

THE
FREEMASONS'
QUARTERLY REVIEW,
AND
GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—SEPTEMBER, 30, 1849.

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

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

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

TO THE CRAFT.

It is permitted me to present the third part of my valedictory address. The Great Architect of the Universe has vouchsafed me a respite from personal suffering; and next to a devout acknowledgment of His gracious mercy, I feel that I cannot better fulfil my mission than by taking a brief retrospect of the ordeal by which nature has been tested, and I hope and trust has been thereby brought to a happier state of serious consideration with regard to the future.

How often have I reflected with secret awe on the charge delivered in the third degree. At the time the Master "raised" me, it made a deep and lasting impression. As I reflect on it now, a feeling of sincere gratitude sanctifies that impression by demanding of me that I should

endeavour to convey to others the advantages which I have derived from the attempt to follow out the precepts of our sublime Order.

But I have been solaced far beyond the conception of earthly reward, in the permission to comprehend—at a vast distance, it is true—the great promise of futurity offered to all who place an implicit faith in our Father and Creator.

It becomes, then, due to the wondrous system of morality, to acknowledge and confess what I owe to its consolatory and holy influence. During the severity of illness, my bedside has been surrounded by those near and dear to me; and as they prayed fervently to the throne of grace, I could value the gentle aspirations of these beloved ones, as with fear and trembling they petitioned at the mercy-seat for a blessing on him whom they almost considered to be beyond hope. Yet at that very time it seemed to me as if a temporary cloud opened, and foreshadowed in the distance a bright vision. Was it a type of promised revelation?

I shall ever reflect upon that moment with steadfast hope. I have felt that it is good to be afflicted, and implore of the merciful Lord that I may gradually be prepared for the change of worlds!

* * * *

It is right to be, if possible, clean at heart. I have therefore expressed myself accordingly. Many kind friends well know, however, that “there is a time when the claims of the public are satisfied; then a man may properly retire to review his mind, and purify his heart.” He may occasionally venture a gentle visit to the arena of public business; and his opinion will not be regarded with less respectful deference, because he may be unfitted for controversial discussion.

I hail the tranquil proceedings of the last Grand Lodge as an auspicious omen. It was oil on the troubled waters, and carries with it hope for the future. The confirmation of the vote for annuities to widows, was in particular a graceful tribute paid to deserving Woman, and to those who have, with untiring zeal, supported the ennobling principles of honour and justice.

ROBERT THOMAS CRUDEFIX.

SIGNS OF THE TIMES.

Forti et fidei nil difficile.

WE cannot avoid offering our felicitations on the altered tone and temper of certain members at the last Grand Lodge. There was an evident deference to opinion, a desire to allow justice and reason to have some share in its deliberations and decisions; and a careful abstinence from the *pooh-pooing*, which those in authority, backed by their "Swiss," were in the habit of treating all fair argument, augurs well for nascent repentance.

There are some men on whom the benefit of experience has been, and will always be thrown away; they live in a world of their own, as limited as their ideas, and as mean as their conceits. Enthroned in prejudice and fortified by power, their minds are as impervious to reason and the enlightenment of the age, as the hide of a Rhinoceros would be to the assailing darts of an infant. Let us hope that of this number but few remain, and that the day of our redemption is drawing near, when Masonry and its institutions may be rescued from the degradation which perverted power, false reasoning, and men's fears, have cast around it.

Our present special purpose is to offer our congratulations on the important measure adopted by the last Grand Lodge, in enacting a new mode for taking divisions on any question. In order perfectly to appreciate the new law, it will be necessary to collate it with the old one. By the old law, whenever a division was taken, it was by a show of hands, each member holding up one hand in favour of or against a motion. If upon such a show the Grand Master found it difficult to decide, it became the duty of the Deacons to count the numbers, and their report decided the question—aye or nay.

Now all this appears *primâ facie* fair enough; but in truth there was no practical fairness in the matter,—general dissatisfaction was the result. Let us for a moment cast a glance at this proceeding.

The Grand Master by the old plan, was placed in the invidious position of deciding on a view,—and against his decision there was no appeal! If the Grand Master declined to decide, the Deacons were called into action to report the results on questions in which in all likelihood they had an interest, and from their decision there was no appeal!! In our mind's eye we now see these infallible magnates slowly measuring their

steps down the Grand Lodge, waving their official wands with magical effect, calling up (not spirits like Prospero, but) numbers, to decide questions in which *they of course had no interest*. We also see our busy friends the venerable Grand Secretary and the Assistant Grand Master of the Ceremonies rushing from their seats, and backing the Deacons by a sort of supervising power; and then the quartette, after some *sotto voce* conference, march to the *dais*, and whisper to the Grand Master the result of their cabalistic inquisition. The Grand Lodge hears nothing of *their* report, or scarcely anything of the Grand Master's; but by "hook or by crook" it has been generally found that the majority was in favour of some measure supported by the purples, or *mutatis mutandis*, opposed by them.

Without stopping to comment on the impertinence of any Grand Officer or Officers *not* authorised by law *assisting* the Deacons, we will ask whether the long continuance of a practice like that represented, was not a disgrace to any Institution professing to be governed by principles of natural justice and the rules of all well regulated society?

To correct a vice of so glaring a character, it will be concluded that no objection could be interposed. Not so gentle reader. When some two years ago, a Brother proposed to amend this system, he was met at the "porchway"—not of King Solomon's Temple—but of the Board of General Purposes, and told that the Grand Master himself intended to *remedy the evil*. Of course he was obliged to defer to such authority—and what think ye was the "remedy" for the evil, or rather the tub thrown out to the whale? Why merely that instead of sitting whilst voting, the Brethren should *stand up!* The plumb-rule was the masonic miracle that was to set all things to rights. Of course this modicum of reformation was perfectly abortive, and the evil remained in its primitive vigour.

However time which cicatrizes wounds often redresses wrongs. The Grand Lodge has at last on the suggestion of that excellent and able Mason Brother Faudel, agreed to alter the old law, and to enact, that when a division is demanded by any two of its members, there shall be a real—not a sham—ascertaining of numbers,—that the members for or against shall go to the right and left of the Lodge, as the case may be, and that two (one from the opposite side of each question) shall be the Tellers, who shall (*audibly* we hope) report the numbers to the Grand Lodge.

We hail this new measure as a step in the right direction: it will to a certain extent remedy the evil; but it is not such a plenary alteration on the whole, as we should deem well calculated to give full satisfaction

or to be free from abuse. We would have had the measure in cases of necessity, ordered as it is in the House of Commons: we would have a count out, and effective Tellers appointed on the same principle.

But let us be thankful for these "crumbs of comfort," and deem this amendment as the advanced guard of the large number which must follow, no less demanded for the honor of the Grand Lodge than the reputation of Freemasonry.

QUARTERLY COMMUNICATION.

IN taking our review of the doings of the last meeting of the Grand Lodge, we must call the attention of our readers to the shortness of the time occupied by the speakers on that evening. The very little difference of opinion that existed upon the subjects brought forward, prevented any very lengthened discussion, and the few remarks elicited were rather questions of detail; nevertheless, the subjects were neither trifling, unimportant, nor unpopular. The confirmation of the minutes of the previous Grand Lodge, it was generally supposed would have afforded the opportunity for the display of further opposition to the principle that the widows of Freemasons were not entirely to be cast aside, and that the small annual grant voted on a former occasion would, like other propositions to the same effect, have been severely handled, and rejected; but, thanks to a more enlightened policy, a better disposition, and more masonic feeling, the principle and the vote were confirmed. Whether the absence of the Grand Master, or other causes, contributed to this result we know not, but we hail with feelings of delight the confirmation of the vote, and feel proud in recording as a fact accomplished, that the masonic body can no longer be taunted with the charge that they are selfish while professing liberality, uncharitable while claiming to be benevolent, or unmindful of those who are the promoters of their comfort in health—their consolers in sorrow—their nurses in sickness. We have no fears of the funds being forthcoming to further the objects of the promoters and supporters of the question.

The second, but also an important, improvement to the future well-being of the Order, occasioned some discussion, and was embodied in the report from the Board of General Purposes, that the votes of Grand Lodge should in future be taken by divisions, *when demanded*, and counted. A most judicious arrangement, and one that we have frequently contended for. We should certainly have preferred to have voted with

the Prov. Grand Master for Essex, that divisions should take place *whether demanded or not*, but as it is, it is an onward movement—a progress in the way of management—one that will save many startling innovations being proposed; for we hold the doctrine to conserve is to yield with the spirit of the times, and to preserve is to improve where faults are shown to exist. We thank the Board of General Purposes for having accomplished thus much in its first Report; they are evidently a working Board, disposed to do their duty.

The third and no less important matter was the communication made by the Grand Secretary, by authority of the Grand Master, expressive of his regret that he had not allowed Bro. Scarborough on a former occasion to proceed, and have a committee of investigation, to see if any and what alterations were required in the masonic ritual, but the interruption and course pursued by his lordship, had arisen from being misinformed of the intention of Bro. Scarborough; that since then personal interviews, as well as correspondence had taken place, and the Grand Master was not of the same opinion now as he had been.* Had the same thing occurred to any member of Grand Lodge less determined than Bro. Scarborough, he would have been put down by those who “earwigged” the Grand Master. This is one of those complaints to which we have before called attention; the Grand Master allows himself to be led by the reports of others, and having heard a partial or one-sided statement, jumps at a conclusion, and makes himself a party to a one-sided proceeding, instead of the more just course of taking no part in the debates, hearing all, and allowing Grand Lodge to decide upon the motions submitted to it; we do not now enter into the discussion of the motion, if any and what alterations should be made, nor even if a committee should have been granted, but we are quite prepared to state the Grand Master ought to have allowed the discussion, and ought not by his veto to have stopped all investigation on the introduction of it by Bro. Scarborough, still less by the manner in which he did it. Bro. Scarborough has, however, the power and the resolution to obtain his right, and he has the right on his side; few men, however, would have the perseverance and courage requisite to force wealth, power, influence, and station to the admission of having done a wrong, and were ready to give redress. The Most Worshipful Grand Master has committed an error, but he has also most gracefully, honourably, and nobly made the *amende*. Ought he to have placed himself in such an undignified position? It will be seen, if the September Quarterly Communication was

* The Deputy Grand Master having after this called on Bro. Scarborough to proceed, Bro. S. courteously declined, “considering, after the handsome manner in which the Grand Master had again brought forward the subject, he should wait until his lordship was present.”

short, it was the more important: the results are, an annual grant to widows of Masons, an open division on measures affecting the Craft, and a committee to investigate if any alterations should be made in our present work.

OUR PORTRAIT GALLERY.—This new feature, from the number of communications we have received on the subject, has evidently attracted considerable attention; it may possibly have had some effect even on the proceedings of the Grand Lodge. In the “for and against,” which we have scrupulously weighed, our graphic artists are encouraged to persevere, and we suggest to them to select their next kit-cats, half-length, full-length, or bishop’s-length, from among the following: viz., Bros. Dobie, Beadon, Peter Thomson, Philipe, Shaw, Lane, and Faudel.

THE GRAND LODGE OF LOUISIANA.—We regret that the late arrival of papers relating to the unfortunate schism between the masonic Grand Lodges of this state and that of Mississippi, prevent any more than a very brief notice. We may say, without fear of offending either, “Brother, brother, we are both in the wrong;” but certainly Mississippi has the worst of the argument, and consequently should make the first advances towards a reconciliation. What will the popular world think of the unanimity of Masons, with New York, Louisiana, Mississippi, and Bengal in their present state of culpable differences?

INAUGURATION OF ROBERT BURNS.—An elaborate painting of this interesting ceremony, executed by Bro. Stewart Watson, is on private view at Bro. Brooks’, 14, Great Queen-street. We cannot speak too highly of the subject, or the truly artistical manner in which it is finished. The poet is on the steps before the Master, receiving the admonitory address. The Master, with many noble and other brethren, in all sixty-one portraits, are grouped with characteristic attention to masonic position. We understand that it is intended that engravings from the original shall be executed at as moderate a charge as possible. Bro. Stewart Watson has our hearty good wishes for success.

FINE ARTS.—We have lately seen a very spirited drawing of her Majesty’s progress round the fleet in our harbour, by Lieut. Jones. It is exhibited at Mr. Fletcher’s, in Patrick-street, and is executed with considerable talent, and of course great attention to nautical detail. It is dedicated to our gallant townsman, Colonel Chatterton, *K. H.*; and being for the benefit of a most deserving charity, the Masonic Female Orphan Asylum, we earnestly recommend it to our fellow-citizens. The drawing is to be sent to London for lithographing. Subscriptions will be received by Mr. Fletcher.—*Cork Constitution, September, 1849.*

PROCRASTINATION IN REPORTS.—This is an evil that is becoming both inconvenient and serious—inconvenient to ourselves and serious to our readers. We cannot understand why reports should not follow immediately on the termination of meetings. In justice to ourselves we are compelled thus pointedly to allude to the subject.

At a meeting of the Cross of Christ Encampment, on Friday the 21st, the Commander, Colonel Vernon, acquitted himself in the most admirable manner, installing no less than seven members. Dr. Elkington would have made the eighth, but he was prevented from leaving Birmingham on account of the prevailing epidemic. It was happily observed of Colonel Vernon, that he fully illustrated his armorial motto—“Do whatever you undertake well.” *The letter of resignation from Dr. Crucefix* was read, and received with sincere regret. A resolution that his name should continue on the roll as an honorary member was carried by acclamation.

THE MINDEN LODGE.—A very interesting history of this lodge has been published, and dwells with merited pride on the circumstance that a military lodge should have retained its original warrant for a hundred years.

THE PORTRAIT GALLERY, No. 3.

THE R. W. BROTHER CRUCEFIX, *L. L. D.*, P. S. G. D.
AND P. S. G. W. (*Mass.*)

"I knew him as myself : we have conversed and spent hours together * * * Yet hath Sir Proteus made use and fair advantage of his days. His experience old, his judgment ripe, and in a word (for far behind his worth come all the praises that I now bestow) he is complete in feature and in mind, with all good grace to grace a gentleman."—*Two Gentlemen of Verona.*

OF all men in Masonry, perhaps no one has filled, and continues to occupy, so large a space in the public interest as Dr. Crucefix. Hence the necessity of an accurate portraiture of his character as a Mason, and the qualities of his mind as a public man.

Our distinguished brother is a *tabooed* Mason, or in other words,—proscribed. But by whom? The answer is, by the imperial purples—by the men of his own Order,—who envious of the virtues they despair of imitating, and of the talents they cannot share, seek solace in the ignominy of revenge, and consolation in the fatuity of detraction.

Let us at once boldly grapple with facts. Has any living Mason done more to promote the usefulness or interests of the fraternity than Dr. Crucefix? Has any one done so much? If so, where is the man? Has any member done more to assert the inalienable rights of the Grand Lodge—to vindicate the free expression of opinion—to uphold privilege against power, and to throw open the claim to discuss and the right to judge? If so, where is the man? Has any one, in so large a spirit and degree, ever given to charitable objects that *practical* embodiment by which the honor of Masonry has been promoted, and the sum of human misery lessened or alleviated? The answer must be,—no one. Standing then as a great land-mark, in vain may the waves of envy and power lash their impotent fury: the name and memory of this noble-minded Mason will remain imperishable, whilst his butterfly opponents will float down the stream of time, as "things" existing for their own aggrandisement and the venal purposes of their creation.

Our Brother Dr. Crucefix has been for upwards of twenty years a member of the Fraternity. He did not enter the portals and lift the sacred veil (as many do) from a prurient curiosity, and then abandon a further prosecution of its objects. No: our brother saw at once that Masonry was a practical religion: he perceived the moral excellence and holiness of its principles: that we are united in an universal brotherhood, from which, strength and beautiful hopes are poured into the soul: that,—

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

He saw in the poetry of Masonry that we escape for a time from the dull round of cares and troubles of this toilsome world, and that by the exercise of the virtues of our Order, “pleasure as well as profit must be the result.” He felt the necessity and advantage of elevating Masonry—to raise its routine and practice above the mere technicalities of the Gilkes’s and the Thompsons, and to make it a speculum, by which man might look through nature up to nature’s God!

These are some of the merits of Dr. Crucefix, Past Grand Senior Deacon. It will be said, against such a man—such a Mason,—how can the shafts of malice be hurled? Our answer must of course be conjectural, as falling short of absolute proof; but enough has transpired to warrant the conclusion that envy, hatred, malice, and all uncharitableness, have found their way even amongst professing Masons.

Our talented brother is among the oldest members of the Royal College of Surgeons, and a regularly educated medical man. In the exercise of his late professional duties, it is well known that under the name of a *Firm*, he practised with great success, that particular part of the healing art *alone*, which the medical profession *include* amongst their general duties. Surely this ought not to have been considered a crime, unless jealousy could make it so? As long as vice and physical infirmity be inseparably interwoven in our nature, so long must medical aid be tendered to remedy evils which by the laws of our animal economy, are ordained to be of frequent occurrence. Yet for the existence of this state of things,—for devoting his practice to this disease *solely*—which our Brothers Havers or Bossy, or any medical purple would readily treat as a *part* of their own practice,—yet for this, our Brother Crucefix has been held up as an object to be avoided,—for this, the “sweltering venom” of a clique has been poured forth; and in the pharasaical language of their ancient prototypes they exclaim—“Stand from me, I am holier than thou.”

We confess that looking with the most scrupulous nicety, we can

see nothing to disqualify Dr. Crucefix from associating and occupying an equal status with all the Bossys and the Haverses that ever did or ever will belong to the art medical. He is a man as well born, bred, and educated as any of them, and possessing a mind of a loftier conception, and sentiments of a nobler *calibre*, than can be claimed by any of his calumniators. Canning had the reputation of the following distich,—

“As London is to Paddington,
So is Pitt to Addington.”

In like manner may this couplet be applied to our Brother Crucefix, whose genius as a Mason, may be as triumphantly contrasted, as was done in the case of the two statesmen.

Finding that no tangible impeachment could be maintained against the character of the man they defame, they whisper their dislike of him, regardless of the malediction of the poet—

“Scandal’s the weapon of the *coward’s* spleen,
That base malignity which stabs unseen.”

If there be any appreciable accusation—any fulcrum however small, on which to place the lever of imputation, we say stand forward, and in open day attack the man against whom publicly you dare not wag your tongue or raise your finger. Put your imputations into shape, send them to the editor of this journal, and we pledge our full conviction they will obtain insertion in the following number.

Having now cast down the gauntlet, we feel curious to see who can take it up. In the meanwhile we shall approach our object more closely in a personal point of view.

Dr. Crucefix is about sixty years of age, of middling stature, and of easy deportment. He possesses a highly intelligent countenance, quick dark eyes, and expressive features. There is an elegant *tournure* of the head, a Canning-like form, indicative of great intellectuality, and brilliancy of imagination. His eloquence is subdued and chaste, his style nervous, and his manner persuasive. In debate, he harnesses facts to the car of history, and appears solicitous rather to conciliate than to cauterize his opponent. Although he deals not in invective, his powers of criticism are, when occasion requires, keen and trenchant. He exhibits much forbearance in his addresses, for which purpose he has often to contend with, and patiently to overcome, the roaring of the “fat bulls of Basan” by whom he is surrounded. As a debater, he is logical and argumentative, but there is little or no action to enforce his oratory or to adorn its style. There is also a drawback to a certain extent from

the excellencies we have recorded and which affects the force of the speaker's impressiveness, namely, a *façon de parler*, an artistical pathos (chiefly at the end of sentences) which, although intended to produce a telling effect, does in truth create a contrary result. The tone of expression is too sermoniacal, and resembles the primitive quaintness of the "people called quakers," rather than the pure eloquence of the head and heart, relying on their own natural resources.

We regret to observe that the impaired health of our brother has lately taken from his exertions something of their effect. His visage is "sicklied o'er with the pale cast of thought," evidencing the march of time, and the invasion of incipient infirmity. Although his *physique* is not now equal to his mental daring, nevertheless his deep devotion to Masonry enables the mind by its brilliant coruscations, to triumph over mere physical weakness: it animates principle, gives vigour to intellect, and energy to character.

Without egotism, our Brother Dr. Crucefix may say, "I have done the state some service, and they know it," and despising the calumny of the few, whilst armed with the confidence of the many, he may as truly add,—

"Let them do their spite. My services which I have done the signory shall out-tongue their complaints; and my demerits may speak unbanned to as proud a fortune as this that I have reached."

Upon looking at the *ensemble* of the foregoing picture, we are as faithful limners, pleased to be able to place such a portrait as this in our gallery; which, for its general effect, must challenge the approbation of the just, and invite the criticism of the impartial.

ITHURIEL.

THE V. W. BRO. W. H. WHITE, GRAND SECRETARY.

"GRATIANO speaks an infinite deal of nothing: more than any man in Venice. His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek them all day ere you find them; and when you have them, they are not worth the search."—*Merchant of Venice*.

Our Grand Secretary is supposed to be a great masonic authority—a learned Pundit in all things involved in dubiety; but if he be so, he has lived to forget much that he had learnt. He will give you his opinion

with that confused prolixity which denotes the fatuity and inordinate self-esteem of old age; but as to the value of the information acquired, it may be considered essentially homeopathic,—the dose being truly infinitesimal.

A learned barrister, of the name of PARKER, once arguing before the Court of Queen's Bench in Dublin, so elaborated and mystified his case as to tickle the fancy of CURRAN (the celebrated wit of the Irish bar) who thereupon wrote the following pasquinade,—

“ By the powers !
For two hours,
(The time thus taken to explore,)
Mister Parker
Makes that darker
Which was dark enough before.”

Something like this may be said of our Grand Œdipus: he shakes his head (but which like Lord Burleigh's, has nothing in it)—looks oracular,—and then in a mass of twaddle, spiced with irrelevant and ancient references, leaves you in Cimmerian darkness and about as wise as,—you were before.

Old age, *per se*, is not offensive to the feelings nor calculated to repel the sympathies of our nature: on the contrary, it enlists the generous sentiments and affections when found to be actuated by fraternal ingenuous and disinterested motives; but in proportion to our admiration of these qualities, so must our disgust be measured at the noisomeness of senility pandering to prejudice, and the aged impotence of desire dallying with the possession of perverted power.

The duty of a Grand Secretary ought to be purely ministerial and executive: he should know no “party,” be influenced by no prejudices, actuated at all times by a lofty sense of impartiality, and determined to make his conduct the reflex of the views and opinions of the Grand Lodge.

Having recorded these general truisms more with a view to the benefit of those whom they may concern than for any novelty of doctrine, we proceed to remark that our Brother White has enjoyed the office he now holds for about forty years, during which time it may be said Masonry has not flourished with him, but in spite of him. As artists ambitious of putting before the public a portrait solely distinguished for a *frappant* likeness, it would be treason to our high trust, were we knowingly, to conceal any blemish which, as faithful delineators, ought by us to be put on the canvass. We are here not to disguise, but to publish the *truth*; and in the execution of the trust confided to us, we

regret to be obliged to represent our Brother with impaired hearing and eyesight ; but the fact is so, and no wonder, when it is considered that Brother White has passed the term of years allotted to man by Holy Writ. He is said,—and we believe truly—to be at times, deaf on one side, and rather blind on the other. His articulation is thick and indistinct, and at large assemblies of the Grand Lodge, many members cannot hear one half that he mumbles. But it is said “faith comes by hearing,” and it being so, accounts in a great measure, for the misapprehension of much that our worthy functionary utters, but which is not believed, because it is not heard.

The manner of Bro. White is apparently frank, his qualities social, and his intercourse agreeable. He is somewhat below the middle stature, has a venerable physiognomy, and an easy but not elegant demeanour. His merits as a Mason are of a negative character, unless we are to rate ordinary abilities as exalted gifts, and the absence of positive evil as equivalent to qualified good. In the mere practice of the manual of Masonry we do not hold Bro. White in very high repute for his recollection of the ritual, nor for his manner of performing the duties. We should say at no period could our Brother lay claim to any masonic excellence: plodding mediocrity seems to be the extent of his pretensions.

Whatever benefits our Grand Secretary may have conferred on the interests of the Craft (and we do not say he has not) we leave others to discover and determine. It may however, be now said of him, *les eaux sont basses chez lui*. As the most graceful thing Cæsar did was on his retirement from the capitol, so in like manner may our modern Cæsar earn a compliment by speedily seceding from an office, for the retention of which, neither his years nor his abilities can plead an excuse.

Brother White has been, and continues to be, a subscriber to all the masonic charities, except the Aged Masons' Asylum ; of which institution, like some others of the clique Imperial, he seems to have an *instinctive* aversion.

Not satisfied with the 500*l.* a year paid to Brother White as Grand Secretary, his friends and dependants (including all the expectants for office in *futuro*) are now engaged in carrying about the begging-box ! In the language of *Sir Oliver Surface* in the “School for Scandal,” we will give them a sentiment,—

“Here's all the success which *begging* deserves.”

ITHURIEL.

THE W. BROTHER JOHN BIGG, P. M.—P. Z.

Quales sunt summi civitatis viri, talis est civitas.—CICERO.

* * * * *

Mine honesty, and I, begin to square.
The loyalty, well held to fools, does make our faith mere folly.

THE constitution of the English masonic legislature, as the Grand Lodge has been not inaptly described, is as fairly founded on principle as the most deliberate mind could desire. Yet so extensively may undue influence be exercised upon it, that its acts may be as easily turned towards a wrong as into a right direction. This is owing to the mode of ascertaining the votes of its members. Containing, in itself, through the choice of the Grand Master, the bestowal of the highest masonic honours, those who look to the purple badge as the only distinction in the Craft worthy of attainment—and they are, we fear, more numerous than our readers suppose—are excited by their hopes, or coerced by their apprehensions, as the case may be, to hold up hands in adoption of the view alleged or assumed to be entertained by the ruling power, when decision has to follow discussion, that would otherwise drop into the ballot-box a ball demonstrative of the opposite opinion. Of the truth of this, the pages of the “Freemasons’ Quarterly Review” gave many and startling proofs, during the Grand Mastership of the Duke of Sussex.

When, however, the present Grand Master became the occupant of the masonic throne, the warmest hopes were entertained of his avoiding the errors, whilst he emulated the good *traits*, of his illustrious predecessor—that he would put away from a too intimate propinquity the undeserving favourites, the Camerilla that mischievously influenced masonic councils; and, relying upon the palpable presence of masonic worth, wherever existing, howsoever fairly sustained, whether humble or eminent in its individual manifestation, encourage, sustain, and honour it—if not with masonic distinction, at least public countenance and approbation. So we thought; so thought hundreds besides, who desired to promote the prosperity of the Craft, and to extend the genial influence of the masonic virtues; and so thought the right worthy subject of this notice. Overshadowed by the parasites of a Royal Duke, he had retired from scenes in which, for him, no sunshine of even evanescent favour could be expected. Too honest, too independent, too self-sustained to be competitive with those,

Whose servile fawnings smooth the way to place;
Whose honours are but symbols of disgrace!

He bided his time ; and deemed that time arrived when the new masonic regime commenced. Alas ! he judged after his own heart ; he measured the noble by birth according^g to the standard of the noble by nature.

Spontaneously, in the full anticipation of better things, Bro. John Bigg resumed the performance of his important duties, as a singularly efficient member of the Grand Lodge, upon the accession of the Earl of Zetland. Initiated in the Moira Lodge, some thirty years before—P. Z. of the Moira Chapter—having in the previous course of his career in Freemasonry rendered both lodge and chapter the most eminent services, advanced them, in fact, to the highest estimation among the metropolitan bodies of Craft and Arch Masonry—having by his orations in private lodges, and at Grand Lodge meetings, and by his literary efforts in the periodical press, already attained to the warmest estimation of friends, and the highest respect of all who heard or heard of him, it might be supposed that he came back to us rather in the quiet consciousness of having already done all that could be expected from him, than with the willingness, the laudable anxiety, as well as the power of doing more. But still full of vigour, he seemed as if, running a race with time, he had gained more in strength than he had lost in speed. Tall, and of commanding figure ; handsome of face, with a noble presence ; a voice sonorous and musical ; possessing a copious flow of language ; his temper under admirable control ; evidently sincere of purpose ; patient of examination ; logical in arrangement ; and most conclusive in the application of the subject-matter of his address, Bro. Bigg stands appreciated in Grand Lodge, by the genuine approbation of friends (the vast majority), and the not less evident apprehension of his opponents (the unenvied few), as the best impersonation of masonic eloquence of which the Grand Lodge of England can boast—as the worthy and worshipful brother, who, in any other assembly of a similar nature, would have had conferred upon him the honour, with popular confirmation, of Grand Orator. Scotland would delight in him ; Ireland would be proud of him, in such an office. England gives no appointment of the kind. No provision, at all events, has been made for it. He is, nevertheless, *our adopted Grand Orator* ; would be the gladly accepted of Grand Lodge ; and probably yet will be, under an improved dispensation.

