and the meeting broke up.

Bro. Hatton, so well known in the musical world, and Bro. Tull, Prov.

Grand Organist for Berks and Bucks, were visitors on the occasion, and kindly volunteered the aid of their musical talents; which, in addition to the singing of Messrs. Genge and Perren, contributed greatly to the enjoyment of the evening.

LOGE FRANÇAISE LA TOLÉRANCE, No. 784.—*Séance du 7 Octobre*; Le Vénérable Frère Lépée sur le trône. Le Frère Gratia, après avoir demandé et obtenu la parole, a prié le Vénérable de lui permettre de se retirer dans la salle des pas perdus et de consentir à ce qu'il soit accompagné de deux Frères de l'Atelier; le Vénérable, en déferant à cette demande, a invité les Frères Boura, Vénérable titulaire, et Vaudelin, à accompagner le Frère Gratia, ce qu'ils ont fait.

Quelques instants après, trois coups mystérieux frappés à la porte du Temple, ont éveillé l'attention du Frère Garde des portes qui en ont averti les surveillants, et ceux-ci le Vénérable. Ce dernier a donné les ordres nécessaires pour l'introduction des Frères qui avaient frappé. Les Frères Boura, Vaudelin, et Gratia, se sont placés entre les deux colonnes, supportant le portrait du Frère Lépée, fait par le Frère Gratia, bien connu par l'éminence de ses talents. Le Frère Lépée est descendu du trône et a confié son maittel au Frère Leschevin, qui a commandé: "*debout et à l'Ordre.*"

Le Frère GRATIA a dit: "Mes Frères, quelq' idée que je me fusse faite de la Maçonnerie avant mon initiation, les jouissances qu'elle m'a fait éprouver, ont surpassé mon attente. Heureux d'appartenir à la Grande Famille, j'ai cru qu'il était de mon desir de payer une dette à la reconnaissance et à l'amitié, et j'ai pensé ne pouvoir mieux l'acquitter qu'en offrant à la respectable Loge de la Tolérance, le portrait de l'un de ses plus anciens Membres et Fondateur, le Vénérable Frère Lépée, dont vous avez été tant de fois à portée d'apprécier le zèle et le dévouement pour notre Ordre. Permettez-moi donc de placer son portrait dans notre Temple, en regard de la statue de notre Illustre Grand Maître, le Comte de Zetland, et veuille le Grand Architecte de l'Univers permettre aussi que nous puissions longtemps comparer les traits de l'original avec ceux du portrait."

Le Frère Gratia a ensuite placé ce portrait à l'endroit qui lui était destiné et le Frère Leschevin a proposé une batterie qui a été tirée avec un enthousiasme vraiment fraternel.

Le Frère LEPEE, après avoir demandé et obtenu la parole, dit: "Illustres Frères qui décidez l'Orient, mes Frères de la Tolérance, je tenterais inutilement de vous dissimiler que j'ignorais ce qui devait se passer dans la solennité de ce jour, puisque d'un côté, j'avais été consulté, et que de l'autre, j'ai dû poser pour que le très cher Frère Gratia fit mon portrait; mais ce que j'essayerais plus vainement encore, serait d'exprimer les diverses et délicieuses sensations que j'éprouve en ce moment. Il n'y a point encore un an que vous daignâtes me présenter un bijou d'honneur, que je m'enorgueillissais de porter et qui fait l'admiration des Maçons de cet Orient et de tous les frères qui nous font la faveur de nous visiter: cependant je n'ai fait pour le mériter, que ce que tout autre frère aurait fait à ma place. Deux fois élu Pontif de ce Temple, j'ai dû travailler à son édification et donner tous mes soins à la prospérité de cet Atelier dont les colonnes se fortifient de jour en jour. Vous m'en avez bien récompensé en m'accordant votre confiance, votre estime et votre amitié. Croyez, mes Frères, que loin de se ralentir, mon zèle se fortifiera au feu de votre amour fraternel. Malheureusement les années se font sentir, mais le cœur d'un Maçon ne vieillit jamais et tant qu'il me restera assez de forces physiques pour monter les degrés du Temple, vous me trouverez toujours le premier et le dernier au

travail. Je remercie individuellement le très cher Frère Gratia, et collectivement ce respectable Atelier, des sentiments de respect dont je viens de recevoir la preuve éclatante et comme les expressions vulgaires ne peuvent qu'imparfaitement rendre la vive émotion que j'éprouve ; permettez moi de vous témoigner ma gratitude par les signes et batteries dont vous savez faire un si noble usage."

Après cette allocution, le Frère Leschevin, 1er suiveillant, a remis le maillet au Frère Lépée, qui ont continué les travaux.

EMULATION LODGE OF IMPROVEMENT.—On Friday, the 18th of November, ult., the annual festival of this much esteemed Lodge was held at the Freemasons' Tavern, Great Queen Street, under the able presidency of Bro. Beadon, P. G. J. W., supported by Bros. Rowland Gardiner Alston, P. J. G. W., Mills, and upwards of ninety of the members. Previously to the banquet, the Lodge was opened in the three degrees, and Bro. S. B. Wilson gave the first tracing board, in his usual clear, distinct, and impressive manner, to the great delight of all present ; after the closing of the Lodge, the Brethren sat down to a magnificent banquet, provided by the new proprietors, well worthy of the palmy days of the Freemasons' Tavern under its old *regime*.

In the various addresses in connection with the toasts of the evening, both the Worshipful presiding officer, Bro. Beadon, and Bro. Alston (who had that evening become a member), expressed their great satisfaction with the accuracy manifested in the working of that Lodge, as also their due appreciation of the important benefits it had already conferred, and was constantly conferring on the Craft, and their earnest wishes for its continued prosperity.

At a little after eleven the party broke up, leaving in the memory of all present nothing but pleasing reminiscences of the most harmonious, yet largest assembly which had ever congregated on the occasion of a festival of the Emulation Lodge of Improvement.

STABILITY LODGE OF INSTRUCTION, George and Vulture, Cornhill.—This highly important educational Lodge, presided over by the late Bro. Peter Thomson for many years, and now under the direction of Bro. Henry Muggeridge, is well and respectably attended.

On Friday, the 5th December, Bro. Holder, S. W. of the Neptune Lodge, No. 22, the Master elect of that Lodge, worked the ceremony of the third degree in a very able and masterly manner, and did high credit to Bro. Muggeridge as his pupil.

Bro. Snell, J. W. of the St. George and Corner-stone Lodge, No. 5, was appointed W. M. for December. Bro. S. is a Vice-President of the Freemasons' Girls' School, and a pupil of Bro. Muggeridge.

Bro. Muggeridge worked the installation, with the addresses to the Officers, &c., which gave the highest satisfaction.

On Friday, the 12th December, Bro. Snell, as W. M., worked the ceremonies of the second and first degrees in a very satisfactory manner ; when Bro. Muggeridge gave a lecture on the first degree. We cannot speak too highly in praise of this Lodge of Instruction, and we would most earnestly recommend all Brethren to avail themselves of the valuable instruction and information placed within their reach.

Bro. Muggeridge is perhaps amongst the best informed and most accessible of the Fraternity, and, we would say, very worthily fills the chair vacated by the late Bro. P. Thomson.

PROVINCIAL.

CORNWALL.—REDRUTH.—The annual meeting of the Freemasons of this province was held at Redruth on the 16th September, in honour of the revival in that town of the Druids' Lodge of Love and Liberality. The weather was extremely auspicious, and as the time approached for the Brethren to walk in procession, an immense concourse of people congregated in the town. There was a goodly attendance of the Brethren from different parts of the county. They first assembled at the Druids' Lodge-room, at Bro. Andrew's hotel, and soon after eleven o'clock the Prov. G. D. C., Bro. Heard, marshalled the procession, the Brethren, about eighty in number, appearing in full Masonic costume, and wearing their respective orders and jewels, proceeded to church. After the prayers, which were read by the Rev. J. W. Hawksley, rector of Redruth, and the lessons by the Rev. W. Broadley, incumbent of Carnmenellis, a sermon was preached by the esteemed and revered Prov. G. Chaplain, Bro. Henry Grylls, of St. Neots, who has filled that sacred office for a quarter of a century, and who from the text, "that we should love one another," delivered such an excellent discourse, and so thoroughly enforced the Masonic motto, of Brotherly Love, Relief and Truth, and explained the truly religious basis of the Craft, that the congregation generally departed with increased feelings of respect for that time-honoured body—the Free and Accepted Masons—and which there is no reason to doubt the conduct of the Brethren of the Druids Lodge will tend to confirm.

After divine service, the procession was re-marshalled, and returned to the Lodge-room, where the Prov. Grand Lodge was duly opened by the D. Prov. G. M., Bro. Ellis, who had to officiate in the unavoidable absence of the Prov. G. M., Sir Charles Lemon, occasioned by a recent family affliction. The Druids' Lodge of Love and Liberality was then consecrated and duly constituted, and the officers regularly installed, after which the business of the Prov. Grand Lodge was proceeded with. The report of the Treasurer was read and sanctioned, and ordered to be printed for the information of the Brethren of the province; and the following officers were duly appointed and invested with their different jewels:—Sir C. Lemon, Bart., *M. P.*, Prov. G. M.; J. Ellis, D. Prov. G. M. and Sec.; R. Pearce, P. D. Prov. G. M. and Treas.; F. Boase, Prov. S. G. W.; P. Clymo, Prov. J. G. W.; the Rev. H. Grylls, *M. A.*, Prov. G. C.; F. Passingham, Prov. G. R.; N. Harvey, Prov. G. Sup. of Works; J. M'Farlane Heard, Prov. G. D. C.; R. Nicholls, Prov. S. G. D.; W. H. Jenkins, Prov. J. G. D.; F. Hempel, Prov. G. O.; Capt. G. Reid, Prov. G. S. B.; W. R. Ellis, Prov. G. Pursuivant; H. Harris, F. Symons, E. Andrew, and W. J. Richards, Prov. G. Stewards. The R. W. D. Prov. G. M. then delivered the usual epitome of the state and progress of the various Lodges for the past year, and finished by giving the following most masterly and luminous Masonic lecture:—

We are assembled here to-day, to celebrate the anniversary of the society in this county, denominated, by way of distinction, and characteristically so, "Free and Accepted Masons." I feel, my Brethren, the responsibility of that additional duty which falls to my lot in consequence of the severe affliction which has befallen the highly honourable

and respected family of our R. W. Prov. G. M. by the sudden death of that distinguished gentleman, Mr. Tremayne, who is so generally lamented, and which has deprived us this day of the great pleasure of Sir Charles's presence, and placed in my hands difficult duties, which I trust you will all aid me in performing. Brethren, the impressions of my youth on entering this institution, now upwards of forty years since, the bonds with the Brotherhood which I have since contracted, the remembrance which I have preserved of those Brethren who devoted so many years to cement the Order with every moral and social virtue, the study of the ancient arcana which the archives of the Order enable me to investigate, and the lessons imbibed from the oral communications of my worthy contemporaries, taught me to love and respect the society, (as it will all, who do not confine themselves to external glare, but search deeply into its otherwise hidden mysteries,) and make me feel both pride and pleasure in having the honour, so little merited, of bearing the distinguished offices with which I have been invested. I apprehend, in these assemblies, we do not commemorate an isolated fact which may have been glorious or useful to its members in this country only, for though time, suspicion, envy and (its natural concomitant) persecution, have long since so deeply obscured both the origin and intention of the founders of our noble science, that the very name of a Mason seems to be generally misapplied and but little understood, except by some few, amongst the Craft themselves, still its societies are to be found scattered throughout the globe; wherever intelligence and art and science are to be met with, there the members of the Order recognize each other. We are met at the same time to transact the usual business and perform the usual ceremonies; to listen to those sentiments of Brotherly love, of charity, and truth, the grand principles of the Order, so often before inculcated by our Rev. Bro. Grylls and other chaplains of the Order; to enjoy the pleasures resulting from interchange of fraternal feelings; to recognize in strangers we have never before seen, Brethren and friends, coming, perhaps, from communities and states newly formed, where but recently man's footsteps were just imprinted on the soil, and wild nature yet to be conquered to his use. If the progress of civilization exhibited in the various productions of all nations, for the first time gathered in our own metropolis in one vast and magnificent building under the auspices of our revered prince, tends to show the progress of civilization; the history of this institution actually furnishes the same result, and teaches us how much may be obtained by union. Whatever may be said in praise of that stupendous spectacle (the Great Exhibition) which no nation in ancient or modern times ever paralleled, the true Freemason must feel that in looking back through the long vista of antiquity, this most ancient society must have held the first rank in the establishment of at least one most important art, the practical operation of which comprehends almost every other, which has been founded and preserved by them, through the lapse of ages, its origin being time immemorial, and preserved not only from desolation, but from decay to the present moment. As time has advanced so has Freemasonry progressed; and the Order increased to the time of Charles the Second, who was initiated, before he ascended the throne in 1660. It is true, indeed, as was set forth in an address by Sir C. Lemon, our Prov. G. M., at one of our meetings, and lately by another eminent Prov. G. M.—“*That having ceased to be practical Masons, we can no longer rear those stupendous material structures, which were the glory of their own age, and continue to be the admiration of ours, but if animated by that true spirit of Masonry which inspired the patriarchs, when they erected altars to the Lord, we can*

all be builders of that magnificent moral temple, which is our highest boast, and promote the advancement of the Order, towards that period when it shall reach the top stone of the edifice." We can have no fear, my Brethren, for the safety of the institution so long as it holds fast to what our ancestors bequeathed to us. To this institution belongs the honour of being preserved as in an ark, whilst all around have either been swept away as with a flood or transformed so as scarcely to be recognised—the best informed are persuaded that the same earnest zeal and practical wisdom which founded and kept in order, and made our constitution an object of admiration, will, if we zealously pursue its principles, result in a more prosperous state of our several Lodges; not meeting merely for the purpose of social intercourse, but for the attainment of those legitimate ends for which its founders were distinguished, which our Prov. G. M. in his various addresses has so beautifully illustrated, and which I consider it to be the duty of the W. M. and Officers of the several Lodges to inculcate, without craving excuse from any cause whatever. I must be allowed to enforce those topics, and I think it my duty to press those remarks on such of my Brethren present as hold office, that success can only be looked for where these principles are fully carried out, and wholesome discipline enforced. I know that there are some highly praiseworthy instances hereof in our province, and as our members increase, let there be an increase of zeal, a laudable ambition, not so much to add to our numbers, as to add efficiency as working Brethren. When I see so respectable a number of Brethren present on this occasion, I congratulate them on their presence, and hope their gathering together is not simply for the excitement of this present hour, but will result in a more enduring effort, to raise the standard of the Order to a more elevated position. Of the philanthropic tendency of the Order there is the most convincing testimony in its manifold benevolent institutions, such as—"The Royal Freemasons' Charity for Female Children," instituted 1788, where children are admitted between the ages of eight and eleven, and continue to fifteen; and it is remarkable of the hundreds who have received the advantages of this charity, not one has ever been known to disgrace it. They are taught useful employment and assist in the general superintendence of the establishment, thereby rendering them fit to take useful situations in the world. No less than 1,500*l.* was subscribed at their last festival. There are also "The Royal Masonic Institution for Clothing, educating, and apprenticing the Sons of indigent and decayed Freemasons." "The Royal Benevolent Institution for Infirm Freemasons," residing where they please, and "The Asylum for worthy aged, and decayed Masons." (They had aged Masons in May last receiving annuities, &c., to the amount of about 1,000*l.* annually.) "The Asylum for widows of worthy, aged, and decayed Masons." "The Fund of Benevolence, for granting sums of 5*l.* and upwards in distressed cases of emergency. Funds for Orphans of departed Brethren were cherished in Dublin, Cork, and Limerick; Committees of charity of inspection, (giving large amounts of aid); Lying-in-Hospital at Schleswic. The Alms and Orphan houses at Prague; the School house at Berlin; the Institute for Blind at Amsterdam; the Orphan house at Stockholm; the magnificent Institution for poor children at Lyons; the Grand Orient of France; the Philanthropic Brethren in all the States, and numerous others, Grand Provincial and Dependent Lodges in addition throughout the world, shed their benign influence, endeavouring to subdue the worst passions of the human race, and to cultivate the Divine command, "love one another" without distinction of creed or country, to stay the impulse, and to cherish and propagate the

precept, not only in those particularly mentioned, but in the Canadas, the East and West Indies, Turkey, and Africa, but, in fact, in both Hemispheres, as well amongst the Aborigines, &c., as in the palaces of the polished nations. Its influence extends over millions, more than we should be able to count, over territories more than we should be able to measure; its boundaries are the rising and the setting sun, and it is free from all sentiments of exclusive nationality. I need only mention the names of some of the illustrious members of our society, and others, the real benefactors of mankind; I say I need only mention these, and to recal to your memories *the monuments of genius with which the most renowned countries as well as our own are enriched, by which the arts may be said to have been founded and matured, and the whole human race encouraged as one family, and animated by the same philanthropic sentiment* "Brotherly Love, Relief, and Truth." Permit me to say, that amongst the ancient worthies of the province of Cornwall, to whom I have alluded, were some of her most excellent men, Hawkins, Lemon, Knight, Vivian, Edwards, and others, but they have fallen amid the greatness of their day. Then the star of this neighbourhood (Lord De Dunstanville) sat prematurely in its western horizon. And then his noble-hearted relative, our late R. W. Prov. G. M. (Sir John St. Aubyn, Bart.), both of whom lie entombed in the catacombs of their ancestors. And taking a wider range among the citizens of the world, we reckon some of the most illustrious kings, emperors, nobles, ecclesiastics, statesmen, literary men, and warriors the world ever saw. Those who have advanced the onward progress of the arts and sciences, philosophy, and philanthropy, considered it not beneath their dignity to level themselves with the Fraternity, to attend their assemblies and to patronise their proceedings, and to meet intelligent working men, and the industrious of all ranks, all having shown in different degrees intelligence and devotion to the cause. And, by the way, let me entreat my Brethren to imitate those bright examples, and thus to raise their Lodges in the eyes of the surrounding population, and in the estimation of the good and great. These should be evidences in opposition to the cavils of the uninitiated, and the obstinacy of those who merely skim the surface of some obsolete long refuted report. The present G. M., the Earl of Zetland, with his Deputy, the Earl of Yarborough, are noblemen of high moral worth, now no less active in this most ancient establishment; whilst coming nearer home, almost at our own doors, we have an undoubted specimen in the R. W. Prov. G. M. of this Province, Sir C. Lemon, Bart., not only of a gentleman devoted to the scientific establishments of the kingdom, and, as a certain mark of the high estimation in which he is held, enjoying the honour of being at the head of every great scientific institution of his native country; but in religious and moral character the boast of those over whom he presides. Looking at these sober facts, I have presumed thus fully to set them before you, and it is devoutly to be hoped that a spirit of deep interest will pervade this assemblage, and that from us shall emanate an influence that shall vibrate through the cities and towns of our country, even to its utmost borders. Far be it from me to wish that this meeting should wear a sombre and gloomy aspect, but there may be a vast amount of erroneous feeling prevalent, regarding the proper design of our Lodges, and more particularly of these annual gatherings, which it may be needful to correct. Whilst some may regard the time spent at these meetings as wasted and profitless, many may come to them as to an evening's entertainment, in order to be amused, regarding the whole as a kind of intellectual recreation. They altogether forget that we are come also to a solemn service, and that we are not like so many of

those beautiful insects who emit for their pleasure a few phosphoric sparks : if no other emotions are kindled than such as may be inspired at the theatre, we had better, far better, betake ourselves to more useful occupations. I may conclude in the language of a writer in our last magazine:—“ This glorious system of Freemasonry proclaims that its object is to enlighten man, and to teach him the knowledge of himself. It pronounces, as its decision, that man is mentally and bodily free ; that the thoughts of the heart and the dispositions of the mind are neither to be controlled or fettered by dogmas, or decisions of men, equally in a state of pupillage with the rest of the human race. It teaches that man is responsible for his own actions ; that none can give account for him ; and that he must search and see how best he can fulfil the several duties which devolve upon him as a free agent. It alike abhors the slavery of mind and body ; for in its operations all men are equal, from the most uncivilized African, to the most intelligent European ; that, while all meet on the level, they yet part on the square ; and that its sole end and object, whilst it cultivates the arts and sciences, and refines society, is to promote peace and good-will through every portion of the habitable globe ! ” Such I apprehend are the true principles of Freemasonry. We say not that they have never been abused. It would be as great a blunder to say they have never been so, as it was at first to pronounce, and still to maintain, that the earth stands still. But wherever Freemasonry flourishes in its primeval integrity, wherever it works its way according to the traditions of its fathers, it tends to the civilization of humanity ; it works for the diffusion of an universal philanthropy ; it labours only how it may make men to be, what all should be—one universal Brotherhood.