Well, thus accomplished, he once more raises his voice in the Grand Lodge of England ; and always on the side of truth and justice. He never fails to convince, although, like his colleagues in the same enterprises, he seldom succeeds, eventually, in practically establishing that for which he so eloquently contends. The fault comes not within the category of incompetencies, but of impossibilities. Would he have listened to the voice of the tempter, and have doffed the garniture of

masonic principle, to don the golden embroidered purple, he would be as invariably on the winning side. But he is not made of that pliant stuff which may be won over to wanton use. He is none of those who are likely to be abased by exaltation. It is his vocation to satirize, gracefully yet keenly, classical Grand Deacons, and learned Grand Registrars; to expound the truth to the Grand Master; and to delight, instruct, and benefit, by his brilliant example, the members of Grand Lodge. Long may he live, thus amiably and eminently to do suit and service to English Freemasonry!

APPELLES.

THE W. BROTHERS JENNINGS AND M'MULLEN.

"Sure such a pair was never seen
So fitly formed to meet by nature?"

"Arcades Ambo."

"Foremost came, with Falsehood rank,
A Juggler and a Mountebank."

"Like Master, like Man."

"Jaunty Jennings bows and smiles,
Mime M'Mullen nods and sniggles;
Each behind the Master wriggles—
Each his Royal ear beguiles!"

We cannot separately describe these mischievous twins of Freemasonry. Born far apart, of dissimilar progenitors, personally as unlike as possible, and of equally opposite pursuits, out of the Craft no congeniality of purpose would have been likely ever to bring them together; but in menial departments, in the back-door precincts, in palatial subterraneans, none so certain of becoming integrated—indissolubly united by fellow feeling—bound by community of purpose—intensely, utterly, devoted to the will of him who knew well how to choose his instruments, and when and where to apply them. Was there a disposition evinced for the better government of the Order, for a more liberal construction of laws framed to suit royal wishes rather than the require-

ments of increasing intelligence, who so able as the Assistant Grand Director of the Ceremonies—the Grand Director expectant, and so in due time inducted—to hunt it out among “The Crack Lodges,” and dissuade, intimidate, or denounce the possessors? And was the same inquisitorial office required among “The Working Lodges,” who so fit, so anxious, so assiduous, so successful, as the Grand Sword Bearer of the day—the subsequent Grand Deacon by necessity?

All honour to the Lodge of Antiquity! Having conferred upon Bro. Jennings the privilege of initiation, in due time it bestowed upon him the dignity of Master, *i. e.* the office, as Deputy, for the performance of private lodge duties, under the perpetual Mastership of the Duke of Sussex. His earliest act under that royal patronage was unfortunate, unless, indeed, its consequences led him, at once, to merge all ideas of self-dependence into the better rewarded notions of subserviency. In the first circular issued by him, he inserted his own name as Deputy, after that of his Royal Master! The Duke erased the name. Where *his* effulgence shone, no shadow was needed. About this time, too, he was a warm admirer of all that was said or done in Freemasonry by the R. W. Brother, R. T. Crucefix, *L. L. D.*; and, when presiding over the St. Andrew's Lodge, East, he proposed the health of the worthy Doctor in most eulogistic terms. Yet who, afterwards, so eager as he, to disparage efforts infinitely beyond his own achievement—masonic virtues high above his unemulative aspirations?

As a speaker, Bro. Jennings has just as much facility of expression, as the professional experience of a Proctor in Doctors' Commons may be expected to give to a man of moderate capacity—and nothing more. A few years since he was ready to attack whoever dissented from the dicta of the Royal Grand Master. We do not, however, remember a single triumphant result; and the retorts from below the dais, often and successfully administered to him, have had their effect. His voice is now seldom heard in Grand Lodge except in the performance of his not very onerous duties.

Due credit to the Corner Stone Lodge! In that body we believe Bro. M·Mullen first beheld the light of Freemasonry. His was a spirit not easily daunted. To manliness he could oppose meanness—to courage caution—to the open avowals of indiscreet honesty the covert whisperings of secret intrigue—no time, no labour, and, at one period, no devotion of pecuniary means were deemed too great in the way of sacrifice, to attain his object, as the public and secret servitor of the Royal Grand Master. Inferior to Bro. Jennings in educational advantages, yet quite as prompt in controversy—ever on the same side—always as dogmatical

but more blundering, erratic and illogical—most unfortunate in his illustrations—and ridiculously ungrammatical, nothing but inordinate conceit could have sustained him, from time to time, in the laughable defeats he has suffered when taking part in the discussions of Grand Lodge. To him, however, the coinage of one memorable expression is due. It was the natural, unaided reflex of his mind; the one idea which pervaded his every masonic act, during a period remarkable in the annals of the Craft; partaken of, undoubtedly, although not so tersely and triumphantly avowed, by Bro. Jennings; and which may be assumed to have been the common sentiment that actuated and united them—the pabulum of their masonic friendship,—the application of which in every possible manner, whithersoever the wishes of masonic royalty might tend, has caused them to overlook their respective defects, and to be, each, *sincere* in the exclamation—“Come to my heart, my Friend, my Brother.” We will no longer withhold from the expectant reader, the embodiment of this cementing idea of Bros. Jennings and M^cMullen, to which the latter had the felicity of giving utterance. “I look upon the Duke of Sussex as *THE KING OF THE CRAFT.*”

Happy are we that Freemasonry can prosper now, without the patronage of royalty and in spite of the impertinencies of its worshippers. And happier still, should we be, if there were no assimilated preferences of nobility, for those tools which were really worn out in royal service.

SCAPIN.

THE W. BROTHER JOHN SAVAGE, P. M. No. 19 & 805.

O, your desert speaks loud, and I should wrong it, to lock it in the wards of covert bosom, when it deserves with characters of brass a fortified residence, 'gainst the tooth of time and razure of oblivion.—*Measure for Measure.*

To do complete justice to this portrait there should be a breadth of colouring and depth of conception which we despair of fully and accurately delineating.

Our Brother Savage is probably one of the most expert Masons now living. If a Lodge is to be consecrated or a Master installed, the services of our talented brother are considered as a graceful incident to render the ceremony unique and complete. In theatrical phraseology, we may say of our Brother Savage that he is the KEAN of the day,—“starring” it in town or country, and giving the Craft “a touch of his quality.”

It is the custom and pigmy pride of the THOMPSONS, the MUGGERIDGES, *et hoc genus omne*, to imagine perfection to be found in the parrot-like duty of teaching others verbally all that has been taught to themselves. Your sticklers for verbiage will split hairs with you, and doggedly discuss the vast importance of relative pronouns, insisting upon those parts of speech which embrace the words "which" and "that," and "also" and "likewise," to be of the gravest importance. They will tell ye no man can be a Mason of any note unless *their* dogmas be adopted; and that the very fate of the Craft depends on "*this and that* and they cannot tell what," much less can they give you reasons for the grammatical accuracy on which their conceits are founded. Now Brother Savage, although attaching due weight to the correctness of words, despises the pedantry of presumption and the opinions of ignorance, holding that the performance of the duties in spirit as well as in language,—by which the genius of Masonry may be adumbrated,—is the alpha and omega in all things appertaining to the effective performance of the ceremonies.

In some of the degrees of Masonry a dramatic interest, to a certain extent, is necessary as forming a portion of the ceremony. In the efficient performance of these parts it requires not the mere gabble of *some dogmatic, ignorant, obtuse, self-willed, parrot-like man-mason*, but the nice and discriminating efforts of a mind that has studied the lights and shades of Masonry: in fact, to achieve excellence and stamp impressiveness, it demands the intellectual discrimination of a great actor, a metaphysician; that actor—that metaphysician is—Brother John Savage.

The object of our portrait is, we should suppose, about forty years of age, well made, rather stout, above the average height, and of much physical power. His countenance is not indicative of quickness of perception nor of intelligence of a high order, but there is a steadiness of moral purpose and resolution, which cannot fail to strike the beholder as a prominent trait of character.

In debate, our brother is demonstrative and argumentative. There is an earnestness and plausibility of manner about him, which whilst it pleases, fixes the interest of his hearers. He is not a showy speaker, nor does he aim at captivating the senses or exciting the passions at the expense of the judgment. His warfare is not aggressive: he parries the thrusts of his opponents with address and dexterity, fixing on them the *tu quoque*, and returning the compliment in self-defence with three-fold vigour.

In manner, Brother Savage is affable—in intercommunication courteous and yielding; but there is a loftiness of principle about him—a

virtuous obstinacy—that will never allow the sophisticated cunning of party to warp his judgment, nor the meretricious seductions of power to compromise his integrity of action.

To thus describe our Brother John Savage, is not to offer the incense of fulsome adulation : it is the homage of truth to sentiment—the devotion of judgment to merit—the debt due from the many to the excellencies of the one.

Desirous at all times to make the accuracy of our portraits the paramount object of our labours, we must not omit to notice a defect which belongs to the picture of our brother. In his speeches at the Grand Lodge, he is ever and anon disfiguring them with “ My Lord,” “ Your Lordship,” &c. Now although etiquette and the conventional rules of good society require that a Lord—a live Lord—should be, *imprimis*, properly apostrophized, yet by the same rule, to be guilty of a frequent repetition of these epithets as expletives or even as titular, is no less an offence against good breeding than the rules of correct elocution.

Brother Savage is a munificent supporter of the several eleemosynary institutions of our Order. Although a Vice-President of the Royal Annuity Benevolent Fund, he is also a liberal contributor to its rival in excellence,—the Aged Masons’ Asylum. Yet with all these qualities adorning and dignifying the masonic character, and which stand out on the canvass in bold relief, our brother, although a Mason of long standing and surpassing excellence, remains without any of those outward and visible signs from the Grand Master, which denote the just recognition and reward of merit ! We are apprehensive his destiny in this respect, may be assimilated to that so eloquently and touchingly described by STERNE at Yorick’s death,—

“ Alas ! my friend, said Yorick to Eugenius, let me tell you, if Mitres were suffered to rain down from heaven as thick as hail, no one would be found to fit my head.”

Substituting purple aprons for mitres, our friend’s case runs on all fours with Yorick’s. His manly independence of action has so misshapen all the imperial symbols that none can at present be found to fit him ! But he is more than compensated, by being universally acknowledged and esteemed as one of the most able exponents of public principle, and zealous supporters of the interests of the Craft at large.

JUSTITIA.

THE INEFFABLE NAME.

BY COMPANION J. R. CHANTER, P. Z. CHAPTER 312, BARNSTAPLE.

However unprofitable an enquiry into the holy and mysterious name of the Most High may be considered at this day, it must still be allowed to be an interesting subject both to the Mason and to the antiquarian. But to the Mason it is peculiarly so, as he is not only led by his masonic studies to the contemplation thereof, but has also, when advanced in its mysteries, the assistance of a strong light shining before him, to guide him in the way, and assist him in his researches.

The sacred name of the Almighty, given to Adam when placed in the garden of Eden, after being handed down through the righteous line of Enoch to the Patriarch Noah, was of course lost to all but him at the universal deluge. After that event, when the posterity of Noah by degrees relapsed into idolatry, and neglected the true God, although the knowledge of his name was for a time preserved, yet it was profaned by being bestowed upon clay and stones, the work of men's hands. Still, however, sufficient recollections of its importance remained, to cause men to preserve it in their religious ceremonials; and in process of time it became introduced to, or rather made, the foundation of all the early mysteries. But except to those initiated in the mysteries, the knowledge of the true name of God died away from the earth; and in the worship of idols, with their names derived from their supposed influence and power over mankind, men neglected the worship of the Supreme Creator, and the sacred name became lost.

A traditionary remembrance of the power and efficacy of this name, however, still remained, and its real or supposed power is frequently alluded to, not only in the sacred writings, but by numberless authors in the Gentile or heathen world. Throughout the Bible, many passages, which are generally considered to refer to the power of God, in the original Hebrew, mean merely the power of his name. So wonderful was it esteemed, that the mere pronouncing it, was believed to enable the person doing so, to work miracles. The traditionary legends preserved in the east, of the power of Solomon, not only on earth, but over angels and devils, was attributed to the efficacy of the name of God, of which he was said to be in possession; and the magical influences of Solomon's signet, with the name of God engraved thereon, is well known to all readers of the "Arabian Nights" or other Oriental Fictions. It was in consequence considered impious to speak "the name," both by the Hebrews and other nations, and was therefore incommunicable, except with certain mystic forms and ceremonies, and this may be clearly understood from many writers; but to mention only two, Cicero tells us, that they did not dare to mention even the name of their gods. ("De Naturâ Deorum," lib. iii.) And Lucan in the "Pharsalia," (lib. vi.) says, that but to name the name would shake the earth.

From these early periods, the true name of God does not appear to have been known upon the earth, except the corruptions or variations thereof, preserved in the heathen mysteries, although numerous mysterious names (all supposed to be the name) were bestowed by the heathen on their own peculiar idols, until it was revealed to Moses, (who was previously learned in all the mysteries of the Egyptians) by God himself at Horeb, and this is declared by the Almighty himself. "And I appeared unto Abraham, Isaac, and Jacob, by the name of Almighty

God, but by my name Jehovah was I not known unto them." Exod. vi. 3. This name was thenceforth commanded to be kept holy, sacred, and inviolate, and was forbidden to be uttered but once in the year, and then by the High Priest alone. ("Josephus Antiq. Jews," lib. ii. c. 12, sec. 4. When the third commandment in the Decalogue is properly translated, it does not refer entirely to the habit of profane swearing, but ought to stand thus, "Thou shalt not speak the name of Jehovah thy God irreverently.")

In consequence of this law, the Jews never either wrote or spoke the name of Jehovah, except on the most solemn occasions, and they carried their scruples so far, as to continue the name upon the gold plate on the forehead of the High Priest, in the ancient letter of the Samaritans, in which the Pentateuch was written before the time of Ezra, by whom it was translated into the Chaldee; as after their return from captivity, the Jews had forgotten their ancient language, and used the Chaldee which is now called Hebrew, in contradistinction to the old Hebrew, now called the Samaritan. We find this prohibition against pronouncing "the name" in many parts of the Bible; in Leviticus, the Jews were commanded to abstain from the two great sins, "thou shalt not pass thy children through the fire of Moloch, nor profane the name of Jehovah." (See also, Prov. xviii. 10. 1 Kings, viii. 41. Luke, i. 49.) For these reasons, the Jews call it, שְׁמֵי שֵׁם הַמְּפֹרָשׁ, Shem Hamphoresht, the unutterable name. Throughout the Bible, we continually find the phrase, in the name of the Lord, that is, Jehovah, for the word we translate Lord, in the original Hebrew is יְהוָה, I. E. U. E. which some Hebrew scholars say should be pronounced Jahoh. In all the heathen mysteries in which the ineffable name is supposed to have been preserved, a similar extreme reluctance and caution in pronouncing it, was a distinguishing feature, and this is also observed in the Brahminical mysteries of India at the present day. At the period of the manifestation of Christ, his disciples manifested their veneration for his name, by never mentioning it, but with the same reverence the Jews had heretofore only felt towards the holy name of God. It was therefore said by his disciples, "At the name of Jesus, every knee shall bow," and we find that this token of respect to a name has continued, and is in use among us to the present day.

The universality of this reverence for a name, and the fact of a wonderful similarity in the names applied to the Deity by different nations however remote, tend to prove that there was a name, a great and glorious name, by which the Almighty chose to be called among men, and that this name was an object of veneration in the early ages of the world; but in the process of time, its true meaning became lost, and the name itself, corrupted, varied, and changed, according to the peculiar circumstances, and peculiar languages of each different people, to whom the tradition had descended, until the names applied to the Deity became almost infinite, and were, in consequence of the increasing corruption of the world, applied by the heathen, equally to the supreme God, and to their own idols. On the separation of the Hebrews, as a chosen and peculiar people, God commanded that these names should no longer be applied to him, but that the sacred name should be applied to himself alone, and this is the meaning of his being called a jealous God, jealous of his holy name being applied to idols. See Leviticus, "The name of thy God is Jealous, for he is jealous."

In this sketch it is not my intention to enquire into, or to trace to

their sources, the almost innumerable names, that have in different ages and by different nations, been applied either to the true God, or to the gods of the heathen, further than may be necessary to assist the student of our masonic mysteries; and with such end in view, I shall limit myself to an examination of such of them as afford in themselves the most intrinsic evidence of their wide-spread antiquity, and at the same time throw most light on some of our deeper masonic speculations.

One of the most ancient and widely extended of these names was Baal. In the Chaldee language this word signified Lord of Heaven, or On High; and by idolaters was applied to the sun. This has also been spelt Bel or Beli, with various other changes required by the dialects of the different people employing the word. In Hebrew or Chaldee, Baal is written בַּל Bol. This was the God worshipped by the ancient Celte, and with them was also called Hu. This name appears to be nothing but the Hebrew article הוּא "hua, ille ipse," often used to express God. With us, even at the present day, "He," without any particular relative, means God. Plato uses the same expression, τὸ Αὐτὸν, when he speaks of the first, the self-existent being. In one of the Welsh triads, a collection of aphorisms, supposed to be very ancient, Britain is called the Island of Bel; and in an old Welsh prayer it is said—"Sincerely I worship thee, Beli, giver of good." In both Ireland and the highlands of Scotland, it is still the custom to light large fires on the first of May, and to keep it as a festival; without doubt, originally in honour of this deity, as this festival in Ireland is still called the Bealdeal. Fire being the peculiar attribute of this god, he was represented by a pillar or obelisk of this form Δ , which, from its tapering shape, is an emblem of fire and of light, and which, in the name itself first given by the Greeks, $\alpha\beta\epsilon\lambda\iota\sigma\chi\eta\varsigma$, o-bel-isk, betrays its origin as being in honour of this deity. Cicero informs us that the Indian Hercules was denominated Belus, and that the name was equally applied to the sun. As before mentioned, there is in Ireland and Scotland, and also in the Isle of Man, a festival still called Bealtine or Beltial; and in Armorica there is an order of priests called Belee, or the servants of Bel, and the priesthood Belegieth. (See "Maurice's Ind. Antiq.," vol. vi. p. 197, where several other curious coincidences of this name may be met with.) Baal, as a general name of God, is also used as a prefix to the deities of different nations, particularly of the different tribes of the Canaanites; as Baal-peor, Baal Berith, Belzebub, or the god of Flies; besides Bal-der of the Teutonic nations, the Egyptian Baalzephon, and many other such. The temple of Babel, of the Babylonians, was, it is supposed, dedicated to the sun.

Baal itself is a compound name, and would seem to have been formed from a combination, signifying Father Lord, Aba, Father, and Aleim, or Alohim, Lord. This is the first name by which God was called. "In the beginning God (Alohim) created the heaven and the earth." It is a plural noun joined to a singular verb, *bava*, created, which is frequently cited as illustrating, or referring to, a trinity in unity. In the Syriac and Babylonian, and some other languages, this word is rendered El, and in Arabic Allah. Both have the same signification, and may either of them be compounded to form Ba-al or B-el.

In the Hebrew, I have before mentioned, this word was Bol, or Bal, with the characters בַּל namely, Beth, Aleph, and Lamed, which letters, among the Hebrews and cabalists, had a peculiar mystical signification. In whatever way these letters were combined or read, they formed a name of God; implying or referring to some of the attributes

of His divinity; and being capable of being read in three different ways, three names in one, formed a striking illustration of that triad of deity, which, it is remarkable to observe, was from the earliest period a fundamental religious tenet of every nation upon earth, and was introduced into every mysterious system practised by them. The oracular tenet of the ancient world was—"Throughout the world a Triad shines forth, over which a Monad rules." Παντι γαρ εν κοσμω λαμπει τριας, ης μονας αρχει. ("Oracles of Zoroaster, Anc. Frag." 246, No. 36.) It is probable, also, that Baal himself was in some measure a triple divinity, from the words Baal Shilishi, or the Triple Baal, referred to in 2 Kings, iv. 42. (See "Cory's Myth. Enq." p. 61.) This Baal is supposed to be the same god as Moloch of the Ammonites, which also signified fire, and the Seadhac of the Phenicians, which was the name of the sun. Moloch was the Seeva of the Brahmins; and, with Brahma and Vishnu, formed the divine triad worshipped in the mysterious name AUM, pronounced Om; by the respective letters of which sacred trilateral syllable they expressed the powers into which he triplicates himself. (3. "Asiatic Researches," 359.)

The chief god of the Egyptians was designated upon the oldest monuments by the name of Amun, and this is evidently the sacred name, the Aum of the Brahmins, which appears to be that alluded to by Martianus Capella. ("Hymn. ad Solem.")

"Salve vera Deum facies, vultusque paterni,
Octo et sexcentis, numeris cui litera trina
Conformat sacrum nomen cognomen et omen."

And was the same also as On, or Aun, the Universal Father of the scriptures. ("Cory. Myth. Enq." 39.) The same god was worshipped by numerous nations under different appellations, but with the same attributes, and is the same as Dag-on of the Philistines, Oannes of the Chaldees. The Chinese, Japanese, and Cingalese, who practised Buddhism, but with ceremonies very similar to the Indians, used the word O. Mi. To. Fo., signifying Omnipotence; and it has been also said that the Thibetians pronounced their sacred term Om hohum. ("Sandys. Hist. of Freem." p. 23.) The Persian god Omanus, or Ormuzd, has also been suggested as identical. ("Cory's Myth." p. 67.) This Aun, or On, is evidently also the same as the Celtic triple deity Ain, of which an old Irish commentator says—"Ain, triple god; Tanlac, Fau, and Mollac." (See "Cooke de Druidis," 14, also "Higgins. Celtic Druids.") This also confirms the fact of Moloch being the third person of the Aum, as Mollac is identical with Moloch. The Greek particle Ων, used as implying a self-existent God, and as such used by St. John in Rev. i. 4, was probably introduced among the Greeks by Plato, in reference to the mythological On, when he acknowledges his eternity and incomprehensibility in these remarkable words:—"Tell me of the god On, which is and never knew beginning."—(In "Timæo," v. 3, p. 27; quoted in Dr. Oliver's "Signs and Symbols," p. 35.)

Such were the names most generally used by heathen nations, and as applied by them to their idols, were forbidden by the true God to be addressed to him; but the most acceptable name was that sacred one revealed to Moses at Horeb, by God himself, who when asked by what name he should be called replied, "I am that I am." The word we translate, I am that I am, in the Hebrew stands אֲנִי אֲנִי , JEUE. The exact and proper pronounciation of this name has been a matter of dispute; but it is far from probable that the pronounciation of the present day

is correct, as the word was originally in the Samaritan or ancient Hebrew character, thus אֲרַמְּיָא, which has now become a dead language, and it has only arrived at us through the Chaldee tongue; from the variety of readings and masoretic points of which language, it is difficult either to obtain the exact meaning, or even if that were known, to render the pronunciation into modern letters. But even this sacred name was applied by idolators to their gods, either borrowed from the Jews, or what is equally probable, handed down by traditionary remembrances of it from the early ages, by means of the mysteries, in some of which its recollection may have been preserved. Under the Greek rendering, *Iao*, or *Jao*. It was the famous word which was placed over the temple of Apollo at Delphi; and was also adopted by several countries under the name of *Zeus*, or *Jupiter*, which implied the generative principle, and under that of *Êi*, existence. This deity the Thebans consecrated under the name of *Kneph*, and Sais worshipped as *Eisis*, under the emblem of Isis veiled, with this inscription—"I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil." This is plainly not only the name of *Jehovah*—"I am and ever shall be," but also his attribute. The word *Jupiter* is simply *Iao*, or *Jeu*, with the affix of *pater*, father. The double-faced god *Janus* may have been a compound of *Je*, or *Jah*, and *On*, of Egypt, with a Latin termination. The Scythians had a deity named *I-o-un*, which was probably identical with the last. *Ion* was also a Welch deity, adored as the first cause. (See "Hig. Celtic Druids.") The Scandinavians called the sun *Jon*. In Persia the same planet is called *Jawnah*. (The Celtæ called it *Samhan* and *Seadhac*, which latter is a name also applied to *Baal*), and all these names have a near affinity to the Etruscan compound god, *Janus*. The god of the Moors, *Juba*, may be another compound of this name, conjoined perhaps with *Baal*, or *Aba*. The surname applied to *Bacchus* is also plainly a prefix of this name, *Io Bacche*, or *Evohe Bacche*; and it has with reason been conjectured, that the addition of *Jah* to many names of celebrated lawgivers and prophets, is merely an addition of a godlike attribute to their own names, *Jeremiah*, *Elijah*, *Isaiah*, and many others. Even in the nations of the New World traces of this mysterious name are to be found. Among the Apalachites of Florida, the priests of the sun were called by the remarkable name of *Jaovas*, which was also the name of the deity. ("Ten. Idol." c. 4; quoted in *Oliver's Signs and Symbols*, p. 33); and some of the North American Indians have a tetragrammaton, which is never used in common speech, compounded of four notes, and used only in their most sacred ceremonies. The first is pronounced quite short, *Yah*. They then in a grave and solemn manner sing in a strong base the monosyllable *O* for the space of a minute. They then pronounce *He* in the treble, as long as their breath will allow them, and finish by uttering in a base key, with a short accent, the word *Wah*, thus composing the mysterious word *Yo-he-wah*. (See "*Sandys. Hist.*" p. 23). This would almost imply an original derivation from the Hebrews; and in conclusion on the subject of this name it should be mentioned, that the Druids made use of some secret word, known only to themselves, to express the unutterable name of the Deity, of which the letters *O*, *I*, *W*, pronounced in a peculiar manner, were a sacred symbol. ("*Meyrick's Cardigan*," lxxix.)

From these numerous examples, it appears incontrovertibly proved, that their origin could not have been merely casual, but there must have been some connection, some common fount, from which they

were all derived. The general character of ancient idolatry, renders it likely that these names were originally applied to the true Lord of the universe alone, and that when his worship degenerated into the worship of bodies in the material world, these idols were dignified with his name.

There is also another and most important feature, in which all the mythological systems, and almost all the names of their deities agree. From a comparison of them, we find that they universally recognized a triad of divine persons, and the names were mostly capable of being resolved into three; and from the result of this enquiry arises a most important question—How comes it, that a doctrine so singular, and so utterly at variance with all the conceptions of uninstructed reason, as that of a trinity in unity, should have been from the beginning a fundamental religious tenet of every nation upon earth? The answer is, a word, a sacred, ineffable, triune name, showing forth the attributes of the Almighty, and faintly shadowing the after revealed doctrine of the Trinity, was given to man at his creation, as the bond or type of union between the spirit of God placed in man, and the spirit which created the body from dust. This word was long preserved by man, but in process of time, in consequence of the increasing wickedness of the world, in falling away from God, was lost. The faint and uncertain recollections of it spread abroad among mankind, with the widely extended traditions of its importance and power, survived in the various and mysterious religious associations, or mysteries of the ancient world, of all of which this name formed the profound and inscrutable mystery; and incessant in his endeavours to discover this mystery, and to obtain the power supposed to reside therein, man has combined, divided, and varied the different names he was in possession of, in the endeavour to arrive at the real ineffable name, and the result has been the production of the infinite number of names, ancient history and mythology informs us of.

Can we pierce this mystery? To the Royal Arch Mason I would say—he who seeketh rightly, he shall find.

Chapter of Loyalty and Virtue,
Barnstaple, No. 312.

FREEMASONRY IN TURKEY, PERSIA, AND JAPAN.

(Concluded from page 20.)

THE very small quantity of masonic information that has ever found its way to us respecting the above countries, makes every contribution the more valuable; the following short sketch we therefore add to what has already been published by us on the subject:—

A merchant of Leipsic having occasion to visit Belgrade, made himself known to some parties as a member of the Lodge Baldwin, at Leipsic; having visited a Mason's lodge at Belgrade, was entrusted in the month of August, 1847, with a letter, in the Turkish language, by the Worshipful Master of the lodge, to be delivered on his return to Bro. Gretschel, at that time the Master of the Lodge Baldwin, in which letter Bro. G. was informed he had been elected an honorary member of the lodge; it was accompanied with a small scarf (*query* collar), worn by the Masters of the Turkish lodge, and a meerscham pipe bowl,

as a private token of remembrance from the one Master to the other. As Bro. Gretschel was unacquainted with the language in which the communication was made, he referred to a distinguished scholar for a translation, which was promised, but some time was requested to be allowed to elapse before it could be given; in the interim Bro. Gretschel had an opportunity of sending, through a safe and certain channel, further information; he availed himself of the chance to send by the messenger the small golden trowel, which is well known as the jewel of the lodge, and in his letter mentioned that he had worn it on his breast many years. He wrote the letter in German, with Roman characters, and stated how Masonry was progressing in Germany; that his lodge, in connection with the Apollo, had erected a new masonic hall in Leipsic, to be opened in September. In reply to this letter, Bro. Gretschel received one in German, with Roman characters (after the consecration of the new building, though it was evidently hoped it would have come to hand before), to the following effect:—

“The peace of the Almighty be with thee, dear Brother and Fellow Master,—That you and our fraternity are one and the same, and that all Freemasons (Bektaschias) in the world are related I am now more convinced than ever, after having received from you a letter and the jewel of your lodge. Of a friendly and satisfactory reply to my letter, sent to you through Bro. Albert Schulze, I certainly counted, but the present of your jewel, which has so many years graced your breast, and participated in the many masonic assemblies and noble works in which you have been engaged, I did not anticipate, but am most agreeably surprised. I shall not attempt to describe my pleasure with words, as I am not likely to succeed until I have made your acquaintance, and we have become personally united, and examined ourselves before the glass of the great hero, *Schin il Jau Schen Pir*. All the brethren here, to whom I have entrusted (before the glass) the contents of your kind and brotherly letter, have expressed their sincere and heartfelt gratification, and with myself an earnest desire to become acquainted with the German brethren, more especially with those of the Baldwin Lodge, and in the mean time to continue a regular correspondence. I have determined, if *Schin il Jau Schen Pir* does not withhold his blessing and help, to visit, in company with some other members of my lodge, Germany this next spring, and hope to see you and your brethren in your lodge; should you and yours feel also this inclination, I beg of you, worshipful brother and fellow Master, to think of us in your next grand meeting at your tschem, to assist and think of us. Receive with this, the proof of my honest brotherly love and earnest of the friendship I entertain for your brethren and yourself, my lodge jewel, which I have worn on my breast nineteen years; this teslim to remind you of us till we leave this grand lodge. If you receive this with the affection I did yours, you will entertain towards me the most fraternal feeling I have, most well beloved brother, towards you. I entreat you, dear brother, to acquaint me with the receipt of this to your hand, and if it arrived previously to your grand meeting.

“A German translation of the original Turkish diploma I sent you, making you an honorary member of our Lodge Alikotsch, and which you received through Bro. Albert Shulze, I will transmit to you in my next, and would have done so now, but the time was short, and many pressing businesses awaiting me, which prevented it this time.

" We expect Bro. Arthur Schulze to pass through here shortly, when he shall likewise receive a jewel, and a translation of his certificate. Should it happen that at your meeting a desire may be evinced to make further members of our lodge honorary members of yours, I would beg to submit to your kind remembrance Bro. Haffers Tahir Ileni, my successor. On the 12th September, being next Sunday eight days, we shall have a great working day, and initiate several candidates; among those admitted will be your countryman, Wilhelm Anton Schulze, whom I have known upwards of eight years, and consider worthy of being received into our Order. We have during the last two months already considered him a member, and it requires only the ceremony to be enabled to designate him a brother. As he speaks Servian well, and has taken great pains to learn Turkish, we have already nominated him our corresponding secretary and German interpreter to the Lodge Alikotsch; we shall be able hereafter to correspond with you much more easily. I shall be able to write you more at length on the subject, and hope you will gratify us with a full account of the opening of your new hall. The brethren (Bektaschia) unite with me in congratulations, but more especially I offer you my friendship by the holy numbers that unite us, 3×3 , 1 dede, 2 rheber, 3 murith (the three degrees?)

" And am in the name of the Lodge A likotsch,

Or. Belgrade.

3
18 x 47.
9

" Your brother,

" TJANI ISMAEL TSCHOLAK MEHEMED SAEDE."

[Here follow the Turkish signatures and seal. The jewel is a white marble stone with blood-red spots, which are to remind the wearer of the founder of Masonry in Turkey, ALI, who suffered the punishment of death for the introduction; it is worn by a white cord round the neck, as also a small brown collar with figures on it.—C.]

FREEMASONRY IN CORK.

QUEEN VICTORIA, THE MASON'S DAUGHTER.—COLONEL CHATTERTON, THE GALLANT SOLDIER-MASON.

To have merged the following most heart-stirring events into the general provincial intelligence, would have been to curtail them of their fair proportions; we give the reports as sent, without any remarks of our own, they speak for themselves. The Irish nation has been lavish of its chivalric loyalty and personal devotion to its sovereign lady, and the brethren of Cork have addressed her Majesty, and received a most gracious reply.

THE QUEEN'S VISIT.

Cork, August 3, 1849.—The masonic address, which was very beautifully illuminated with masonic emblems, and on vellum, was presented to her Majesty by the Provincial Grand Master, Colonel Chatterton, and was as follows:—

To the Queen's most Excellent Majesty.

The humble address of Colonel James Charles Chatterton, K. H., Provincial Grand Master, the Grand Officers and Brethren of the Grand Lodge of Free and Accepted Masons of the Province of Munster.

We, your Majesty's dutiful and loyal subjects, desire to approach your royal person, to tender our congratulations on the auspicious event of your Majesty's first visit to the shores of Ireland.

Loyalty and obedience being amongst the first principles of Masonry, it is to us a source of unfeigned gratification to be afforded the opportunity of personally assuring your Majesty of our attachment, and our zealous desire to uphold the dignity of the crown, and the good order and welfare of the state.

The firm adherence of the Craft to those principles in all times and under all circumstances, has enabled us to acquire the honour of enrolling amongst its members your august father, and all his royal brothers; and your Majesty's immediate predecessors, who had long experience of the principles of Masonry, and its extensive and useful efforts in the cause of charity, after they had ascended the throne, were graciously pleased to cement still firmer the links which bound the masonic body thereto, by becoming Grand Patrons of the Order; his Royal Highness the Duke of Sussex continuing to hold the office of Grand Master, until death deprived us of his valuable services and presidency. We hail the arrival of the Sovereign amongst us as the harbinger of brighter prospects for the country; and we feel assured that all classes will unite to prove themselves worthy of this mark of your royal favour, and to merit your Majesty's continued consideration; and it is our ardent hope that your Majesty and your Royal Consort, with your illustrious family, may be long spared to enjoy the regards of an attached people, and to dignify the exalted position you occupy.

JAMES CHARLES CHATTERTON,
Provincial Grand Master, L. G. I. G., 33rd deg.
GEORGE CHATTERTON, K. H. T.,
Prov. Grand Secretary.

Reply to the Address of the Provincial Grand Lodge of Munster.

Cove of Cork, August 4, 1849.

Sir,—I have had the honour of laying before the Queen the loyal and dutiful address of the Provincial Grand Master, the Grand Officers and Brethren, of the Grand Lodge of Free and Accepted Masons of the Province of Munster, and I have the satisfaction to inform you, that her Majesty was pleased to receive this address in the most gracious manner.

I have the honour to be, Sir,

Your most obedient servant,

G. GREY.

To Colonel Chatterton, K. H.,
Prov. Grand Master, Castle Mahon, Cork.

We next present to our readers an ample report of the very graceful compliment paid to that distinguished and gallant soldier-Mason, Colonel J. C. Chatterton, who has won all hearts by his truly masonic demeanour, extracted from different local papers.

May 29.—A most interesting masonic ceremony took place at the masonic rooms: a numerous deputation, composed of the officers of all the lodges in the province, waited upon our gallant and highly distinguished townsman, Colonel J. C. Chatterton, K. H., requesting he would accept the high office of Provincial Grand Master of Munster, vacant by the resignation of Sir A. A. Chatterton, Bart. Colonel Chatterton's acceptance of this important office has been hailed with the greatest satisfaction by all the masonic body, who are gratified at the prospect of

having at their head a person in every way so qualified to advance the interests of Masonry, and who has attained the highest grade in the Craft.

The grand installation of the Provincial Grand Master, and banquet, will take place on St. John's day.

The reception of the deputation was marked with that dignity of manner, and perfect urbanity, which distinguishes the highly educated gentleman, and the gallant officer's address on the occasion breathed his high sense of the honour conferred, and his perfect knowledge of Masonry, convincing the brethren of the excellence of their choice.—*Cork Constitution.*

Masonic Installation of Colonel Chatterton, K.H., as Provincial Grand Master of Munster.—This imposing ceremonial took place on 26th June, at the lodge-rooms of the First Lodge of Ireland, in the presence of the largest body of Freemasons which has assembled for many years in this city. The Honourable Augustus Geo. Jocelyn, Captain in the Carabineers, Past Officer of the Grand Lodge of Scotland, and member of the Grand Master's Lodge of Ireland, 33d, or dernier degree, was commissioned by his Grace the Duke of Leinster, Grand Master of Ireland, to conduct the impressive rite. The Provincial Grand Lodge being opened in form, after the usual preliminaries were gone through, the gallant Colonel was conducted by Past Masters of the Senior Lodges Nos. 1 and 3, and being duly presented to Brother Jocelyn, the ancient charges were delivered, and Colonel Chatterton was then solemnly invested and installed in the chair of his exalted office. The brethren joined in saluting their Provincial Grand Master with the honours due to his rank, and at his call similar honours were heartily accorded to Brother Jocelyn, whose dignified discharge of his important functions elicited the admiration of all present on this occasion, memorable in the masonic annals of Munster. The Provincial Grand Lodge of Munster has held its sittings in this city for a century and a half with the greatest distinction, its presidency and other offices having been invariably filled by noblemen and gentlemen of high station and worth, as well as masonic attainments; and, in the selection of Colonel Chatterton as its head, the brethren of the Province have united the urbanity and kindly feeling of a distinguished fellow-citizen with consummate knowledge in the Craft. The honourable and important office of Deputy Prov. Grand Master was conferred upon Brother Robert Atkins, of Waterpark, *J. P.*

The banquet, in celebration of the above auspicious event, took place in the evening at the Imperial Hotel. At seven o'clock about one hundred and thirty brethren were ushered into the ball room, the Provincial Grand Organist, Brother Wm. Gillespie, playing the well known masonic march, and sat down to dinner. The manner in which the entertainment was provided elicited entire approbation, and reflects very great credit on Brother Cotton. The tables were beautifully ornamented and covered with plate, and every delicacy procurable served in abundance. Several distinguished foreigners, members of Lodges in Lisbon, Rome, Marseilles, attended; also many military brethren now in the garrison. The music was of the highest order, Bros. Gillespie, A. D. Roche, Wheeler, and M'Carthy, assisted by several amateurs, having largely contributed to the enjoyment of the evening. Among the toasts were the following:—"The Queen," "Queen Adelaide," "Prince Albert and the rest of the Royal Family," "Army and Navy," "The

Grand Masters of England, Scotland, and Ireland," "The Grand Masters' Lodge," "Our visiting Brethren," "The Prov. Grand Master of North Munster," "The Commercial Lodge of Nottingham, No. 594," "The Masonic Female Asylum." Before twelve o'clock the brethren separated, highly delighted with the day's proceedings.—*Cork Constitution.*

Colonel Chatterton, *K. H.*, presided at the banquet; the appearance of the new Provincial Grand Master, was hailed with the greatest enthusiasm; and certainly we may say, "He looked every inch a Grand Master," literally covered with the jewels of the various degrees of Masonry he has attained, and wearing also the numerous decorations gained by his arduous and gallant military services: he was "the admired of all admiring." After greeting the brethren with the utmost cordiality and masonic feeling, he won all hearts; the manner he performed the arduous duties of chairman to such a large assemblage, delighted all. His addresses to each toast, were replete with classic imagery, depth of feeling, extensive knowledge of the Craft, and that ease and eloquence, to be expected only from the polished and educated gentleman, moving in the highest circles.

We find in the "Nottingham Mercury" the following, in reference to our gallant fellow-citizen, Colonel Chatterton. It is introduced in their account of the proceedings consequent on his installation in the office of Provincial Grand Master of Munster:—"Colonel Chatterton seems to be highly estimated in Nottingham, and most deservedly so; he spent a considerable time there with his distinguished regiment. We refer our readers to the 'Freemasons' Quarterly Review' for June, where an account of the departure of the Royal Irish Dragoon guards is noticed."—*Cork Examiner.*

The following address, transmitted to Colonel Chatterton from the Commercial Lodge in this town, was read at the installation of the gallant colonel, and elicited the most enthusiastic applauses:—

*To Colonel J. C. Chatterton, K. H., Provincial Grand Master,
of Munster.*

Nottingham, June 16th, 1840.

Right Worshipful Sir and Brother,—We, the undersigned, Past Masters and Officers of the Commercial Lodge, Nottingham, No. 594, on the registry of the Grand Lodge of England, observing in our local papers an announcement, that the Freemasons of Munster have elected you to the high and important office of Provincial Grand Master, avail ourselves of the earliest opportunity to tender, on behalf of ourselves and the members of the lodge over which we preside, our sincere congratulations; and to express a fervent hope that the Grand Architect of the Universe, will long spare you to fill that high station, for which—as a man—a Mason—and a soldier you are so eminently calculated.

Whilst we congratulate you—Right Worshipful Sir, on your appointment to one of the highest offices in our Order, we also congratulate ourselves upon the great honour conferred upon our lodge, by being enabled to enrol amongst its members the Provincial Grand Master of Munster. We retain a lively recollection of all those kindnesses and true masonic feelings which you displayed toward us during your sojourn here; and we feel that everything which adds to your

honour or increase your happiness, is, at all times, a special cause for our rejoicing.

Respectfully soliciting you to present our fraternal regards to the masonic brethren of your province, and wishing them and you a long association together, with all the enjoyments which you, as their chief, are well calculated to afford—

We beg to subscribe ourselves faithfully and fraternally yours,

Thomas Danks, P. M., P. P. G. S. W.	Pearson Peet, S. W.
Richard Allen, P. M., P. G. J. W.	John Comyn, W. M.
W. H. Malpas, J. W.	James Sollory, Sec.

Colonel Chatterton's Reply.

Castle Mahon, Cork, June 26, 1849.

Dear Sirs and Brethren,—The very flattering address you have so kindly forwarded to me, on behalf of (No 594), the Commercial Lodge of Nottingham, upon my appointment to the high and important office of Provincial Grand Master of Munster, into which I was this day installed,—breathes a continuance of those friendly and truly masonic feelings which you have ever evinced towards me during the time I had the good fortune of being in your locality; as such, I most cordially and sincerely reciprocate them, and, believe me, I shall never cease to take the most lively and peculiar interest in the prosperity and wellbeing of a lodge, where I have invariably received the most flattering attention, and amongst whose numbers your kindness has enrolled my name.

Pray be convinced, Dear Sirs and Brethren, that I am, with much truth, most faithfully and fraternally yours,

J. C. CHATTERTON, 33rd Reg.,
Prov. Grand Master, Munster.

To the Worshipful Brethren, Danks, Allen, &c.

Apart from Colonel Chatterton's character and conduct as a Mason, to which his brethren of the Craft bear ample testimony, we have much pleasure in stating, that as a soldier and a citizen he deserves well at the hands of all: and it will be a source of disappointment to us, if, ere long, his capabilities are not employed, and his long services rewarded, by an appointment to some high office in the profession in which he has always been an ornament.

Having now dwelt at some length on this important and interesting subject, we cannot conclude without congratulating the province of Munster upon the excellent judgment they have shown, in electing a Provincial Grand Master in every way so deserving, and under whose auspices we feel convinced, the Craft will soon recover from that temporary cessation of masonic energy, and anxiety for the well being of the Order, which we regret to learn, has lately been but too manifest in Munster.

THE DEATH OF MOSES.*

The Midrash has the following parable :—

When Moses, the faithful servant of God, was to die, and his hour approached, the Lord gathered the angels around His throne. "It is now the time," He said, "to summon the soul of my servant before me: who will be my messenger?"

The eldest of the angels, Michael, Raphael, and Gabriel, together with all the others, who stood before the throne of Divine Glory, said, "He has been our instructor; O pray thee, let us not demand the soul of that man." But the apostate Samael stepped forward, and said, "Here I am, my Lord, send me."

Clad with wrath and cruelty, he descended, the flaming sword in his hand, and gluttoned in anticipation of the pangs of the righteous. But, on approaching him, he beheld the countenance of Moses, "and his eye was not dim, nor his natural force abated." The great prophet was writing his last song, and the holiest name of God. His countenance shone with the calmness of innocence and the purity of heaven.

The fiend of man was startled. His sword sank, and he hurried away: "I cannot take the soul of that man," said he to Jehovah; "for I have found nothing wrong in him."

Then the Lord himself descended on earth to take the soul of his attached servant; and his faithful messengers, Michael, Raphael, and Gabriel, together with all the angels of heaven, descended with Him. They prepared the death-bed of Moses, and stood severally at the head and foot thereof; and a voice was heard saying, "Fear not, I myself will bury thee."

Thereupon Moses prepared for death, and sanctified himself, as one of the seraphs is sanctified; and the Lord called unto his soul, "My daughter, a hundred and twenty years I had appointed unto thee to dwell in the house of my servant. His end has come: go hence, and linger not."

And the soul of Moses said, "O Lord of the universe, I know that thou art the God of all spirits and of all flesh, and that in thy hand are the living and the dying. From thy hand I received the fiery law, and I saw thee in the midst of the flames, and walked the way of heaven. By the power of thine hand I stepped into the king's palace, took the crown from off his head, and wrought many wonders and signs in Egypt. By the strength of thine arm I led the people forth from the land of bondage, divided the sea, turned the bitter waters sweet, and revealed Thy laws to the children of man. My dwelling was under a throne of glory, and my tent under the pillar of fire. I spoke to Thee, face to face, as a friend speaketh to a friend. And now, my days are up, take me, I come unto Thee!"

The mercy of the Lord then embraced his servant, and, kissing him, took his soul. Thus Moses died by the mouth of God, who Himself buried him, "and no man knoweth of his sepulchre unto this day."

* Jewish Chronicle.

TALMUDIC ALLEGORY.*

SOLOMON IN OLD AGE.—Wealth, honour, and voluptuousness had dazzled and deluded Solomon, in his manly years, to that extent that he forgot the bride of his youth—Wisdom—and his heart was turned to folly and vice.

One morning, as he walked in the magnificent garden of his gorgeous palace, he heard the flowers, trees, and birds converse, for he understood their language, and he inclined his ear to listen.

“Behold!” said the lily, “here comes the king; he passes me proudly; and I, the meek one, am nobler than he.”

And the palm-tree waved his branches, and said, “Here he comes, the oppressor of his country, whom the sycophantic court-poets compare to a palm-tree. Where are his branches and his fruits, by which he refreshes the people?”

He proceeded further, and heard the nightingale say to her mate, “As we love each other, Solomon does not love, and is not loved by any of his concubines.”

And the turtle-dove said to her mate, “None of his thousand wives will mourn for him as I shall bewail you, my dearest.”

Enraged and furious, the king quickened his step, and arrived at the nest of the stork, who bred the young ones, and caught them up by the wings, as he was teaching them to fly. “Thus,” said the stork to his young, “King Solomon does not with his son Rehoboam, therefore his son will not prosper, and strangers will rule over that which he built.”

The king then withdrew to his inmost chamber, sad and melancholy.

And when he thus sank in deep meditation, the bride of his youth—Wisdom—stepped invisibly before him, and touched his eye. He fell in a deep sleep and saw a dreadful vision of future days.

He saw his empire divided by the precipitate reply of his unwise son; he saw a stranger rule over the Ten Tribes which had been oppressed, and which had fallen away from him. He saw his houses decay, his orchards entombed by earthquakes, his city destroyed, his country devastated, and the temple of God in flames. He started from the heavy sleep.

And, behold! there stood the friend of his youth, her eyes big with tears, visibly before him, and said, “Thou sawest what will happen after you, and of all this thou hast been the cause. It is no more in thy power to alter the past; as thou canst not command the stream to turn back to its source, so also thou canst not order thy youth to be restored. Thy soul is faint, thy heart is exhausted, and I, the beloved of thy youth, the abandoned of thy manhood, cannot be thy comforter in old age.”

She disappeared with a compassionate glance; and Solomon, who had wreathed his youth with roses, wrote, in his old age, a book on the vanity of all things on earth.

ARE NOT AUTHORS GENERALLY FREEMASONS ?

*(Continued from page 152.)**Curious Contrast in Masonic Inference.*

Look on this picture :—

The *Morning Advertiser* says—“ Every door or passage is pregnant with instruction to the patron of beggars, as the beggar-marks show that a system of Freemasonry is followed, by which a beggar knows whether it will be worth his while to call. If a thousand towns are examined, the same marks will be found at every passage entrance.”

Now on this :—

“ A little girl, accompanied by her nurse, came out of the shop, where they had taken refuge during the rain ; the former was skipping joyously along, and held in her hand a large bun, which she was beginning to nibble with great glee, when the boy’s face caught her eye. For a moment she stood fixed with attention. What a Freemasonry there is among children ! Her spirit fathomed instantly the boy’s distress, and she left her nurse’s grasp, and advancing a step nearer to the object of her pity, placed the tempting morsel in his hand. The great gulf between their several stations seemed erased, gratitude filled up the abyss, and the genius of love linked, by an unknown, yet adamant chain, the heart of the mendicant to the destiny of the child of wealth ! The attendant proceeded to guide the child’s steps over the crossing, while the sweet face was ever and anon wistfully turned back, till they were out of sight.”

[The poor crossing-sweeper ultimately saves the young girl from impending death by fire ; but his devotion was confined to his own bosom, and he died unrewarded and unlamented. The extract is from “ Eliza Cooke’s Journal,” by Calyptra.]

*The Citizen of Prague.** (Translated by Mary Howitt).—“ Charles the Fourth stood as Grand Master at the head of a powerful Order, which the East has handed down to us in sacred traditions. Its deep significance, and powerful influence on the well-being of mankind, are veiled in an impenetrable mystery, which alone permits the initiated to comprehend the rite, which to the profane remains an incomprehensible sign ; and I am certain here of finding signs of his having in this place exercised the holy rite.”

“ ‘ Ah ! ’ cried Magda, who, with her wide eyes had devoured all his words, ‘ thou wilt teach me to distinguish them also—I shall learn something really great and profound here ! ’

“ ‘ No, Magda, returned Thurnau ; ‘ every woman is excluded from participation in this holy Order. Without being guilty of perjury, no initiated brother could give thee a key to these mysteries.’

“ ‘ Ah ! ’ cried Magda, ‘ there thy holy Order, as thou calledst it, has its weak side ! How can you men dare to make laws which pretend to exclude as unentitled, beings formed by God, and equally endowed by Him ? ’

* Vol iii. p. 59.

“Curb thy impetuosity,” said Thurnau, somewhat severely; ‘was it suitable, I could assign many reasons which justify this decision. One, however, will be evident enough to thee, and was, perhaps, the origin of this law. In that early age there existed but a very circumscribed spiritual connexion with woman; the barbarism of the age confined her in a very narrow sphere, where, being deprived of her natural rights, she appeared an inferior creature, and alone connected with man in a less noble sense.’

“Thurnau had silenced Magda by this reply, but to withdraw her enquiring spirit from the contemplation of this new object, he as little desired as he had been able to effect it.”

The *Examiner* of Oct. 16, 1847, observes, in a critique on Macready’s performance of Henry the Eighth, “that if the red stockings carry any Freemasonry in them, we conceive it to be simply that.”

Blackwood’s Magazine, July, 1846.—*Marlborough Dispatches*, p. 31, note 32.—“Meanwhile Marshal Baufflers, hearing a battle was imminent, arrived in the camp as a volunteer, to serve under Villars, his junior in military service, a noble example of disinterested patriotism, which, not less than the justly popular character of that distinguished general, raised the enthusiasm of the French soldiers to the very highest pitch.*”

Blackwood, January, 1847.—“As Mildred turned, she caught the eye of Alfred Wenston. They met this time as old acquaintances; and that glance of intellectual Freemasonry which was interchanged between them, tended not a little to increase their feeling of intimacy.” †

Hesiod and Homer.—“Museus, the disciple of Orpheus, did not seek to pervert the simplicity of worship inculcated in the following fragment of his master:—‘God is great, he is good, he is eternal, he is one; let us pay adoration to him.’ Herodotus tells us that in his day idolatry was a new thing. According to him Hesiod is the first who took upon him to give the gods a name; and Homer was the first who ventured to embody them. It is, therefore, the imaginations of these two poets that must be charged with the perversion of the natural religion—a perversion, however, which the vivid fancy of the Greeks eagerly welcomed, and carried to the highest pitch. The rulers were not slow to turn this disposition to the best account; and, before long, the magistrates of all the countries were united, by means of initiation, in the bonds of one vast Freemasonry; which explains, in some degree, the absence of religious intolerance, and accounts for the severity that was displayed towards impiety.” ‡

The Picaroon; or, the Merchant Smuggler.]—“True, Mat was a sad dog, but however just the unsavoury odour of his name among the lands folk, the Freemasonry of the ocean had made the Quaker and the pilot friends to a certain negative extent.”

* “A similar instance occurred in the English service, when Sir Henry, now Lord Hardinge, and Governor-General of India, served as second in command to Sir Hugh Gough, his senior in military rank, but subordinate in station, at the glorious battles of Ferozapore and Sobraon with the Sikhs. How identical is the noble and heroic spirit in all ages and countries!—It forms a Freemasonry throughout the world.”

† Mildred, a tale, p. 21.

‡ From an article “Mythology Explained by History.” Monthly Prize Essays, vol. i. No. 1, p. 101. Madden, July, 1846.

§ Vol. i. p. 7. Saunders and Otley, 1846.

*Gil Pirez and the Bruva.**—"In those good old days, watches, steam engines, political economy, and most other of the wicked inventions of the Freemasons, were unknown."

Bentley's Magazine, Dec. 1847, p. 600—"The Elkanee, hereditary chief of the Elcants, was an old man of very *distingué* appearance, and seemed born to command. He asked us many questions about England, and expressed a great desire for an English wife. Above all things, however, his greatest ambition was to become a Freemason, and he begged of us to make him one, if it were possible, as, according to his idea, all Europeans were Freemasons, and that was the reason of their being so superior to Asiatics in science and the art of war." †

Metropolitan Magazine Jan. 1846, p. 283—"I belong to the hungry and barren lands you so bitterly denounced in the 'Tour to the Hebrides,' but authors ought to meet with the brotherly love of Freemasons, no matter what their origin." ‡

Query—If the author of these dialogues be not a Mason, how comes this pointed allusion?

Harold, vol. i. p. 64. Sir E. B. Lytton. London Bridge—"Ay," said Edward, (the king), 'it is said to have been built by the Romans; and one of the old Lombard Freemasons employed on my new palace of Westminster, giveth that, and some others in my domain, the name of the Juillet Tower.'"

THE MASONIC VOLUNTEER'S COAT.