After the delivery of this address, the Lodge was closed, and the Brethren proceeded to the banquet, which was laid out in the Town-hall, (a very handsome building, reflecting credit on the town), by Bro. C. E. Andrew, with such taste as well as abundance as to call forth the admiration of all present. As soon as the dessert was laid on the table, the R. W. Master ordered the admittance of the ladies, at whose appearance the Brethren, promptly vacating their seats, proved themselves to be what they professed, their very humble and obedient servants ; and truly the fair ladies well deserved their homage, and kept up the character for beauty and elegance which the Cornish lasses in all ages have maintained. After the toast of “ the Ladies ” had been duly honoured, and a happy reply for them given by Bro. Boase, of Penzance, they retired, highly gratified with the gallantry and devotion shewn them by their hosts. A number of Masonic toasts and speeches were given, and after a most delightful day, during the whole of which everything conspired to increase and enhance the satisfaction of the Brethren, they separated, happy to meet—sorry to part—and hoping soon to meet again.

DORSETSHIRE.—POOLE.—The Companions of the Royal Arch Chapter of Amity, held their annual Chapter at the Masonic-hall, Poole, on the 5th December, when two Brethren of the Lodge of Amity were exalted, and the following officers were appointed for the ensuing year : Comp. J. Sydenham, Z ; J. H. Colborn, H ; J. Graves, J ; E. V. Mainwaring, M. D., E ; F. D. G. Dalton, N ; and D. Sydenham, P. S.

After the Chapter was closed, the Companions partook of a supper, prepared by their Stewards, and spent the evening in that social, happy, and true Masonic manner so characteristic of the Order.

In addition to the above, it may be stated, that at the previous meeting

of the Chapter, which has been established seventy-two years, two other Brethren were exalted.

DURHAM.—SUNDERLAND.—On the 3rd December, the Brethren of the Phoenix Lodge, No. 111, held their annual meeting for the election of officers for the ensuing year in this town, when the following Brethren were installed, viz.:—Bros. E. Henshall, W. M.; L. Chatt, P. M.; T. L. Wang, S. W.; T. Staggs, J. W.; C. Rodgers, Treasurer; W. Baglee, Secretary; W. Mackie, S. D.; J. Potts, J. D.; J. Paxton, I. G.; J. Spark, Organist; and P. J. Baglee, Tyler.

ESSEX.—CHELMSFORD.—The annual meeting of the Brotherhood of the Lodge of Good Fellowship, was held at the White Hart inn, on the 4th December, Captain Skinner, W. M. and D. Prov. G. M. for Essex, in the chair, when there was a good muster of the Brethren, and the proceedings were of more than ordinary interest. Among those present were Bros. F. J. Law, T. Durrant, Sen., A. Meggy, J. Wilson, E. Butler, J. G. Simpson, P. Matthews, H. S. Cooper, S. Burton, J. Burton, J. Amery, G. G. Dixon, J. P. Sarel, &c. Bro. J. Burton was duly installed as W. M. by Bro. P. Matthews, and afterwards invested his Officers for the year; but the most interesting part of the proceedings of the evening was the presentation from the members of the Lodge, of an elegant jewel, to Captain Skinner, for his exertions in promoting the business and upholding the prosperity of the Lodge, and the courtesy which he had shown to all during the past year. The following is the inscription: "Presented by the Lodge of Good Fellowship, No. 343, to Brother Captain S. J. Skinner, Deputy Provincial Grand Master for Essex, for his efficient and valuable services as Worshipful Master, 4th December, 1851." The jewel was presented by Bro. F. J. Law, P. M., in a manner that breathed the true spirit of Masonry; and this gratifying tribute of respect was received and acknowledged by Bro. Capt. Skinner in a way which showed his appreciation of the principles of the fraternal and benevolent Order, and the value he set upon the respect of those with whom he is thus associated in the mysterious bond. Seasoned with song, the innocent conviviality of the evening passed off in the pleasing manner it is wont to do at the gatherings of the Craft.

GLOUCESTERSHIRE—CIRENCESTR.—On Saturday December 13th, a new Lodge, under the title of the Cotteswold Lodge, was consecrated in the presence of a numerous assemblage of Brethren from the Lodges of Cheltenham, Swindon, Gloucester, Bristol, and several Metropolitan Lodges.

A letter from the Duke of Beaufort, Prov. G. M., was read, expressing regret that the state of his health prevented his attendance, but he was represented by Bro. Straford, P. M., D. Prov. G. M., elect.

In the absence of Bro. G. R. Rowe, P. G. D., who was unavoidably prevented attending, the ceremony of consecration was very ably performed by Bro. Evans, Prov. G. S. and P. M., Lodge No. 118, assisted by Bro. Gillman, Prov. G. S. and W. M. of the British Lodge, No. 8.; Bro. the Rev. T. A. Southwood officiating as Chaplain, who delivered a truly Masonic address upon the occasion.

The W. M., appointed by warrant, Bro. G. F. Newman, was installed by Bro. Gillman, according to ancient custom. The Wardens chairs being filled by Bro. Col. Burlton, G. B., Prov. G. M. of Bengal, and Bro. King, P. M., Lodge No. 81.

After the investment of Bro. Matthews, S. W., Bro. Cornwall, J. W.,

and the other Officers of the Lodge, with the jewels of their respective offices, six candidates were, by dispensation, initiated into Masonry, when, after the transactions of the other business, the Brethren to the number of between thirty and forty retired to refreshment and passed the evening in great harmony and Brotherly Love.

The usual patriotic and Masonic toasts were given in their accustomed manner, and the Brethren separated highly delighted with the day's proceedings.

We congratulate the Craft in general, but more especially the Brethren of the province, on the opening of a new Lodge, believing as we do that the spirit of Masonry thus kindled, will lead to those happy results which the science is so well calculated to produce.

From the late period previous to the publication of our present number, we are unable to give more than this hasty sketch of the proceedings, but we hope in our next to publish the very beautiful address delivered by Bro. Southwood, which was admired no less for its eloquence than for the truly Masonic spirit which pervaded it.

HAMPSHIRE.—PORTSMOUTH.—Masonic Banquet to Lieut.-General Sir Charles Napier, G. C. B.—On the 21st of October (Trafalgar day), the Worshipful Masters, Past Masters, and Brethren of the Phoenix Lodge, No. 319, Royal Sussex Lodge, No. 428, and Portsmouth Lodge, No. 717, gave a grand Masonic Banquet in honour of Bro. Sir Charles James Napier, G. C. B., in the grand hall of the Seamen and Marines' Orphan Schools (Queen's Rooms), Portsea; on which occasion Bro. Lord Geo. Lennox, P. M. No. 319, P. S. G. W. of England, presided, and the following Brethren were present—Bros. E. Low, W. M. No. 319; Palmer, W. M. No. 428, Sutton, W. M. No. 717, Vice-Presidents; Minchin, P. M. No. 319, and Past Prov. S. G. W., Director of the Ceremonies. Phoenix Lodge,—Low, W. M.; R. White, P. M., and Past. Prov. S. G. W., Hants; Minchin, P. M., and Past Prov. S. G. W., Hants; Major Probb, P. M., and Past Prov. S. G. W., Hants; Wreford, P. M., and Past Prov. S. G. W., Hants; R. W. Ford, J. W. No. 319; C. N. E. Pineo, Secretary No. 319. Royal Sussex Lodge, No. 428—Palmer, W. M.; Ogburn, P. M., and Prov. J. G. W., Hants; Rastrick, P. M.; Harrington, P. M., Smith; Emanuel. Portsmouth Lodge,—Sutton, W. M.; E. Galt, P. M., and P. S. G. D.; Wm. Cavander, P. M., and Treasurer; Tibbitts; Sheppard; Dr. Owen; and Rout, J. W.; Savage, P. M. No. 319, and Past Prov. S. G. W., Hon. Secretary.

The Dinner Committee consisted of—Bros. Wreford, P. M. No. 319; White, P. M. No. 819; Ogburn, P. M. No. 428; Sutton, W. M. No. 717; Tibbitts, No. 717; Savage, P. M. No. 319, Hon. Secretary.

The Stewards were—Bros. White, P. M. No. 319; Wreford, P. M. No. 319; W. J. Hay, No. 319; Ford, No. 319; Rastrick, P. M. No. 428; Harrington, P. M. No. 428; Emanuel, No. 428; Smith, No. 428; Dr. Owen, No. 717; J. Woods, No. 717; J. Galt, No. 717; Bachelor, No. 717.

Guests.—Bros. Sir Charles James Napier, G. C. B.; Lord George Lennox, P. M. No. 319, and P. S. G. W.; Charles Ewens Deacon, D. Prov. G. M., Hants.

Visitors.—Bros. Capt. J. Dalrymple Hay, R. N., D. Prov. G. M. of Wiltshire; J. S. Hunter, Prov. G. M. of Bermuda; Masson, P. G. S. B.; Martin, P. J. G. W.; Le Veau, P. G. D. of C.; the W. Ms. of No. 1, Grand Master's Lodge; of Nos. 41, 47, 76, and 809; Bros. A. Low,

P. M.; W. W. Way, P. M.; Selby, P. M.; Hewitt, P. M. and P. Prov. S. G. W.; Simmonds, P. M.; Dangerfield; Lieut. Martin, *R. N.*; Lieut. Thomas, *R. N.*; A. S. D. Harris; Barrow; W. Grant; Lieut. Aubin; Crook; Rolph; Dixon, P. M.; M^cMullen; Bamfield; Miller. Phoenix Lodge, No. 319—Bros. Low, W. M.; Minchin, P. M.; White, P. M.; Meadows, P. M.; Scott, P. M.; Savage, P. M.; Robb, P. M.; Wreford, P. M.; Dr. Woolley, Chaplain; Ford, S. W.; Pineo, Secretary; Heather, S. D.; Woolven, J. D.; Hay; Perks; Casher; Martin; Goble; Sullivan; Bridges; Scaife; Hon. P. Pellew; Wood; Byng; Pappalardo; Taylor; Belgrave; Bell; Rathbone; Knight; Winkworth. Royal Sussex Lodge, No. 428—Bros. Palmer, W. M.; Ogburn, P. M.; Rastrick, P. M.; Oakshot, P. M.; Harrington, P. M.; Slade; H. Emanuel; Bastable; Smith; Weeks; Stephens; Whittaker; Madely; Shotter. Portsmouth Lodge No. 717—Bros. Smith, W. M.; Cavander, P. M.; Galt, P. M.; Owen; Mitchell; J. J. Galt; Sheppard; Tibbitts; Cavander; Camwell; Dreweatt; Harrison; Woods; Bayley; Batchelor; Frost; Lewis; Hunt; Hall; Swaine; Childs; Norlan; Snook.

Previous to the Banquet the Brethren assembled in full Masonic orders, and a Lodge was opened; after which the distinguished guest of the occasion appeared, and was ushered in with due Masonic formality by the Director of Ceremonies and Stewards. The following address, beautifully engrossed on vellum, and emblematically illuminated, mounted on blue silk by the wife of the Hon. Secretary, was read by that officer and presented to Sir Charles:—

“MOST GALLANT SIR AND BROTHER,—The Lodges of Free and Accepted Masons of the ancient borough of Portsmouth have this day assembled to greet you at a banquet, on your return from your high and honourable command in India—and they rejoice in having been allowed the privilege of thus manifesting their admiration for your character, and of testifying to you their fraternal regard and respect.

“They are also desirous of expressing to you, in common with their countrymen, the exalted opinion they have of your eminent abilities as a General, and of your wisdom and justice as a ruler.

“They appreciate the results of your brilliant military achievements, and of your successful policy on the banks of the Indus, as having enhanced the glory and honour of our country, and extended her humanizing influence to another million of half-civilized beings.

“They cannot forget to mark the patriotism and magnanimity you displayed when the interests of this great empire appeared to be once more seriously threatened in the East. At that period, after six years of unremitting toil, amid the parching influence of a burning sky, you had retired to your native hearth, to repose awhile under the laurels you had gained by deeds of valour, which stamped your fame in the undying annals of the world, as that of one of the greatest Captains of the Age. The echo of a nation's welcome had scarcely died away, your plough had hardly traced its first furrow in the sod, ere you were summoned, like the Cincinnatus of old, by the unanimous voice of your country, again to take the field. Though unrecruited in strength, and shaken by wounds earned and hallowed by the glory of Moore, you hastened to obey your Sovereign's will, and accepted the chief command of that army, a part of which you had so often led to victory.

“After two more years of zealous devotion to the weal of the State in a

foreign clime, you deemed it your duty to resign your distinguished appointment, and now that you are arrived upon our shores, and your health permits you to meet us, we crave you to accept our congratulations and our welcome.

“ We tender you our congratulations upon the able and efficient manner in which you discharged the responsible functions of your office. We are thankful that you found the necessity for unsheathing the sword had passed away, and that you were on this account enabled to employ your masterly energies in a more congenial sphere. The ingenuousness of your acts have ever entitled you to be considered as the soldier's friend, and the lasting praise of every philanthropist is due to you for the bold attack you recently made upon evils, which had been fearfully sapping the vigour and usefulness of our army, and deteriorating the circles in which they moved. We sympathise with you as to the urgency of the reforms you inculcated, and we sincerely hope, though you have relinquished your official power, that the truthfulness and justice of your precepts and orders, the virtuous example of your life, and the authority of your bravery and science, will ultimately effect all that you so cordially desire.

“ We now hail you, Sir Charles, with a hearty welcome to the land of your birth: as a Citizen, you have our esteem—as a Soldier, our admiration—as a Brother, our honour and our love. We wish you health and long life, that you may enjoy the happy society of your family, the homage of your friends, and the rewards of your countrymen; and finally, when you shall have performed your allotted task, and quitted this sublimary abode, we pray that you may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever.

“ Signed on behalf of the Brethren of the Phoenix Lodge, No. 319, the Royal Sussex Lodge, No. 428, and the Portsmouth Lodge, No. 717.

“ GEORGE LENNOX, P. M. No 319, *Chairman*.

“ ANDREW R. SAVAGE, P. M. No. 319, *Hon. Sec.*”

Bro. Sir C. J. Napier having received this address, delivered the following characteristic reply:—

“ WORSHIPFUL SIR AND BRETHREN,—I am gratified in the highest degree by the address with which you have honoured me; but I fear that your kind feelings have set an over value on my small services to the State. My greatest merit, if merit it be, has been my devotion to the service; but one who served under such commanders as Moore and Wellington, would be base, indeed, were he deficient in that virtue!

“ With regard to the conquest and the government of Scinde, my only boast is, that I was able to execute the orders which I received from the Governor-General of India, and thus to win, not only the approbation, but the friendship of Lord Ellenborough. That Earl, gifted by nature with a military genius, had great experience in the government of India before he went to that country, and these two advantages produced, in my opinion, the greatest man that ever ruled over the wayward destinies of that extraordinary Empire! When Lord Ellenborough was recalled, I had still the good fortune to possess the approbation and support of Lord Hardinge. That support ensured to me success in the war which we waged against the bold and powerful tribes of the Boogtee Hills: it enabled me to quell those fierce barbarians, by combined marches and great fatigue to the troops; thus was the safety of Scinde rendered secure—happily without bloodshed; which was, to me, all the glory and the reward which I sought for, or desired.

“So powerfully supported by the Governor-General, and by the troops obeyed with such enduring fortitude, I can claim but a small share of merit beyond that of unabated and successful zeal for the honour of Her Majesty's and the East India Company's arms. That my conduct, when I went to India as Commander-in-Chief, should be approved of by you, my Brother Masons and my countrymen, is to me very gratifying. My zeal to fulfil the duties of that high command continued with unabated ardour; but I no longer found the support which I had received from Lord Ellenborough and Lord Hardinge! Support was turned into reprimand: and I found myself loaded with vast responsibility, but denuded of the power to sustain it. I therefore resigned, and thus closed my career in India.

“Brethren! I accept with the greatest satisfaction, and with pride, the honourable welcome which you have vouchsafed to give me, and I hope to spend my remaining years among you as a worthy Mason should do, in ‘Faith, Hope, and Charity,’ until that awful hour arrives, which summons mortals to another world!

“CHARLES JAMES NAPIER.”

Soon after the Brethren told off in Lodges to the banqueting-room, which was very handsomely and suitably decorated for the occasion. Around the room were hung the various insignia of the combined Lodges of Portsmouth and Portsea, the official chair of each W. M. being placed at the end of the tables. Behind the Presidential board were placed with much taste the various banners and emblematic bearings of the Order, the centre being formed of a beautiful piece of carving kindly lent for the occasion by Mr. Faulkner, of College-street. This elaborate piece of work formed part of a quantity purchased some time since by Mr. Faulkner from Government; it formed for many years one of the chief attractions of the Garrison Chapel. It was carved by the celebrated Gibbon for Queen Anne in the year 1709, in the centre of which a fine portrait of the hero of Scinde was placed, surrounded with a laurel wreath and surmounted with an effectively executed transparency on coloured glass, showing the words—“Scinde,” “Meanee,” “Hyderabad,” which rendered the *coup d'œil* complete. The tables were handsomely appointed with the applicable Masonic emblems and devices in gold, silver, and less substantial but more digestible materials, the whole of which was executed by Bro. Fraser, under the directions of the Dinner Committee.

The chairman was supported on his right by Bro. Sir Charles Napier, G. C. B., and on his left by Bro. C. E. Deacon. Bro. the Rev. Dr. Woolley having invoked a blessing, the banquet commenced, and was done ample justice to.

The CHAIRMAN, after the dinner was disposed of, gave the toast of “the Queen and the Craft,” which was responded to in a loyal and Masonic manner. “The Prince Albert, the Prince of Wales, and the rest of the Royal Family,” was also duly honoured.

The CHAIRMAN then gave “the M. W. the Earl of Zetland, the Grand Master of England,” a toast which he said needed no recommendations to Masons. (It was drunk with true Masonic fire.)

The next toast being that of the guest of the evening, the CHAIRMAN said he felt himself quite unequal to do justice to it, and he would not have accepted the honour of being Chairman had he not known that no eloquence could have done justice to that toast, and that, indeed, it was one for which no eloquence was needed. (Applause). The deeds of the

gallant general spoke for themselves, and required no oratory to impart to them a new lustre. But he (the Chairman) felt that he should not be doing justice to the feelings of the Brethren present did he not make some allusion on that occasion to those glorious deeds, and give some brief sketch, however imperfect, of his important services. (Hear, hear). Brief it must be, for if Sir Charles Napier were followed through all his services, late indeed would it be before his health would be drunk. The gallant general, then, entered the army very early; he was a complete soldier of fortune—that was, a soldier without any fortune at all, his only possessions being a sword and a stout heart. (Cheers). He served in Ireland during the Rebellion, and he commanded the 50th regiment in that campaign which was ended at the Battle of Corunna. Here he was taken prisoner, having received five wounds. (Hear, hear). Thus the gallant general had taken lessons under one of the best of masters—the brave Sir John Moore. (Applause). They then found him in the Peninsula, taking an active part in the engagements and operations of that war. In 1812 he was in an expedition on the coast of America; and in 1815 he was in France. During these various military services he had acquired for himself a high military reputation; and it was not likely that he would remain long unemployed if there should arise anything of importance to do. Accordingly they found him in command in India, and here his most brilliant achievements were performed. It was impossible which to admire most, Meanee, Hyderabad, or Scinde. At the first-named place the odds were very great, and that with an enemy who was not to be despised, for they were a martial people. But Sir Charles advanced with his troops under a most tremendous fire; the enemy flying to their guns blew twenty British away at a time. At Hyderabad again, with 5000 men opposed to 25,000 of the enemy, he routed them in the most effective manner. Those were fearful odds, but the gallant general knew the troops he commanded, and the troops knew they were commanded by a Napier. (Loud applause). After this series of splendid victories, Sir Charles had returned to England to enjoy a season of repose, news arrived of fresh wars; additional troops were sent out, and a new commander became necessary. Then there went throughout England a cry that if any one can save us it is Napier; and that distinguished Brother was selected. He accordingly went out; but the war had been nearly brought to a close. Still Sir Charles did infinite good to the service in the wholesome sincerity he exercised. And now (continued the chairman) we have to do homage to the fact that during the living services and splendid career of our Brother Napier, he has never forgotten that he was a man and a Mason—(loud applause); has always been ready to use his purse to the removal of distress in any country in which he may have found it. During his late command in India, when, as is generally known, a large number of courts martial were held on account of the laxity of discipline that had crept into the Indian army, one unfortunate officer, who was the support of his aged mother, was cashiered. That parent, having no other means of saving herself and her son from ruin, applied to Sir Charles to induce him to allow her son to retire from the service by selling his commission. But Sir Charles was true to his duty as an officer and a Mason. He, with his right hand approved of the sentence of the court martial, and with his left sent to the distressed parent the price of her son's forfeited commission. (Prolonged applause). It is quite unnecessary to say more to prove that Sir Charles is a worthy Mason. It now only remains for me

to propose the health of our worthy and noble Brother—for noble he is, though no coronet decks his brow; he has yet won for himself a wreath of laurel to deck that brow of which the greatest hero of this or any other age might be proud. (Applause). The noble lord concluded by giving the toast of “Brother General Sir Charles James Napier, G. C. B.”

The toast was drunk with full Masonic honours, and prolonged and renewed enthusiasm.

SIR CHARLES NAPIER in rising to return thanks, was received with tumultuous applause. He said:—I rise to return my most cordial thanks for the honour done me by the Freemasons of Portsmouth. This is the second time I have had this honour conferred on me since my return to England: the Brethren of the Rugby district having paid me a similar compliment, and which I never shall forget. I know not, however, how to reply to the speech of my Brother, the noble lord. He has conferred upon me so much honour and credit that did I not know his character to be that of an honest and frank man, I should be perfectly puzzled to know in what manner I ought to receive it. But I please myself with thinking that he has only said what he has thought, however partially he may have spoken; therefore my only feeling towards him is one of gratitude for his kindly sentiments towards me. To you, the Brethren of the Portsmouth Lodges, I am also very grateful, for your good feelings are very gratifying to me, coming back, as I do, after a very wandering life, to spend the remainder of my days among you. (Cheers). After a life spent in the service of my country, I come now to rest my bones in the land of my paternal ancestors. I should be willing to turn my sword into a ploughshare, only that I have worn it now for fifty-eight long years; and now I do not think that a ploughshare would come quite so handy to me. (Laughter and cheers). And particularly at the present time—and I hope my friends, the Free-traders, will excuse me referring to it—when the ploughshare, at least about Purbrook, is not in a very profitable condition. (Hear, and laughter). We have been told by an important member of the ministry that we cannot expect Protection re-established until the river Esk, that runs into the sea from Tiverton, shall flow back from the sea to Tiverton. I do not see any connection between these things, and I am not prepared to consider ministers to be witches. *Perhaps the men of Tiverton may march thither with pails of water from the Esk on their heads. I have heard and read that Burnhamwood did move to Dunsinane.* (Loud cheers and laughter). They may prophecy, but I do not bind myself to all they say. I mean to keep this companion by my side (touching his sword), not that I hope to use it—but I had better do so *till I see which way the waters of Tiverton flow.* (Loud cheers). I should like to see them flow in a certain direction if they have any connection with the interests of agriculture, and, until they do flow in that direction, I do not think I should be justified in deserting my profession and taking to the ploughshare. (Loud cheers.) But I must apologise for trespassing on politics; I am not a politician, and do not pretend to know much about such questions, although I may have my own ideas upon them. (Hear, hear). I must again thank you, Brethren, most sincerely, for the distinguished honour paid me on this occasion, and which is enhanced by the fact of the day chosen for it. It is the anniversary of that great day of glory to the navy of this country—a day on which was won the greatest naval victory of modern or ancient time, and the result of which was to place this country in its

present proud and glorious position. (Prolonged cheering). Brethren of the Lodges of Portsmouth, I deeply thank you for the honour you have paid me by inviting me to this great Banquet. (The gallant and distinguished Brother sat down amid loud and prolonged applause.)

Bro. W. GRANT then proposed the toast of "the Navy." It was that day forty-six years ago that Nelson fought for national existence on the waters of Trafalgar: and how much were we indebted to the gallant seamen of the navy for that peace and safety which we all now so securely enjoyed. They might again have to undergo the trials of war, but he hoped long and afar off might be the day. (Cheers). Such a day might arrive, when the same valour which had won Trafalgar might again be required for the safety of the country, and England knew that if that day did arrive, that she had still in her service equally stout hearts and strong arms as those that had done her such service in times gone by. (Loud cheers). He had much pleasure in proposing the toast of "the Navy"—(loud applause.)

Bro. Capt. J. D. HAY also returned thanks for the toast.

Bro. R. G. SUTTON, W. M. 717, then said that he had been honoured by having the toast of "the Army" entrusted to him, but he deeply regretted he was unable to do that toast the justice it deserved. Still the toast did not require much eloquence in the proposer of it, as it was, on that occasion, so fully illustrated by the deeds of the gallant officer, the guest of the evening. That distinguished officer had, in the victories he had won and the services he had rendered to his country, most fully exhibited the merits and value of the British and Indian armies. (Applause). In giving the toast, he (Bro. Sutton) had mentioned he could not help referring to the presence of that eminent officer Bro. Major Robb, of the Indian army. It was a source of regret that on that occasion Lord Frederick Fitzclarence should be absent, and the more so when they considered the cause of that absence. (Here, here). He had much pleasure in proposing the toast of the "British and Indian Armies combined." (Loud applause.)

Bro. Capt. MILLER, of the 7th Fusiliers, returned thanks, and said that the army would be found true to its duty when it was wanted; all that it would wish would be to be led by a Napier.

Bro. Major ROBB, P. M., P. Prov. S. G. W., also acknowledged the toast on behalf of the Indian army.

Bro. General Sir C. J. NAPIER then said he had the honour to propose a toast, and although he had not had the pleasure of meeting the Brother to whom it referred before that night, still he had heard sufficient of him from all quarters to know that he was a worthy and honest man, which was indeed "the noblest work of God." It was impossible to say more of a man, for such a character was the very best for this world, and the very best for the future. (Hear, hear). The toast he had to give was that of "the Right Worshipful the Grand Master of Hampshire." (Vociferous and prolonged applause). This was, however, but half of it; he could not speak of two persons at once, which the toast did. One of those persons was at Malta, but his heart was with them that day—the other present at that banquet, and had by his Masonic character and zeal at once done honour to the Craft and to himself. The other part of the toast entrusted to him was "the health of the Right Worshipful the Deputy Grand Master, Charles Ewens Deacon, Esq." (The toast was drank with Masonic honours).

Bro. DEACON in responding said: I regret the absence on this occa-

sion of the Worshipful Master of the Province. (Hear). His heart, I am sure, is with us, although he is unable to be present, and I am sure his absence is matter of deep regret to himself. For myself I feel very grateful in being so highly spoken of by the distinguished guest of the evening; and in having my health so kindly drank. It is to one placed in the position which I hold in the Province, most gratifying to be spoken favourably of by the Brethren of the Craft, as it shows that I have not lost their Masonic confidence. (Cheers). To you, the Brethren of the Portsmouth Lodges, it must be a source of deep gratification to enjoy the presence of so distinguished a guest, so eminent a soldier, and so worthy a Mason as that of Sir Charles Napier. (Cheers). The presence of such a man at a Masonic banquet is a gratifying testimony to the excellence of the principles of the Order. (Hear, hear). It shews that while the Order is one of Charity and Benevolence—whilst it inculcates piety and devotion—it is also the supporter of discipline and regularity of life. Its object is indeed the maintenance and support of the principle “Order is Heaven’s first law.” (Hear, hear). In Masonic society we can meet together without any infringement of legality—here we are all equal, and the mutual sustainers of each other. (Cheers.) I sincerely rejoice that you have given me an opportunity of being present on this occasion; I rejoice at the fact of this meeting, as I believe it will be favourable to the cause of Freemasonry. I hope that we may have many such meetings as this in the Province of Hampshire, as I believe they are calculated to do much good to the interests of the Order. (Cheers).

Bro. ROBB proposed the next toast, that of “Bro. Morris, P. S. G. W. of England, and P. Prov. G. M. of Madras, and the Officers of the Grand Lodge.”

Bro. MASSON returned thanks on behalf of the Grand Officers of the G. L. As a Past Grand Officer of thirty-six years’ standing, he had never been aware of any of those honours having been unworthily bestowed; and it was pride and pleasure to him to be so honoured now, as he had been by the toast proposed.

Bro. MINCHIN, P. M., and P. Prov. S. G. M., Dir. of the Cer., then proposed the health of “the Chairman, Bro. Lord George Lennox, P. M., and P. G. W. of England,” and said that the object of that meeting was to pay a well-deserved mark of respect to a worthy Brother; and in doing so they could not forget the meed of approbation that was due to the noble Brother, who filled the chair with so much ability. A debt of gratitude was due to him for having, under peculiar circumstances, consented to fill the chair; and this being the case, he was certain that his health would be drunk with the utmost applause.

The CHAIRMAN returned thanks for the proud position they had placed him in that day. If anything more than another could be gratifying to his feelings, it would be having the honour to preside over such a meeting of the Craft as that. He could only say that as long as he resided in the town it would give him the greatest pleasure to render any service in his power to Masonry. He hoped that was only the beginning of a series of re-unions among the Lodges of the town. The doing of good was the sole object of each and all, and the only emulation was as to which should do the most. This was the first occasion of such a meeting, and he hoped, as it had taken place under such good auspices, it would not be the last.

Bro. HARRINGTON, P. M., No. 428, was now called upon, when he

arose and said:—"Worshipful sir, Officers, and Brethren. The toast I have the honour to propose is one which I feel certain will be received and drank with mingled feelings of pain and pleasure—pleasure in having such a worthy Brother belonging to us, and pain that his unavoidable absence this evening is caused by sudden illness. It is the health of Bro. J. S. Hunter, Prov. G. M. of Bermuda, under the Grand Lodge of Scotland. This toast, my Brethren, has fallen into unfortunate hands, inasmuch as I have not had the opportunity of making myself acquainted with the different traits of character of our worthy Brother, but which, I have been informed, have been both numerous and noble; and were I in possession of the full particulars thereof, I feel satisfied I should be able to wind off from the reel of memory a line of his conduct, the silky brightness and varied colouring of which would be both pleasing and interesting to you; but it would reach very far beyond the limit of time prescribed for this meeting. His exalted position shows at once the high opinion entertained and confidence placed in him by those over whom he so ably presides. And my Brethren, it must be highly gratifying to us all to belong to an institution that binds men in every part of the known world in one bond of brotherhood; in our absent Brother we have one connecting America with England, and there (pointing to Sir Charles Napier), another uniting Asia with Europe, while thousands are in existence forming connecting links in that grand Masonic chain which binds together the inhabitants of the four quarters of the globe. And I would here ask what other institution can compare with Freemasonry?—the oldest institution in existence—professing to be based on the pure principles of love to God, brotherly love between mankind, charity and consolation to the distressed and afflicted, and the promulgation of the principles of Heavenly science and virtue throughout the world; and not only professing all this, but one that has practically carried them out in countless generations, and through thousands of years of the world's history. Yes, my Brethren, and Masonry has done all this without territorial possessions to support it; it has simply depended on the living, active charity and virtuous exertions of its members, not on the legacies of the dead, or the wealth obtained by importuning the dying. No! no! it has simply depended on those who opened their hearts and purses together, and then lent a helping hand to carry out the object which a charitable heart and a willing mite had begun. Masonic charity, my Brethren, has been like the manna from heaven, it has been used up in its day and not allowed to accumulate and become putrid, and then send off a miasma that would affect all within its influence with that dire disease known by the name of narrow-minded selfishness; in short, Masonry has practically shown that He who said, "sufficient for the day is the evil thereof" spoke practical truth. But, my Brethren, Masonry has had to pass through many a fiery ordeal of persecution; the hand of tyranny, and the venom of bigoted superstition have been directed against it—still it exists, still it prospers under the protection of the Great Architect of the Universe. His pillar of cloud by day and fire by night has guided and protected it through the wilderness of capricious discord and sectarian confusion and superstition, and now it is safe from the thunderbolts of the enemies of the Lord of Hosts, and of His people. It stands foremost among the institutions of heaven, and though venerable from age, it is still active, vigorous, and youthful; its constitution has not been impaired by the stimulating, intoxicating spirits of

superstition, its food has been the manna of heavenly charity, its drink the pure crystal stream of heavenly truth, and now we may fearlessly proclaim its character to the world, and although it may be looked upon as a stripling deserving contempt, let it but take the string of Scripture evidence in its favour as a sling in the one hand, and the smooth solid pebbles of heavenly truths in the other, and it will be sufficiently armed to combat and conquer that great Goliath of giant tyranny that has so repeatedly come out and defied the armies of the living God. Yes, my Brethren, let Masons but do their duty, and then as the sun rises in the east to open and enliven the day, so shall Masonry arise and throw a new light on the world of mankind, disperse the life destroying vapours which the stagnant marshes of superstition are constantly giving off, overpower with its heavenly light the different *ignis-fatus* they generate, and under the guidance of "the Sun of righteousness" it shall "arise with healing on its wings," and distribute the bountiful supplies of heaven and of earth as the Great Founder of the universe intended. My Brethren, having said thus much, I now propose the better health of Bro. J. S. Hunter, Prov. G. M. of Bermuda, and I call upon you to drink our absent Brother's health with the true sincerity and lively activity of practical Freemasons.

Bro. BARRON acknowledged the compliment paid to Bro. J. S. Hunter by the toast proposed, and regretted the absence of the Brother so honoured.

Bro. E. GALT, P. M., and P. J. G. D., then proposed "the R. W. the Dep. Prov. G. M. of Wigton, N. B., Bro. Capt. J. D. Hay;" and in doing so paid a high compliment to that eminent Brother. (The toast was drunk with every honour.)

Bro. Captain HAY returned thanks.

Bro. Dr. OWEN proposed the health of Bro. Capt. Savage, P. M., Hon. Sec., which was drunk with loud applause.

Bro. Capt. SAVAGE returned thanks briefly, and expressed his great pleasure in being able to do anything to further the objects for which they had assembled. It was not to himself but to the Lodges the compliment was due; but when they appointed him in open Lodge to be Honorary Secretary to the festival, he took the motto of their distinguished guest—"ready, aye, ready." (Loud and prolonged cheers.)

Bro. G. SHEPPARD proposed the toast of "the Worshipful Master of No. 319."

Bro. E. LOW, W. M., returned thanks, and expressed the high honour he felt in presiding over the Phoenix Lodge on such an important occasion.