"Once upon a time," when the naughty man Bony Party, the old bogy of nurses and children, amused himself by threatening old England with an invasion, it pleased "the lieges" of the metropolis to embody as volunteers—and all London marched about like a bee-hive *en masse*. Among this national army of enthusiasts was a brother, of whom it has been often our honourable duty to speak, and not merely among them, but often foremost was he at muster and at drill; proverbial for the correctness of his discipline, as for his soldier-like appearance, of which he during a long and useful life, gave happy recollection, in the upright carriage and firm step which tended to impose upon those whose senior he was by a good score of years. One unlucky day, however, (and who has not their unlucky days), he, while examining the works of a Geneva watch, which Mr. Bony's orders in Council had made somewhat scarce, forgot the very moment, which in warlike phrase is termed, "*military time*." At this very instant, in popped some comrades and jeered him on his tardiness. "Time," cries the volunteer comrade. "Time" cried he of the three balls—call again to-morrow, to his customer was all he deigned to utter—off went his coat, on went his military jacket—and off he marched with a true martial carriage.

* A Legend of Portugal, by Wm. H. Knighton. New Monthly, Sept, 1840, p. 91.

† Visit to a Shiraz, by the Hon. Charles Stuart Esq.

‡ Dialogues of the Statues. Sir Walter Scott and Johnson.

As now, so then, people lived by their wits,—people poach in London as well as in the country, a *hare* and a *coat* are equally enticing when the fit is on. It so chanced, that *quite by accident*, for our brother of the two to one, certainly never intended it, having left his coat unmilitary upon the counter; the said garment attracted the notice of a passing stranger, whose vocation strongly exciting him to liberate the said coat from its apparent neglect, and place under proper care, so hastily snatching it from the counter, walked to one of the certain little comfortable snug boxes, *not Opera*, but what formed part of the very premises, and in the tone of mercy, not unfrequently assumed, solicited a guinea thereon. The coat was examined by the foreman, the texture and fabric scanned with all possible scrutiny, the more *needful* from the master's absence, its merits disavowed, and its demerits enlarged upon, until after a suitable bargain, fifteen shillings were counted and advanced upon the masonic volunteers coat.

The drill over, the heroes of the day dispersed to enjoy, after the fatigues of military duties, the happiness of that home they might be called upon to protect. Our kind friend, for kind he ever was, whistled himself into the shop to the tune of the "Downfall of Paris." Folded up his scarlet jacket in apple-pie order, and placed it, "odds bobs," by the side of the very coat he had but a few hours before donned, and which was just waiting to be hoisted into the upper chamber, properly ticketed, to wait for redemption. We have told enough, he knew his own coat although his man did not, and laughed outright at the misnomer of the balls, it being clear to him, that *one* could occasionally beat *two*—a fact.

FINIS.

COLLECTANEA.

THE IMMENSITY OF THE UNIVERSE.—The space in which the systems composing the universe move is illimitable. Were we to attempt to assign its limits, what could we imagine to be beyond? The number of worlds is infinitely great; it is inexpressible, indeed, by numbers. A ray of light traverses 180,000 miles in a second of time. A year comprises millions of seconds, and yet there are fixed stars so immeasurably distant, that their light would require billions of years to reach our eyes. We are acquainted with animals possessing teeth, and organs of motion and digestion, which are wholly invisible to the naked eye. Other animals exist, which, if measurable, would be found many thousands of times smaller, which, nevertheless, possess the same apparatus. These creatures, in the same manner as the larger animals, take nourishment, and are propagated by means of ova, which must, consequently, be again many hundreds of times smaller than their own bodies. It is only because our organs of vision are imperfect, that we do not perceive creatures a million times smaller than these.—*Liebig's Letters on Chemistry (Second Series)*.

QUITE THE GENTLEMAN.—The phrase is altogether unknown but in that class of society which holds a midway station between the middle and the low. There "quite the gentleman" is a pet phrase, because there is existing always a disagreeable supposition of the scarcity of the gentlemanly article. "Quite the gentleman," then, among persons

using the phrase, is applied to some person of the male sex, with the manners of an ape sweetly engrafted on those of a sixth-rate dancing master—a grin—a perpetual bending of the back, and a constant caricature of politeness, makes “quite the gentleman ;” and if the individual be tall and thin, oh ! dear, what a love he is, then, and quite the gentleman. Let our fair readers hold in abomination the ridiculous phrase, and recollect that to define gentility is about as easy a process to those who generally affect to do so as it would be to them to square the circle. True gentlemanly bearing consists neither in grinning, in bowing, nor in cringing, nor in paying vapid compliments without point : and whenever we hear of any one who is, previous to our introduction to him, described by some fussy old lady as quite the gentleman, we always expect to see some one who is quite the puppy, and quite the fool. We have never yet been disappointed.

EDUCATION.—The word education means to draw forth the faculties, and the real educator will be the rain and sunshine, the light and the warmth, to a little child’s mind. A rose-tree would not grow, nor would the bud open, unless they were watered by the rain and cheered by the sunshine ; neither would the mind of a little child come into blossom without something to draw it forth. That something is education. Have you not sometimes seen a little worm eating the rose-bud away, and thus destroying it before it had time to blossom ? Just as that worm would destroy the bud, so does sin destroy the human soul. Did you ever see a rose-bush that had been neglected by the gardener, with its rude and crooked shoots entangled and massed with weeds, and choked by briars, nettles, and thorns ? Such is the state of a little child without education ; its mind is choked with evil, and the soul, the germ of future existence, is cramped in its noble energies and its high desires, and cannot spring into the light and goodness. But education, like a gardener, comes and prunes the little tree, cuts off the straggling branches, digs about its roots, destroys the noxious weeds, trains the young plant into elegance of form, sustains and comforts it, and then it blossoms more beautifully, and bears more plentifully, than ever.—*Eliza Cook’s Journal.*

EACH MAN HAS HIS SPECIAL TALENT.—There is no power of expansion in men. Our friends early appear to us as representatives of certain ideas, which they never pass or exceed. They stand on the brink of the ocean of thought and power, but they never take the single step that would bring them there. A man is like a bit of Labrador spar, which has no lustre as you turn it in your hand, until you come to a particular angle ; then it shows deep and beautiful colours. There is no adaptation or universal applicability in men, but each has his special talent ; and the mastery of successful men consists in adroitly keeping themselves where and when that turn shall be oftenest practised.—*R. W. Emerson.*

THE BEE.—That within so small a body should be contained apparatus for converting the “virtuous sweets” which it collects into one kind of nourishment for itself, another for the common brood, a third for the royal, glue for its carpentry, wax for its cells, poison for its enemies, honey for its master, with a proboscis almost as long as the body itself, microscopic in its several parts, telescopic in its mode of action, with a sting so infinitely sharp that, were it magnified by the same glass which makes a needle’s point seem a quarter of an inch, it

would yet itself be invisible, and this, too, a hollow tube—that all these varied operations and contrivances should be enclosed within half an inch of length, and two grains of matter, while in the same “small room” the “large heart” of at least thirty distinct insects is contained—is surely enough to crush all thoughts of atheism and materialism.—*Quarterly Review*, 1849.

“WOMAN—the morning star of our youth, the day star of our manhood, the evening star of our age.”

ANTIPATHIES OF REMARKABLE CHARACTERS.—Almost every person who has lived in history has had some particular antipathy. Julius Cæsar couldn't eat a periwinkle, and Alexander always fainted at the sight of a black-beetle. Chaucer would be unwell for days if he heard the crying of “mackerel!” and Spencer never saw a leg of mutton without shivering all over. Boadicea hated red whiskers; it nearly cost Caractacus his life because he came into her presence one day with a tremendous pair on. The smell of pickles always sent Cardinal Wolsey into hysterical fits. He called upon Henry the Eighth once while the monarch was lurching off some cold meat, and Wolsey fell under the table as soon as he smelt there was pickled cabbage in the room. Henry, thinking the Cardinal was intoxicated, had him locked up in the Tower immediately. Cleopatra couldn't look at a person with freckles; Antony had all his soldiers who were at all freckled painted black to please her. Napoleon took a violent hatred against any one who didn't take snuff; it is said the cause of his separation from Josephine was because she would never take a pinch from him. Alfred the Great, it is well known, could not, at any time, bear the taste of suet dumplings. Artaxerxes had such an intense horror of fleas, that he would not go to bed without a suit of armour, made like a night-gown, to fit close to his skin. He would lose his reason for days when bitten by one. There was a reward of ten talents, during his reign, for the apprehension of every flea, dead or alive; and merchants would come far and near to claim the reward. Elizabeth had the strongest antipathy to a sheriff's officer; she would run away as fast as she could directly she saw one, and continue running for miles, until her guards, who knew her weakness, stopped her. Old Parr would turn pale if he touched a piece of soap; this is the reason he never shaved. Cicero had such an antipathy to the Wednesday, that he used to remain in bed all that day; and Anna Bolena could not hear the word “potato” pronounced without turning violently red, and feeling low-spirited for weeks afterwards. Charles the Second never could go through Temple-bar. It used to take the whole strength of Villiers, with Rochester and Nell Gwynn, to push him through it. Cromwell never could pass a tripe-shop without bursting immediately into tears.—*Cruikshank's Comic Almanac*.

“How small a number are there of the comparatively few favoured by capricious fortune, who do not, with an obstinate ingratitude for the benefits bestowed upon them, throw life's best and dearest treasures in a vain and often fruitless chase after blessings often existing in imagination! Even when tangible and attained, they serve only to show their inefficiency for happiness; and, as if in revenge for this, we often observe but small possessors of the world's best treasures enjoying a content and happiness beyond all price, vainly grasped at by fortunes more brilliant favourites.

WOMAN.—“From the piety, gentleness, and forbearance of women, spring most of the Christian virtues that adorn society; and from the tenderness and compassion stamped on their hearts, arise the greatest number of those benevolent deeds that form the chief blessings of life. From these divine virtues spring the tender nurse in sickness; the “ministering angel” in affliction; the friend of the suffering poor; the protectress of the helpless orphan. Oh! let the human heart expand with gratitude to the Supreme Giver of all good, that such balms to earthly sorrows are given, in the endearing ties of wife, mother, sister, and daughter; and let each of these important relatives receive and use the gift of a tender and compassionate heart, as a precious deposit for the benefit of her fellow-creatures. Her feelings were given her as incentives to her various duties, and they must no more be wasted on useless objects than her fortune, her time, or her talents.

THE TRUE STIMULUS.—“Narrow circumstances are the most powerful stimulants to mental expansion; and the early frowns of fortune the best security for her final smiles.”

“It is no part of wisdom to neglect doing anything because the best thing cannot be accomplished.”

EVERY one is a very good lesson to himself, provided he be capable of looking narrowly into himself.—*Pliny*.

THE wise and active conquer difficulties by daring to attempt them; sloth and folly shiver and shrink at sight of toil and hazard, and make the impossibility they fear.—*Rowe*.

LOVE AND INSTRUCTION.—Children need *love* more than instruction, and use and example alone can give it them.—*Richter*.

CHIT CHAT.

THE PRINCE OF WALES EARL OF DUBLIN.—“The government journal states that it is the intention of the Queen to create the Prince of Wales Earl of Dublin, as a testimony and a record of the heartfelt satisfaction which her Majesty has derived from the loyal feelings and kindness with which she has been received by the inhabitants of the metropolis, and in order to establish a connection between his Royal Highness and her Majesty’s Irish subjects.”

NEW MASONIC MAGISTRATE.—The Town Council and leading inhabitants of Kidderminster have unanimously memorialized the Lord Chancellor, recommending Bro. Dr. Roden, the present Mayor, to be added to the Commission of the Peace for that borough. We are pleased to learn that his lordship immediately complied with the prayer of the memorial, doing Bro. Roden the additional honour of placing his name at the head of the commission.

Bro. Roden has for some years been an indefatigable supporter of the Craft in Worcestershire; and, up to the present month, held the office of Deputy Grand Master of that province. We learn with regret, however, that, from some cause or other, he has just resigned his trust into the hands of the Grand Registrar. It remains for the future to

discover who will be his successor, but we may express a passing hope, for the sake of Masonry in that province, that upon whomsoever the mantle may fall, he may be as highly esteemed by the masonic body of the province, as it appears, from the above compliment, the late Deputy is by his fellow-townsmen.

THE BRITISH BANK.—“The new attempt further to extend the Scottish system of banking will be made in a few days by the British Bank, which occupies the premises lately in the possession of Messrs. Reid, Irving, and Co. There are so many points to which the managers may usefully direct their attention, that it is needless for us to particularize them. In the Scotch banks having more than 30,000,000*l.* of deposits, the larger portion consists of sums between 10*l.* and 200*l.*, whereas one or two of the leading joint stock banks in London do not invite accounts with balances within those limits, while savings' banks afford no facilities for daily drawing. In Scotland the interest upon deposit accounts is reckoned from day to day, and the British Bank follows out this rule, and will allow 1 per cent. on balances under 200*l.*, and 2 per cent. above that amount, this to be the maximum rate on all drawing accounts. On deposit accounts 3 per cent. will be allowed, and 5 per cent. is to be charged on cash credits, with 1 per cent. commission. On the whole, the plan laid down has excited much interest in the city.”

[The principles on which the British Bank are based, are too important to be passed over by an intelligent public; we cordially wish success to an undertaking that promises so greatly for public welfare.—**ED.**]

DERWENTWATER.—“The branches of the Radclyffes, of Derwentwater memory, amongst whom is Mr. Collins's family, of Highbury near this town, intend to lay before the House of Lords their claim to the family's ancient Earldom of Sussex and Barony of Fitzwalter. Should the claimant's title to the older peerage be established, it is presumed he will then proceed to seek for a reversal of the attainder of the chivalrous but ill-fated Charles James, last earl. Although the larger portion of the Derwentwater estates is inalienably granted to that noble institution, Greenwich Hospital, there are yet some relics of their Scottish possessions that the crown has the power of restoring along with this title.”

THE LATE MR. DENISON, M. P.—The late Mr. Denison, *M. P.* for West Surrey, and senior partner in the banking firm of Denison, Heywood, and Kennard, has died worth more than two millions of money, the principal part of which is settled on Bro. Lord Albert Conyngham and his heirs. The Yorkshire estates of this wealthy man are valued at more than 500,000*l.*, those in Surrey at 100,000*l.*, the remainder of the property is in the funds and other securities. We are glad to hear that the Marquis of Conyngham has not been forgotten, his deceased relative having left him a handsome legacy. The whole property is valued at 2,300,000*l.*, a sufficient sum to support any title, and a sum which we hope may always be in as safe hands as the present fortunate possessor has proved himself to be, or a shrewd man, like the late Mr. Denison, would never have placed him in his present position.

DR. WOLFE AND THE CITIZENS OF ROME.—The Rev. Dr. Wolfe has addressed the following to the citizens of Rome:—“Romans,—Many happy days were passed by me within your walls, when I was, in the

years 1816 to 1818, first pupil in the Collegio Romana, where I had the honour of studying together with Counts Ferretti, Mamiani, Menochio, and Tosi, and studied ecclesiastical history under Don Piedro (now Cardinal) Ostini, who, as you are aware, knew skilfully to shift from the party of Napoleon to that Pius 7th—after the latter was restored to his papal chair in the Vatican. I then was transferred to the College of the Propaganda, by the excellent Cardinal Litta, but having argued openly not only against the infallibility of the Pope, but also against the right of the Church to burn Heretics, I was banished from your interesting city in the year 1818, on the 15th of April. Romans! many things have passed in the world: the ‘Overturning, overturning, overturning,’ in Ezekiel, the 21st chapter, and the 27th verse, has commenced and will continue until *He shall come, whose right it is and* when he shall set up that form of government upon earth to which all nations shall willingly submit and rejoice. Until that time neither Louis Napoleon in France, nor the Constituent Assembly in Italy, shall better the condition of the world; but while I am convinced of this grand truth, as to all attempts to reform the state of the world *without Christ*, I cannot for that very reason call on *you*, Roman citizens, to begin at once breaking asunder, not the temporal, but the spiritual yoke of the Pope, who, to the disappointment of all his admirers, has acted less in the spirit of a Vicegerent of Christ upon earth, and more in the spirit of the Anti-Christ, than the Popes in the middle ages. Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman Pontiff affects to be, drew the sword and struck a servant of the High Priest, and smote off his ear; and though the sword was here drawn to save the life of the Lord from Heaven himself, the Lord said to him, ‘Put up again thy sword into its place.’—But what did Pius the 9th? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France to unsheath the sword against his children in Rome; not for the purpose of saving either Christ or his Church, but for retaking a *paltry* temporal dominion, which his predecessors in dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot regained it for him, he sends his congratulations. Romans! therefore proclaim loudly that you are now convinced that *Popery* is, and has ever been, *a lie*; that it can never be reformed, but must be destroyed, and pronounce before the whole world, that you are Bible Christians!—JOSEPH WOLFE.”

BRO. THOS. BRUTTON.—This most worthy and excellent Mason has retired from the governorship of the county gaol of Stafford. He carries with him into his retirement, the cordial esteem of the magistracy, the gratitude of the poor, the friendship of his extensive circle, and the respect of all classes. As a Mason his example may be quoted as the most honourable to imitate.

DEADLY RESULTS FROM THE RESPIRATION AND INOCULATION OF PUTRID ANIMAL MATTER.—I trust that sufficient has now been said to prove in the clearest manner that exhalations from the dead are injurious to health, and capable of generating malignant disease, which may, and often does, terminate rapidly in death. This proof I have endeavoured to deduce from a chain of reasoning—from a series of facts—as strong and as conclusive as any that can be brought forward to support propositions which have received the universal consent of mankind.

I have shown you, in the first place, that the inoculation of putrid animal matter, during dissection for example, often gives rise to a putrid disease which terminates in death. I next proved that bodies, *before* they are interred, may either communicate to the living specific diseases, such as the plague, typhus fever, &c., or cause serious derangement to the health from the ordinary products of decomposition. I then traced the same fatal agency to the dead body *after* interment, showing that sudden death or grievous maladies have been produced by the poisonous emanations from vaults or open graves; and arriving at what ought to be a last resting-place for the dead—the grave-yard, I demonstrated to you that the emanations from such places are injurious in the highest degree, and that more especially where ignorance, cupidity, or insolent immorality have insulted the remains of the dead, the punishment has in some cases been instant and unmistakable. I proved, beyond the possibility of cavil, that with limited spaces of burial in the midst of an ever-increasing population, such necessity must not only exist, but become more urgent every day. The abominations connected with intra-mural sepulture must continue, they must assume a more dangerous and more disgusting character every day, because with a rapidly increasing population we have no means of extending the narrow limits assigned to its defunct integers.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

POISONING OF THE LIVING BY EXHALATIONS FROM THE DEAD.—In the latter part of the year 1841, and beginning of 1842, fever raged violently amongst the European troops quartered at Port Royal, Fort Augusta, up Park Camp, and Stony Hill, situated on the southern side of the island of Jamaica. Stony Hill, situated nine miles from the town of Kingston, up the mountain, had, up to the period of the breaking out of the fever, been considered particularly healthy. The military labourers (natives) could not be induced to make graves in the burial-place; the stench was so overpowering, that they affirmed they would drop dead themselves. They made, however, merely shallow graves, close to the public road, under the drunken excitement of brandy and rum. The lady who furnished me with this account states, that she has seen, during the rainy season, (when this mortality occurred), the earth crack under the influence of the sun's heat, and a smoke issue therefrom, thicker than a London fog. During such periods it was impossible to pass the church-yard in consequence of the intolerable stench; indeed, many persons would go miles out of their way in order to avoid it. There was a forge in the immediate vicinity of this burial-ground, and it was well known that every person who worked, or was in any way employed therein (at that time) were seized with fever, and the majority died! So fatal were the consequences of this proximity of the grave-yard that the forge was shut up.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-Yards.*

MARRIED.—August 9, at Abergavenny, by the Rev. — Fielding, Bro. James Davies, Esq., of Eastbatch Court, to Mary Hanbury, daughter of F. H. Williams, Esq., of Coldbrook Park. The town was the scene of happiness, gaiety and festivity. The preparations were on the grandest scale. The nobility and gentry, to the amount of one hundred and fifty dined, as did a number of tenantry. There was a ball in the evening, and the church bells rang merrily throughout the day.

P O E T R Y.

AN ADDRESS,

For the Fourteenth Anniversary Festival, in aid of the Asylum for Aged Freemasons, held on the 20th June, 1849, in Freemasons' Hall.

On Jordan's banks the Hosts of Israel wait
The passing of their Monarch, gratulate
At the conclusion of domestic strife.
Triumphant Joab, faithful to the death,
Defender and Adviser of his King,
Has "brought the hearts of Israel once again
Into the paths of faith and loyalty."
The assembled People rend the air with joy,
While the sad Monarch mourns his faithless Son.

The sacred River past, upon the shore
Stands the blest Shepherd Monarch, Heaven approved.
And hand-to-hand with his, a grey old man,
'The faithful Barzillai, he whose stores
In the sad hour of David's hasty flight,
Had all been opened to the injured King.
Then spoke the Monarch to the aged Sage,
"Come thou with me to Salem's peaceful towers!
There, in its Sacred Courts with me reside;
To me thy presence and thy counsel give,
That I may honour thee with thankful joy,
Till life's remaining hours shall pass away?"

With grateful eyes the old man views his King,
And venerably thoughtful straight replies,
"How many days have I to spare to life,
That I should visit Salem with my King?
This day thy servant's years attain fourscore,
The well-toned harmony of singing men
And singing women, are to me as nought,
Nor can thy servant taste the food he eats.
Some distance farther wend I with my King,
And then return to where the honoured bones
Of my fond mother and my father lie;
I have lived near them, let me near them die."

Let such as old Barzillai think as he:—
If virtue make them favourites of a King,
If fate have given them wealth and length of days,
If birth have brought them riches, ease of life,
If chance that found them poor have made them rich,
Let them remember

POOR AND AGED MEN!

The way-worn pilgrims of a weary world,
With Abraham's sorrow but without his hope.

Oh, think of those whose earlier youth has pass'd
 A round of social and domestic joy,
 Who freely gave and never thought to ask ;
 Who feel the senile hour without its meed
 Of "honour, love, obedience, troops of friends,
 And all that should accompany old age,"
 Pity, protect, and succour, such as these ;
 Place o'er the silver'd head the kindly roof,
 And feel while blessing those whose aid ye are,
 How doubly bless'd a joy it is to give.

EDWARD BREWSTER,
 P. M. Lodge of Concord.

LINES ON FREEMASONRY.

WHEN evening dim is ushered in,
 And the night-wind softly blows ;
 When the Lunar Queen, in beauty's mien,
 Her light to the wide world shows,—
 Like a widowed bride, in her youthful pride,
 Who muses in silence alone,
 Her night watch keeps, while the weary sleeps
 At the foot of her star-lit throne.

O! bewitching hour, of enchanting power,
 The inciter of friendship and love !
 When the goddess Truth, to age and youth,
 Descends from her realms above,
 'Tis then we meet, in love to greet,
 And the joys of fraternity share,
 In order sublime, at a Mason's shrine,—
 At the hierophant, compass, and square.

Our bosoms confide, and their secrets hide
 From all anti-Masons and foes ;
 For on His sacred laws we've founded our cause,
 As Freemasonry's potency shows.
 Our heaven-born Order will know not disorder,
 While love warms the heart of each other :
 If ills e'er betide, we find by our side
 A Mason, a friend, and a brother.

W. T. HARDING,
 Nelson of the Nile Lodge, 330.

TO THE EDITOR.

Sunderland, July 25, 6846.

SIR,—Allow me in answer to Mr. W. S. Cambridge, April 20, page 167, to state that in my letter of the 22d January, page 31, I took the coins at present in circulation as they are, and adopted the decimal table to the whole of them, not because I considered they were all necessary, but because they are all in circulation, and because it was my object to prove that accounts could be kept decimally by those coins much easier than they are kept by our present method, and that the government would not be under the necessity of calling any of them in except the fourpenny piece. As many of the silver coins now in circulation want calling in, they being worn quite plain on one side, at least I would not wish to see them ruined under their present names, on the contrary, I would like to see a two-shilling piece, call it by any name you choose, a 50 cent. a 25 cent. and 10 cent. piece in silver, a cent. and half-cent. in copper, and the old silver coins gradually superseded by the new. I remember since we had two-shilling pieces in circulation, they were called two-shilling pieces, and every one knew that ten of them were worth a sovereign. I do not know but that a two-shilling piece is just as good a name for it, as a guilder, a florin, a Albert, or a Victoria. But as for our *good old well-known*, and *universally respected* representative of Britain's Queen, the sovereign, I would rather, much rather, put up with all the inconvenience of our present coins, inconvenient as it is universally admitted to be, than I would be any party to cutting it into two. No half sovereigns for me so long as I can get a whole one. We have a whole Queen, every inch of her, and let us stick as fast by our whole sovereigns as we do by her.

Will Mr. W. S. try his own question by his own proposition and by mine, and candidly say which is the easiest, always bearing in mind that it is my wish to keep down expense as much as possible, and wear the old coins as long as they will wear?

Multiply £13 19s. 7½d. by 235½.

$$\begin{array}{r}
 13\cdot982\cdot5 \\
 \underline{235\frac{1}{2}} \\
 69\cdot912\cdot5 \\
 419\cdot475 \\
 2796\cdot50 \\
 \underline{6\cdot991\cdot2\cdot5} \\
 3292\cdot878\cdot7\cdot5 \\
 \hline
 \text{£}3292\ 17\ 6\frac{3}{4}\frac{75}{100}
 \end{array}$$

I am, Sir, yours obediently,

FORWARD.

FREEMASONRY AND THE SPANISH INQUISITION.

IN the year 1827, there appeared a second edition of a work which has now become very rare and scarce, it was a translation of the History of the Inquisition of Spain, by its former secretary, D. Juan Antonio Llorente, Chancellor of the University of Toletto, and a man of undoubted veracity. The work being frequently quoted as authority upon matters of the Inquisition, we think it will interest our readers, and it may at some future time become useful if we transcribe the forty-first chapter, which touches upon Freemasonry.

THE TRIAL OF M. TOURNON, BY THE INQUISITION.*

Jansenism, and Freemasonry particularly, occupied the Inquisition under Ferdinand VI. The Jesuits called those persons Jansenists who did not adopt the opinions of Molina on grace and free-will, their adversaries designated them as Pelagians. These parties reciprocally accused each other of favouring heresy. But the faction of the Jesuits prevailed during the reign of Philip V. and his successor, because their confessors were of that order.

Freemasonry was an object entirely new to the Inquisition, Clement XII. had expelled on the 28th April, 1738, the bull in *enunenti*, in which he excommunicates the Freemasons'. In 1740 Philip issued a royal ordinance against them, and many were arrested and sent to the galleys. The Inquisitors took advantage of the example, and treated the members of a lodge, discovered at Madrid, with great severity. The punishment of death was decreed against Freemasons in 1793, by the Cardinal Vicar of Rome, in the name of the High Priest of the God of Peace and Mercy! Benedict XIV. renewed the bull of Clement, 1751. Fray Joseph Torrubia, examiner of books for the holy office, denounced the existence of Freemasons, and Ferdinand published an ordinance against them in the same year, in which it was said that all who did not conform to the regulations contained in it, would be punished as state criminals guilty of high treason. Charles III., then King of Naples, prohibited the masonic assemblies on the same day. The following pages contain the notice of a trial of this nature, which took place at Madrid in 1757.

M. Tournon, a Frenchman, had been invited into Spain, and pensioned by the government, in order to establish a manufactory of brass or copper buckles, and to instruct Spanish workmen. On the 30th of April, 1757, he was denounced to the holy office as suspected of heresy, by one of his pupils, who acted in obedience to the commands of his confessor.