Bro. Rev. Dr. WOOLLEY, Chaplain, rose to give the next toast, and said—It is with no ordinary feeling of gratification that I rise to take the part assigned me this evening—an evening which will be long remembered by the Brethren of the Lodges of these towns. When I view the brilliant assemblage of Masons collected from all parts, but chiefly from this neighbourhood, I feel most strongly that this is one of those occasions, on which the genuine spirit of Masonry shines forth resplendent in its full beauty, when all the world, though uninitiated in our secret arts and hidden mysteries, may learn that Masons are truly Brethren, and delight to honour any member of their body, whose conduct has justly entitled him to their admiration and esteem. It is no ordinary circumstance which has assembled us here to-day. Among the thousands who are ranged under our banners, many have highly distinguished

themselves in the arts of peace, and by their military achievements. But it has fallen to the lot of few, perhaps I may say none of our countrymen, since the days of active service of the greatest Captain of the age, now numbering nearly ninety summers, to display so brilliant a combination of high military talent, with powers of civil government, which would do credit to our most experienced statesmen, as has distinguished the illustrious Brother whom we have met to welcome to his native shores. Whether we view him as the conqueror of Scinde—wresting from a turbulent and troublesome horde of warlike neighbours a noble country on the banks of the Indus, at a comparatively small cost of blood—or whether we regard him as the Governor of that province, introducing the arts of peace, reducing the turbulent and restless to order and submission, and finally handing it over to the General Government in so altered a state that it has never given any trouble since; or whether we view him as taking to heart the interests and comforts of the lower ranks of the honourable service of which he is so distinguished an ornament—winning the respect, esteem, and love of all, and earning by such noble acts the emphatic title of the soldier's friend; or whether we regard him as displaying on all occasions an unswerving rectitude and determination of purpose, and unshrinking love of justice and truth—on whatever side of his character we regard him, we hail him as a Mason indeed, whose whole life has been a practical comment on those noble principles which all Masons at their initiation bind themselves to observe; and we feel assured that should Truth, Honour, and Virtue be banished from the hearts of all others, on his heart, as on that of a perfect, just, and upright Mason, their sacred dictates are indelibly imprinted. But though his character and conduct before his last journey to India would entitle him justly to the tribute of sympathy, respect, and admiration which we have met to offer, there are other circumstances which render that tribute more particularly appropriate at the present moment. We must all remember when, three years ago, the news of the disastrous field of Chilianwallah was brought to this country, and the destinies of the British Empire in India seemed trembling in the balance, one universal voice from all parts of the country, east, west, north, and south, demanded that the hero of Scinde—the illustrious general who had so often before led Indian armies to battle and victory, and fully possessed the confidence of the troops in that distant land, should be entrusted with the task of retrieving the fortunes of this country in the east; and it must be a source of no small consolation and pride to our distinguished guest that he was the choice—the sole choice, not only of the popular voice, but of one whose suffrage in such a case is worth all besides—the illustrious duke, whom he justly looks up to as his master in the art of war. True to his motto—"Ready, aye, ready,"—ready to meet danger at his country's call—he tore himself from his domestic hearth again to take the field for the cause of his native land. Fortunately he found that cause vindicated without the necessity of his drawing the sword. But he might fairly have expected, and the country, whose choice he was, might fairly have expected that he would, now that danger is passed, have been permitted to enjoy the honours and emoluments of his high command for the usual period, or at least until it suited his own convenience to retire. But no; suspicion and distrust were substituted for the confidence of the Government of India, and, unable to pursue with satisfaction the career of usefulness on which he had entered, he felt himself compelled to resign; and thus we are assembled to meet

him earlier than might, under favourable circumstances, have been the case. Now I do not for a moment suppose that any expression of sympathy, regard, and esteem on our part, could in the slightest degree affect the decisions of our illustrious guest, which his conscience has dictated. His long career has shown most emphatically that his course is not taken up for the vulgar object of popular applause—that his decisions are not made to meet the *vox popularis auræ*, but are the genuine dictates of a noble and honest heart. Indeed, I know no one who answers better to the description of the just, conscientious, and firm man, so beautifully expressed by Horace :

“ Justum et tenacem propositi virum
 Non civium ardor prava jubentium,
 Non vultus instantis tyranni
 Mente quatit solli sã, neque Auster
 Dux inquieti turbidus Adriæ :
 Nec fulminantis magna Jovis manus.
 Si fractus illabatur orbis,
 Impavidum ferient ruinae.”

Still it may be some gratification to our illustrious Brother, that his Brother Masons do appreciate his motives—sympathize with him in his feelings—admire his conduct, and venerate his character. The main source of his satisfaction must, however, be drawn from his own conscience, more especially from the reflection that his laurels have been dimmed by no stain, no questionable act of any kind. *Sans tâche*, stainless—spotless ; the motto accorded to him by a grateful country was never more deservedly earned. A passage of Horace,—which, by the appropriate application of it to himself by Pitt, once, we are told, produced an electric effect in the House of Commons,—is especially appropriate to our noble guest. Speaking of fortune’s fickleness, describing her as ‘ *nunc mihi, nunc alii benigna*,’ he proceeds,

“ Laudo manentem. Si celeres quatit
 Pennas, resiguo quæ dedit, et meâ
 Virtute me involvo.”

Had honour permitted, doubtless it would have been more agreeable to our illustrious Brother to have reaped a little longer the fruits of his exertions : but honour and interest coming into collision, there could be no doubt which would be made to yield. He resigned what fortune gave, and now stands before us wrapped in the noble garment of his own virtue. But time warns me that I must address myself to the toast, which has been entrusted to me. The general assemblage of the Masons of all the Lodges, and many from a distance, all united in the strong bonds of Fraternal regard forcibly reminds me of that beautiful poetic description of David commencing—

“ Behold how good and pleasant a thing it is for
 Brethren to dwell together in unity!”

It is because I firmly believe that the Master and Brethren of the Royal Sussex Lodge fully enter into the spirit of this Psalm ; because, not only is the working of our Craft most efficiently and instructively carried out by them, but the genuine principles of Masonry fully appreciated and carried into action by them, that I have the greatest satisfaction in proposing the health of Dr. Palmer, the W. M. of the Royal Sussex Lodge, who yields, I believe, to none of his predecessors in the chair in zeal for Masonry—appreciation of its advantages and privileges—and ruling his Lodge with harmony and order.

Bro. PALMER, W. M., returned thanks.

Bro. OGBURN, P. M., and P. J. G. W., proposed "the Worshipful Master of 717." (Applause.)

Bro. SUTTON, W. M., returned thanks.

Bro. SCOTT, P. M., proposed "Lady Napier and the Ladies," which was drunk with enthusiasm.

Bro. Gen. Sir C. J. NAPIER returned thanks for this toast, and expressed his sorrow that some of the ladies of Portsmouth were not then present. He said he was rather of the opinion of *Pericles*—"the less women are spoken about the more they are cherished." With regard to Lady Napier, she followed him to India, and he had great difficulty in keeping her from the field of battle. Therefore he'd say no more about her, as he felt it to be a topic, of which he could not trust himself to speak.

Bro. SMITH, No. 428, proposed "the W. M. of No. 1 (the Grand Master's Lodge), and the other visiting Worshipful Masters."

Bro. HARRIS responded.

Bro. WHITE, P. M., and P. Prov. S. G. W., proposed "the visiting Brethren who have honoured the banquet on the present occasion."

Bro. RANGER returned thanks.

Bro. CAVANDER, P. M., and Treasurer, proposed, "To all poor and distressed Masons, wherever dispersed throughout the globe," which was duly honoured.

Sir Charles Napier and some other Brethren here left, but a large party kept up the conviviality of the evening for some time longer, still under the chairmanship of Bro. Lord George Lennox.

JERSEY.—On the 15th October, the Free and Accepted Masons of the Province of Jersey held a Prov. Grand Lodge, at the Queen's Assembly-rooms, Belmont-street, for the transaction of general business, after which the R. W. Prov. G. M., J. J. Hammond, proceeded with the very interesting and solemn ceremonial of consecrating a new Lodge, La Césarée, No. 860, of which Bro. J. T. Du Jardin has been chosen W. M. for the ensuing year. The annual Masonic banquet was afterwards held, at which upwards of eighty Brethren were present. The following toasts were given from the chair by Bro. J. J. Hammond, R. W. Prov. G. M., each introduced with appropriate remarks:—"The Queen and the Craft;" "Prince Albert, the Prince of Wales, and the rest of the royal family;" "The M. W. G. M. of England, the Earl of Zeiland;" "The Dep. G. M. of England, the Earl of Yarborough, and the Officers of the Grand Lodge."

The health of the R. W. Prov. G. M. was proposed by Bro. Harding, and in returning thanks, Bro. HAMMOND addressed the Brethren to the following effect:—Allow me, my worthy and worshipful friend and Brother, to return you my sincere and heartfelt thanks for the very kind and flattering manner you have, on this as on every other occasion spoken of me when prefacing the toast which you, Brethren, have on all occasions responded to in so gratifying and fraternal a manner. But I am afraid that that manifestation must be attributed more to personal feelings entertained towards me, than either to the exertions I may have used, or the abilities I possess in presiding over the Craft in this province. If my exertions have met with your approval, the warm and kind manner in which you have responded to the call of the Deputy Provincial Grand Master will be a still greater stimulant, a greater spur, aided and assisted

as I am by the whole Craft in this island, in carrying out those truly grand and noble principles inculcated in our Lodges, viz.: *Brotherly Love, Relief, and Truth*—divine principles, without which Masonry, like other institutions, would ere this have been swept from off the face of the earth. It could not have resisted the lapse and ravages, not only of time, but of that still greater destructive power, the hand of man; for no society or institution has had in all ages or countries, or even in this present age, more enemies than Masonry. In contending with those enemies, *Masonry has never used any other weapons but truth and toleration*; and with those mighty weapons she has conquered, and still conquers, and rides triumphant over, ignorance, bigotry, and superstition. In taking a view of our past Masonic years, there is much for us to rejoice over. Our members have not only increased in numbers, but in that which should ever be the constant care of every Mason to watch over, the moral qualities for initiation. We must also rejoice in this day's proceeding: I allude to the erection of another temple dedicated to religion, virtue, and science. When the petition for its formation was forwarded to me, I felt no hesitation in recommending the prayers of the petitioners to the favourable consideration of the Right. Hon. the Earl of Zetland, our Most Worshipful Grand Master. The name of *Césarée*, considering the working of that Lodge in the French language, is truly appropriate. That name calls to the memory the loyalty, attachment, and veneration which her inhabitants from generation to generation have felt for their sovereign, their laws, and their customs; and I feel convinced that the members of *La Césarée*, No. 860, true to the laws, and attached to the principles of Masonry, will transmit their Lodge, like the inhabitants of this island, whence it takes its name, unconquered and unconquerable. I shall not trespass any longer upon your time and patience, but pray the Great Architect of the Universe to pour down his blessing upon you all, and, when this transitory life shall pass away, you may be in possession of that true Masonic hope upon which alone every well-regulated mind can rely.

This speech, delivered with much feeling, was repeatedly cheered, and at its conclusion elicited loud and long-continued plaudits.

The V. W. Prov. S. G. W., Bro. STEVENSON, then gave "The V. W. D. Prov. G. M., Bro. Harding, *M. D.*, and the Officers of the Provincial Grand Lodge of Jersey." Thanks were returned by Bro. Harding, in a very appropriate manner.

After which, the R. W. Prov. G. M. toasted "*La Césarée Lodge*," when thanks were returned by the W. M. of the Lodge, Bro. J. T. Du Jardin, as follows:—Among the popular objections to Masonry, is the assertion that we have secrets hidden from the rest of mankind. We at once admit the fact, and ages have demonstrated that they are entrusted to safe keeping—for neither the resentment of the unworthy or rejected Brethren, the indiscretion of confiding friendship, nor the conviviality of wine, which opens all hearts, have disclosed them; neither have the importunities of love and beauty, with all their allurements, been able to extort them. Again, we are told, that there are members of our Order who are intemperate, vicious, and profligate: admitting this to be a fact, nothing could be more unjust than to condemn an institution, good in itself, because of the faults of those who pretend to adhere to it. It must be admitted that in all societies there will be bad men; but if the unworthiness of the professor casts reflection on the profession, it must necessarily, by the same reason, be inferred that the misconduct of a

Christian is an argument against Christianity : but this is a conclusion which I presume no man will allow. That our Order is founded on sound, correct, and moral principles, the length of time it has stood against the prejudices of the world, is a sufficient proof, and the general good conduct of Masons has shown that the science is founded on religion, virtue, and loyalty ; and I hope that these may long continue to be our distinguishing characteristics, for our institution is built upon, and venerates, the Sacred Volume—a firm belief in the existence of the Eternal God, and a cheerful obedience to his laws, are the grand and leading requirement, of the Fraternity ; and when this belief, and these principles, are found wanting in our Lodges, then will Masonry for ever disappear from the earth, and “like the baseless fabric of a vision, leave not a wrack behind.” The Almighty Creator has implanted in the heart of man a love and veneration for things of antiquity, and an ardent desire to preserve records and evidences connected with the deeds and customs of the ancients. If we trace Freemasonry from the science which gave it birth, we shall find it of great antiquity. Without contending for a higher origin, we may refer with confidence to the building of Solomon’s Temple. But alas ! Time, with its destroying hand, has swept away into the stream of oblivion, much that would have been of incalculable value and interest. The magnificent temple at Jerusalem has not escaped its unsparing ravages. By the wisdom and foresight of those who have preceded us, much has been preserved, and Freemasonry still survives the wreck of ages. What are the living saving principles that have preserved our society unimpaired amongst “every people, kindred, and tongue,” while in the history of the world we find the wreck of other institutions, once flourishing as proudly as our own ? I cannot answer the inquiry better than in the words of a learned Brother—the laws of our Order are, “reason and equity ;” its principles are, “benevolence and love ;” its religion, “purity and truth ;” its intention, “peace on earth ;” and its disposition, “good will towards men.” Such are the most important principles of Masonry ; yet, notwithstanding their purity, our institution has been subject to the slanders of the ignorant, and the prejudice of those who are wise without knowledge.

Many other toasts were given and responded to. The R. W. Prov. G. M. left the chair about ten o’clock, immediately after which the Brethren departed, much gratified by the pleasures of the evening.

LANCASHIRE.—MANCHESTER.—It is with the liveliest satisfaction we announce the commencement of a series of Masonic Lectures in this town, which are proposed to be delivered in the Lodge of Virtue, No. 177, by the undermentioned Brethren, during the ensuing year.

The objects of the course are thus set forth in the circular handed to us :—To diffuse a taste for Masonic Literature, Art, and Science,—to assist the studious enquirer into the History and Philosophy of the Order,—to impart to noviciates a knowledge of its Ceremonies and Lectures,—to divest it of the *wordly* prejudice, of being merely convivial in its character and tendency,—to give an exposition of its system of benevolence and of its numerous Charitable Institutions,—and to promote the advancement of Freemasonry in general.

Jan. 20—The Origin of Freemasonry ; by Bro. J. J. Moody, P. M. Nos. 403 and 602, P. Prov. J. G. W. for Cheshire, No. 177.

Feb. 17—Further proofs from Scripture, Tradition, History, &c., of its Religious Origin ; by Bro. the Rev. M. Margolouth, B.A., Chaplain of No. 177.

March 16—The Origin and Exemplification of the Hieroglyphics and Symbols of Freemasonry; by Bro. the Rev. P. C. Nicholson, *B.D.*, Chaplain of Nos. 216, and 177.

April 20—Incidental Illustrations of Freemasonry, deduced from its remains in Palestine, Arabia, Egypt, Abyssinia, and in other countries; by Bro. the Rev. M. Margoliouth, *B. A.*, Chaplain of No. 177.

May 18—Freemasonry in relation to the Arts and Sciences, and the Architectural Works of the Craft in different countries; by Bro. L. Hornblower, *P. M.* No. 701, Prov. G. Sup. of Works for Cheshire.

June 15—Freemasonry in relation to the Divine attribute of Charity, and the Statistics of the general Charitable Institutions of the Order; by Bro. the Rev. G. Dowty, *W. M.* No. 363, Prov. Grand Chaplain for East Lancashire, No. 177.

July 20—The System of Government established amongst Freemasons, and the Qualifications required in their Officers; by Bro. R. Shelton Mackenzie, *D. C. L.*, No. 177.

Aug. 17—Analytical examination of the Entered Apprentice, or First Degree; by Bro. Charles Clay, *M.D.*, No. 246.

Sept. 21—Analytical examination of the Fellow-Craft, or Second Degree; by Bro. T. Chadwick, *W. M.* No. 177.

Oct. 19—Analytical examination of the Master Mason or Third, or Sublime Degree; by Bro. Parasqueva Scaramanga, No. 177.

Nov. 16—A Survey of Spurious Freemasonry, with references to the countries in which it was cultivated; by Bro. R. H. Hartley, *P. M.* No. 245.

Dec. 21—The Advantages of Freemasonry, and its Moral, Intellectual and Social Influence on its genuine professors; by Bro. the Rev. John L. Figgins *B. A.*, No. 177.

We wish this design every success, and hope to see it followed up in the Metropolis, no less than in all the Provinces. If furnished with reports, we shall gladly publish them.

LIVERPOOL.—“*Masonic Munificence.*—We understand that Mr. Le Gendre Nicholas Starkie, the Grand Master of the Free and Accepted Masons for this division of the County, has lately expended the sum of 2,700*l.* in endowing schools in his neighbourhood, and has also endowed a church with 60*l.* per annum, and was lately looking out for an eligible purchase to endow another church with a sum from 70*l.* to 100*l.* per annum.”—*Liverpool Mail*, Dec. 13.

NORFOLK.—GREAT YARMOUTH.—*Lodge of United Friends*, No. 392. —We congratulate this Lodge on its flourishing condition, and trust it will long continue its career of usefulness under the able guidance of the present *W. M.*, Bro. B. Jay, and his efficient staff of officers.

OXFORD.—On November 11th a Masonic festival commenced, which was carried on in a series of meetings with great spirit for three successive days. On these occasions the Lodges and other Masonic Societies of the Province are accustomed to assemble together, attracting their own scattered members of the county, and cordially inviting distinguished Masons to join in their work, and to partake of their hospitalities. Among the honoured guests who visited this Festival were Bros. C. J. Ridley, *M.A.*, Prov. G.M. of Oxfordshire; S. Burstall, *M.A.*, D.G.M. of Oxfordshire; the Rev. E. Moore, Grand Chaplain; T. R. White, S. G. D.; R. J. Spiers, G. S. B.; E. H. Patten, P. G. S. B.; W. R. Kettle, Prov. S. G. W. of Warwickshire; F. Crew; G. W. Latham;

F. Terry, S. W., and T. Leslie, J. W. of the Churchill Lodge; J. G. Browne; Rev. G. R. Portal, Prov. S. G. W. of Oxfordshire; C. J. Vigne; and a large number of Brethren belonging to this and other Provinces.