The charges were, first, that M. Tournon had asked his pupils to become Freemasons, promising that a Grand Orient of Paris should send a commission to receive them into the Order if they should submit to the trials he should propose to ascertain their courage and firmness, and their titles of reception should be expedited from Paris. Second, that some of these young workmen appeared inclined to comply if M. Tournon would inform them of the object of the institution. That in order to satisfy them, he told them several extraordinary things, and showed them a sort of picture, on which were figured instruments of

* Extracted from Llorente's History of the Inquisition of Spain, p. 525 *et seq.* By D. Juan Antonio Llorente. Whitaker, 1826.

architecture and astronomy. They thought that these representations related to sorcery, and they were confirmed in the idea, on hearing the imprecations, which according to M. Tournon, were to accompany the oath of secrecy.

It appeared from the depositions of three witnesses, that M. Tournon was a Freemason; he was arrested, and imprisoned on the 20th of May. The following conversation which took place in the first audience of monition, may be interesting to some readers. After asking his name, birth-place, and his reasons for coming to Spain, and making him swear to speak the truth, the Inquisitor proceeded:—

Do you know, or suppose why you have been arrested by the holy office?—I suppose it is for having said I was a Freemason.

Why do you suppose so?—Because I have informed my pupils that I was of that Order, and I fear that they have denounced me, for I have perceived lately that they speak to me with an air of mystery, and their questions lead me to believe that they think me an heretic.

Did you tell them the truth?—Yes.

You are then a Freemason?—Yes.

How long have you been so?—For twenty years.

Have you attended the assemblies of Freemasons?—Yes, at Paris.

Have you attended them in Spain?—No. I do not know if there are any lodges in Spain.

If there were, should you attend them?—Yes.

Are you a Christian; a Roman Catholic?—Yes. I was baptised in the parish of St. Paul at Paris.

How, as a Christian, can you dare to attend masonic assemblies, when you know, or ought to know, that they are contrary to religion?—I did not know that, I am ignorant of it at present; but I never saw or heard anything there which was contrary to religion.

How can you say that, when you know that Freemasons profess indifference in matters of religion, which is contrary to the article of faith, which teaches us that no man can be saved who does not profess the Catholic, Apostolic, and Roman religion?—The Freemasons do not profess that indifference; but it is indifferent if the person received into the Order be a Catholic or not.

Then the Freemasons are an anti-religious body?—That cannot be, for the object of the institution is not to combat or deny the necessity or utility of any religion; but for the exercise of charity towards the unfortunate of any sect, particularly if he be a member of the society.

One proof that indifference is the religious character of Freemasons is, that they do not acknowledge the Holy Trinity, since they only confess one God, whom they call the Great Architect of the Universe, which agrees with the doctrine of the heretical philosophers, who say that there is no true religion but natural religion, in which the existence of God the Creator only is allowed, and the rest considered as a human invention. And as M. Tournon has professed himself to be of the Catholic religion, he is required by the respect he owes to our Saviour Jesus Christ, true God and Man, and for his blessed mother the Virgin Mary our Lady, to declare the truth according to his oath, because in that case he will acquit his conscience, and it will be allowable to treat him with that mercy and compassion which the holy office always shows towards sinners who confess; and if, on the contrary, he conceals anything, he will be punished with all the severity of justice, according to the holy

canons and laws of the kingdom.—The mystery of the Holy Trinity is neither maintained nor combatted in the masonic lodges, neither is the religious system of the natural philosophers approved or rejected; God is designated as the Great Architect of the Universe, according to the allegories of the Freemasons, which relate to architecture. In order to fulfil my promise of speaking truth I must repeat, that in the masonic lodges nothing takes place which concerns any religious system, and that the subjects treated of are foreign to religion under the allegories of architectural works.

Do you believe as a Catholic that it is a sign of superstition to mingle holy and religious things with profane things?—I am not sufficiently acquainted with the particular things which are prohibited as contrary to the purity of the Christian religion; but I have believed till now, that those who confound the one with the other, either by mistake or a vain belief, are guilty of the sin of superstition.

Is it true that in the ceremonies which accompany the reception of a Mason, the crucified image of our Saviour, the corpse of a man, and a skull, and other objects of a profane nature are made use of?—The general statutes of Freemasonry do not ordain these things; if they are made use of it must have arisen from a particular custom, or from the arbitrary regulations of the members of the lodge who are commissioned to prepare for the reception of candidates, for each lodge has particular customs and ceremonies.

That is not the question; say if it is true, that these ceremonies are observed in masonic lodges?—Yes or no, according to the regulations of those who are charged with the ceremonies of initiation.

Were they observed where you were initiated?—No.

What oath is it necessary to take on being received a Freemason?—We swear to observe secrecy.

On what?—On things which it may be inconvenient to publish.

Is this oath accompanied by execrations?—Yes.

What are they?—We consent to suffer all the evils which can afflict the body and soul if we violate the oath.

Of what importance is this oath, since it is believed that such formidable execrations may be used without indecency?—That of good order in the society.

What passes in these lodges which it might be inconvenient to publish?—Nothing, if it is looked upon without prejudice; but as people are generally mistaken in this matter, it is necessary to avoid giving cause for malicious interpretations; and this would take place if what passes when the brothers assemble was made public.

Of what use is the crucifix if the reception of a Freemason is not considered a religious act?—It is presented to penetrate the soul with the most profound respect at the moment that the novice takes the oath. It is not used in every lodge, and only where particular grades are conferred.

Why is the skull used?—That the idea of death may inspire a horror of perjury.

Of what use is the corpse?—To complete the allegory of Hiram, architect of the temple of Jerusalem, who it is said was assassinated by traitors, and to induce a greater detestation of assassination and other offences against our neighbours, to whom we ought to be as benevolent brothers.

Is it true that the festival of St. John is celebrated in the lodges, and that the Masons have chosen him for their patron?—Yes.

What worship is rendered him in celebrating his festival?—None; that it may not be mingled with profane things. This celebration is confined to a fraternal repast, after which a discourse is read, exhorting the guests to beneficence towards their fellow-creatures, in honour of God the great Architect, Creator, and Preserver of the Universe.

Is it true that the sun, moon, and stars are honoured in the lodges?—No.

Is it true that their usages or symbols are exposed?—Yes.

Why are they so?—In order to elucidate the allegories of the great, continual, and true light, which the lodges receive from the great Architect of the World; and these representations belong to the brothers, and engage them to be charitable.

(To be continued.)

Obituary.

In the "Leeds' Intelligencer" of the 9th of October, 1764, the following notice appears:—Lately died at Liverpool, Mrs. Mayee, wife of Mr. Mayee, who was her *nineteenth* husband.

The following epitaph may be seen in the church-yard of Newburgh, Fifeshire:—"Here lye the four sons of David and Margaret Bickton, who all died in the flower of their ages, they being shoemakers. Likewise the father and mother of the children, he being feuar of Newburgh."

Near the baptismal font in St. Andrew's Church, Plymouth, is a monument with this inscription:—"Here lies the body of James Vernon, Esq., only *surviving* son of Admiral Vernon—died 25th of July, 1753."

BRECHIN EPITAPHS.—In a corner in the church-yard of Brechin, there is an old-fashioned stone, which is said to have been erected some time after the deceased had been interred, and her surviving relatives had forgotten the precise spot where she reposed. It reads thus:—

"The place where Elspit lies is here or here about;
The place where Elspit lies there's none can find it out;
The place where Elspit lies there's no one can tell
Until the resurrection-day, when she will rise herself."

In the church-yard of Montrose there is also a very curious and original epitaph. It is inscribed on the back of the tombstone next the gate of the cemetery:—

"At that great day when all must rise,
Some blythe and some stammerin',
You're next the door, to lead the way,
Rise! Donald Cameron."

The following epitaph in the old burying-ground of Dundee stands unrivalled for conciseness and brevity:—

"Here I lie, Eppitie Pye,
My twenty bairnies, my gudeman, and I."

Bro. J. K. Polk, ex-President of the U. S. A. Bro. Polk's fatal illness, it appears, was induced by over-exertion while arranging the details of his spacious mansion, and more directly by the labour of placing the books in his large library. For the first three days his complaint (chronic diarrhoea), which was with him of many years' standing, excited no alarm; but the disease baffling all the skill of his medical advisers, other aid was called in, but to no purpose. Bro. Polk continued gradually to sink from day to day. He died without a struggle, simply ceasing to breathe, as when deep and quiet sleep falls upon a weary man.

About half-an-hour preceding his death his vénéralé mother entered the room, and kneeling by his bedside offered up a beautiful prayer. The scene was strikingly impressive. Major Polk, the president's brother, was also by his bedside, with other members of the family. On the succeeding day the body lay in state, and the mansion was everywhere shrouded in black. Masonic ceremonies were performed over the corpse before it was encoffined. The coffin bore the simple inscription:—"J. K. Polk, born November, 1795. Died June 15, 1849."

The body was deposited in the Grundy vault, temporarily; but it will soon be removed to a vault on the lawn of the ex-presidential mansion, where a willow now stands, and over it will be erected a stately marble cenotaph: thus the body of the president from Tennessee will lie entombed in the heart of its capital. Bro. Polk, by will, the evening before his death, gave the lawn to the State, in perpetuity, for this purpose.

Bro. Polk sent for the Rev. Dr. Edgar, of the Presbyterian church, seven days before his death, desiring to be baptised by him. He said to him impressively:—"Sir, if I had suspected, twenty years ago, that I should come to my death-bed *unprepared*, it would have made me a wretched man; I am about to die, and have not made preparation. I have not even been baptised. Tell me, sir, can there be any ground for a man thus situated to hope?" The conversation fatiguing Bro. Polk too much for him to be then baptised, it was postponed, to take place the next evening; but in the interval the ex-president recollected that when he was governor and lived here, he had held many arguments with Rev. Mr. M'Ferren, the talented and popular Methodist minister of the place, his warm personal and political friend, and that he had promised him that when he did embrace Christianity he, Rev. Mr. M'Ferren, should baptise him. He, therefore, sent for Rev. Dr. Edgar, made known this obligation, expressed his intention to be baptised by his friend the Methodist minister, and accordingly was so consecrated.

Bro. Polk died worth about 100,000 dollars, the bulk of which is settled on his amiable lady.

July 8.—At Quebec, of cholera, Bro. JOHN WILSON, the Scottish melodist. The deceased was of a most estimable private character. His "Nicht wi' Burns" stamped his fame as a Scottish minstrel. But he was respectable in histrionic attainments, in proof of which may be quoted his *Donald* in the "Mountain Sylph," and his delivery of Bro. Douglas Jerrold's Address in aid of the Aged Masons' Asylum, into which Bro. Wilson threw a pathos and fine sentiment that did ample justice to the accomplished author, and to the cause they mutually supported. When Bro. Wilson began to prepare himself for the stage, several of his friends endeavoured to dissuade him from the step. His mother, a pious old lady, and Mr. Grey, his pastor, who was much attached to him, remonstrated and expostulated in vain. He resigned his precentorship, recom-

mending as his successor his friend Duncan Currie, who was appointed to the situation. Bro. Wilson's mother remarked when she heard of the appointment, "Aweel, John, ye hae done yoursel' an ill turn, an' your friend Duncan a good ane; ye hae sent him whaur he was seldom before, to the house o' God, and you're gann yoursel' to the deil's tabernacle." In March, 1830, Bro. Wilson made his first appearance on the stage of the Edinburgh theatre, as Henry Bertram.

July 14.—Bro. JAMES PATTISON, Esq., M. P. for the City of London, æt. 63, formerly Governor of the Bank of England. A consistent supporter of the present government, firm in his friendship, and of irreproachable private character. He was a member of the Lodge of Friendship, and some years since accepted at the hands of his Royal Highness the Duke of Sussex the appointment of Senior Grand Warden.

August 17.—Bro. SIR CUTHBERT SHAUPE, Collector of her Majesty's Customs at Newcastle, æt. 68. The deceased brother was formerly Deputy P. G. M. for Durham, under the lamented Earl of Durham, and was an excellent disciplinarian. On his visits to London he invariably attended the practice of some working lodge.

MASONIC INTELLIGENCE.

MASTERS', PAST MASTERS', AND WARDENS' CLUB.

Sept. 5.—There was nothing of moment requiring to be reported.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, August 1, 1849.

Present—M. E. Comps. Rowland Alston, Baumer, and R. Gardiner Alston, as Z. H. J.; with other Grand Officers and subordinate Principals.

Chapter opened—Minutes of last Convocation read and confirmed—Report of General Committee read—Charters granted for Chapters to be held at Portsmouth and Todmorden. Balance in hands of Grand Treasurer 435*l.*

Resolved that 200*l.* be invested—making a total of 1200*l.* consols—in the joint names of the Earl of Zetland, Earl of Yarborough, and Alexander Dobie, as Trustees.

The Grand Chapter then adjourned.*

* Everything went off well, excepting that Comp. Baumer fell asleep during a sanitary question, by Comp. Havers, on the dirty condition of the faces of the marble busts of the late kings and patrons of the Order—Comp. Baumer suddenly awakened, and stumbled from his chair on to the platform. It very much amused the Grand Officers; but their mirth was not over creditable to them. How much better to have hastened with sympathetic aid to their companion of near eighty years, and with defective sight.

UNITED GRAND LODGE OF ENGLAND.

QUARTERLY COMMUNICATION, *Sept. 5, 1849.**

Present—R. W. the Earl of Yarborough, D. G. M., as G. M.; R. Alston, as D. G. M.; — Beadon and R. G. Alston, as Grand Wardens. Also Bros. Bowles, Goldsworthy, Rev. J. E. Cox, Jennings, Chapman, Patten, King, Carver, and about sixty other members.

The minutes of the Grand Lodge held on the 6th of June were read and confirmed.

Bro. CROHN was accepted as a representative from the Grand Lodge of Hambro'. Bro. White read a translation of the patent; but had he delivered his words in the mother-tongue, they might have been more intelligible.

Bro. SCARBOROUGH, by consent, postponed his motion until December.

Bro. FAUDEL's motion was carried in an amended form—viz., that any two members of Grand Lodge, being present, may demand a division.

THE GRAND LODGE ADJOURNED AT A QUARTER TO TEN.

SUPREME GRAND COUNCIL 33°.



In consequence of the illness of the M. P. Grand Commander, there has been no meeting of the Supreme Grand Council.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.—A sermon in aid of the funds of this Charity, was preached at the parish church of St. Helen's, Bishopsgate, on Sunday, July 1st, by Bro. the Rev. J. E. Cox, A.M., Vicar, Grand Chaplain to the Order.

It is gratifying to be enabled to state, that the powerful appeal made by the reverend preacher, met a corresponding attention and interest in

* *Sept. 5.*—We have to announce, with corresponding gratitude, that the M. W. the Grand Master has this day graciously condescended to issue the Grand Lodge Report of the proceedings of June last; and as a Grand Lodge will be held in the evening, there is a very remote probability that, by the Zeland railroad, the provinces may not only receive the circular in due course, but may be enabled to meet, instruct their representatives, and dispatch them in time for the debate.

the congregation. The church itself could but remind the brethren present of their great and mighty predecessors, those Masons of the olden time, who, by their skill and industry, almost increased the "beauty of holiness," by the beauty of the churches in which holiness was taught. The church of St. Helen is, perhaps, the oldest within the city walls, and once formed a portion of the extensive priory of St. Helen, a priory and monastery of vast extent and large endowments. The church now used is but a small portion of the original church attached to the priory, but these remains are highly deserving the attention of the antiquary, and the admirer of church architecture; it contains, too, many interesting monuments, some of them of great beauty and magnificence. The effigies in marble, large as life, of Sir John and Lady Crosby, the owners of the adjoining mansion, Crosby Hall, the kneeling figure of Sir John Pickering, of the time of Elizabeth, in his ruff and ample nether garment. The mausoleum of Bancrop, the great philanthropist, a man who has made his name as imperishable as his charities are extensive, are to be found in this fine old church, and many others more ancient and as interesting.

It is very long since the interests of this institution have been advocated in a metropolitan church, and we consider it fortuitous that this church, which is the resting-place of those who to Faith added Hope, and to Hope Charity, should have been the first recently selected for the purpose, and we sincerely hope it is a precursor to many that will follow, for the applicants for admission to the school increase year by year; indeed it has become necessary either materially to enlarge the present building, or, better, to erect a new one in a more desirable and healthy locality, when more children may be received, and where their health may be better secured.

The reverend and most talented preacher took his text from the 18th chapter of St. Mathew, verse 14th, "Even so it is not the will of your father which is in Heaven, that one of these little ones should perish." It would be difficult to describe which most to admire, the beautiful amplification of the text, or the more energetic and forcible manner of its delivery, the soul of the preacher seemed wrapt in his subject, and the attention, admiration, and tears of the congregation bore ample testimony to the force of the argument used. If the reverend preacher gloried in being one of a body whom he described in glowing colours of delight, it was because that body taught principles of the sublimest moral virtue, and was therefore a landmark to that more blessed and still better institution, the religion of Christ, which it was his privilege to teach and his hope to avow—he pointed to the children present as an exemplification of the usefulness of "the Order," and fervently prayed that its merits should ever be recognised, not by that which was said of them, or might be said by themselves, but that rather they should be judged by those acts of beneficence which their precepts taught, and which he was happy to be enabled to say their example showed, in protecting the aged, providing for the widow, and bringing up the child in the fear and love of God, and to the benefit of its fellow creatures.

Sixty of the children were present, and assisted in the chants and responses, they also sang three hymns, one of them written by a child now in the school, thirteen years old, the others written for the occasion by friends of the institution; their appearance, manners, and the execution of the duties they had to perform, appeared to afford unmixed

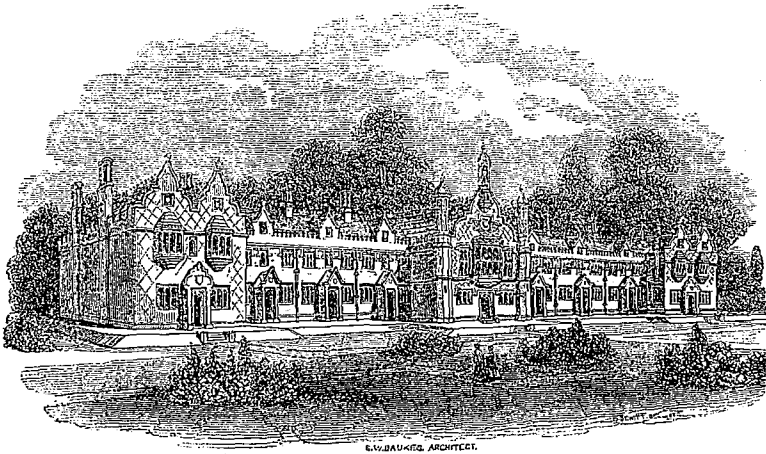
gratification, if we may judge by the encomiums passed upon them, and the notice they elicited after the service was over. Many members of the House Committee were present, and accompanied their little proteges home.

We were happy to observe many other members of the Craft present, among them we noticed Bros. Dobie, Grand Registrar; Beadon, J. G. W.; Patten, G. S. B.; Evans, P. G. S. B. Bros. S. H. Lee; Geo. Soanes; W. Vesper; C. Robinson; E. Bullock; Clout; Newsom; Joseph Taylor; E. Gillman; C. Harman; J. Blake; Potter; G. Smith, &c.

The amount collected rather exceeded 50*l*. That great and good man and Mason, Bro. L. H. Petit, sent a cheque for 5*l*.

We must not forget to mention the name of Dr. Bexfield, who presided so admirably at the organ, and whose assistance is highly praised by the House Committee.

The Boys' School and the BENEVOLENT ANNUITY FUND, are progressing to the satisfaction of the Craft.



ASYLUM FOR AGED AND DECAYED FREEMASONS.

The Annual General Meeting of the Subscribers and Governors, was held at Radley's Hotel, 11th July, 1849. Bro. W. L. Wright in the chair.

Former minutes read and confirmed.

Auditors' report deferred in consequence of the Treasurer's ill health.

Letter from the Treasurer wishing to resign. Resolution thereon, moved by Bro. Stevens, and seconded by Bro. Barrett:—

“That this meeting having heard with deep regret of the serious illness of Bro. R. T. Crucefix, the Treasurer, and feeling the impossibility of foregoing the advantages of his eminent services to the Institution as

far as they can be rendered by him, hereby re-elect him to that office, and associate with him in the performance of its duties, Bro. John Hodgkinson, one of the Vice Presidents."—Carried unanimously.

Members of General Committee elected.

Bro. Attwood	Bro. P. Hervey	Bro. T. Pryer
— J. Bigg	— H. Holt	— W. Rackstraw
— E. Brewster	— E. Hoppe	— M. Sangster
— W. F. Dobson	— W. Imrie	— J. Savage
— Wm. Evans	— E. F. Leeks	— J. Spiers
— R. Graves	— E. Phillips	— T. Tombleson
— Lieut. Hill, R.N.	— J. Pike	— W. L. Wright.

Auditors re-elected.

Secretary and Collector re-elected.

Bro. Chrees made an Hon. Life Governor, in acknowledgement of his zealous and active services.

Thanks were voted to Lord Dudley Stuart, Chairman of the Festival, to the Cadogan, Universal, and Bank of England Lodges, for their liberal subscriptions, and to the President and Board of Stewards.

Letter read from Dr. Daniel, offering his services as Hon. Physician, referred to Dr. Crucefix to reply to.

Resolution moved by Bro. Stevens, and seconded by Bro. Graves:—

“That this meeting approves of the principle of a junction with the Royal Masonic Benevolent Annuity Fund, and of the steps that have been taken for that purpose, and of the appointment of Bros. Crucefix, Faudel, Wright, Savage, Wilson and Sangster, assisted by Bro. Whitmore, the Secretary, as a Committee, to confer with a Committee to be authorized or appointed on the part of the Royal Masonic Benevolent Annuity Fund; and that this meeting refers to the General Committee any requisite confirmation of the proceedings of the brethren named, until the next general meeting of this institution.”—Carried.

Resolved,—“That a copy of the above be sent to the Secretary of the Royal Masonic Benevolent Annuity Fund.”

The meeting then adjourned.*

THE REPORTER.

THE LODGE OF FIDELITY, No. 3.—The annual summer festival of this lodge took place on the 11th July, at Bro. Bleadon's, Plough Hotel, Blackwall, which was most numerous attended by brethren, members of the lodge, and also several visitors.

A most sumptuous banquet was provided, which, though a great treat, was nevertheless not the most gratifying part on the occasion. The chief object of the assembled party was to present to the worthy and esteemed father of the Lodge of Fidelity, Bro. John Heath Goldsworthy, a testimonial of their estimation of his masonic worth, and a mark of their fraternal regard and friendship, as well as to express, as far as a splendidly emblazoned memorial could do it, their gratitude

* We understand that in consequence of the serious and continued illness of Dr. Crucefix, the ceremony of laying the foundation-stone is deferred. This is a just, delicate, and graceful compliment to that zealous brother, and it is to be hoped, that the interests of the Charity will not suffer by the delay. The building is considerably advanced.

for his services in the cause of Freemasonry, and for the Lodge of Fidelity in particular.

Bro. John Heath Goldsworthy was initiated into Masonry, on the 6th February, 1806, in Lodge No. 94, held under his Grace the Duke of Athol, Grand Master; served the office of W. Master, and was elected one of the nine excellent Masters (or, as they were called, "Nine Worthies"); he joined the Lodge No. 2, now the Lodge of Fidelity, No. 3, on 12th July, 1809, when he was appointed Lecture Master, and in 1813 was appointed one of the brethren to form a Lodge of Reconciliation, upon the union of the two Grand Lodges. He served the office of Steward for the first celebration of the birth day of H. R. H. the late Duke of Sussex, and served the office of Steward also, upon several other occasions.

After the loyal and masonic toasts had been given, an elegantly chased silver vase, richly ornamented with masonic devices, bearing the following inscription, was brought forward—

"Presented to
Brother J. H. Goldsworthy,
by the brethren of the
Lodge of Fidelity, No. 3,
as a small token of their esteem,
July 11th, 1849."

When Bro. P. M. and Treasurer, JOHN WILLIAMS, rose and said, that while acting as the humble instrument of the subscribers who had entrusted him with the presentation of a cup, an emblem merely by which they signified the gratitude due to the eldest member of the lodge, for his indefatigable exertions in its behalf, and his unbounded anxiety for its success, and for the furtherance of Freemasonry generally, he should take that opportunity of saying that, mingled with the general expression of kindly feeling from the brethren, he could not but express his own conviction, that a better member of the Craft, one who had more experience, or had made better use of that experience, did not exist. Bro. John Heath Goldsworthy had been more than forty years a Mason, and, during that period, had been so fortunate as to be able to devote considerable attention to the lodge duties, by which all were benefitted, and in tendering for his acceptance, the trifle now before him, he wished Bro. Goldsworthy to understand that, though its intrinsic value might be small, the cup was meant as a symbol of the gratitude and affection which the brethren felt for him. Bro. Williams then proposed the health of Bro. Goldsworthy, the father of the Lodge of Fidelity.

The silver vase was filled with wine, and the health of the distinguished Mason was drunk by each individual brother, accompanied by immense applause.

Bro. GOLDSWORTHY in thanking the brethren for their kindness and consideration, and for the unmistakeable manner in which they shewed their kindly feeling towards him, hoped that he had been of some service to the Craft. *It had ever been his desire to forward the interest of Freemasonry, and he hoped he had not worked in the vineyard without being, in some way serviceable, in bringing about the amalgamation of sentiment, fraternal feeling, and uniformity of ceremonies, which now distinguished the Craft. If his efforts had been as serviceable as he wished them to be, he was certain the present meeting fully compensated him for all that he had ever done.*

Bro. SULLIVAN then rose, and begged to be allowed to offer his small tribute of sincere regard to Bro. Goldsworthy. Feeling strongly the

correctness of the very judicious remarks which Bro. P. M. Williams had made, and that they conveyed also the sentiments of all the brethren of the lodge, absent and present, he nevertheless considered that it would not be an act of supererogation on his part to make some trifling additions thereto. He did not wish to attempt to "gild refined gold," or "paint the lily," and no observations of his could add any lustre to that halo of industry, fraternal feeling, generosity, and valuable masonic knowledge and experience, by which the brother to whom they were met to do honour was so distinguished; but he must say that he and some other brethren felt a little jealous of a brother present, (Bro. P. M. Dearsley) who had, single handed, and without consulting the members, prepared the testimonial to Bro. Goldsworthy, of which they were then met to beg his acceptance. The jealousy arose from the idea having originated with him, whilst each of the brethren felt that he should like to be able to claim the origin of it for himself, and in fact the feeling was so strong in him (Bro. Sullivan) that there was no subject more worthy of the emulation of the brethren, that he had prepared a written memorial, expressive of his feelings on the subject, which he begged Bro. Goldsworthy to accept. There was a fraternity of sentiment on this subject, and the *green-eyed monster had better be sacrificed* in a bumper, to the worthy brother who had been the agent in producing so proper and happy a meeting.

Bro. Dearsley's health was then drunk with applause.

Bro. Dearsley replied in a forcible and appropriate speech.

Bro. Sullivan then presented Bro. Goldsworthy with a handsome written memorial, of which the following is a copy:—

"Memorial accompanying a Silver Cup presented to Bro. John Heath Goldsworthy, P. M. of the Lodge of Fidelity, No. 3, and P. S. G. D. of the Grand Lodge of England, by the undersigned brethren of the Lodge of Fidelity, at their banquet on the 11th of July, 1849, as a small testimonial of their gratitude and esteem for the long services and invaluable assistance rendered by him to the lodge during a period of forty years, and for the zeal and sincere regard which he has at all times evinced for its interest, as well as for the welfare of its members. Bros. James Squire, W. M.; John Wells, S. W.; Philip Kirke, J. W.; John Williams, P. M., and Treasurer; Richard Dix, P. M., and Secretary; Edward Williams, S. D.; Samuel Heath, J. D.; Henry Dearsley, P. M., and Steward; James Sullivan, I. G.; William Squire; William Henry Peck; Henry Hart Davis; George Smellie; Benjamin Long; John Scott; John Orman; William Okenfold; Robert Breton; Archer Skinsley; William Knight; John Collier Shackleton; James Salisbury; James John Robert Clark."

Several other toasts were proposed, and after a most agreeable and pleasant meeting, the brethren returned to their respective homes, highly delighted at having paid a well merited compliment to their distinguished and worthy masonic friend and preceptor.*

CROSS OF CHRIST ENCAMPMENT.—At a meeting convened by the direction of the Eminent Commander, the following Sir Knights attended at half-past four o'clock on the 19th July:—Sir Knight Colonel Vernon, Eminent Commander, in the chair; Baumer, Past Commander; Dover, ditto; Dix, Registrar and Member of the Council. The object

* We propose to give a biographical notice of Bro. Goldsworthy.

of the meeting, as stated in the summons, being "to elect a Trustee for the 50*l*. in the 3½ per cent. funds of the Bank of England," in lieu of Past Commander and Treasurer, Sir Knight Wheeler, deceased. The members present proceeded to the election, and the Eminent Commander Sir Knight Colonel Vernon, had the majority of votes. The Registrar was requested to do whatever may be requisite, for the earliest convenient execution of this resolution. No further business being proposed, the meeting was closed.

P R O V I N C I A L.

GRAVESEND, *July 16.*—The Lodges of Freedom and Sympathy, Nos. 91 and 709, held their annual festival at the Clarendon Hotel, on which occasion Bros. W. F. Dobson and Parslow were installed into their respective chairs. Bro. William Watson, of the Robert Burns' Lodge, administered the rites and ceremonies of installation with due effect. There were present as visitors Bro. Ashley, the D. P. G. M.; Bros. James Harmer, of Ingress, P. G. D., E. Tickner, J. Salisbury, S. Clift, J. Gibson (No. 145, Ireland), J. Dubourg, J. T. Archer, C. Isaacs, and a considerable number of the members of the two Gravesend lodges. After business the brethren adjourned to banquet. The Master of the Lodge of Freedom, Bro. Dobson, presided. The usual loyal and masonic toasts were prefaced by suitable remarks, and were warmly welcomed. The company separated about ten; it was desired that "mine host" should be reminded that a more liberal supply of creature comforts, and a glass of better wine, would have contributed to the enjoyment of the social hour. The lodges have not for some time been up to work; but there is so much of promise in Bro. Dobson and his colleagues, that we look for improvement with hopeful expectation. The P. G. Master was absent on circuit, and Dr. Crucefix from ill health.

CHATHAM, *August 13.*—The Provincial Grand Lodge for Kent was held this day. The Grand Officers breakfasted at ten. The Grand Lodge was opened at twelve, when the annual business was transacted. The P. G. M., Bro. Humfrey, was in excellent health and spirits; he was supported by his ever-green Deputy, Bro. Ashley. The appointment of P. G. Officers gave great satisfaction, especially in the selection of Grand Wardens, (Bros. Barrow and Dobson). The brethren, two hundred and eighty in number, walked in procession to church, where they heard an excellent discourse by the Rev. Bro. Jones, P. G. Chaplain. They then returned to the P. G. Lodge, where the several subjects were discussed. The most prominent among the speakers were the P. G. Master, his Deputy, and Bros. Dobson and Hallows. Nearly two hundred attended the banquet, the P. G. Master in the chair, who acquitted himself with courtesy to all, and the several addresses were delivered with the graceful energy so eminently his forte; he was well seconded by Bros. Ashley, Barrow, Dobson, Whittaker, and others.

We regret this very meagre report of a most influential Grand Lodge, but the fault is not with us. Perhaps no province has advanced so steadily, and its chief may be right not to become at once too strict a

disciplinarian ; but he will shortly find it necessary to infuse into his numerous lodges the fullest practical illustration of masonic discipline, and the extension of charitable objects.

A masonic ball was held on the succeeding evening, at the Bull Inn Assembly Rooms, Rochester, which was most respectably attended. The brethren appearing in full masonic costume, gave the room a very lively aspect, which was increased by many of the ladies being also decked with the insignia of the various orders. Notwithstanding the oppressive heat of the weather, dancing was kept up with great spirit until daylight. We understand that the Provincial Grand Lodge will be held at Ramsgate next year.

WORCESTERSHIRE—Anniversary Meeting of the Provincial Grand Lodge.—Aug. 28.—The second annual meeting of the governing masonic body of this county was held at Kidderminster, and the proceedings proved that a considerable degree of progress had taken place in Worcestershire in our very ancient society.

Previous to the opening of the Grand Lodge, a Board of Finance examined the Treasurer's accounts. The receipts had exceeded 120*l.*, but the payment consequent upon defraying the necessary preliminary expenditure—the Grand Lodge having only been instituted two years—had exceeded them by five shillings. The smallness of the balance against the lodge was a subject of congratulation to the society, and was justly assumed as evincing a state of considerable prosperity.

The Grand Lodge was held in the Guildhall, the use of which had been kindly accorded by the corporation, and we may remark that a more suitable building for the purpose could scarcely be obtained. The walls were covered with appropriate banners, and the room richly furnished with the masonic fittings of the Royal Standard Lodge, assisted by many elegant articles in the shape of chairs, splendid curtains, &c., which had been handsomely lent for the occasion from the well-known upholstery establishment of Bro. Samuel Preece.

The masonic anniversary appeared to excite a considerable degree of interest in the town. Knots of idlers, apparently looking out for something, studded the street from the Lion to the Town-hall, and crowded round the vehicles from a distance as these deposited their masonic freight at the porch of the hotel. The masonic festival appeared to come in well to fill up the blank in the election excitement, which, on Tuesday, seemed at zero.

At two o'clock the bells of the principal church rang out a merry peal in honour of the masonic festival, and crowds congregated opposite the Town-hall, apparently expecting to be treated to a pageant in the shape of a procession. My lords, the many-headed, seemed somewhat scandalized at the reality. They saw comparatively a few gentlemen walk quietly into the Town-hall by twos and threes or singly, where they had looked for banners and insignia and all the other fine flaring man-milinery in which many societies indulge. The sight-seers being thus cheated out of a spectacle, at once voted the concern not worth looking at, but still lingered on, perhaps because they had nothing else to do. The Provincial Grand Lodge was opened in solemn form at half-past two, and the routine business transacted, the R. W. Bro. Roden, *M. D.* (Mayor of Kidderminster), Deputy Provincial Grand Master, presiding. The attendance was numerous, all the lodges in Worcester, Dudley, Bromsgrove, and Kidderminster, were represented by their Masters and Wardens ; and there were also present a number of visitors from other

provinces and from the Craft of the county. The most important business of the day was the appointment of officers for the year 1849-50. The first, the Treasurer was elected by the body of the lodge, and their unanimous choice fell upon Bro. F. T. Elgie, who was re-elected for the second time. The Deputy Grand Master then appointed the rest of the officers—Bro. Bolton, of Dudley, Senior Grand Warden; Bro. Griffiths, of Worcester, Junior Grand Warden; Bro. the Rev. E. Brine, *M.A.*, of Kidderminster, Grand Chaplain of Worcestershire; Bro. Hodges, of Kidderminster, Grand Secretary (re-appointed); Bro. Wainwright, of Dudley, Grand Registrar; Bro. Giles, of Worcester, Grand Director of Ceremonies; Bro. Green, of Worcester, Grand Organist; Bro. Bateman, Dudley, Senior Grand Deacon; Bro. R. P. Hunt, Kidderminster, Junior Grand Deacon; Bro. Lechmere, Malvern, Grand Superintendent of Works; Bro. Burrows, Kidderminster, Grand Swordbearer; Bro. Hollier, of Dudley, Grand Pursuivant; Bros. Barnes, Fletcher, and Cresswell, Grand Stewards; and Bro. Davis, of Worcester, Grand Tyler.

The D. P. G. M. intimated to the brethren his retirement from the office he now holds, having now entered upon the third year of his office, and it having been understood that he was to retire at the expiration of that time; he should therefore probably not meet them again as D. P. G. M., but as a past officer he hoped often to have that pleasure. The worthy doctor having alluded to the formation of the P. G. L., and his connection with Masonry, feelingly thanked the brethren for their support, and assured them he should ever be found ready to advance the interests of Masonry.

The P. S. G. W., in a very able speech, proposed a vote of thanks to the R. W. Bro. Roden, for his exertions in the formation of the P. G. L., and for carrying it on so successfully. This was seconded by the P. J. G. W., and carried unanimously.

The newly appointed officers having been invested with their official insignia, the Very Worshipful the Grand Chaplain delivered the annual charges to the lodge, in a very pleasing and effective style, and the lodge having been closed in ample form, the brethren adjourned to refreshment.

Bro. Brookes, of the Lion, was host on the occasion, and proved himself worthy to be honoured as provider for so gustatorially erudite an association. About seventy brethren sat down punctually at four o'clock to a capital dinner, consisting of the "delicacies of the season," and the substantial that are never out of season. The department of game was somewhat restricted on account of partridge shooting not having been commenced; but a noble haunch, groups of grouse, and leverets, filled even it up not so badly; and altogether the feast was royally masonic.

The Deputy Provincial Grand Master presided, and fulfilled the duties of the chair admirably. He was very efficiently supported by the Right Worshipful Wardens, and Past Senior Grand Warden, Bro. Bennett, of Worcester, whose address in proposing "the Masonic Charities" was the speech of the evening. Dr. Crucefix, one of the most eminent of the English Craft, was highly eulogised by Bro. Bennett, as the original founder and promoter of the principal Masonic Charities. The evening passed away in the most delightful manner, and its diversions might well, from their innocent and edifying character, be deemed capable of bearing the morning's reflection.

KIDDERMINSTER.—The brethren of the Royal Standard Lodge, No. 730, held their annual festival at the Masonic Hall, on Monday, the

25th June last. R. W. Bro. Roden, D. P. G. M., occupied the chair, and installed Bro. N. W. Hodges, P. G. Secretary, as Master for the ensuing year. A more delightful evening was never spent.

BROMSGROVE.—On Wednesday the 11th of July, 1849, the pleasing occurrence took place of the institution of a lodge of the time honoured society of Freemasons in this town. It is now many years since the last Lodge of Masons held here was finally closed, owing to what circumstances we know not, but we are certain that the witnesses of the revival of the Craft here will not speedily forget the day spent by them in assisting at the planting again of its glorious flag of peace in this ancient town.

The ceremonies of consecration and installation were performed by the officers of the Provincial Grand Lodge of Worcestershire, presided over by the D. P. G. M. Bro. Roden, *M.D.*, Mayor of Kidderminster, who discharged his arduous duties in a most engaging and accurate manner. The lodge was held in the Townhall, a circumstance, as it happens, most certainly not to be regretted for a moment in any respect, but which was nevertheless in a considerable degree the result of an extraordinary hallucination (we may almost say) on the part of an individual. The promoters of the Clive Lodge, acting in the usual way, wished to attach it to the most respectable inn in the town, and which, as it happened in this case, was exceedingly well adapted for their purpose. The proprietor, however, entertained a most erroneous notion of the society; it seems to have been regarded by him as little better than an affiliated branch of the terrible *Vehme-Gerichte*, or “tribunal of secret avengers.” He would have nothing to do with secret societies; nor would he be reasoned into a belief in the innocence and worthy objects of an institution which numbered among its most active members the father of her gracious Majesty, and has only lately been deprived by death of the careful, zealous, and truly fraternal superintendence of her Majesty’s beloved uncle, the Duke of Sussex. Shut out from taking their ease in an inn, the brethren found refuge in the Town-hall, the use of which was most liberally granted to them by the respected trustees, on the solicitation of Bro. Maund, one of their members.

The scene presented by the solemn convocation and religious nature of the rites performed in the hall on this occasion, contrasted curiously in the mind’s-eye with our remembrance, from repeated experience, of passages of justice between man and man, or between our Sovereign Lady the Queen and divers of her erring lieges, which we had witnessed in that room. In the one the purest philanthropy breathed in every aspiration; good will to man and humble faith to God met the ear in every intonation; while in the other, alas! hatred and malice toward man, neglect of and irreverence to the Deity, were too frequently the chief characteristics. To us, the contrast of the scene was truly impressive and grateful.

Most of the brethren having arrived soon after two o’clock, a selection of officers for the day from different lodges in the province, took place in the adjoining room, when a procession to the lodge room was formed, the visitors being previously seated, and the members of the new lodge sitting immediately round the lodge in the centre, which was properly covered.

The lodge having been opened in the first degree, the preliminary prayer was offered up by the Chaplain (Bro. the Rev. X. Pascowitz), and an ode, “Hail Universal Lord,” was sung by the brethren. The

Prov. Grand Secretary (the V. W. Bro. Hodges, W. M. of Lodge, No. 173), made a formal application for the constitution of the lodge, and for that purpose read the petition, warrant, and dispensation. This being acceded to, the minutes of previous transactions were read and approved of, and the brethren of the new lodge publicly signified their approbation of the brethren named in the warrant as Master and Wardens.

An oration was then delivered by the D. P. G. M., which did infinite credit to his masonic learning, and which elicited warm encomiums from the brethren.

The lodge having been opened in the second and third degrees, the preparatory consecration prayer followed, and the lodge was uncovered and perfumed.

After the first clause of the consecration prayer, there was a general response by all the brethren with the grand honours once, and the acting G. M. and Wardens sprinkled the elements of consecration on the lodge thrice. Next was an invocation by the Chaplain, and the response with grand honours twice, and the consecration prayer was then concluded; another response being given with grand honours thrice.

The lodge was then covered, and an appropriate anthem was sung. The brethren of the new lodge then formed a procession round the lodge once, saluting in east, south and west. The lodge was then duly constituted with the grand honours five times.

The ceremony of Installation then succeeded, and was as ably performed by the worthy D. P. G. M. as the former ceremony. The brethren named in the warrant of constitution, were Bro. Kinder, W. M.; Bro. the Rev. X. Paschwitz, S. W.; and Bro. Johnson, J. W. The D. P. G. M. was ably assisted in the Warden's chair by the Bro. Bennett, P. S. G. W., and by Bro. Griffiths, W. M. of Lodge No. 349, and P. Prov. Grand Secretary.

The W. M. elect, stated that the brethren of the new Lodge owed a deep debt of gratitude to the W. Bro. Roden, for his very great kindness and consideration to the brethren; for his exertions in procuring the warrant, and for the able manner in which he had performed the ceremonies of the day. He therefore proposed to record upon the minutes as their first act, a resolution warmly thanking him for his valuable services. This was duly seconded, and enthusiastically carried.

On the motion of the W. M., a similar compliment was also unanimously awarded to the W. Bro. Hodges, P. G. Sec., for the active part he had taken in the formation of the lodge.

It is impossible to eulogize too highly the truly masonic manner in which the working of the lodge was conducted, but indeed it could not be otherwise in the hands of Craftsmen so experienced and erudite as the various brethren we have named.

The banquet was served at half-past five; it consisted of, if not all, a most admirable selection of the delicacies of the season; and was supplied by Bro. Watton, of the George Inn, a hostelry closely adjoining the town-hall, and which, if it never enjoyed fame previously for having daintily furnished forth good men's feasts, has by its complete success on this occasion acquired an ample title to be considered among the A 1 in the long and illustrious schedule of masonic purveyors. What need we say more? the Craft has from all time been famed for an enlightened and wise erudition in gastronomy; and Bro. Watton's efforts on this occasion amply entitled him to be admitted into the illustrious band of its caterers.

It is not customary to report the speeches of the brethren delivered during the hours of refreshment, otherwise it would have been our pleasing duty to have set forth much apposite and eloquent remark and allusion which fell from the W. M. Bro. Kinder, the Prov. Grand Master Dr. Roden, the revered S. W., whose delivery of the devotional invocations in the ritual of the day, by the way, was exceedingly pleasing and effective. It may be mentioned, however, that one of the brethren in replying to a toast craved permission to propose—referring to the title of the lodge as his immediate incentive—the health of “Col. Clive, Bro. Capt. Emmott, and the Worcestershire Yeomanry,” prefacing the toast by remarking that although as Masons they were peculiarly men of peace, and knew nothing of the pride, pomp, and circumstance of war, yet they numbered very many excellent members among the profession of arms. Moreover, the Worcestershire Yeomanry were eminently peace promoters by their aiding in the preservation of that first jewel of the Craft, order. In that capacity the regiment had done good service to the state, and for the efficiency by which it was enabled to perform its duties so worthily it was well known to be mainly indebted to the military talent and untiring zeal of their excellent Brother, Captain Emmott.

Bro. Capt. EMMOTT returned thanks in a brief but emphatic speech, remarking that nothing had ever pleased him more than he had heard said of the corps to which he had the honour to belong, than that it had been serviceable in the cause of peace and order. He entirely agreed with the brother who had introduced the toast, that men of the profession of war entertained the sincerest horror at its necessary evils, and esteemed most highly the blessings of peace.

The toast and reply elicited much approbation from the brethren; and it was stated that Col. Clive, although not a member of the society, was understood to be very friendly towards it; and to be aware of its peaceable and benevolent objects.

It may be remarked as a pleasing feature in the enjoyment of the evening, that one of the brethren of the new lodge having incidentally mentioned, that he had just heard that an elderly brother was residing in the town (who was not sufficiently favoured by fortune to allow him to purchase a banquet ticket), the brethren unanimously expressed their desire that he should be sent for, and on his appearing, he was recognised by Bro. Capt. Emmott, as an aged veteran who had shared the perils with him of the dreadful field of Waterloo. We need hardly say, that though they were widely severed by fortune, both experienced the same delight at being thus placed on a level by the bond of masonic friendship.

The lodge was respectably attended in every respect. The Masters and brethren from the various lodges in Worcester, Kidderminster, Leicester, and other places, being among the visitors.

STOURBRIDGE.—A warrant has been granted for a lodge to be held at the Vine Inn, in the above town. The lodge will be consecrated in the month of October.

BOSTON.—On the 23rd of August, a Provincial Grand Lodge of Lincolnshire was held in Boston, under the presidency of the Right Hon. the P. G. Master, the Earl of Yarborough. The large room at the Assembly-rooms was (by the kind permission of the Mayor) used as a lodge-room, being appropriately fitted up for that purpose. The Officers

of the Lodge of Harmony, Boston, opened the lodge; and at about half-past twelve, the P. G. M. Lord Yarborough, accompanied by P. S. W. Sir Edward Brackenbury, D. P. G. M. the Rev. C. Nairne, P. G. Chaplain the Rev. E. R. Larken, and the Provincial Officers, were introduced, and the business of the province was transacted. At three o'clock, the brethren of the province, to the number of about eighty, dined together at the Guildhall; P. G. M. the Earl of Yarborough in the chair, and S. W. Fricker vice. The company comprised representatives from the different lodges in the province, and nearly the whole of the members of the Boston Lodge. After the Queen's health had been proposed, Sir Edward Brackenbury, in a highly complimentary address, gave the health of the P. G. Master, the Earl of Yarborough, which he introduced thus early to their notice, as he should shortly be obliged to leave them, and was unwilling to lose that opportunity of paying a merited compliment to the public and private virtues of his noble friend, and of congratulating them on the fact of their being presided over by one so anxious and so able to forward the interests of Masonry in this important province. Lord Yarborough returned thanks with much feeling: he assured the company of his deep anxiety to advance the prosperity of the Craft, and the satisfaction which he experienced at seeing it in so flourishing a condition in the town of Boston. He had been induced to select this town for holding his second provincial meeting (the first having taken place at Lincoln), as well on account of the high importance of Boston in the county of Lincoln, as a testimonial of his appreciation of the manner in which Masonry was upheld in it. His Lordship then proposed, in succession, "The Grand Master of England, the Earl of Zetland," and "the late P. G. Master of Lincolnshire, the Right Hon. C. T. D'Eyncourt." The other toasts proposed and responded to during the evening were "the P. G. M. of Cambridgeshire," who was present, "the late D. P. G. M. for Lincolnshire, the Rev. G. Coltman," (drunk with great enthusiasm,) "the P. G. Chaplain, the Rev. E. R. Larken," "the Harmony Lodge," (acknowledged by W. M. Charles Rice,) "B. B. Cabbell, Esq.," "the Vice-chairman," "the Hon. Captain Pelham," "the Countess of Yarborough," &c. In returning thanks for the last-named toast, the Earl of Yarborough observed that he had been requested by the Boston brethren to patronise a masonic ball, which was to have taken place that evening, and to which request he had the greatest pleasure in acceding; but it seemed that, in consequence of the letter having been directed to him in one part of England while he was residing in another, his answer did not get to hand in sufficient time to allow of the necessary arrangements being made. He had, however, much pleasure in complying with a subsequent request that he should patronize a masonic ball in Boston in October or November, and which he had no doubt would be extensively attended, and prove productive of great benefit to the Craft. The meeting was afterwards addressed by C. Fardell, Esq., Capt. Nicholson, Bro. C. Rainey, and others; and after some songs had been sung, the brethren separated, with a lively sense of the enjoyments of the day.

BOLTON, *July 26.*—The East Lancashire Provincial Grand Lodge was held at the Swan Hotel in this town. There were present on the occasion about two hundred members of the Craft. The Prov. Grand Lodge was opened at twelve o'clock, by the Deputy Grand Master, Stephen Blair, Esq., *M. P.*, and the business of the province

was transacted in the most harmonious and satisfactory manner, every proposition made being adopted unanimously. For many years the brethren of East Lancashire have had it in contemplation to establish a Female Orphan Asylum; and at this meeting the subject was again discussed, and, from the enthusiastic manner in which it was determined to commence the work, there is every reason to hope that, ere long, the Freemasons of East Lancashire will have an opportunity of manifesting their principles, and of proving to their fellow-men that, as far as they are able, they are desirous of practising what they preach. At this meeting the Prov. Grand Officers for the ensuing year were appointed as follows:—Stephen Blair, P. D. G. M.; W. F. Hulton, P. G. J. W.; Rev. G. Dowty, P. G. C.; T. R. Bridson, P. G. T.; Giles Duxbury, P. G. R.; J. R. Wolfenden, P. G. S.; W. E. Royds, P. G. S. D.; Edw. Milne, P. G. J. D.; John Ormerod, P. G. S. W.; J. W. Pitt, P. G. D. C.; John Fawcett, Jun., P. G. O.; Wm. Hutchinson, P. G. Sword B.; J. S. Redfern, P. G. P.; J. Beeston, P. G. S. B.; W. Dawson, P. G. Tyler; G. J. French, T. R. Bridson, Jun., E. Barlow, Norman, Brockband, and Redick, P. G. Stewards.

The business being completed, the brethren formed in procession at four o'clock, and walked to the Baths' Assembly-room, where a grand banquet was prepared by Mr. Cork, of the Swan Hotel. The novelty of a masonic procession excited considerable interest in the town, and thousands of people flocked into Bradshawgate to witness it. The assembly-room was most appropriately and elegantly decorated, and great and deserved praise was given to one of the Stewards for the taste displayed by him in superintending the decorations. The Earl of Ellesmere, Prov. G. M., being unfortunately prevented from attending by a severe fit of the gout, Stephen Blair, Esq., *M. P.*, the Deputy Prov. G. M., presided on the occasion, supported by the Prov. Grand Officers, and two past officers, viz., Thos. Preston, Past Prov. D. G. M., and Richard Daly, Past Prov. Grand Treasurer. Among the visitors were S. Staples, P. G. Steward, London; John Hallam, P. G. J. W., and other Officers of the Prov. Grand Lodge of Staffordshire; Major Goode, of the 62nd regiment, &c.

On the removal of the cloth, *Non Nobis Domine* was sung by the glee singers, Messrs. Longworth, Johnson, Ashworth, Isherwood, and Burrows; Bro. John Fawcett, Jun., P. G. O., presiding at the piano-forte. The band from the Soho Iron Works was present, and played during the banquet, and also at intervals during the evening.

The DEPUTY PROV. GRAND MASTER, in proposing the first toast, expressed his regret that the Earl of Ellesmere had been prevented from occupying the situation which he (the D. P. G. M.) had now the honour to fill. When his lordship fixed the time for holding this meeting, he expressed his intention of being present; but yesterday he (the D. P. G. M.) received a note from his lordship, stating that he was suffering so severely from gout, that it would be impossible for him to fulfil his engagement to meet his masonic brethren at Bolton. After receiving this letter he (the D. P. G. M.) went over to Worsley, to endeavour to prevail upon his lordship to come, if it were only for an hour. He was sorry to say, however, that he found his lordship so much afflicted that he could scarcely move his arm. Had the noble lord been able to attend, he would have been proud to meet such a body of men as were now assembled, for he (the D. P. G. M.) felt convinced that if England were searched through, a better set of men could not be found than the Free-

masons of East Lancashire. The Deputy Grand Master then gave "The Queen," which was followed by the National Anthem.

The next toast was "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," in proposing which the D. P. G. M. eulogised the conduct of Prince Albert, and expressed a hope that should the Prince of Wales ascend the throne, he would be a royal Freemason, as many kings of England had been before him.

The D. P. G. M. said, those who had attended the lodge that day—and there were few who had not—would hear the remarks made respecting the establishment of an orphan school, which he (the D. P. G. M.) hoped to see established in this division. In London they had already an Orphan Asylum, and the Queen Dowager was the patroness of the institution, and took great interest in its success. It had been established a long time, and it was highly gratifying to know, that of all the children brought up there, not one of them had been known to go astray. In that Asylum the children were well brought up, and when that was the case, they seldom found that in after life they forgot the principles and the habits of industry inculcated in early life. Such, he was happy to say, had been the case with the Freemasons' Female Orphan School in London; and when one was established in this division, he trusted that it would be carried on in a similar way, and that its effects would be equally satisfactory. They had determined to make a beginning, and if they all subscribed according to their means, and asked their friends to assist, they might depend upon it, that although the amount seemed large, they would ultimately succeed in raising it. There was no necessity to confine the subscription to Freemasons, because there were many good charitable people among them who were willing at all times to assist in a work of charity, by whomsoever it might be originated. He concluded by proposing "The Queen Dowager, Patroness of the Masonic Female Orphan School."

The next toast from the chair was "The M. W. G. M. the Earl of Zetland, and the Grand Lodge of England." The D. P. G. M. stated that there were few meetings in London, connected with the Grand Lodge, at which the Earl of Zetland was not present. He was happy to state, too, that his lordship was not only a zealous, but a good Mason also. When anything was brought before him, he could give an answer at once, without applying to others for information. In short his lordship worked diligently for the Craft, subscribed his money largely to its charities, and did all with a good will.

The toast was drunk with masonic honours.

Bro. W. F. HULSON, P. G. J. W., proposed "The Grand Lodges of Scotland and Ireland." In doing so he said, that although there were three Grand Lodges in this kingdom, yet as Freemasons they were undivided, and formed one compact body. It was like a triangle, if one side were removed the strength of the whole was destroyed; and so it would be with Masonry, if their Irish or Scotch brethren were separated from them. In Ireland the shamrock was considered unlucky when it had only two leaves, and Freemasons would deem it a bad omen if they were divided, in feeling or sentiment, from either their Scotch or Irish brethren.

The toast was drunk with masonic honours.

The D. P. G. M., in proposing the next toast, said that the Earl of Ellesmere was a nobleman whose character and conduct were known to all in this neighbourhood. Whenever there was anything to be done

for the good of the community, his lordship was ready to open his purse-strings for the benefit of all, which was the true characteristic of a Mason's heart. His lordship had built schools, churches, and play-grounds for the benefit of the poor, whilst to many old people he gave coals, and a roof to cover their heads. It was much to be regretted that his lordship was not in better health, for if he were he would be like the Earl of Zetland, ever ready to be at his post. He (the D. P. G. M.) was wishful to do his best, but they all knew there was nothing like having a good master, and having him present at a meeting like this. If his lordship could have come, even for an hour, his presence would have given a zest to the meeting, and it would also have been a pleasure to his lordship to be present and witness such a display as this. The D. P. G. M. then proposed "The R. W. P. G. M. the Earl of Ellesmere," which was drunk with masonic honours.