The first meeting held was that of the Alfred Chapter on the morning of the 11th, when the installation of a third principal was admirably performed by Comp. Walker, P. Z., and two Brethren were exalted by Comp. Spiers, G. S. B., as Z., Thompson, H., and Thomas, J. In the evening the Alfred Lodge held its meeting under the able presidency of Bro. Owen, W. M., at which the first and second degrees were conferred. The Lodge and Banquet were attended by about seventy Brethren. On the following morning, November 12th, a meeting of the Cœur de Lion Encampment of Knights Templar was held, when the election of the Rev. Edward Moore as E. C. and of other Officers was made, and two Companions, the Rev. C. K. Paul, and H. H. Still, Esq., both of Exeter College, were installed members of the Order. On the same afternoon, the Churchill Lodge, No. 702, whose place of meeting is at Henley, was held at the Masonic Hall, Oxford, by dispensation, when it was unanimously resolved on the motion of Bro. G. W. Latham, W. M., of Brasenose College, that in consequence of the hotel at Henley being shut up, the Lodge should remove to the Harcourt Arms, Nuneham. Seven joining members were also elected. On the same evening the Apollo University Lodge met, when seven gentlemen were initiated, among them the Hon. Mr. Powys of Ch. Ch., Messrs. H. Adair, and Pinkard, of Ch. Ch., F. H. Grey of Linc. Coll., C. S. Palmer of Magd. Coll., and D. Meadows of Ball. Coll. Bro. St. John Tyrwhitt, Prov. G. Sec. the W. M., presided, assisted by his Wardens, Bros. W. Beach, Ch. Ch., and the Rev. C. K. Paul. The Prov. G. M. attended in state, both on this occasion, as well as at the Alfred Lodge, on the previous evening, and the number present was about eighty. On the following day, November 13th, the series of meetings was brought to an end by the assembling of the Provincial Grand Lodge, which was especially summoned to take into consideration the revision of the Bye Laws, previously to their being printed, and for other business. After this had been disposed of, the Prov. G. M. proceeded to fill up the vacancy of Prov. G. Chap—occasioned by the lamented death of the Rev. R. J. Ogle—by the appointment of the Rev. C. K. Paul; Bro. Terry, S. W. of the Churchill Lodge was promoted to the office of Prov. G. Dir. of Cir., and Bro. Still to that of Prov. G. S. Several charitable awards were made, and the business was brought to a satisfactory conclusion, and with it a Festival, which, although composed entirely of ordinary meetings, made up one of those, of which this united and flourishing Province may well be proud. The private hospitalities of the members of the Masonic body residing in Oxford, were dispensed with a liberal hand, and hold out, as we hope, encouragement to visiting Brethren to avail themselves of the opportunities, which from time to time occur, of sharing therein. The Visiting Brethren were especially indebted to P. M. B. Spiers, G. S. B., for the kindness, courtesy, and hospitality, which they received at his hands, nor must we omit to mention that both in the Lodge and the Banquet Room, he evinced a readiness to render every assistance in his power, and to contribute to the information and happiness of those around him. His address in responding for the Past Masters was peculiarly appropriate, and adverted to the fact that Masonry had always found a home in Oxford, and that in every direction the Grand Masters of by gone days had left behind them memorials of their munificence and architectural taste.

At a meeting of the Apollo University Lodge, held on the 4th of December, Bro. W. Beach, of Christ Church; S. W., was unanimously elected W. M. for the ensuing year, and Bro. W. Thompson, Treasurer; several gentlemen were initiated, and on this and following days several passings and raisings took place. On the 9th of December the monthly meeting of the Alfred Lodge occurred, at which Bro. J. Symonds, W. M. of the Ionic Lodge, London, and other visitors were present. After the initiation of Mr. W. A. Vincent, the son of an old member of this Lodge, Bro. J. Martin was unanimously elected W. M., and Bro. Owen, Treasurer. A very happy evening was passed, but the approach of the Christmas vacation thinned the numbers, and not more than fifty members were present. The next series of meetings will take place on or about February 17th and 18th, 1852, at which time the Annual Prov. Grand Lodge will also be held.

SOMERSET.—BATH.*—The Prov. Grand Lodge was held in the Masonic Hall at Bath, on the 19th September, the R. W. Prov. G. M. Col. C. K. K. Tynte presided. The Bath Lodges had assembled, and received the Prov. Grand Lodge in full costume. The business of the province was disposed of in regular order, and some charitable donations, as usual, graced the proceedings of the day. We are happy to add, that the Grand Lodge came to an unanimous vote, that a sum of 20*l.* be granted in aid of the fund now raising, by the active exertions of Bro. Eales White, for the purpose of presenting to Bro. William Stradling an acknowledgment of his faithful services as Grand Treasurer for upwards of twenty-two years. The Lodges were tolerably represented; but we confess we had hoped to have witnessed a larger number present in the splendid city. We do not often advocate "Processions," but ever and anon these parades are most wholesome, when judiciously administered: Bath appears to need a demonstration of this sort.

A Banquet was provided in the Guildhall, which had been lent by the corporation for the occasion. The R. W. Prov. G. M. took the chair, having the newly appointed Wardens for the Province, namely, Bros. Rev. H. Bythesen and Vaughan Jenkins, as Vice-Presidents. The seats on either side of the chair were occupied by Bros. the Hon. John Jocelyn, Captains Maher and Evans, Bros. Allen, Fuller, Stradling, Street, Gooding, Maule, Eales White, Haseler, Cave, Robins, Bianchi Taylor, Kingsbury, Baretta, Falkner, Crang, Steele, Temple, Thompson, and other distinguished Masons. The lack of numbers was made up by the kind urbanity of the R. W. Chairman, and the exertions of those who were present. Some charming songs and glees aided the relish of the dessert. Bro. Bianchi Taylor favoured the assembly with a truly Masonic Song, the air composed by him for the occasion; it is a composition of no common merit, and claims the attention of the Craft and all who are interested in good music. It would be ungrateful not to allude to the admirable arrangements which were made for the comfort of the assembled Brethren, and for which they are indebted to Bros. Vaughan Jenkins, Steele, Haseler, and Temple.

Space will not permit us to do more than allude to the eloquent speeches which were delivered. We regret this, as it would be interesting to the general Craft if they could read, since they did not hear, those delivered by the R. W. the Prov. G. Master, the Rev. H. Bythesen, and Eales White.

* Owing to press of matter, this report was unavoidably omitted in the last number of the P. O. M. & R.

TAUNTON.—*The Stradling Testimonial*.—This Masonic compliment, or rather brotherly act of justice, has been completed, and is now to be seen in the establishment of Bro. Abraham, of Taunton, P. J. G. D. of the province of Somerset, who has earned additional honours by the manufacture of an article in richly worked silver, at once singularly appropriate to the purpose, and truly elegant and tasteful as an ornament for the table. It is a centre stand, of strict acanthus design, richly foliated, supporting a massive cut glass plateau, either for flowers or confections; at the base are three scrolled shields, placed triangular, the one contains the following inscription—"Presented, by the Brethren of the Province of Somerset, to Bro. William Stradling, Grand Treasurer, with their fraternal regards, and in grateful testimony of his valuable services—1851." On the second shield is engraven the arms and quarterings of this ancient and distinguished family; the third presents the jewels of the various offices and orders which the worthy Brother has served: the whole is designed with considerable taste and judgment. Many undeniable hints on its formation were supplied, we are informed, by the originator of the subscription, Bro. Eales White. The offering is to be presented in Prov. Grand Lodge, to be held at Bridgewater (Bro. Stradling's mother-lodge) for the occasion, on an early day to be named by the R. W. Prov. G. Master, Col. Tynte. We should add, that the large plateau is to be filled with groups of flowers, modelled in wax, which contributions are offered by the daughters of Bro. Eales White, whose skill in this accomplishment is well known.

SOUTH WALES.—CARDIFF.—*Glamorgan Lodge, No. 43*.—This Lodge is rapidly advancing, and emerging from the irregular habits it had got into. The meetings are now regularly and very numerously attended every second Monday evening of the month, and a Lodge of Instruction has also been proposed, and will in a month or six weeks be established. The officers for the ensuing year are:—Bros. T. Hodge, W. M.; J. Bride, S. W.; W. P. James, J. W.; J. Lloyd, Treasurer; A. Bassett, Secretary. The Brethren are now all pulling well together; they have an excellent Master, who is determined to adhere to the old landmarks of the Order, and the Lodge is patronized by some of the oldest Masous of the town. Several influential gentlemen have been recently introduced into the Order, and there is no doubt but that in a short time "the Glamorgan, No. 43," will be one of the best Lodges in South Wales.

STAFFORDSHIRE.—LONGTON.—The Prov. Grand Lodge of Staffordshire celebrated their annual festival at Longton, on Tuesday, the 23rd September, under the distinguished presidency of the Hon. Col. George Anson, M.P., Prov. G. M. About one hundred members of the Fraternity, including deputations from the various Lodges and several visitors, assembled in the school-room attached to Zion Chapel, at twelve o'clock, when the Lodge was opened by the W. M. of the Etruscan Lodge; immediately afterwards the Members of the Prov. G. L. were admitted, and proceeded to dispose of the business of the meeting, the election of officers for the year ensuing, &c. About half-past two the procession was formed, and, preceded by a band, walked to the old church, where a most impressive sermon was preached by the V. W. and Rev. Bro. Bryne, Prov. G. C. of Worcestershire, after which a collection, amounting to the handsome sum of 19*l.* 19*s.*, was made. Full cathedral service was performed, under the conduct of Bro. G. Simpson, Prov. G. O. The services at the church being ended, the Brethren re-formed in pro-

cession, and returned to the Lodge-room, when, on a motion by the R. W. H. C. Vernon, Prov. G. M. of Worcestershire, and D. Prov. G. M. of Staffordshire, the thanks of the Brethren were unanimously given to the Rev. Bro. Bryne for his eloquent discourse; also to Bro. G. Simpson for his services at the organ, and to Bro. Howson for officiating as clerk. It was then unanimously agreed, that the amount collected in the church should be divided as follows:—10*l.* 10*s.* to the North Staffordshire Infirmary, and 3*l.* 3*s.* to each of the following schools at Longton, namely, the schools in connection with the two churches, and that in connection with Zion Chapel. Amongst the Brethren present, besides those already named, were the V. W. Brethren, Col. Vernon, P. Prov. S. G. W.; T. Ward, P. Prov. S. G. W.; J. Hallam, Prov. S. G. W.; C. Trubshaw, Prov. J. G. W.; W. Lloyd, Prov. G. Treasurer; F. Dee, Prov. G. Sec., with the other officers of the Prov. G. L. In addition to these, the W. R. J. Spiers, G. S. B. of the G. L. of England (who came direct from Bradford, where he had been in attendance upon the M. W. the G. M. the Earl of Zetland); Bros. Vigne, W. Hargreaves, F. Crewe, T. Fenton, T. James, G. T. Cresswell, G. Baker, J. Allcock, J. Nicklin, J. Cooper, Col. Hogg, and others, with most of the members of the Longton Lodge were present. The Lodge having adjourned at five o'clock, the Brethren, in full Masonic costume, sat down to a sumptuous entertainment, served in the large room at the new Town-hall, and provided in the most creditable manner by Bro. Lear, of the Union Hotel. The Brethren having partaken of refreshment, the R. W. Chairman proposed, as the first toast, "Her most gracious Majesty, the Queen," which was received with every demonstration of attachment. The national anthem was sung by Bro. G. Simpson, accompanied by Bro. T. Mason, Jun., P. G. O., on the pianoforte. The Hon. Chairman then gave the health of "the Right Hon. the Earl of Zetland, the G. M. of England," which was drunk with Masonic honours. The Hon. Chairman next gave "the Right Hon. the Earl of Yarborough, D. G. M., and the other officers of the G. L. of England," to which the W. Bro. R. J. Spiers, G. S. B., responded at some length. Bro. T. Ward proposed the health of "the R. W. Col. Anson," and in doing so passed a high eulogium on the character of that Brother, and of the esteem in which he, as their Prov. G. M., was held amongst them. The toast was received with great applause, and with full Masonic honours. The Hon. Chairman responded to the toast, and in doing so, spoke of the great feeling of attachment he had for the Order, and his wish to prove himself useful to the Craft, by attending in the capacity of their Master, all the provincial meetings he possibly could. He was glad to see so many young Masons amongst them that day, and praised the Officers and Brethren of the Longton Lodge for the manner in which the general arrangements of the day had been carried out. As a Lodge which had not been many years established, very great credit, indeed, was due to them. The Hon. Chairman proposed the health of "the D. Prov. G. M., H. C. Vernon," who, he was sorry to say, was prevented by indisposition from joining them at the banquet, although they had had the benefit of his valuable services in the Lodge-room. The health of "the Prov. G. C. of Worcestershire, and the other visiting Brethren," was then proposed, and responded to by the Rev. Brother in a feeling address. The Hon. Chairman next gave, "the Master of Lodge No. 803, and the Stewards of the banquet." Bro. Hill, W. M., and Bro. Sheridan, P. M., returned thanks. Bro. Trubshaw proposed "the Ladies." Several other toasts were also given, including "the S. W. and other officers of

the Prov. G. L." About nine o'clock the Lodge was closed, and the Brethren separated in peace and harmony, after having spent a delightful evening. The proceedings appeared to excite very great interest in the town. The front of the Town-hall was illuminated by a large star, formed of numerous jets of gas.

SUFFOLK.—LOWESTOFT.—The Lodge of Unity, No. 84, held a meeting at the Lodge-rooms, Queen's Head Hotel, on the 10th July, for the purpose of installing the Master-Elect, Bro. Frederick Morse, the ceremony being performed by Bro. John Hervey, of London. Between thirty and forty of the Brethren afterwards partook of a substantial banquet, and the evening passed off with every enjoyment and good feeling.

Sept. 25.—The Prov. Grand Lodge of Suffolk held its annual meeting in this town. In the absence of the Prov. G. M., Lord Rendlesham, from ill health (which was deeply lamented by all present), the chair was filled by Bro. Thomas, of Woodbridge, the D. Prov. G. M. After the business of the Prov. G. L. had been disposed of, the Brethren walked in procession to church, where an excellent sermon, on behalf of the Infirmary, was preached by the Rev. W. French, Prov. G. Chaplain. A collection of about 20*l.* was the result. The Brethren again formed, and returned to the Town Hall, when the Prov. G. L. was closed. Having adjourned to the Queen's Head, an ample repast was spread before about one hundred of the Brethren.

The usual loyal and Masonic toasts having been given and cordially responded to, the "Army and Navy" being coupled with the names of Capt. Gooch and Capt. Eckersley, who severally responded—the Chairman gave "the health of the Prov. Grand Master for Suffolk, Lord Rendlesham."

This toast was acknowledged by Bro. E. S. Gooch, *M.P.*, who stated that illness alone had prevented Lord Rendlesham from being present; that he took the greatest interest in the Order, and that it would rejoice his Masonic heart to hear of the gathering of that day, and of the harmony and kind feeling by which it had been characterised.

Bro. Gooch then shortly rose again, and gave "the health of the Chairman," a toast which was received with that cordiality which Bro. Thomas's known attachment to the Craft never fails to call forth.

The CHAIRMAN briefly returned thanks, and wound up with the remark that the entire proceedings of the day had given him great pleasure, and that he never felt more happy than when among his Brother Masons.

The toast of "the Prov. Grand Chaplain of Suffolk, with thanks for his able sermon," came next.

The Rev. Bro. FRENCH responded, and in the course of a short and manly speech observed, that if anything which he had said that day on the subject of charity found an echo in their hearts, and prompted them to its more habitual exercise, he had attained his reward.

"The Visiting Brethren" drew forth a lengthened address from Bro. BOWLER (Essex), in which he expressed his hope that the sermon they had that day heard would be placed on a permanent record, for the perusal of those who wished to learn what virtues Masonry specially inculcated.

The toast of "the Worshipful Masters of the Lodges in the Province" was acknowledged, in a speech of great energy, by Lieut. Ellis, *R.N.*, Master-Elect of the Southwold Lodge, who dwelt, with pardonable

pride, on the prosperity and rapid accession of numbers to this spirited young Lodge; and gave a cordial invitation to the Brethren surrounding him to be present at his approaching installation by Bro. Bays, of the Woodbridge, Bro. Morse, of the Lowestoft, and Bro. King, of the Ipswich Perfect Friendship Lodge.

The Norfolk Masons found an able representative in Bro. W. H. H. TURNER, who, in well-chosen terms, returned thanks on their behalf.

The labours of the indefatigable Prov. Grand Secretary, Bro. Jonathan Gooding, were duly noticed from the chair, and his worth fully appreciated by the hearty manner in which his name was received by the assembled Brethren.

The CHAIRMAN then gave "the health of Bro. the Rev. Erskine Neale."

After one or two preliminary remarks, Bro. NEALE proceeded—Is it not possible to blend the real with the ideal; and does not our meeting here to-day, and the place where we are assembled, supply food for reflection and motives for exertion? The ideal of our Fraternity is that we are Brothers;—that there exists amongst us a stringent bond of union: a bond not for mere purposes of conviviality, and for affording an opportunity of saying civil things to one another; but a durable bond of brotherhood. Cannot this be made real—be carried out into practice—and be brought to bear upon the every-day relations of common life? Let the thought, then, present itself to each, Am I doing my duty as a Mason? Is there not some worthy Brother to whom I can show the reality of Masonry? Some one whom I can assist in bettering his position—in maintaining his rights—in keeping up his credit—in putting forward his family? Were our principles fairly carried out, those who scan us closely would be compelled to say, "there is a reality in Masonry—it is no shadow; there is some close and abiding tie among these men; for see how they hang together, sustain, cheer, and console each other." Then, again, in the town in which we are met there is presented to us the real and the ideal. The ideal is, that in this free country nothing, under God, is unattainable to industry, conduct, and ability. We see this realized in the history of that remarkable man who has done so much for Lowestoft, who, with a head fitted for every business, and a heart open to every charity, is bent on extending the commerce of this rising port; who is daily adding to its present importance, and laying the foundation of its future eminence by opening fresh facilities of intercourse with foreign countries—and who, amidst all his success, ever shows the truest interest in the welfare of that class from which he is not ashamed to say he rose—the working class. Let the career of Mr. Peto teach us all, but especially the young among us, that, with God's blessing, nothing is impossible to energy, conduct, and character; that no accident of lowly birth is sufficient to doom a man to hopeless obscurity; that there is nothing, to use Masonic language, which may not be grasped by that man—be his original station in life what it may—who always acts upon the square, lives within compass, stands plumb to his principles, and yet is level to his fellow men!

The meeting broke up at an early hour, a special train being in waiting to convey a large party to Ipswich.*

* We have received no less than four reports of this meeting, and we deeply regret that our want of space will not permit of our giving a more extended *resumé* than the above.—*Ed.*

SOUTHWOLD.—In no part of England has Masonry made more rapid strides than in this little secluded watering-place, off whose peaceful shores, now nearly two hundred years ago, the celebrated battle of Solebay was fought. It is a delightful little spot, commanding a fine view of the ocean. It possesses a noble church, of which Dr. Birch, father of the preceptor to the Prince of Wales, is the incumbent; a small port at the mouth of the river Blyth, and Salt Works. In this little town, numbering few more than two thousand inhabitants, the *Lodge Fidelity*, No. 813, was established in 1848, and now counts about eighty members. On the 8th October a Lodge was held for the installation of Bro. Capt. Ellis, of Hill House, Bro. John Hervey, Vice-President of the Board of General Purposes, and P. S. G. W. of Northamptonshire, officiating. After the ceremony the W. M. was pleased to appoint as his Wardens, Bro. E. S. Gooch, *M.P.* for the eastern division of the county, and Bro. the Rev. Prebendary Burn.

Mrs. Bokenham, at the Swan, afterwards provided an elegant entertainment, also an excellent desert, with wine, for the goodness of which *her house is so justly celebrated both far and near.*

The toasts of “the Queen and the Craft, the G. M., the Prov. G. M.” &c., were given in rapid succession, and duly acknowledged; but the speech of the evening was that of the Rev. Bro. Burn, who, after the S. W. had ably returned thanks for his own health, as J. W. made an eloquent address on the principles of the Order, which will not soon be forgotten by its hearers. There is no doubt that the Lodge will progress as satisfactorily under Bro. Ellis’s Mastership, as it did under the care of his predecessor, Bro. Wallace, who had last year the distinguished honour of receiving Bros. the Lord Mayor and Sheriff of London on the occasion of his installation, both of whom went down expressly to attend.

BECCLES.—*Oct. 23.*—Bro. H. W. R. Dewey, for the second time mayor of Beccles, was for the second time installed in the chair of the Apollo Lodge, No. 383, by Bro. John Hervey. The Lodge met at two o’clock, specially for the installation, therefore no other business was entered upon. After the ceremony, the Brethren sat down to a banquet at the King’s Head, under the presidency of the W. M., who was supported on his right by Bro. E. S. Gooch, *M.P.* (whom the Brethren had to thank for a most munificent supply of venison and game of all sorts); Capt. Allez, Prov. S. G. W. Suffolk; Capt. Ellis, W. M. No. 813; Bro. Wallace, P. M. No. 813; and on his left by Bro. Hervey, W. M. No. 646, and Prov. S. G. W. Northamptonshire; F. W. Farr, P. M. No. 383; Capt. Gooch, &c. The toasts were ably given by the W. M., whose kindness, urbanity, and good feeling, were sufficiently attested by his Masonic and municipal positions; and, after a delightful evening, the Brethren separated at an early hour for their respective homes.

WARWICKSHIRE.—**COVENTRY.**—The Provincial Grand Lodge of Warwickshire was held at Coventry on the 15th October, at which there was a large attendance of the Craft. The R. W. J. W. B. Leigh, D. Prov. G. M., presided, in the absence of the Right Hon. the Earl Howe, G. M., who had been attacked with gout. Among other business, was the presentation of a splendid gold jewel to Bro. J. C. Cohen, of Moseley-house, near Birmingham, as a mark of the esteem in which he is held by the Prov. G. L., and the Craft generally. The Prov. S. G. W., Bro. C. W. Elkington, in the name of the subscribers, requested permission to have the jewel presented in open Lodge. The R. W. Prov. G. M., in

presenting the same, paid a high and marked compliment to Brother Cohen, whose zeal for Masonry is well-known. The jewel bears the following inscription:—"To R. W. Bro. J. C. Cohen, P. Prov. G. W., P. M. No. 51, this jewel was presented by his Masonic friends, in testimony of his many excellent qualities, October 15, 1851."

After the business of the Prov. G. L., the Brethren formed in procession, and attended service at the church of the Holy Trinity, where an admirable sermon was preached by Bro. the Rev. L. P. Mercier, G. C., of Birmingham, and a liberal collection made on behalf of the local and Masonic charities. An excellent banquet was afterwards provided by Bro. Hall, of the Castle-hotel.

YORKSHIRE.—*Grand Masonic Communication and Banquet in York.*—On Thursday, 20th November, at two o'clock in the afternoon, a "General Communication" of the Provincial Grand Lodge of Freemasons in the North and East Ridings of Yorkshire, was held at the Merchants' Hall, in Fossgate, in this city. The Right Hon. the Earl of Zetland, the Most Worshipful Grand Master, presided; supported by the Right Hon. the Earl of Londesbro', the Rev. J. H. Sutton, Prov. G. C., and Bros. G. Marwood, A. Leveau, &c. The meeting was very numerously attended by deputations of the Masters and Wardens of all the Lodges in the Province, and individual members of the Lodge also mustered in great force. In the evening there was a grand banquet at the Robin Hood Hotel, in Castlegate, to which upwards of a hundred guests sat down. The entertainment took place in the new banqueting hall, which has just been completed for the occasion, in a manner highly creditable to the liberality and enterprise of Bro. Addison, the worthy host. The president of the evening was the Earl of Zetland, supported on the right by Bros. Leveau, Marwood, and Burgess, and on the left by the Rev. J. H. Sutton (who officiated as Prov. Grand Chaplain), T. B. Simpson, Bradley, &c. The Master of the Union Lodge, Bro. Flower, occupied the vice chair; and, among the guests, there was a distinguished visitor from the United States—Brigadier General Devereux. Lord Londesbro', as we have already intimated, was present at the "General Communication" in the afternoon, but was prevented by indisposition from attending the banquet. During the evening the usual Loyal and Masonic toasts were given, and the entertainment passed off in a most agreeable and happy manner. The dinner was a very sumptuous one, and served in good style, to the great credit of the Robin Hood establishment. The new banqueting-room was highly commended for its excellent accommodations.

BRADFORD.—*Opening of the Freemasons' Ward at the Bradford Infirmary.**—We have the pleasure of again recording the opening of a new ward at the Infirmary, in this instance furnished by the Freemasons of Bradford. The formal opening took place on Friday 7th November. The new ward, which contains eight beds, or two less than the Mayor's ward, is fitted up in a manner which speaks well both for the liberality, and for the taste and judgment of the members of the Masonic Fraternity in this town. The furniture, &c., was supplied in accordance with an inventory furnished by the managers of the Infirmary, and every article appears to have been carefully selected, regardless of expense, with special reference to the purpose it was

* Copied from the "Bradford Observer" Nov. 13th, 1851.

intended to serve. While durability has been chiefly kept in view, some of the contents of the ward claim attention for their costliness or elegance. Among these may be named a table with marble top, having the Masonic emblem in the centre; and two handsome screens, having the boars' head, the fleece, and the Masonic emblem painted on each fold. In fact, every article in the room, from the window blinds down to the earthenware and knives and forks, bears upon it the favourite device of the donors. The ward has been supplied with a Bible and Prayer Book, printed in large type and well bound. In reference to these it was remarked by one of the Brethren, "that inasmuch as a Mason's Lodge would be considered unfurnished without a volume of the Sacred Law, they thought that unless they placed the Holy Bible in that room it would be unfurnished also." We believe that the other wards are as yet unsupplied with a copy of the Holy Scriptures, and we call attention to the fact, in the hope that the want may be quickly supplied.

The Masons (Lodge of Hope, No 379) assembled in the new ward about three o'clock. Among the Brethren present were H. Farrer, W. M., W. Duckitt, S. W., T. Hill, J. W., John Ward, *pro tem.*, S. W., T. Spawforth, *pro tem.*, J. D., John Barraclough, Secretary, R. W. Schofield, P. M., C. Waud, P. M., W. Rogerson, P. M., T. Dewhurst, P. M., George Butterfield, Matthews, and W. Bollans. The board had assembled in their board room, but joined the Masons on being informed of their arrival.

Bro. H. FARRER then, having been introduced as the Worshipful Master, proceeded to make the formal presentation on behalf of his Brethren present, and the other members of the Lodge of Hope. In doing so he stated that the furnishing of a ward of the Infirmary had been for some years in contemplation, but circumstances over which they had no control had prevented them carrying their intention into effect at an earlier period. They considered that their Lodge was not merely constituted for purposes connected with the Order, but that it had duties to discharge towards mankind generally. He expressed his hope that the ward which they had furnished might contribute to the comfort of those who might need the aid of the charity, and stated that other Brethren would be happy to afford explanations of the Masonic emblems, if it were desired.

Alderman ΜΟΥΓΑΤΡΟΥΡ, as Chairman of the Board, briefly expressed the great gratification which it afforded them to receive such a present from the Freemasons of Bradford.

Bro. WAUD then read the following address:—Gentlemen, This eventful day brings us together in true Masonic character, viz., that of benevolence and charity. Charity may be deemed the chief of every social virtue, and the *distinguishing characteristic of Masons*. It is not my intention to enter into a disquisition on every branch of this amiable virtue; I shall only briefly state the happy effects of a benevolent disposition towards mankind, and show that charity exerted on proper objects is the greatest pleasure man can possibly enjoy. Our charitable establishments and quarterly contributions, exclusive of private subscriptions, to relieve distress, prove that we are ready with cheerfulness to alleviate the misfortunes of our fellow-creatures. Many proofs of this might, if necessary, be brought before you. Such as the schools for the orphan and destitute children of our once more fortunate Brethren; as well as the many institutions which are now established

for those who, through age, sickness, infirmity, or any unforeseen accident in life, may be reduced to want. These particularly claim our attention, and seldom fail to experience the happy effects of our friendly associations. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend relief. Thus we confirm the propriety of the title we bear, and convince the world at large that BROTHER among Masons is more than the name. But our charity is not restricted to the Fraternity alone. The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind. Men, in whatever position they are placed, are still in a great measure the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual claim of dependence subsists throughout the creation. Therefore, it is the bounden duty of all whom Providence has blessed with plenty, to contribute, in proportion to their circumstances, to alleviate the misfortunes of their fellow-creatures. Considering, however, the variety of objects the dictates of our nature incline us to relieve, we find it necessary to make a proper distinction in the choice of objects. We have made our choice, and have this day met together to put your Board in possession of our contribution, viz., the ward furnished by the Freemasons of this town, which we trust, under the blessing of Almighty God, through the instrumentality of your medical staff, and the co-operation of your Board of Directors, will henceforward afford additional facilities to mitigate or cure the pain of the unhappy sufferer.

Bro. SCHOFIELD said that by full and fair exposition of the great leading principles of their Order they violated no secrets. Such had ever been his opinion, and such (as far as he was able to judge) was the opinion of every intelligent Mason. He referred to the fact of his being the oldest member in the town, and having for a long series of years belonged to this ancient and honourable Fraternity—ancient, they knew it was, as having subsisted from time immemorial; and honourable they were sure it was, as tending in every particular so to render all men who would conform to its precepts. Freemasonry was a peculiar but most beautiful system of morality, veiled in allegory, and as was most beautifully expressed by their worthy Vicar on the 22nd September last, illustrated by symbols. Freemasonry was an universal system, teaching the relative moral and social duties of man on the broad and extensive basis of philanthropy. It comprehended within its circle every branch of useful knowledge and learning, which justly stamped an indelible mark of pre-eminence on its genuine professor, which neither chance, power, nor riches could bestow. When its rules and precepts were strictly adhered to, they were intimately connected and blended with all that was near and dear to us both in this and in another state of existence. Our divine and human affairs were interwoven awfully and minutely, in all its disquisitions. They had virtue for their aim, the glory of God for their object; the eternal welfare of man was considered in every point and letter of their symbolical illustrations. The scientific philosophy of Freemasonry formed a rational employment of their time, in acquiring the wisdom and experience resulting from human knowledge; but it was the theocratic or divine philosophy of the Order which most elevated the industrious Freemason above the things of this life,

and prepared him for another and a better ; taught him to place his affections on things above, and instructed him so to pass through things temporal as finally not to lose the things that are eternal. Thus did Freemasonry give a direct negative to the infidel, and this without any reference to forms and modes of faith. But to the initiated it furnished a series of evidences which silently appeared to establish the great general principles of religion, and pointed to that triumphant system which had been the object of all preceding dispensations, and which in his humble opinion must eventually become the sole religion of the human race, because it was the only one in which the all-absorbing point of salvation was clearly developed. Bro. Schofield then proceeded to explain the emblems which had been placed on the various articles of furniture. The component emblem comprised three or four fundamental principles of the Order. There was the point of dedication within a circle and between two parallel lines, intimating to them the *purity of mind and heart, and the undeviating, circumscribed conduct* which ought always to be observed by free and accepted Masons. In all regularly well-formed Lodges there was a certain point within a centre, around which, it was said, the genuine professor of the art could not err. This was bounded north and south by two parallel lines. In the upper or eastern periphery was placed the volume of the sacred law. The point was emblematic of the omnipotent and omniscient Deity : the circle of his eternity ; and the parallel lines of his equal justice and mercy. It necessarily followed, that while traversing a Mason's Lodge, they must touch upon these two great parallel lines and the volume of the sacred law, and while a Mason thus kept himself circumscribed, remembered his Creator, did justice and loved mercy, he might finally hope to arrive at that immortal centre from whence all goodness emanated. The equilateral triangle reminded them of the just and due proportion of harmony and truth which they ought to bear towards each other as Freemasons. The letter G denoted the Great Architect of the Universe, God, to whom they must bow with reverential fear and humility of heart. In His ineffable name were combined all the divine attributes, and it was placed in the centre to give them to understand that every true Mason must have all these in the centre of his heart. The square and compasses were the inseparable associates of the volume of the sacred law in a Masons' Lodge. In the volume of the sacred law they were told that it was the unerring standard of truth and justice, and to regulate their lives and actions by the divine precepts contained therein, and that without a full knowledge and an acknowledgment of the truth contained in that sacred law, no one could penetrate within the veil of the sanctuary. The holy writings of that book had God for their author, salvation for their end, and truth for their master. They also considered the Holy Bible and the square and compasses as emblematic of the wisdom, truth, and justice of the Most High. He thought the observations he had made, and the evidence before them, would constitute proof, if proof were needed, that Freemasonry was not devoid of a legitimate claim upon their opinion and that of the public, as a science which taught human and divine knowledge as well as the practical duties incumbent upon them as Brethren, as members of civilized society, and as heads of domestic establishments. Bro. Schofield, in conclusion, observed that all religious and political controversy was excluded from their society, and that a member of any religious denomination might enter one of their Lodges without the

least fear of having his peculiar mode of faith brought in question, or placed in comparison with another.

The Rev. J. H. RYLAND, after adverting to the gratifying circumstance of two wards having been added to the Infirmary within the space of a week, expressed his pleasure at learning that the present addition did not originate in the Masonic ceremony which had lately taken place, but was a spontaneous movement on the part of the Brethren, indicating a deep-seated and sincere regard for the woes of suffering humanity. He was glad they had chosen to relieve this peculiar form of suffering—the relief of which did not tend, as was too often the case, to increase that suffering. At present they must have recourse to such institutions as these, but he looked forward to a time when society would be so far advanced, and when the self-supporting system would be so feasible, that our fellow man would not have so much to depend on the charity of his more favoured brethren as at present. He had great pleasure in moving, “that the best thanks of the board be presented to the Freemasons’ Lodge of Hope, No. 379, for the very handsome and complete furnishing of an entire ward this day opened in the Infirmary.”

The Rev. Dr. BURNET (who had only entered the room shortly before, and who apologised for his late arrival on the score of an indispensable engagement), seconded the motion. He was glad to find that the anticipations he had formed of the principles of Freemasonry had been so happily borne out by the lecture they had heard that day. If they had not entered the very portal, they had at all events got through the outer door—the Court of the Gentiles. What they had heard was very satisfactory and gratifying, and they were much obliged to Bro. Scholefield for the explanations he had given them. They had now only one ward unfurnished, but they must not think all the work done when all the wards were furnished. Perhaps some benevolent body would furnish the remaining ward; but the wards, when furnished, must be kept up. It would be a melancholy thing if the beds were empty from want of funds when there were sufferers ready to occupy them. Dr. Burnet threw out the hint that those who wished to do a work of lasting benevolence might turn their attention to the endowment of a ward, or even of a bed. This would open up a channel of benevolence which it would take years to exhaust. He had great pleasure in seconding the motion.

The motion was carried unanimously, and it was agreed, on the suggestion of the Rev. J. L. Frost, that it should be fairly drawn out, and formally transmitted to the Master.

Bro. WAUD stated that the resolution then received, would be filed among the records of the Lodge.

On the motion of the Rev. J. L. Frost, seconded by Mr. Dale, a vote of thanks was passed to the Worshipful the Master and the Brethren for their attendance.

A vote of thanks was also given to Ald. Murgatroyd, on the motion of Bro. Rogerson, seconded by Bro. Scholefield, and with this the proceedings terminated.

SCOTLAND.

GRAND LODGE OF SCOTLAND.—On Monday, the 1st Dec., the annual meeting of the Grand Lodge of Scotland was held in the Waterloo Rooms, Edinburgh, for the election of office-bearers, when the following appointments were made:—His Grace the Duke of Atholl, G. M.; John Whyte Melville, of Bumbochy, D. G. M.; C. Craigie Hackett Inglis, of Cramond, Substitute G. M.; Sir John Dick Lauder, *Bart.*, S. G. W.; Sir J. W. Drummond, *Bart.*, J. G. W.; S. Hay, G. T.; W. Alex. Laurie, G. S.; J. L. Woodman, C. S., G. C.; Rev. D. Arnot, *D.D.*, G. Chap.; Lord James C. P. Murray, S. G. Deacon; Sir R. Menzies, *Bart.*, J. G. Deacon; D. Bryce, Architect; C. Mackay, G. Jeweller; J. Deuchar, of Morningside, Bible Bearer; Lieut. P. Deuchar, G. D. of Cer.; R. W. Jameson, Interim G. B.; Andrew Murray, G. Sword Bearer; W. R. Montignani, G. D. of Music; Alex. Menzies and John Tinslay, G. Marshalls; Donald Ross and W. Bryce; G. Tylers.

In the evening upwards of 200 Brethren assembled in the Waterloo Rooms, to celebrate the festival of St. Andrew. His Grace the G. M. presided, supported by Bros. Lord Langford, Sir W. Miller, *Bart.*, Sir J. W. Drummond, *Bart.*; Capt. Barber (6th Dragoons), the G. Sec., the G. Clerk, Bro. Somerville, representing the G. Lodge of Ireland, Bro. T. Graingar, R. W. M. Lodge No. 85, &c. The band of the Inniskilling Dragoons attended in the gallery, and enlivened the meeting by the performance of many beautiful airs. Deputations from no less than sixteen Lodges were present, to do honour to the Grand Lodge at its anniversary festival, being that of the patron saint of Scotland.

ABERDEEN.—The Masonic Brethren in this ancient city have been very much pleased and gratified by a Masonic demonstration, which took place on the 12th of December, on the occasion of the Quarterly Meeting of the city Provincial Grand Lodge. At the meeting, three months ago, it was proposed to have a social gathering of the whole of the Lodges of the Province, to cement more firmly the Fraternal ties. A Committee was appointed to carry the proposition into effect; and it was proposed to invite the M. W. the Grand Master of Scotland to be present. This invitation he most courteously accepted. To carry out the details a sub-committee of Stewards were appointed, who performed their work in a most satisfactory manner, reflecting great credit on themselves and on the Masons of Aberdeen, as there was hardly anything left undone, which had a tendency to conduce to the comfort and convenience of the large number of Brethren assembled, for the first time, on such an occasion.