Next followed "Col. Anson, P. G. M. for Staffordshire," which was responded to by Bro. John Hallam, ex-Mayor of Newcastle-under-Lyne. "The P. G. M. Le Gendre Nicholas Starkie, and the Prov. Grand Lodge of West Lancashire," was proposed by Bro. Giles Duxbury, P. G. Reg. "The P. G. M. Lord Viscount Combermere, and the Prov. Grand Lodge of Cheshire," proposed by Bro. W. E. Royds, P. G. S. D., of Rochdale. Bro. John Ormerod, P. G. S. W., proposed "The P. G. M. the Earl of Mexborough, and the Prov. Grand Lodge of West Yorkshire." These toasts were all drunk with masonic honours.

Bro. John Fawcett, Jun., P. G. O., in obedience to a call from the D. P. G. M., performed a piece of music, of his own composition, on the piano-forte. It was followed by a loud and general encore, and Bro. Fawcett gave another original piece, which was also loudly applauded.

The P. G. CHAPLAIN said he rose with very great pleasure to propose the health of "The D. P. G. M. Stephen Blair." They could not but lament the unavoidable absence of the Earl of Ellesmere, who was to have filled the chair now occupied by the friend and brother before them. They might, however, congratulate themselves in having a Deputy Prov. Grand Master who was able to fill the chair with so much ability, and with general satisfaction to the Craft. The Prov. Grand Master, he was quite sure, had the interests of Masonry at heart when he appointed a Deputy so worthy of confidence and esteem. Last year they had to regard the D. P. G. M. as ex-Mayor of his native town. This year they had the satisfaction of regarding him as a member of parliament. He had been sent to the House of Commons, not by a mere majority, but by the universal voice of his fellow-townsmen. He had been sent there, he would not say because he was a conservative—for they did not deal in politics—but because he was a thorough good man. To his brethren he was further known as a good Mason; and however much they might regret the absence of their head, they ought to be thankful that they had such a Deputy to occupy the place of their noble Provincial Grand Master.

The toast was drunk with masonic honours, and with great enthusiasm.

The D. P. G. M., in returning thanks, said that having been placed in the honourable position he now occupied by their Provincial Grand Master, the Earl of Ellesmere, he had done everything in his power to give satisfaction to his lordship and to the Craft at large. His efforts, however, would be of little avail unless he received the cordial support of the fraternity. Without them he could do nothing; with their cordial aid he could do everything. The proposition passed that day to

establish a female orphan school, he would carry out as far as possible. The Earl of Ellesmere, he was sure, would do the same. His lordship would give a good subscription, and they must all put their shoulder to the wheel to accomplish what they had undertaken. The Rev. Chaplain had spoken of his character, and of the place he occupied in the senate. There was an old proverb which said that certain people were not without honour save at their own homes; but this did not apply to him, for his fellow-townsmen had placed him in almost every situation of trust and honour they had it in their power to bestow. When very young, he was appointed constable of his township. Then he was elected borough-reeve. Subsequently he served two years as overseer. After the incorporation of the borough, he was elected mayor, and the town council wanted him to continue a second year, but that he was obliged to decline. But the greatest honour of all was his election for the position he now held as a member of parliament. There was not another member in the House of Commons who could hold up his head and say that he had been elected by his fellow-townsmen, at the place where he was born—at the place where he had lived and made his money, and that, too, without solicitation, and during his absence from home. They might depend upon it, that if anything could be said against a man's character, it would be brought up when he became a candidate for parliamentary honours; but he was not aware that he had been assailed at all, and, standing in this proud position, nothing should be wanting on his part to promote the interest of the whole of his fellow-townsmen. As D. P. G. M., he was equally ready to do his duty as a Mason. They had resolved to establish an orphan school, and all he had to say was—let every Freemason give something, and they could carry their object triumphantly. He (the D. P. G. M.) would subscribe according to his station; let others do the same, and the good work would be done.

The next toast from the chair was “The P. G. Chaplain, the Rev. George Dowty.” The D. P. G. M. stated that the Chaplain was located at Walsden, near Todmorden, where he had erected a church and a school on the moors; and in a short time there would also be a house for him to reside in among his poor flock. In accomplishing this he had been greatly aided by his masonic brethren; and the tower of the church having been built by the contributions of the members of the Craft, it was called the Freemasons' Tower.

The toast was drunk with masonic honours.

The P. G. CHAPLAIN said, he was highly gratified, as a humble parish priest, in being present as the guest of such a body of men as the Freemasons of East Lancashire. To them, and to the Craft in general, he owed a deep debt of gratitude. To them his church owed its adornments. It was the poor man's church, but the poor man worshipped the same God as the rich, and was equally entitled to consideration. They had been so considered; by the aid of his masonic brethren, he had reared a temple where temple never stood before—and to them he must ever owe the deepest obligations.

Bro. T. R. BRIDSON, P. G. Treas., proposed “the Visiting Brethren,” and Major Goode acknowledged the compliment on behalf of himself and the other visitors.

Major GOODE gave “the P. G. Officers for East Lancashire,” and said that he loved Masonry more than ever, from what he had seen since he came into Lancashire.

Bro. W. F. HULTON, P. G. J. W., returned thanks on behalf of the Provincial Officers.

In obedience to a call from the D. P. G. M., Bro. Jonathan Tong proposed "the Ladies," in a neat speech; and the toast was responded to by P. G. J. D. Edward Milne.

The D. P. G. M. then proposed "the Past P. G. Officers of East Lancashire," and complimented Bro. Preston for the anxiety he manifested when filling the office of D. P. G. M., to establish a Masonic Orphan School in East Lancashire.

Bro. T. PRESTON, Past D. P. G. M., said he had belonged to the Craft for nearly half a century, and could safely say that the happiest portion of his life was that which he had spent with his masonic brethren. He remembered the time when it was not very safe to meet, but the Marquis of Hastings succeeded, in the House of Lords, in excluding Freemasons from the act to put down secret societies. When serving the office of D. P. G. M., he had frequent interviews with the late Duke of Sussex, and it was always highly gratifying to witness the interest taken by the Royal Duke in the progress of Masonry in this province. Bro. Preston concluded by proposing "the Masters and Wardens of Lodges," which was drunk with masonic honours.

Bro. J. R. WOLFENDEN, P. G. Secretary, as Master of Lodge No. 44, Bolton, returned thanks. He observed that as the Master of a lodge, he considered himself placed in a position of considerable responsibility. In his opinion it was not only the duty of a Master to employ and instruct the brethren in Masonry, but it was incumbent upon him to set an example, by endeavouring to carry into practice the precepts he had to preach. It was said that the sea was the highway of nations, and it might be added, with equal truth, that Freemasonry was the highway of the world, for it brought men together of the most discordant opinions, softened their asperities, and united them in a bond of brotherhood. With regard to the Orphan School, he must remind them that it would take a long pull, a strong pull, and a pull altogether, to secure success, and, as they had made a start, he trusted they would be of one mind and one purpose in carrying their resolution into effect. The principles of Freemasonry, which bound them together, were such as they could ever defend with honour. No man could go to a Mason's lodge, and attend to the precepts there inculcated, without returning a wiser and a better man. Let the Mason follow the precepts of the Craft and he would become a beacon of light to those around him. For himself, he (Bro. Wolfenden) would endeavour, as far as possible, to follow the precepts of Masonry, and he trusted that the other Masters, and also the Wardens of lodges, would adopt a similar course of conduct.

Bro. W. F. HULTON, P. G. J. W., proposed "the P. G. Stewards," and passed a well-merited compliment upon them for the manner in which they had discharged their arduous duties.

Bro. T. R. BRIMSON, Jun., P. G. S., acknowledged the toast; and Bro. G. J. French, P. G. S., on being generally called for, also responded to the compliment.

The next toast, which was given by the D. P. G. M., was, "All poor and distressed Masons, and a speedy relief;" and the last was a vote of thanks to the Director of Ceremonies for the able manner in which he had discharged the duties of his office.

The company separated about eleven o'clock, after spending a happy, social, evening.

MONMOUTH.—*Aug. 7.*—The brethren of the loyal Monmouth Lodge assembled rather strongly at a Lodge of Emergency called for the purpose of advancing several members in the Order, when opportunity was taken to present Bro. Joshua Williams with a P. M. jewel, agreeably to a resolution of the members at a lodge held on the 10th of March last. Business being dispatched, the assembled brethren adjourned to a *soirée*, provided by Bro. Evans, of the Beaufort Arms' Hotel. The hour at which the cloth was drawn being late, the W. M. Bro. Crook who presided, gave the Queen and the Craft, and the Grand Master of the United Grand Lodge of England, in quick succession; he then in highly complimentary terms, proposed the health of Bro. Williams, congratulating him on the ability and zeal he had evinced in behalf of the lodge, by which he had won the esteem and regard of his brother Masons, and proceeded amidst the cheers of the company to invest him with a handsome jewel encircled with the words *Loyal Monmouth Lodge*, and inscribed on the reverse, "Presented to Bro. Joshua Williams, P. M., by the members of the Loyal Monmouth Lodge, No. 671, as a token of fraternal regard, and as an acknowledgment of his services in behalf of the lodge." Bro. Williams acknowledged the compliment in an appropriate and feeling speech, observing that the good feeling shown towards him, coupled with the handsome manner in which the testimonial had been presented to him, rendered it one of the proudest moments of his life, he esteemed it as a token of respect, and should ever wear and consider it as such; in conclusion, he proposed in highly eulogistic terms, the health of the W. M., who had so kindly conferred that honour upon him. Amongst the brethren present, were Bros. King, H. Dyke, W. F. Price, T. Prosser, Ward, Powell, Chillcott, &c., &c. They were severally complimented, and the toasts interspersed with songs.

GUERNSEY, *June 8.*—On the recent installation of James John Hammond, Esq., of Jersey, into the office of Provincial Grand Master of Guernsey and its dependencies, the town of St. Peter-Port assumed an unusually gay appearance. In most of the streets there was a very handsome display of flags, and the vessels in the harbour were similarly decorated. The weather being fine, and a masonic procession being an event of rare occurrence in Guernsey, an immense concourse of persons was collected in the neighbourhood of the Assembly Rooms, and in the streets through which the procession was to pass, crowds of both sexes coming in from the country parishes, and the assemblage being swelled by the influx of a considerable number of visitors from Jersey and elsewhere.

At eleven o'clock the brethren assembled at the Rooms, which were decorated with great taste, and with a proper regard to the canons of the Craft. At the top of the room was a splendid canopy of purple velvet, under which was the chair of state; and numerous gorgeous banners of silk, with the armorial bearings of the Masters and other officers of the lodges of Jersey and Guernsey, were displayed in various parts of the apartment, the masonic paraphernalia of the several lodges being arranged according to rule. The lodge at twelve o'clock being tiled, the ceremony of installing Bro. Hammond into the office of Provincial Grand Master of Guernsey and its dependencies was performed with due solemnity, occupying the Craft till two o'clock. At that hour the procession emerged from the Rooms in order, accompanied by the band of the 1st or East Regiment of Royal Guernsey Militia, in full uniform.

The procession proceeded through the Market, Fountain-street, Bordage-street, Vauvert, Grange-road, Smith-street, High-street, to the church. The brethren halted at the north door, and, forming two lines, entered the church, and took their seats, the whole of the sacred building being densely crowded. During the service there was some excellent chanting by a choir composed of a number of musical ladies and gentlemen, under the direction of Bro. T. S. Ray, Provincial Grand Organist. The church service for the day was read by the Rev. Bro. F. Jeremie, who afterwards preached an excellent sermon, enforcing the duties of charity and brotherly love, at the close of which a collection was made amounting to *8l. 2s.*, which is to be applied to the De La Court fund. The numerous congregation was deeply attentive, and everything in the church was conducted with a solemnity and decorum not exceeded even on the Sabbath-day. On quitting the church the procession returned through Fountain-street and Market-street to the Assembly Rooms, where the lodge was closed in due form and with solemn prayer, and then dispersed to re-assemble at the banquet at half-past six o'clock.

At this hour about one hundred brethren, still clad in their varied and splendid costumes, sat down to an excellent cold dinner, the Right Worshipful Provincial Grand Master in the chair, supported on either side by the principal officers of the lodges of Jersey and Guernsey, viz. :— Bros. Sarchet, G. P. S. ; Wyatt, G. R. ; Torode, G. D. ; Rev. F. Jeremie ; Rev. H. O. Wood, D. P. G. M. ; Dr. Harding, D. P. G. M. for Jersey ; Captain Peard, G. S. W. ; Dr. Goldstone, G. T. ; Lyte, G. S. for Jersey ; Rowdon, G. R. ; Sparrow, G. D. C. There were also two long tables running parallel down the room. At the head of the south table was Bro. Le Page, G. J. W., supported by Bro. Ray, G. O., and at the west table was Bro. Brouard, G. S. W., supported by Bro. Dr. Collette, G. D. On the table being cleared,

The PROV. GRAND MASTER rose and called on the brethren to devote a bumper to her Majesty, who, independently of her other claims on their love and loyalty, had an additional title to their regard in being the daughter of a Mason. The toast was drunk with acclamation, after which the National Anthem was sung by the whole assemblage.

The P. G. M. then proposed the health of another illustrious lady, who had especial claims on the regard of the fraternity, as being the daughter and widow of a Mason, "The Queen Dowager."

The next toast proposed from the chair was an illustrious individual who, although not a member of the Order, was deservedly beloved by all both on account of his high and excellent personal character, as of his being identified with our beloved sovereign, "His Royal Highness Prince Albert, and the Royal Family."

The P. G. M. observed that he had now to call on the brethren to do honour to a toast which he was sure every good Mason would drink with enthusiasm, as it was to the health of a noble individual who now so ably filled the office of Grand Master of England, "The Earl of Zetland." All who knew the estimable character of him who stood at the head of the Order, and who knew the admirable manner in which he discharged the duties of the Grand Mastership, and fostered the interests of Masonry, would, he was sure, join with him in wishing to his lordship many years of health to sustain the duties of the office which he now so ably filled. Without dwelling on the many claims which Lord Zetland had established on the attachment of the fraternity, there was one which would suffice of itself, and which spoke most loudly in his praise—

namely, that he was a worthy, fit, and a proper successor to the royal duke who had formerly occupied the masonic throne.

The health of the Earl of Yarborough, the Deputy Grand Master of England, was then drunk with much applause.

The P. G. M. then proposed the health of a brother, who, he was sure, was sincerely respected by all present, "His Excellency Major-General Bell, Lieutenant-Governor of Guernsey."

This was followed by "The Bailiff and Civil Authorities of Guernsey," and "The Very Rev. the Dean and Clergy of Guernsey."

The Rev. FREDERICK JEREMIE lamented that the task of acknowledging the latter toast had fallen to so humble an individual as himself, for highly as he honoured the sacred profession to which he belonged, so did he humble himself before it. With respect to the institution which they were then celebrating, he would say, that slight as was the glimpse which he had had of Masonry, he had seen enough of it to make him heartily desire that every clergyman would become a brother. Charity and brotherly love were the basis of Masonry, and the extension of these principles would, he believed, be materially aided if the clergy generally were Masons.

The P. G. M. said that, in proposing the army and navy, he must couple those services with the name of an illustrious brother. He therefore proposed "The Duke of Wellington, and the Army and Navy."

Bro. Colonel LANE returned thanks for the army, observing that Masons were very numerous in the service, and that Masonry greatly contributed to produce amongst the men that good feeling which was so essential in every regiment.

Bro. Captain MANSELL, *R. N.*, in responding for the navy said, that he fully concurred in the opinion expressed by Colonel Lane as to the excellent influence of Masonry.

The Rev. Bro. WOOD, *D. P. G. M.*, said he had then a duty to perform, which he undertook with a feeling of regret on the score of his inability to do justice to the toast which he was about to propose—"The R. W. Bro. Hammond, Provincial Grand Master." Knowing the high personal character of the Grand Master, and his earnest devotion to the cause of Masonry, he was thoroughly convinced that his appointment to the office, in which he had that day been installed, would very greatly conduce to the promotion and prosperity of Masonry in that island.

The P. G. M. could not adequately express his feeling of gratitude for the kind manner in which his brethren had received the toast that had just been proposed. If his acknowledgments were imperfect, the deficiency must not be attributed to want of gratitude, but to the overpowering nature of the feelings which had been excited in him, and to which his tongue was unable to give utterance. All that he could do was to beg that his brethren would receive his most grateful thanks. It was customary on occasions like the present, to make some remarks on the nature and characteristics of Masonry, for the purpose of making the institution better understood and appreciated by those who did not belong to it. There was, perhaps, no institution which was so little comprehended, or so much misrepresented. It had been said that Masonry was disloyal and irreligious in its principles. How diametrically opposite to the truth was this assertion! It would need but few words to refute the ignorant misrepresentation. Every brother must know that loyalty and religion were the fundamental principles of the Order, and that a good Mason and a bad man were a contradiction in terms. To disprove

the charge of disloyalty they had but to look at the list of princes and statesmen who at different times had belonged to the fraternity. The three sovereigns who had preceded her present Majesty on the throne were Masons. Would this have been the case if Masonry was tainted with disloyalty? At all times, and not less so at present, the Order counted amongst its members statesmen and men of all classes, who were distinguished in the annals of their country for their devoted attachment to the throne, the laws, and the liberties of England. Then in regard to the graver charge of irreligion—the late Right Rev. and pious Dr. Howley, Archbishop of Canterbury, was a Mason; so also was the late Archbishop of York, and so also, at the present time, were many prelates and ministers of the church. These facts alone were a sufficient answer to the charge. If, however, accusations were brought against the institution, this was owing not to any vices in that institution itself, but to the deviation by some of its members from the laws which as Masons they were bound to observe. This was an evil to which all human institutions were exposed. Even religion itself was frequently brought into disrepute by the misconduct of its nominal professors. To prevent Masonry being exposed to this evil, the brethren should be cautious whom they received amongst them. They should examine the character of candidates, and admit none of whom they had doubts. They should be careless as to whom they might offend in performing this duty, and the result of such precautions would be that the lodges everywhere would rise in character and utility. These were based on the laws of God, and they rested on a foundation which could not be shaken. He would fain hope that by their proceedings that day there had been sown seeds of union which in due season would yield a glorious harvest. It would be superfluous to point out what were the principles that guide Masonry. Those principles were known to all true and loyal Masons, therefore let those principles ever actuate them, so that whenever in future they might meet, whether in the market-place, the counting-house, or in that sacred retreat dedicated to friendship and virtue—a Mason's lodge—they might ever meet as friends, only to part as brothers.

The P. G. M. then rose to propose “The health of the Rev. Bro. Wood, D. P. G. M. of Guernsey.” He was sure every brother would cordially join in this toast. From knowing this brother as a private friend and a Mason he knew how worthy he was of esteem. It was highly satisfactory to him to see the office of Deputy Grand Master so efficiently filled. Indeed but for the confidence he derived from Bro. Wood's zeal and ability in conducting the business of the province in his absence, he should have hesitated in accepting the office, into which he had that day been installed.

The Rev. Brother having returned thanks,

Bro. W. BROUARD proposed, “The Deputy Provincial Grand Master of Jersey, and the Lodge of Jersey.”

Bro. HARDING, D. P. G. M., was proud to have been present on the occasion of establishing a Provincial Grand Lodge in Guernsey, as this event would, he trusted, be alike advantageous to the island, and to the cause of Masonry. He was glad to see that Masonry was not looked on with suspicion or disfavour in Guernsey. He was delighted to witness the cordiality and good feeling that day displayed by the immense concourse of persons who had been spectators of, and accompanied their procession. High and low—rich and poor—all, by orderly conduct and good humour, showed their kindness. He could say for himself and

other visitors, that they were delighted with what they had seen and experienced. He had never seen so well conducted a ceremony. It had not been interrupted by the crowd, but, on the contrary, had met with every courtesy. The Masons of Jersey were proud to have partaken in this ceremony, and they trusted that their brethren of Guernsey would go hand in hand with them in the cause of the institution. Masonry had great inherent power to advance the principles of charity and brotherly love. These were its distinctive principles; but it possessed yet another distinction, which was, that where it went to the succour of a Mason, its ministrations were looked on, not as acts of charity, in the common acceptation of the term, but as the affectionate act of one brother to another. He had been greatly gratified in hearing the impressive exposition of these principles, which had been that day given from the pulpit by their reverend brother. He trusted that the doctrines which had there been so well expounded, would have the best effect on all who had the privilege of hearing his excellent sermon. When he (Bro. Harding) and his brother Masons returned to Jersey, they would carry with them the most agreeable recollections of the present festival, and would frequently drink to the prosperity of the newly-established Provincial Grand Lodge.

The P. G. M. then proposed the health of "Lady Catherine Bell and the Ladies of Guernsey." Unfortunately the fair sex could not be Freemasons, and consequently could not be present at their meetings. But though absent in body, they were always present in the minds of Masons, and single ladies might be sure that in marrying Masons, they would have good and faithful husbands.

There were then drunk in succession—"The Provincial Grand Stewards," "The P. G. Director of Ceremonies," and "The P. G. Organist," for which Brothers Cohu, Sparrow, and Ray severally returned thanks, the latter observing that at the service which had that day been performed in the church, they had had the benefit of such a choir as had never before been heard in Guernsey; and the performance of the ladies and gentlemen who kindly contributed their musical talents was the more remarkable, as they had not been accustomed to sing together.

The P. G. M. then proposed, as the last toast of the evening, "To our next happy meeting;" immediately upon which the company departed.

On the brethren being seated at table, every spare portion of the room was occupied by ladies, who were desirous of witnessing something of Masonry, and it is scarcely necessary to observe, that their presence added much to the beauty and enjoyment of the scene.

During the whole of the banquet, the bands which were stationed in the two orchestras played various pieces of music in excellent style. Perhaps, however, on another occasion it would be better to have less instrumental strength, as the music was somewhat too powerful for the capacity of the room.

The whole of the ceremonies were under the direction of Bro. Sparrow, P. G. Director of Ceremonies; and through his experience, activity, and judgment, everything was conducted in the most satisfactory and truly masonic manner.

"Province of Guernsey.—I am commanded by the R.W.P.G.M. to express his grateful thanks to the inhabitants generally of the island of

Guernsey for the great kindness which they showed to himself and his brother Masons throughout the ceremony of Tuesday. The excellent order and good humour which were maintained in the vast assemblage that witnessed the proceedings both in the streets and in the church, contributed greatly to the comfort and satisfaction of all parties, and were received by the fraternity as most welcome proofs of the kindness of the people of this island.

"I am also commanded by the R.W.G.M. to express, on behalf of himself and his brethren, his sincere thanks to the excellent bands of the Royal Guernsey Artillery and East Regiment for their services on this occasion; their performances, both in the procession and during the banquet, having greatly enhanced the pleasure and harmony of the day.

"By command of the R. W. Prov. Grand Master.

"P. G. SARCHET, P. G. S."

SCOTLAND.

During the immigration of the lieges of "auld Reekie" to the Highlands, (even the Woodman has vanished there or elsewhere,) Craft Masonry in Edinburgh has not even sustained its wonted undermediocrity. A very zealous brother has forwarded his views on Masonry in Scotland, which we recommend to the perusal of Scottish brethren in general, and of the "Woodman" in particular; it may induce him to pause awhile in the course of his unseemly daring, and turn his attention to matters of honester purpose.

MASONRY IN SCOTLAND.

TO THE EDITOR.—Sir and Brother,—Looking over the roll of Scotch lodges in the "Laws of the Grand Lodge of Scotland," one cannot fail to be struck with the great number that are dormant or extinct. What is the reason of this, and how can Masonry in Scotland be revived? With your leave I will try and give some explanation as to the reasons that led to the decline of Masonry in Scotland, and the present position of Masonry in the lodges there; as it cannot for one moment be maintained by any brother that it is carried on in such a way as to entitle it to take that position which it used to do in by-gone years, when Scotch Masons were viewed as leaders, and Scotch Masonry was looked up to as the true and proper system by the universal consent of the brethren all over the world. Permit me, then, in your excellent Magazine to engage a short space; not to argue upon various systems, but to try and point out some of the causes that have brought Scotch Masonry to its present position—from having three hundred and fourteen lodges on the roll twelve years ago, to the *fact* of having only two hundred and forty-two on the roll in 1848. That there is a decline here no one can deny, and in order to remedy it we must trace its cause or causes; we must not say what will people think; it is our duty, if we wish the Craft to prosper, to lay bare its faults, its evils, and show whatever has a tendency to depress, discourage, or hinder the work in any way, whether the fault be with Grand, or Prov. Grand Lodge, with individual lodges, or with

the brethren themselves. Whatever the cause may be, the *effect* is and has been certain. We must, Scotchmen-like, just put *stout hearts to a stae brae*. In these days, when we see the lodges of other countries increasing and flourishing, we must try at least and do something to regain for Scotland that name amongst the Craft which she has lost. One great evil, and the first that I will notice, is the practice of lodges meeting in public-houses, taverns, or hotels: in a very great number of cases, if not the great majority, this is the case, and this in my opinion has been the means of lowering the character of the Craft. The respectability of the body has suffered through the conduct of some of its members, and there is good grounds for believing that many have been led away from decent and regular habits by the temptations that they have met with, not in the lodge-room, but at the place where the lodge met. Thus, a most respectable body of men suffer for the failings of a few—the faults of an individual are laid upon the whole Craft. Again, it is well known that there have been many keepers of public-houses who have made almost a living by the Craft—have taken a great interest in urging candidates to join the lodges that assembled in their houses, for the sake of the profit that would accrue to themselves. The more frequent the meetings of the brethren, the better chance for trade to themselves. The prosperity of the Craft was never thought of; the respectability of the candidates as to character never enquired about. Any one could be admitted, and the consequence was the lowering of the standard of moral character, which used to be the measure for fitness in candidates, and which, if it had been maintained in its ancient purity and strictness, would have done much to have kept up the status of the Scotch Craft. Another evil arising from the lodge-rooms being in places of public refreshment is owing to the circumstance that not a few of the rooms are granted rent free for the use of the lodges, or at a merely nominal sum. It is perfectly evident that such an arrangement is far from beneficial; the proprietors cannot give the room for nothing, and payment for the use thereof must come from the pockets of those who frequent the lodges;—the *quid pro quo* must in some shape or another be given. If the lodges were to consider this matter in its true light, they would soon find that it would be much more economical to give a good fair sum yearly than be dependant on the liberality of an interested brother. This ever lowers the independence of the Craft. In those cases where the brethren have lodge-rooms of their own, these remarks do not apply. Another cause of the decline of Masonry in Scotland was and is the indiscriminate admission of candidates; any who might choose to apply, without regard to character or qualifications, were freely initiated; again, others were urged by the solicitations of their friends, and went to please them, and it was considered by numbers to be a most excellent introduction to good social company, and from the way in which they were initiated have ever since considered that it was intended for no other purpose. This indiscriminate admission has often taken place for the miserable purpose of replenishing the exhausted exchequer of the lodge, the dignity of the Craft never being considered, so long as money could be got, to re-furnish the regalia, or to spend at the *refreshment* table. The careless or improper selection of candidates, as a matter of course, leads to the careless and improper selection of office-bearers, whether it be by the system of rotation or election. No consideration as to fitness, or any excellent qualification as to knowledge in Masonry was necessary if he was a good fellow—a *first rate chap*;

he was worthy of either the three letters after his name, or at least two, whether he could fill an office or not; if he sung a good song, or was able to keep up the amusement at refreshment, it was sufficient; and if some of our brethren in this city speak what is correct—and I doubt them not—some of the office-bearers at present in the lodges here cannot even boast of such qualifications, and some that from the peculiar nature of their *avocations* or their *profession* ought to be excluded from the Craft. If such is the case under the eye and the immediate observation of those who bear the rule and have the superintendance of the work, what can we expect from our country friends, who are at a distance from the paternal and *fostering* care of our high officials. Another reason can also be given, and it, I have no doubt whatever, has sprung out of the last two—it is the introduction of an indolent and careless method of working, combined with the introduction of senseless forms and ridiculous buffoonery, and which has often given the newly initiated such a disgust at Masonry, that they have never entered the lodge again. The giving of three degrees in one night belongs to the same class of evils, and has come from the same source. Emergency is the cause assigned for such a practice; but in some places in the country every case, I understand, is *emergent*; a pitiable excuse indeed for *ignorance*, *carelessness*, and *laziness*, for it is the combination of the whole three, and very little is an excuse for some of the lodges exercising this power or privilege: and what kind of Masons do they make in such a hurried manner; will the information which they have received in such a wholesale “reading made easy” way, avail them when they leave the shores of their native land, or even when they cross the border—no, they are, and must be looked down upon by every brother who has been regularly made and properly instructed in his duties as a Mason, and the consequence has been that Scotch Masons, instead of being looked upon as good Masons when they visit foreign parts, can hardly pass themselves as a brother ought to do. “I was only made before I left Scotland”—“I did not get this or that”—“that is not the way we do,” and such like, are the only excuses that these poor brethren can give when they come to be proved. Thus by degrees has one evil been added to another until we find, as at present, one hundred and ninety lodges struck off the roll or dormant, and only fifteen new charters granted in the course of twelve years to make up the void. If we wish Masonry in this part of the island to revive, if we wish it to prosper or continue to exist, we must not stand idly by, admiring the beauties of Scotch Masonry as we have intuitively worshipped and believed in; we must not look back ten or twenty years, but let us enquire into the practice and working, as carried on many years ago, when strictness in working, seriousness of manner, and above all a due regard to the character of those who were admitted, were the standards of Scotch Masonry. If we wish to improve the character of our working we must study, we must gain information on the history of the Craft; we must not pin our faith in these matters to the dicta of individuals, whatever office they may hold in the Craft; we must judge for ourselves individually; we must not be afraid of trouble, nothing is gained without that; perseverance, industry, and an ardent desire to see the Craft put on a footing in accordance with its ancient character will soon change the aspect of affairs, and regain that position which has been lost. It will not do for brethren to say this is wrong and that is wrong; they must put their hand to the oar, and pull fairly and with vigour; they are parties interested, and it is the business

of all who wish to see the Craft prosper to take active measures to benefit the cause. If the lodge would meet at regular times, duly appointed—if the provincial lodges would hold their regular meetings, and take actual inspection as to the working of the lodges, the Craft would then be in a fair way of moving in the right path; but so long as what is everybody's business is neglected, so long will the Craft remain as it is. If the Grand Lodge would give a little more publicity to the various lodges, holding from it, as to what is going on in the masonic world—publish yearly lists of lodges and office-bearers, it would show at least what lodges were working and those that are not; order their clerk to send to every lodge quarterly communications; pay him for whatever trouble he may be at, but let the work be done, so that the Craft may know what is doing, and whether it is in a right position or not. As I have given only some of the evils that have tended to throw discredit on Scotch Masonry, with your leave I shall continue the subject in another paper; and at the same time point out what should be done, at least in my opinion. I feel so convinced of the possibility of reviving the Craft, if proper means are taken, that no brother who wishes it to prosper should be discouraged; and unless the evils of the system are made bare, how can many know that *they do exist*, or how can they be rectified. I have not set “aught down in malice,” or with the intention of hurting the feelings of any one; it is only an ardent wish to see Masonry prosper, to see it take its proper station in Scotland, to see Scotch Masons when they leave their country recognized as good Masons and as perfect masters of the Craft, that has induced me to write thus. But excuse the length of this paper, and believe me, when we are in a right footing in this quarter, and nothing to complain of, we may then with your leave take a look into the working of other quarters, *but not till then*, whether that system be English or Irish, French or Bengalee.