The M. W. G. M. having intimated his intention of visiting the Province with a deputation from the Grand Lodge, the utmost anxiety was manifested by the Brethren to give them such a reception as would at once be creditable to the Craft in the Province, and at the same time gratifying to the distinguished visitors. The result has exceeded the expectations of the most sanguine Brethren, and is likely to be the means of cementing more closely the bonds of union which unite the Craft; and, as the Grand Master is well known to be anxious that the Lodges should carry

on their work with zeal and correctness, we may hope that the Lodges in the Province will be benefitted by the visit.

The Prov. Grand Lodge met at seven o'clock and transacted their business, after which they adjourned to the Royal Hotel. Bro. Robertson had prepared a very substantial and at the same time elegant banquet, in one of his large halls; his splendid suite of apartments being thrown open for the use of the Craft on this occasion. At nine o'clock upwards of one hundred and twenty Brethren sat down, presided over by the M. W. the P. G. M., Bro. Hadden, who was supported by Bros. the M. W. the Grand Master, the Duke of Atholl; Halket Inglis, S. G. M.; Sir R. Menzies, S. G. W.; and Bros. Smith, J. G. W., Laurie, G. S., Martin, P. S. G. M., Winchester, P. G. S., &c. Bro. Gordon, Prov. G. W., officiated as Croupier. Grace was said and thanks returned by Bro. Wallace, minister of Woodside Church. The usual loyal and patriotic toasts having been given, the deputation retired, when the Prov. Grand Lodge was opened in ample form. In a short time the deputation from the Grand Lodge of Scotland entered, and the Brethren were called to refreshment.

The Prov. GRAND MASTER, in rising to propose the toast "the Grand Master," stated that although there had been a number of Grand Masters, who had been initiated in the Aberdeen Lodge, yet this was the only occasion when the Grand Master had come as such to visit the Brethren in that city; and from what he knew of the character of the Craft now present, he was sure that toast would be responded to, in a manner which would induce a repetition of the visit. It was gratifying to him as Prov. G. M. to see such a numerous assemblage of the Brethren on that occasion; met as they were to pay respect to the head of the Craft, who, he was sure, was anxious to promote the interests of the Order, to which they all belonged.

The GRAND MASTER, in returning thanks, said, although it might appear strange, this was his first visit to Aberdeen; but he was equally gratified at the reception, which he had met with, as at the beauty of the city. It was his first visit, but it would not, he trusted, be the last; he was anxious that Masonry should prosper, and he thought that these meetings might be the means of promoting the prosperity of the Craft. He thanked them all for the kind reception, which he had received.

The toasts "the Grand Master of England," and "the Grand Master of Ireland," were then given and responded to with enthusiasm. After which the Grand Master proposed "the Prov. G. M., Bro. Hadden," and passed a neat compliment on the appearance which the Brethren made, saying that the Lodges must be well conducted when the Craft turned out so respectably.

The Prov. G. M., in reply, stated that although most anxious for the prosperity of the Craft, he felt that he could not pay that attention to it, which he should wish, from the nature of his own important avocations; but that he was always ready to do as much as lay in his power to forward the interests of the Lodges.

"P. Halket Inglis, S. G. M., and the other members of the deputation from the Grand Lodge." Bro. P. Halket Inglis returned thanks in a humorous speech.

"The Prov. S. G. M. and office-bearers of the Prov. Grand Lodge," was responded to by Bro. Martin, Prov. S. G. M., who returned thanks in a neat speech.

“The Town Council and Magistrates,” responded to by Bro. Inglis, Dean of Guild.

Then followed the Lodges present, represented by their Masters :— “The Lodge St. John’s, Dunkeld, No. 14 ; the Aberdeen Lodge, No. 34 ; St. Machar, No. 54 ; St. Nicholas, No. 93 ; St. Andrew, No. 110 ; Operative, Dunkeld, No. 152 ; Old Aberdeen, No. 164 ; St. George, No. 190.” There was a good deal of humour in replying to these toasts, by the W. Masters. They appeared to feel that they had come to enjoy themselves, and be the means of contributing to the happiness of those around them. There was nothing said, which had in the slightest degree a tendency to hurt the feelings of any one present ; the sole desire seemed to please and be pleased.

The Prov. G. M. then proposed “the Ladies, coupled with the name of the Duchess of Athole.”

The G. M., in reply, said that the Duchess had a very high opinion of the Craft, and wished it to prosper, as she did not think that there could be any evil in such a society ; and that to show her respect for it, she was to patronize a Masonic Ball at Edinburgh, in February, when he hoped a number of the Aberdeen Brethren would be present.

“The Strangers” were then given, and responded to by the Hon. Bro. Grant, 42nd Regiment.

“The Stewards of the Banquet,” for which Bro. W. Duthie returned thanks.

After which the Grand Master and the deputation retired ; and shortly after the Lodge was closed.

During the evening a number of songs were sung by Brethren present, in a style which reflects great credit on the musical attainments of the Aberdeen Brethren. Bros. Cumming, Cowie, Farquhar, Ramage, Clelland and Martin, added much to the enjoyment of the evening by their favors ; as did also Visiting Bros. P. Halket Inglis, and Capts. Grant and Aldridge. We must not forget to mention the deputation from Lodge No. 14, St. John, Dunkeld ; and Lodge No. 102, Operative, Dunkeld, who came to attend the Banquet. This compliment on the part of the Dunkeld Brethren to honour the Grand Master, was duly appreciated by the Aberdeen Lodges, as it proves the great interest which the G. M. takes in the prosperity of Lodges more immediately under his own eye.

Thus terminated one of the most pleasant Masonic meetings which has ever taken place ; of which, to use the words of the Grand Master, it must be said, “we have never before enjoyed such a pleasant meeting, and we hope it will not be the last.” Every thing was carried on in a truly Masonic spirit, and each tried to make those around him comfortable and happy. Such being the case, nothing took place to mar the harmony and concord of the meeting. Bro. Robertson deserves the thanks of the Brethren for the manner and style in which the refreshment was placed upon the table ; the abundance and quality of the viands doing credit to himself and the character of his larder. The hall had a very imposing effect, when the tables were surrounded by the Brethren in their gay clothing, and with their various Jewels on their breasts. At the back of the W. Master’s chair were suspended two beautiful silk flags, along with the banners of St. George Aboyne Encampment, the whole, with the beautifully finished hall, forming a splendid Masonic picture, which will not soon be effaced from the *camera* of the mind, of the Masonic Brethren, who were present.

IRELAND.

SLIGO.—*Light of the West Lodge, No. 20.*—According to ancient custom, the Brethren assembled at their Lodge-room, Nelson Hotel, on the festival of St. John, June 24, for the purpose of installing officers and celebrating this ancient festival, when Bro. J. C. Johnston, S. W., was inaugurated W. M. for the ensuing year, by the late W. Master, St. Geo. Jones Martin, who admirably conducted this imposing ceremony. Bro. Johnston then invested the Wardens and Deacons with their respective badges of office, delivering to each the appropriate charges. It was then proposed and carried that a P. M.'s jewel, with an address, should be presented to the late W. M., St. Geo. Jones Martin, for his zeal and efficiency in the cause of Masonry; after which the Brethren adjourned to refreshment, and separated at an early hour, having enjoyed a delightful *réunion*.

IN July last, previous to the Quarterly Convocation of the Royal Arch Chapter, and the appointed half-yearly festival in this degree, the members of this Lodge obtained the services of Bro. J. Adams, who was kindly permitted by the Grand Lodge to attend and give lectures in the several degrees of Masonry. During his stay Bro. Adams was most untiring in his exertions, and both morning and evening the Brethren mustered in force to avail themselves of the instruction which he is so capable of imparting. He devoted a portion of each day, as it suited the convenience of the Brethren, in lecturing from the Entered Apprentice Degree up to that of the H. Knt. Templar inclusive; so that it may now with confidence be asserted, that Lodge No. 20 is not inferior to any Provincial Lodge in point of correct and efficient working.

At the November monthly meeting, there was the usual nomination of officers, when the worthy W. M., J. C. Johnston, was re-elected. We are happy to say that Bro. Johnston accepted the honour conferred upon him by the unanimous desire of the Lodge. Bro. Johnston's whole energies and interest are directed for the welfare and prosperity of the Craft; he also eminently possesses that knowledge and ability which are so essential in a good Master. Bro. H. Caldwell was elected S. W., and Bro. Thomas Wood, J. W.; Bros. Michael Mitchell, I. G.; William S. Little and N. R. St. Leger, S. and J. D.: all officers deserving and enjoying the respect and confidence of the members generally.

At the quarterly dinner in October, a large number of the old members of the Lodge, who had been absent for a long time, assembled. A very handsome P. M.'s Jewel, set in brilliants, and an address, of which the following is a copy, were on this occasion presented to Bro. Martin.

"BROTHER MARTIN,—As Master of Lodge No. 20, the very pleasing duty devolves upon me of presenting to you, on the part of its officers and Brethren, this Past Master's Jewel.

"It is of small intrinsic value, but we feel confident that it will not, on this account, be less prized by you than if it were of the costliest description; and when it decorates your breast you will feel that, as a sincere pledge of the respect, the esteem, and the affection of Lodge No. 20, it is

not a mere glittering bauble or meaningless ornament, but an honourable and enviable testimony of your worth as a Mason and as a man.

"We also hope that, for every Brother of Lodge No. 20—from the senior, grown gray in the service of the Craft, and decorated with the honourable insignia of its highest degrees and offices, to the junior, on whom its glorious light as yet but feebly dawns—this little jewel will have its value; that to each and all of us it will suggest, and perpetually suggest, the exalted duties, the holy charities, and the universal brotherhood to which we have been so solemnly obligated.

"The uninitiated may smile at our mysteries, but they smile in ignorance, while we know that, in its true spirit and meaning, Masonry involves and inculcates allegiance to our spiritual faith, loyalty to our queen and country, and lovingkindness and goodwill to all mankind.

"In the handsomest and most complimentary manner this Jewel has been unanimously, and with acclamation, awarded you, for your zealous exertions, during your year of office as our Worshipful Master, to awake the slumbering spirit of Masonry in Sligo, and, with its resuscitation, to spread wider and deeper through the ramifications of general society, the inestimable practical benefits, which, from the earliest ages, it has been the aim and object of the Order to realize and set in active operation. These zealous exertions, we are proud to say, have, with God's blessing, been crowned with complete success; and Lodge No. 20, as this room and this numerous and respectable assemblage of the Brethren amply testify, flourishes with a new-born vigour, which bids fair for permanence and maturity.

"To you, sir, we are mainly indebted for this result, so gratifying and so dear to the heart of every true and worthy Brother, and so important to the interests of society in general, for, show me a 'good Mason' and I will show you a 'good Man.' Accept, then, Brother Martin, this token of our appreciation of your Masonic services and of your general character. It gives me peculiar pleasure to be the medium of its presentation.

"You won it well, and may you wear it long."

"Signed, J. C. JOHNSTON, W. Master."

To this address Bro. Martin has given the following very appropriate reply:—

"WORSHIPFUL AND DEAR SIR,—I feel and consider myself highly honoured at receiving, through you, on the part of our Brethren, such a flattering address, accompanied with your truly handsome and valuable gift, which will be always worn by me with pride, and I trust with credit to the Order to which I have the honour to belong; in fact, it is impossible for me to find words sufficiently adequate to express the deep sense of gratitude I owe to the officers and members of Lodge No. 20, for their unwearied zeal and unanimous support during the period that I had the privilege and pleasure to preside over you.

"As Masons we all feel a deep interest in the welfare and prosperity of the Craft. So long as union and harmony, which constitute the essence of our Order, exist among us, so long shall our society flourish, and private animosities yield to peace and good fellowship: it is by this we mark our superiority among men. I am happy to congratulate you, Worshipful Sir and Brethren, on the prosperous condition of our Lodge, seeing that it is progressing steadily, with satisfaction to ourselves and credit to him who has the honour to preside over you.

"You have been kind enough to allude to my Masonic services in pro-

moting the interest of the Craft,—but they fall far short indeed of those which I should wish to see carried out. I have been more than amply repaid, Brother; and, permit me to say, that however highly I may prize this Past Master's Jewel, as a testimony of your esteem, I appreciate far more the expressions contained in your kind and handsome address.

"In conclusion, Brethren, I beg your acceptance of my sincere thanks for the lasting tribute of respect conferred upon me this evening; and permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. Wishing you, Worshipful Sir, and the rest of my Brethren, prosperity and happiness, and trusting that the same kindly feelings which have existed will continue to be reciprocated among us,

"I am, Worshipful Sir and Brother, your attached friend and Brother,

"Signed, ST. GEORGE JONES MARTIN, P. M.

"Light of the West Lodge, No. 20.

"To Bro. J. C. Johnston, W. M. Lodge No. 20, Sligo."

Copied from the Carlou Sentinel of Dec. 6, 1851.

"Upwards of three hundred gentlemen have joined the Masonic body in Ireland since the denouncement of the Order by Dr. Cullen.—*Limerick Chronicle.*

"Our Limerick contemporary should add, that very many of those who joined are Roman Catholics, connected with the Irish bar, with the banks, country gentlemen, and solicitors. So much for Dr. Cullen's excommunication, in the nineteenth century of the Freemasons' Order."

DOWNPATRICK.—*Dec. 17.*—The W. Master, Wardens, and Brethren of the County Down Lodge, No. 86, gave a magnificent ball and supper to a large and fashionable assemblage of guests, in the County-rooms, Downpatrick. The preparations were on a scale of great brilliancy, and the proceedings were of the most interesting character.

FOREIGN AND COLONIAL.

FRANCE.—*The following communication from Bro. Leblanc de Marconnay*, a member of the Grand Orient of France, has been sent to Bro. Lépée, P. M. and W. M. elect of the French Lodge, La Tolérance, No. 784, which we gladly bring before the notice of our Brethren.

PARIS.—*La Clément-Amitié.*—This Lodge, which has attached to it a Chapter and a Council of Knights K. H. under the same title, is one of those French Lodges which show the most active zeal for the propagation of Masonic doctrines. It holds a correspondence with more than a hundred Lodges in different parts of the globe, and counts among its affiliated and free honorary members, nearly four hundred of the most distinguished Masons of all nations.

At the meeting of the 1st October, it affiliated and admitted as S. P. R. C. and Knight K. H., the respected Bro. Baron de Borroozun, Major of State to H. R. H. the Prince of Vallachia, Commander of the Order of Nickam of Turkey, Knight of the Black Eagle of Prussia. This

high personage intends to resuscitate the Masonic Order in Vallachia, which is only kept up by a few foreign residents in that country.

At the meeting of the 21st of October, the same Lodge initiated M. Guisoulph, a rich landowner of Cayenne, who intends to form a Lodge amongst the black men of the French Guyanne.

At the meeting of the 18th of November, the Lodge initiated M. Abdeltre Velsby, a Turkish colonel (Effendi), who is one of those young noblemen sent to Europe by the Grand Seignior, to study European manners, and who will be able to plant the standard of our Order in his country.

BENGAL.—CALCUTTA.—Provincial Grand Lodges were held at Calcutta, on the 21st March and 24th June, 1851, of which we have been favoured with the authentic reports. At the former meeting a Masonic Jewel was presented to Bro. John King, P. Prov. G. T., as a memorial of regard, and in testimony of the creditable manner in which he had discharged the onerous and responsible duties of his office. The Jewel bore the following inscription:—"Presented to R. W. Bro. John King, by the Officers of the Prov. Grand Lodge of Bengal and by the Brethren of the Lodges in Calcutta; as a token of their fraternal regard, on his retirement from the office of Prov. Grand Treasurer; the arduous duties of which he discharged for ten years, to the satisfaction of all, and with credit to himself.—1851." The business of the Prov. Grand Lodge on each occasion, with the exception of the presentation of the Masonic Jewel to Bro. King, was chiefly of a routine character. The affairs of the Province appear to be in a flourishing condition.

CANADA.—Nov. 12.—The half-yearly meeting of the Prov. Grand Lodge of Upper Canada, in connection with the Grand Lodge of England was held in the Masonic Hall, Toronto; the R. W. Bro. Thomas Gibbs Ridout, D. P. G. M., in the chair, in the absence of Sir A. N. MacNab, the R. W. P. G. M. After the transaction of other business of importance to the Craft, the following officers were duly installed, according to ancient custom, for the ensuing year, by the R. W. D. P. G. M.:—

Bros. G. Cunningham, S. G. W.; C. Magill, J. G. W.; the Rev. S. Ramsey, G. C.; A. Wilson, G. R.; Bro. F. Richardson, G. Sec.; N. Gatchell, S. G. D.; W. H. Reid, J. G. D.; J. Tully, G. Sup. of Works; J. O. Heward, G. Dir. of Cer.; W. Jamieson, Assist. G. Dir. of Cer.; J. P. Clarke, G. O.; T. Paul, G. S. B.; W. H. Weller, G. P.; J. R. Mountjoy, D. McDonald, J. Blackburn, A. H. Coulson, H. Piper, F. Stowe, Grand Stewards; J. Morrison, G. T.

JAMAICA.—A new Lodge under a fiat and dispensation from the Grand Lodge of Scotland, under the title of the Trelawney Atholl Lodge, was opened at the new Masonic Lodge-room, Falmouth, on the 21st of October.

AMERICA.

We have great pleasure in calling attention to the following circular address, and will gladly receive any amount of subscription which may be forwarded to us, for the purpose of advancing the cause, for which assistance is urged.—ED. F. Q. M. and R.

“To the M. W. G. Masters, Wardens, and Brothers of the Grand Lodges of the United States and of Europe, and to the W. Masters, Officers and Brethren of the Subordinate Lodges under their respective jurisdictions.

“At the Annual Communication of the M. W. G. L. of the State of California, the following resolution was unanimously adopted:—

“Whereas, Several of the Lodges under this jurisdiction, and the members thereof, by their great liberality to strange Brothers, have become indebted for greater amounts than they are able to pay, therefore,

“Resolved, that a Committee of seven be appointed to address a circular to other Grand and Subordinate Lodges, setting forth the amount and nature of the embarrassments aforesaid, and for what cause incurred, which circular shall be published with the proceedings of this Grand Lodge.

“The undersigned were appointed that Committee, and in the discharge of their duties, beg your indulgence to state: That at an early period in the history of the immense emigration into this new country from every State in the Union, and from every part of Europe, it was found that vast numbers came without any adequate knowledge of the nature or extent of the wants to which they would become exposed, in the prosecution of the mining enterprises which they came to pursue, as well as without any idea of the causes which have been found to operate in breaking down their health and constitutions. They, therefore, came most lamentably unsupplied with any other means of providing for their necessities than their capacities for labour. It therefore happened in the autumn of 1849, and the succeeding winter, that large numbers were compelled to leave the mining districts, and repaired to Sacramento City for medical advice, and for attendance in sickness. As a considerable number of such sick and destitute persons were members of the Masonic Fraternity, they naturally and of *right* made their condition known to their Brethren, then established at that place.

“Under a most generous impulse, and a lively sense of their obligations, the Brethren undertook to institute a sanitary establishment, that should supply the place of a hospital. At that time municipal government had not been organised, and public affairs were conducted chiefly on the voluntary principle. So it was in the case of the health establishment set up by the Masons. They found, however, that the demands upon them were, in the course of a few months, increased to an extent greater than they had anticipated, and greater than their own means, and the contributions which they could collect, would enable them to meet. They could not, however, go back, nor could they abandon the sufferers whom they had been obliged to receive, and whose numbers were greatly

multiplied by the distress caused by the freshet which swept over the city in the winter of 1849 and 1850. As a consequence, they made themselves liable for the payment of bills, the payment of which would reduce some of them to absolute indigence. They raised and paid, for the purposes above stated, over thirty-two thousand dollars, and are now in arrears about fourteen thousand dollars.

For that, they feel justified in calling upon the Grand and Subordinate Lodges of the Fraternity, to aid in relieving them. No record has been kept by which it can be known what exact amount any one sufferer received, belonging to any particular Lodge, of all that have been provided for. But this is certain ; no sick, destitute, and suffering Brother has been permitted to suffer or die in their midst, uncared for. The noble generosity and disinterestedness with which a few Masons in one of our new cities, have contributed so largely to the wants of the Brethren coming in upon them from all parts of the civilized world, has afforded a brilliant illustration to the world of the excellence and strength of our principles, and has been most effective in commending our Order to the respect of those who are not of us. Inasmuch as the effort has produced a common good, and its benefits have reached members of such a great number of Lodges, it seems but right that the existing pecuniary obligations should be discharged by a *common effort of Masons*.

“ This circular is therefore designed to appeal to the several Subordinate Lodges, for a contribution from each, of from five to ten dollars, or more, as their circumstances shall warrant ; to be forwarded through the Secretaries of their respective Grand Lodges, to be concentrated in the hands of the Grand Secretary of the Grand Lodge of New York, in N. Y. City, and by him transmitted to the Grand Secretary of the Grand Lodge of California, or through any more direct channel, as may be most convenient.

“ BROTHERS, we do not think we ask too much, nor can we doubt you will give a prompt response to this appeal in behalf of these noble few, who have become embarrassed by their devotion to those who have acquired in your Lodges, the right to value upon their Brethren on these western shores.

Respectfully and Fraternaly,

JOHN A. TUTT,
L. STOWELL,
T. A. THOMAS,
E. J. WILLIS,

J. D. STEVENSON,
P. A. BRINSMADE,
B. JENNINGS,

} *Committee.*

LITERARY NOTICES.

Second Lecture on Freemasonry, regarded in its Social influences, delivered in St Paul's Lodge, No. 51, Birmingham. By Bro. Dr. Henry Hopkins, W.M., Oct. 27. A.L. 5851. A.D. 1851. London. Spencer.

Bro. Hopkins' second address is an appropriate sequel to his first Lecture, and is an eloquent and manly defence of the principles of the Order. If these addresses have the circulation they deserve, they cannot fail to raise a favourable opinion of Freemasonry, and to dispel the few prejudices which remain against it. The concluding paragraph so fully develops the object of the publication, that we do not hesitate to give it. It speaks for itself, and bears upon its face far higher encomiums than any observations of our own, can bestow upon it.

"And now, to bring my remarks to a close, which, though far from exhausting the subject, I fear have been sufficiently long to be wearisome; if I have at all succeeded in drawing a true picture of the social influences of Freemasonry, I trust that the result must be self-evident, that in all relations of life, it ought to exert a beneficial effect, that it contains within itself all the essentials to produce such an end; and that its obligations are admirably, and, indeed, wonderfully calculated, as must all Institutions be which can boast of Divine origin or sanction, to contribute to the general good of society; to promote domestic and social happiness; and to prepare such as enter it in a true spirit, and conscientiously endeavour to carry out its principles, for the approbation of that Great Being, who alone can know the thoughts of the heart, and the secret springs of action, and who will reward or punish, according as we have obeyed or disregarded his Divine commands."

The Pursuivant at Arms. By J. R. Planché. London. Wright.

This is not only an amusing, but a highly instructive book, for it not only abounds with clever writing for which all Mr. Planché's literary productions are justly celebrated, but it enters into the mysteries of Heraldry in a manner, which shews him to be equally a proficient on this subject, as in those matchless comedies, which are the perfection of the modern comic drama. Mr. Planché, in this book, wisely breaks through all the constraints with which pedantry has trammelled the subject of Heraldry; he looks at its details in a common sense and practical view, and though his ideas may shock the nerves of some of those old fashioned individuals, who never "travel out of the record," in which they were indoctrinated in early life, even these will acknowledge that the cleverness, with which Mr. Planché has discussed the questions of *their* science, is bold, original, and convincing. We should have been glad, had Mr. Planché discussed the connection between Heraldry and Freemasonry; but he has, perhaps, postponed the consideration of their relationship for a second edition, to which his book will, we feel sure, inevitably and very speedily run.

The House on the Rock. By the authoress of "Old Jolliffe," &c. London. Wright.

The authoress of this charming little tale has exceeded all her former efforts, and grasped another laurel, of which neither time, nor envy can deprive her. It is very long since we perused a work of warmer sympathies, of brighter intelligence, or happier design. The good, which such a book is calculated to produce, cannot be estimated; but wherever it circulates, it will lay a foundation, which will secure for the authoress a popularity as firmly fixed as any house that has been based upon a rock.

Rural Records; or Glimpses of Village Life. By Bro. James Smith. 2nd Edition. Longman & Co.

This volume contains no less than nineteen very lively and entertaining sketches of Rural Life. Each tale commences with a vivid description of local scenery, the actors are then gracefully introduced, and each little drama is succeeded by another equally interesting. Every tale has its moral, and appealing to the best feelings of our nature, is calculated to "mend the heart." The work has our most cordial approbation, it is beautifully printed, and well worthy of a place in the library or on the drawing-room table.

Oracles of British Poets, a Drawing-room Table Book, and Pleasant Companion for a Round Party. By Bro. James Smith. Henry Washbourne, New Bridge-street.

This is another pretty little addition to Christmas Literature. The game, if it may be so called, consists of thirteen very important questions; to each of which are fifty answers, all composed of questions from the works of nearly one hundred and fifty authors. The arrangement of the game is at once simple and instructive. A questioner having been selected, he calls upon each individual of the party to choose a number under the question proposed, and reads each answer aloud as the number is mentioned. If the party agree to the arrangement, the name of the *author* of the oracle is demanded, and a forfeit paid in case of ignorance, or a premium given for a correct answer. We can confidently recommend the Oracle as an instructive and amusing companion, introducing as it does the maxims and opinions of the best authors and philosophers, and rendering the mind familiar with the works of the greatest men.

Longfellow's Voices of the Night. Illustrated by Mrs. Lees. Dickinson, Brothers, 114, New Bond Street.

We take it to be a healthful and cheering sign of the artistic tendencies of the age, when we find leisured ladies exercising their graceful and delicate pencils in illustrating the kindred grace and delicacy of the poet's fancies. That a certain refinement and elevation of taste is native to the gentlewomen of England, we should be the first to admit, but its manifestations are confined, for the most part, within the narrow circle of home, or friends, or kindred. Its scope is limited, its flight restrained within a very narrow range, and by consequence its influences are trifling and transitory. Its exercise is visible in some of the minor decorations of the mansion, in the lady's equipage, and in the selection and arrangement of her jewellery and costume. We gather something of her musical tastes from her conversational criticisms on the last new opera, of her literary productions from her partiality for certain writings or writers, and of her artistic bias from the pencillings on the margin of the Academy Catalogue, or the prints which lie scattered about at her *conversazione*. But having said this, we have said all. Not so, however, with the lady whose contribution to the illustrated literature of the day, is now lying before us. Not so with the Marchioness of Waterford, and other ladies of high artistic talent, whose published works have assisted to deepen and extend the love of art in the minds of the general public.

The illustrations to the *Voices of the Night*, are six in number, all characterized by a subtle appreciation of the spiritual teachings of the poet, and embodying, so far as the vague and intangible imagery of the mystic, can be embodied, the essence and purport of the poet's verse. In the first, the starry night is typified by a beautiful group of volant figures, with drooping eyes and flowing drapery and wings, whose very motion must have a hushing

influence, and diffuse a lulling sound. In the second, the dreamer is seated in the solemn wood, by the margin of the lapsing stream, while—

“Solomn and silent every where,
Nature with folded hands seemed there
Knecling at her evening prayer.”

We next stand within the chamber of Death, and by the rigid outline of the coverlid, discern that the awful change has passed over *that* which lies beneath. Apart sits an orphan boy in the hopelessness of despair, deaf to the consolations which are forced into his unregarding ear. Near him kneels a maiden in all the earnest trustfulness of prayer, while the benign and pitying aspect of her guardian angel falls tenderly upon her. In the following illustration, the history of another bereavement is told, and there is a fine sense of mystery and power displayed in the shrouded figure gathering to itself its childish victim, while on the opposite side, in the infant borne heavenward, we have the lovely expression of a compensating hope.

The fifth illustration we regard as the most expressive of the whole. The old man seated in the solitude of his chamber, with a world of grief upon his worn and haggard features, looks listlessly towards the vacant chair beside him, into which floats the visionary form of the bride of his youth, in all her undimmed and early beauty :—

“And she sits and gazes at him
With those deep and tender eyes,
Like the stars so still and samelike,
Looking downward from the skies.”

The last design is suggested by that noble poem, “The Beleaguered City,” and is a clever and spirited illustration of the sentiment intended to be conveyed by the verse :—

“And when the solemn and deep church bell
Entreats the soul to pray,
The midnight phantoms feel the spell,
The shadows sweep away.”

We have faintly indicated, rather than distinctly explained the nature and character of these illustrations, and purpose on a future occasion to solicit the reader’s attention to Mrs. Lees’ designs for Tennyson’s “Princess,” which take a higher flight, and evince greater artistic powers than those put forth in the *Voice of the Night*. We hope we have said enough for the present, to induce those who enrich their drawing-room tables with Christmas books of permanent value, to add to their collection, Mrs. Lees’ Illustrations of *Voices of the Night*.

The Castles, Palaces, and Prisons of Mary, Queen of Scots. By Bro. Mackie.

We are glad to see that this richly illustrated volume, since our last notice of it, has reached another edition, and that the patronage of royalty has been followed up by the extensive patronage of the public. At a season like the present, when so many works of ephemeral interest find their way into circulation, we are only discharging a duty to recommend a handsome volume, like the present, devoted to a subject of deep and permanent interest, to the notice of those who adopt the laudable and time-honoured custom of offering gift books as a memorial of the season to their friends and relatives.

The Great Northern Railway Itinerary from London to York. By Bro.

Charles Mackie. Author of the “Castles, Palaces and Prisons of Mary of Scotland,” &c. London. W. H. Smith and Son, (illustrated with an Engraving of the New King’s Cross Terminus).

This volume is likely to make a figure in *Railway Literature*, and must prove a source of deep interest to the traveller. It contains historical and descriptive accounts of the Provincial Antiquities, Cathedrals, Churches, Palaces, Castles and Mansions—also the Towns, Townships, and Hamlets on the route. We confidently recommend Bro. Mackie’s work as one of deep interest and research. It is the best and most amusing travelling companion we have yet seen.

ANSWERS TO CORRESPONDENTS.

We have received several letters complaining that "Communications" sent to us, and intended for the September Number of the F. M. Q. M. & R., were not inserted; and, in some cases, the reason is somewhat petulantly asked, why our Correspondents have been neglected; and the hint has been thrown out, especially in one case, that we cannot expect co-operation, unless we pay greater attention to their wishes. Our reply to such letters shall be to the point and final. If our Correspondents—most of whom reside in the Provinces—judge of our occupations by their own, they can have no idea of our labours, or how much time is consumed in their performance, or how widely different they are from their own. The cases between a country Correspondent and a metropolitan editor can never, by any stretch of ingenuity, become parallel. But, we take leave further to say, that if our Correspondents will not attend to our urgently repeated request, that they will furnish us with their contributions *at least three weeks before the day of publication*, they have themselves only to blame for the exclusion of their favours. We must, therefore, once for all, beg to assure them, that if they will persist in deferring the transmission of their MS. till within a few hours of the day of publication, they must not be disappointed, or feel themselves aggrieved, if they do not see them in type.

B. C.—The sum voted by Grand Chapter to the fund for the benefit of the widow and children of the late E. Comp. and Bro. Pryer, was but 10*l*. The cause of the smallness of the amount arises from no disinclination on the part of E. Comps. to assist this truly deserving case, but simply because there is no available source connected with the G. C. for purposes of benevolence. Even the sum voted will have to be taken from the "capital." The contributions of Chapters, Lodges, and Brethren, are most earnestly requested in this distressing case.

INQUIRER.—R. A.—The Brother is correctly informed.

GRAND LODGE FOR DEC.—Bro. P. W.—The M. W. the G. M. was on this occasion nominated by Bro. Hodgkinson, P. M. of the Grand Steward's and other Lodges; the nomination was seconded by Bro. John Savage.

AMERICA.—GRAND LODGE OF NEW YORK.—Z.—During the pending mediation between the M. W. the G. M. the Earl of Zetland, and the Masonic authorities on the other side of the Atlantic, it would be indelicate to give insertion to the strictures of Z.

STEPNEY.—MASONICUS.—We should have supposed that no Brother, residing in this locality, could have been ignorant of the existence of "the Yarborough Lodge." The slightest inquiry would surely have afforded the required information, and prevented the ill-timed censure, that Masonry at the east of London is unknown.

LONDON TAVERN.—X. Y. Z.—An annual audit is imperative. The law is specific and positive on this point.

DEVONSHIRE.—O. P. Q.—The decision of Grand Lodge was clearly right. If Lodges have been in the habit of preventing young members under the F. C. degree from voting, they have, in every instance where it has occurred, violated the law. We believe the case is not singular. Let it be amended!

NEPTUNE LODGE, No. 22.—We regret not to be able to give a longer report of the interesting meeting of this Lodge, which will be found under the head of "Metropolitan" Intelligence. The speeches of the W. M. Bro. Feast, were exceedingly eloquent, were conceived in the best taste, and delivered in the happiest manner.

COLONIES.—BELL.—We plead guilty to the charge; but what can we do? We had, both in September and in the present month, prepared a considerable amount of matter for Press; but the accumulation of later news, sent us at the eleventh hour, completely swamped the Colonies. We hope next year to make arrangements to prevent a similar unfortunate occurrence.

WEST YORKSHIRE.—We are under the greatest obligation to the worthy Brother who supplies us with information of Prov. G. L. proceedings in this locality; but most especially are we indebted to the V. W. the Dep. Prov. G. M. for his repeated mention of the F. Q. M. and R., and the recommendation

he invariably gives for its more extensive circulation. We tender our best thanks for this kindness, and hope to continue—as we shall strive to do—to deserve such marks of Fraternal consideration.

GIRLS' SCHOOL.— Δ .—We have received no *official* denial to the remarks in the last number upon the laying of the first stone of the new School House. By report we have heard much; but we do not believe that Brethren can so far have forgotten the principles of the Order, to have said of our leading article, or of ourselves, *one half of what has been hinted to us*. With reference to such rumours, we can only answer, that we are open to conviction and contradiction, and are also ready to make the *amende honorable*, if it be proven that we have “*extenuated, or set down aught in malice.*”

BOARD OF GENERAL PURPOSES.—W. M. of ——— LODGE, No. ———.—We know nothing of the monthly proceedings, beyond what is reported thereon at “*the Quarterly Communications*” of Grand Lodge.

S. G. D.—There is no truth in the rumour. An opposition has often been threatened, but it has always come to nothing. The old motto, “*in vino veritas,*” has been falsified in this case. “*The wish was father to the thought!*”

MAKING, PASSING, AND RAISING—**SCOTICUS.**—No dispensation can be granted in England for such a perversion of Masonic principles, as to give the Three Degrees in one day. An interval of a month between each *must* take place. The G. M. himself has no power—and, happy are we to add—no wish, to infringe this wholesome law.

FREEMASONS' TAVERN.—We are happy to announce that the most satisfactory arrangements have been made for the conduct of the business of this house, under the superintendance of Bros. Watson, Coggan, and Bankes. Bro. Watson has been for many years the respected House Steward of the Athenæum Club, and Bros. Coggan and Bankes have been too long connected with the house, and are too universally respected amongst the Fraternity, to need any encomiums from ourselves. The adjoining hotel has not come under the new arrangement, and probably will not, at present, do so.

YARBOROUGH LODGE, No. 812.—J. H. W.—We are glad to have the opportunity of correcting an error, into which we have inadvertently fallen. In the last Number of the F. Q. M. & R., Bro. Cornwall is reported as having been Steward from this Lodge at the Girls' Festival. Instead of Bro. Cornwall, it should have been Bro. George Biggs. We beg to offer our apologies for the error.

TRURO.—F. P.—The intimation of the change of Lodges should, in all cases, be sent to Bro. White, G. S., and *not* to any other officer.

BENGAL.—CALCUTTA.—J. J. L. H.—Thanks for the Printed Reports, and the promise of their regular transmission. May we ask, in future, for a condensed narrative of the proceedings, in MS., which will *much* facilitate our arrangements, and insure a notice? We have merely been able to refer to the proceedings on this occasion. We shall feel obliged by the extension of the F. Q. M. & R. in the province of Bengal, and are flattered by the good opinion expressed in J. J. L. H.'s Fraternal communication.

DOMINICA.—W. W. S.—We have again gladly availed ourselves of the paper, and shall be most thankful for the promised continuation. The subject is most interesting, and we hope it may furnish materials for several articles.

FREEMASONS' LEXICON.—We are informed that Bro. Spencer is about to publish an edition of Gadiecke's German Lexicon, with large additions and improvements, comprising explanations of many hundreds of words not found in any existing Lexicon, to adapt it to the requirements of English Masonry; and that the Rev. Dr. Oliver has kindly undertaken to see it through the Press.

Several communications are unavoidably deferred.

DOMINICA.—JOHN DREW.—At the very moment of going to Press we have received a letter which we suppose, by the post-mark, comes from this island; but it has neither date nor address. We cannot interfere in the matter beyond saying, that if another petition, regular and in order, be sent to our publisher, he will hand it to the responsible authority.

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