Yours fraternally, FELLOW-CRAFT.

Edinburgh, July 1849.

EDINBURGH.—The report of the affairs of the Grand Chapter of Scotland has been published; it is a valuable record of events, and contrasts admirably with that of the *Grand Lodge*. The Scribes, Comps. Leon and Cameron, have arranged the details with clearness and precision. At the last Quarterly Communication it was resolved that the practice of the Royal Arch should be put on a system more in accordance with the present day—that the fee for a charter should be reduced from ten to five guineas. This will materially assist lodges in obtaining charters, and enable them to confer legally and constitutionally the *degrees of Mark, Super-excellent, &c.*

THE WOODMAN AND HIS PROXIES.—At the last Quarterly Communication, on a division, the numbers were nineteen to twenty-three—the trifling majority formed by the “whipped in;”—A lodge not on the published roll, and therefore ineligible to vote, obtained a proxy that day from the Woodman, while others, of perfect regularity and independence, were refused proxies on the day, on the plea of some technical informality. More of this anon.

MASONIC VISIT, Aug. 8.—The first fraternal visitation of English Freemasons to their brethren in Scotland, was paid by deputations from the Northern Counties' Lodge, Lodge de Loraine, Lodge of Industry, Burgh Lodge, and Lodge St. Peter's, all of Newcastle-on-

Tyne, in St. David's Lodge-room, Hyndford Close. The Master and Wardens of St. David's having been written to by their English brethren, gave them a masonic welcome; and, in commemoration of the occasion, presented each of their visitors with a copy of the handsome diploma of the lodge, as a record of this auspicious visit, so gratifying to the Craft at large. The brethren of St. David's were assisted on this occasion by deputations from the St. James's, Celtic, and St. Clair Lodges.

GLASGOW.—*Laying the Foundation Stone of the Barony Poor House.*—To the Editor.—Dear Sir, In my last communication, which was received by you in a manner so flattering, I mentioned that an ancient lodge in this province, known by the name of "The Lodge of Glasgow Freeman St. John's," which could furnish satisfactory proof of an uninterrupted existence of nearly eight hundred years, but which, from some cause or other, much to be deplored, had not assisted at the formation of the present Grand Lodge of Scotland in the year 1736, was about to make application to be received into connection with it—craving such rank and precedence as might, with due consideration of the rights of other lodges, and regard to the genuine antiquity of the Freeman St. John's, be thought just and proper.

The petition has been favourably received, and their adhesion accepted, with interim precedence, next to the Grand Lodge, in the province of Glasgow, until the question of permanent place be fully discussed and agreed upon. This interim precedence was considerably conceded by the Grand Lodge in order that the Freeman St. John's might be enabled to take part in the interesting ceremony of laying the foundation-stone of the new Poor-house for the large and very populous parish of Barony, with masonic honours, and which was the more desirable that several of its most influential members were intimately connected with the Barony Parochial Board, and whose exclusion would have been alike ungracious to them, and detrimental to the successful issue of the ceremony.

The interesting event took place on the 9th of August, and was so managed as to leave on the minds of all classes of society a most favourable impression of the noble and time-honoured principles of our venerable fraternity; and although the extensive character and engrossing nature of the preparations making for the proper reception of our beloved Queen, who was almost daily expected in Glasgow, considerably diminished the number, both of public bodies and individuals who otherwise would have gladly taken part in the ceremony, it was admitted by those who were most competent to judge, to have been one of the most solemn and effective pageants that had ever taken place here, and of which, in the following account, I can expect to convey but a faint and imperfect impression.

Some time ago, Bro. Hugh Tennent, of Well Park, the worthy chairman of the parochial board, applied to the Grand Lodge of Scotland for their assistance in performing the masonic ceremonies proper on an occasion so interesting and important. The Grand Lodge accordingly directed Bro. Alison, the P. G. M., to make the necessary arrangements through his Prov. Grand Lodge. As it was desirable that the ceremony should be performed before the commencement of the shooting season on the 12th, the P. G. Lodge was convened without delay, and an active committee appointed, who at once issued the requisite circulars, and entered vigorously on the other duties of preparation.

It was arranged by the committee that the various lodges should rendezvous in our venerable cathedral at the hour of noon, on the 9th of August; and, after a religious service in the ancient choir by the Prov. Grand Chaplain, that the Grand Lodge should be opened in the magnificent crypt below, which, in point of architectural interest, is, we believe, unsurpassed by anything of the kind in Great Britain. This portion of the cathedral was formerly used as the Barony parish church, and it was here one of the most interesting incidents narrated in Scott's novel of Rob Roy occurred, a circumstance pointed out to our most gracious Majesty on her visit to it on the 16th, who seemed to be quite familiar with the subject, and inquired as to the whereabouts of the "Saut Market," where formerly resided the worthy and far-famed Baillie Nicol Jarvie, according to the veracious narrative. Certain necessary preparations, however, going on in the choir, occasioned a slight deviation in the arrangements, and the service was performed in the present Barony church, situated close by.

In the unavoidable absence of Bro. Norman M'Leod, the Prov. Grand Chaplain, the duties were not less ably than appropriately discharged by Bro. the Rev. Dr. Black, the well-beloved pastor of the parish, who delivered an impressive discourse from verses eighth, ninth, tenth, and eleventh, of the fifteenth chapter of Deuteronomy—"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from the poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." A powerful choral band assisted in the musical part of the service, and chaunted with thrilling effect, towards the conclusion, the impressive anthem on the thirty-seventh Psalm.

After the benediction was pronounced, the members of the Provincial Grand Lodge entered the vestry, which being carefully tyled from the neutral world, the lodge was opened in due form, and afterwards adjourned to take its place in the procession, and bring up the rear. Meanwhile Bro. Tincely, one of the Grand Lodge Marshals from Edinburgh, assisted by Bros. Mackie, Notman, and Harvie, were engaged in marshalling the procession, which they very soon accomplished. The members of the Barony Board were placed in front; after them came the efficient band of the Veteran Battalion, and deputations from the following lodges, arranged in order of seniority, junior lodges in front, the members three abreast:—Rutherglen Operative St. John's, No. 347; Farley and Duntocher Union, No. 332; Blair Lodge, Dalry, No. 290; Bridgeton Shamrock and Thistle, No. 275; Star, No. 219; Ardrrie Operative, No. 203; St. Patrick's, No. 178; St. Barchan's, Kilbarchan, No. 156; Pollockshaw's Royal Arch, No. 153; Patrick St. Mary's, No. 117; Rutherglen Royal Arch, No. 116; Cambaslang Royal

Arch, No. 114; Union and Crown, No. 103; St. Mark, No. 102; Thistle, No. 87; Navigation Lodge, Troon, No. 86; Thistle and Rose, No. 73; St. Mungo, No. 27; Ancient Brazen, Linlithgow, No. 17; Hamilton Kilwinning, No. 7; the Lodge of Glasgow Freeman St. John's; and the Grand Lodge. The superb silver vases and cornucopia, specially brought from Edinburgh, the former for the reception of the oil and wine; the latter filled with choice flowers and wheat in full ear, were carried by operative members from the Glasgow Freeman St. John's, drafted, *pro tempore*, into the Grand Lodge.

Barnhill, the site of the new erections, is situated about a mile and a half distant, in a northerly direction, from the place of rendezvous. When the junior lodge approached the outer barrier of the grounds, the procession halted, and opened up, the brethren on each side touching with their elbows those of their right and left hand neighbours, so as to allow the Grand Lodge to pass through, followed by the Freeman St. John's and the other lodges, in the order of their seniority. As the Grand Lodge wound its way up the acclivity, on the crown and sides of which the buildings are situated, towards the north-east angle of the main foundation, followed by the long train of subordinate lodges, their significant banners flaunting lazily in the torpid air, the various office-bearers decorated with the picturesque insignia of their office; a capacious stand, erected for the purpose, and all the adjacent knolls crowded with youth and beauty, their sparkling eyes fixed with eager and curious gaze on the novel and unwonted scene; the trees which skirted the field clustered with more adventurous occupants of hardier sex and humbler class; and the spirit-stirring music of the different bands, altogether produced a beautiful and impressive effect. The peculiar state of the atmosphere also imparted a solemn influence. The day had been close and sultry, the clouds hung in thick and lurid masses around, loaded with electric matter, which ever and anon discharged itself in peal and flash, and led to the not very agreeable anticipation of the usual pluvial accompaniments of such phenomena.

When the Grand Lodge had taken up their position, a solemn prayer was offered up by the interim Grand Chaplain. Bro. Notman, Secretary to the *pro re nata* Grand Committee, then read aloud the inscription on the plate, which was as follows:—

“In the year of our Lord 1849; of the reign of Victoria of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, the thirteenth year; and of the era of Masonry, 5852, the foundation-stone of these buildings was laid in due form, with masonic honours, by the Hon. Archibald Alison, Esq., Advocate, L.L.D., Sheriff of Lanarkshire, Provincial Grand Master Mason of the province of Glasgow.

“These buildings are to be erected by the Parochial Board of Barony parish, in pursuance of the Poor Law Amendment Act, 8 and 9 Vic. c. 83, and destined to be a poor's house, in the words of the Act, ‘for more efficiently administering to the wants of the aged, and other friendless impotent poor; and also for providing for those poor persons who, from weakness or facility of mind, or by reason of dissipated and improvident habits, are unable or unfit to take charge of their own affairs.’ May Almighty God prosper the undertaking, and direct the Parochial Board, Governor, and Officers of the Institution, in all their efforts for administering to the wants of the deserving poor, and mitigating the evils of pauperism; and to His name, in Christ, be ascribed all the glory. ‘Blessed is he that considereth the poor; the Lord will deliver him in the day of trouble.’—The Book of the Psalms of David, Psalm xii. verse 1. ‘For the poor always ye

have with ye, but me ye have not always.—The Gospel according to St. Joh chapter xi. verse 8.

“Rev. William Black, *D. D.*, Minister of the parish; Hugh Tennent, of Well Park, Chairman of the Board; John Meek, Writer in Glasgow, Inspector of the Poor, and Representative of the Board. Barony parish Committee on Poor’s House, &c., Messrs. Hugh Tennent, Rev. Dr. Black, Dr. Hunter, James Lamb, Jun., Robert Murdoch, Alexander M’Dougall, John Caird, Robert Lindsay, William Broom, John M’Dougall, John Belch, Andrew Paterson, John Bain, Dr. Campbell, Alexander Hannay, William Strang, James Reid, John Roberts, James Murdoch, Robert Law, Alexander Glover, Jun., David Law, Dr. J. M. Adams, Andrew Thomson. James Lamb, Jun., Esq., Convener; Alexander Hannay, Esq., Sub-Convener; Clarke and Bell, Architects; R. and J. Taylor, Masons; John Findlay, Wright; James Hunter, Superintendent of Works.

“Lists of the Committee of Management of the Parochial Board, and other documents, are enclosed in bottles hermetically sealed, and deposited in this stone along with this graven plate. The bottles contain the following documents:—The newspapers of the day; current coins; roll of poor, 1751; state of funds, 1751; roll of poor, 1849; state of funds, 1849; Edinburgh Almanack, 1849; Glasgow Directory, 1849; pamphlets; plans of building; picture of ditto, and adjacent country.”

When the various articles were deposited in the cavity prepared for them, the interstices filled with fine dry sand, and covered by the plate, the order was given to lower the massive stone suspended by powerful tackling from a triangle, while the Veteran band struck up the solemn Vesper Hymn. At this moment—the Prov. Grand Master standing with his back to the east, the stone on his right hand and a little before him—a loud peal of thunder reverberated on the south and east. “*Intonuit laevum!*” exclaimed a voice at our side—“it is a favourable augury.” And so, indeed, it proved, for immediately thereafter the clouds began to roll away. Although it rained heavily in the immediate neighbourhood, not a drop fell on the scene of action, and the glorious sun burst forth in unclouded splendour.

When the ponderous mass was lowered to its place, the proper office-bearers were commanded to apply the respective jewels of their office; and on their favourable report, the Grand Master spoke as follows:—“Having, my brethren, full confidence in your skill in our royal art, it remains with me now to finish this our work. (Gives three knocks with the mallet.) May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success.”

When the sound of three hearty cheers from the assembled multitude had died away upon the echo, the Prov. G. M. addressed them in these terms, interrupted from time to time with loud and prolonged cheers:—“Mr. Tennent, Gentlemen of the Parochial Board, Worshipful Substitute Prov. Grand Master, and Brother Masons,—In obedience to your request, I have now had the honour of discharging the pleasing duty committed to us of laying the foundation stone of this great and useful undertaking. There is no employment to which Masons can be called which is more agreeable to them, or more in unison with their faith—there is nothing which is more agreeable to the dictates and traditions of our fraternity, than the laying of the foundation of an edifice such as this. Our institution is venerable from its antiquity, but it is also respectable from the objects to which it is directed, and the spirit with which it is animated. It is beyond all question the oldest of any that is now known in the world; it goes back to the remotest period of Egyptian

story, prior to the departure of the Israelites from the land of Pharaoh; it is found flourishing in vigour at the time of the building of the Temple of Jerusalem by Solomon. All other things have changed since that time. The empires of Assyria, Greece, and Rome have passed away; but the institution of Freemasonry still exists, and will continue to exist for five thousand years more, if this world should remain in existence so long. And why does it so exist? and why has it outlasted these changes of time?—Because it was founded at first, in the ages of the heathen, in a noble spirit, and has since had the breath of a purer faith breathed into it;—because it is the depositary at once of the wisdom of the Egyptians, and the divine spirit of the Gospel. The first duty of Freemasons is to raise those edifices which are dedicated to the glory of God; and their next duty is to concur in the formation of those edifices which go to perpetuate the charity of mankind. In this they but follow the principles of the Christian religion; for the first principle of our faith is to give glory to God; and the next, which is like unto it, is to love our neighbour as ourselves. And who is our neighbour?—Why the poor; for the poor we have always with us. Freemasonry has existed ever since its first foundation among the Egyptians—it has been found alike at the laying of the foundations of the temple of the Jew, the mosque of the Turk, the fane of the Greek, and the cathedral of the Christian. It was our predecessors who reared that glorious edifice, the Glasgow Cathedral; and preserved alive, in ages of darkness, the noble art of architecture, which even then reared structures which have never been surpassed. They it is, also, who have raised the many monuments to chivalry and virtue, which from time to time have since been raised during our country's long and eventful story. But on no occasion has its spirit been more thoroughly exemplified than in the laying the foundation-stone of institutions which have for their objects at once to succour distress and exclude imposture—to assuage the sufferings of the poor, and relieve industry from the burden of idleness. Freemasonry existed seven hundred years ago, at the building of the glorious fane which we left to-day—that venerable edifice which has survived all the changes of subsequent time—which has looked down successively on the heroism of Wallace, and the victories of Bruce; the field of Flodden, and the sorrows of Mary; the triumphs of Nelson, and the conquests of Wellington. But on no previous occasion has our ancient fraternity better exemplified itself in its true spirit than in assisting at the rearing of edifices such as this, which, although comparatively humble in their appearance, have for their object the ministering to the wants of the poor. I cannot conclude, worthy brethren, without thanking you for having turned out so numerously on the present occasion, under your time-honoured and venerable banners. It affords another evidence that Freemasons are actuated by the pure spirit of their Order, which is based on the principles of religion, morality, and charity."

When the enthusiastic cheering which followed this address had subsided, Bro. TENNENT, who appeared in the clothing of his adopted lodge, St. Mark, where, on the dormancy of his mother-lodge, Argyle, he had been successively advanced to the degrees of Fellow Craft and Master Mason, after reading a letter from the Lord Provost and magistrates, expressive of their regret at not being able to attend the interesting ceremony, spoke as follows:—"R. W. Prov. Grand Master, in reply to your eloquent address it may not be inappropriate to this interesting

solemnity that I should advert very shortly to the proposed general arrangements of the building, of which you have this day laid the foundation-stone, as well as to the influences of such an institution on our social system; and it must be gratifying to all of us that such an occasion has been graced by the presence of so many professors of the gentle art of Masonry. The *Barony Poor-house* is intended to afford accommodation for four hundred adult males, six hundred females, three hundred and fifty youths, one hundred and fifty *facile poor*—in all fifteen hundred individuals; and these will be classified by the separation of the sexes, and according to the following order:—the aged, able-bodied, boys and girls, infants, infirm and sick, imbecile; each of these classes having distinct workshops and airing yards. It will also comprise a probationary department for each sex, dining-hall and chapel, and extensive kitchen and laundry offices. In addition to this, official apartments will be provided for meetings of the board, and committees and staff, governor and matron, surgery and relieving officers, warders and domestics, besides the other accommodation requisite for a well regulated establishment of this description. There will also be attached to the institution a school for three hundred and fifty boys and girls, embracing instruction both educational and industrial, and an infant school for a hundred. The situation of the building, and its spacious and airy apartments, must form a striking contrast to the wretched dwellings of the poor in the crowded lanes and wynds of the city, where we are almost surprised to find that human life can be sustained at all. It will also afford an asylum for the young, where they will not only receive moral and religious instruction, but acquire the knowledge of some trade. Thus they may be elevated from indigence to be self-supporting, and to bear their share of those burdens which others have borne for them. It is in this way that pauperism can be assailed at its very birth, and past experience has demonstrated that the remedy is successful, for it has been ascertained that children trained in a workhouse have become better members of society than those of the same class who have not enjoyed the benefit of the training system there carried into operation. Another leading feature of the institution will be, that it serves to form a test of the proper limit of out-door relief, and to protect the parish against the numerous devices of the improvident and dishonest pauper. The pride of Scotsmen once repudiated parochial aid, except in circumstances of the utmost privation, and it is to be hoped that we may be able by those means in some measure to restore and preserve this noble attribute of our national character. And it ought not to be overlooked, especially at a time when the rate-payers of this parish have been subjected to such heavy assessments, that our workhouse, by its discipline and regulations and general economy, will promote a great saving in the annual cost of pauperism; so much so, indeed, that in a few years we may reasonably expect to pay, from a diminished expenditure, the sum required for its erection. But I must restrain myself from trespassing further on your time, and tender, in name of the Parochial Board of the *Barony* parish, to you, R. W. Prov. Grand Master, and to our brethren of the different lodges, our most respectful acknowledgments for your presence and services on this interesting occasion.”

Three cheers having been given, the band struck up the Queen's Anthem, in which the assembled multitude heartily joined. The procession was then reformed, and proceeded in inverted order, the Grand

Lodge in front, to the Barony church, where it was formally closed, and the lodges dispersed.

Above a hundred of the brethren afterwards dined together in the Trades' Hall, Glassford-street, under the presidency of the Prov. Grand Master. He was supported on the right and left by Professor Arnot, Sub. Prov. Grand Master; Bro. Lenning Woodman, Grand Clerk; Bro. Deuchar, of Morning-side; Bro. Alexander, Jun., Prov. Grand Secretary; Bro. Miller, P. G. Treasurer; Bro. Cameron, W. M. of the Edinburgh St. David's Lodge, &c.

After dinner the P. G. Lodge was opened in due form. The duties of Senior and Junior Wardens being, in the absence of Sir James Campbell and Professor Ramsay, who were from home, ably discharged by Bro. Yorke, W. M. of the Freeman St. John's Lodge, and Bro. Main, W. M. of the Kilwinning Lodge, No. 4.

As the remaining proceedings were conducted within the tyled walls of a P. G. Lodge, I am of necessity precluded from entering minutely into the detail of them, and happily so, because I would vainly essay to convey anything like an adequate idea of the tact and ability with which the duties of the chair were performed, and the enthusiasm which without apparent effort was inspired. We have not seen the interest of a convivial meeting so fully sustained, nor heard so many bursts of genuine eloquence since the memorable banquet given here some dozen years ago to Sir Robert Peel.

After the usual loyal and masonic toasts, the health of the Prov. Grand Master, introduced by Bro. Arnot with a neat exordium, was eloquently replied to. In referring to the congenial duties in which, as Masons, we had been engaged, he mentioned the interesting fact, that according to the arrangements of this institution, those members of families which should obtain the benefit of it, as residents, would not be separated from each other, as is complained of in similar institutions in the sister kingdoms, but that the husband and wife who had spent the noon of life together, should be associated in its evening also, and death alone be permitted to divide them. The masonic qualities displayed in the design and construction of the buildings were duly indicated. Widely designed for the accomplishment of the objects intended, and admitting of considerable extension without injury to the harmony of their proportions; strongly and substantially constructed, finely situated; and although nothing is introduced for the purposes of ornament alone, the essentials are designed with a regard to simple and natural effect. A new and most gratifying feature in this assembly was the unwonted presence of the venerable Lodge of Glasgow, the Freeman St. John's, inferior in point of numbers, in their turn out, only to the Lodge St. Mark, and whose stalwart forms and intelligent faces formed a favourable, yet fair specimen of the "trades burgess," an influential element of our civic constitution. Its continued existence—the lineal and unbroken representative of that lodge which, at the request of Bishop Jocylene, and under the especial patronage of William the Lion, erected seven centuries ago, the noble Minster, to which allusion has more than once been made, as it had assisted at the extension and repair of its predecessor. But amid the many generous chords which vibrated to the touch of one who has shewn himself well acquainted with the varied keys of human impulse, one touch of nature thrilled with especial effect to the heart of every one of us. It is stated in the tenth volume of Bro. Alison's admirable History of Europe that a detachment of the French

army was surprised by Platoff, who passed the Elbe at the head of his Cossacks, and took five hundred prisoners. In a foot note he mentions, on the authority of Wilson, that the French officer in command owed his life to the fortunate incident of his giving the Freemason's sign to an officer when seizing his hand, just as a lance was about to pierce his breast. "In reviewing Sir Robert Wilson's work," he adds, "the Edinburgh Review says, this is an anecdote so incredible, that no amount of testimony could make them believe it; but this only shows the critic's ignorance. The same fortunate presence of mind, in making use of the Freemason's sign, saved the life of a gallant officer, the author's father-in-law, Lieutenant-Colonel Tytler, during the American war, who, by giving one of the enemy's officers the Freemason's grip, when he lay on the ground with a bayonet at his breast, succeeded in interesting the generous American in his behalf, and saving his life."—p. 286. The allusion made to this incident by the Prov. Grand Master, when the health of Mrs. Alison was proposed by that zealous veteran, Bro. Deuchar, was peculiarly felicitous; and the tender and affectionate terms in which he spoke of the grateful urgings of that amiable lady, on the prospect of his presidency on this masonic occasion, in the probable absence of the Duke of Athol, that, whatever his engagements might be, he *must go with the Freemasons*, brought the heart to the mouth, and the tear to the eye of almost every brother present. Our emotions, however, were not all of the heroic and the sentimental, and the similar effects of opposite causes were curiously illustrated, as Bro. Cowell made the tears gush to the eyes in far more copious streams by the irresistible humour and genuine wit of his varied appeals.

After an evening spent in such a manner as must leave a long and favourable impression on the minds of all those who participated in this hearty and rational enjoyments, the lodge was closed about ten o'clock, and the party broke up.

Among the preparations recently made here for the welcome of her most gracious Majesty, was a handsome triumphal arch, which sprung up as if under the wand of an enchanter, at the northern extremity of the Broomielar bridge, itself one of the finest bridges in Scotland. It has since been proposed to replace this arch by a permanent one constructed of granite; but it has with considerable reason been objected that it would prove a serious obstruction to the increasing traffic along that important thoroughfare; and although, on the other hand, the piers, would furnish a convenient shelter and protection to the foot-passenger, who is a good deal exposed to accident from the carriages, we fear the proposal will not be so favourably entertained as to issue in performance. It is, however, very likely that the royal visit will be commemorated by some appropriate permanent structure; and should the foundation-stone be laid with masonic honours, as doubtless it will, it will certainly give rise to a display of enthusiastic loyalty scarcely exceeded by the highly gratifying event, the memory of which it is designed to perpetuate.

ARCHITECTON.

I R E L A N D.

Our reporter quaintly states, that during the Queen's visit to Dublin he has been demented, and that therefore he cannot attempt to describe the universal happiness and joy which her visit created. Among those whose heads were most turned from their pursuits were the Masons; consequently masonic matters must bide awhile. We subjoin with much pleasure the following extracts from a contemporary:—

MASONIC MEETINGS.—The public journals from every part of Ireland convey intelligence during the past week of the progress of the masonic Order, and of the large and influential re-unions which took place at the midsummer festival. The nobility and gentry in several counties are taking a leading part in promoting its interests; and there is no doubt whatever, that under the paternal government of his Grace the Duke of Leinster, the masonic Order in Ireland will continue to progress to an incalculable extent. Without a reference to the statistics of the body, it would be impossible to convey an idea of its strength both in numbers, respectability, and influence, at the close of the past year. We are gratified to perceive such noblemen as the Marquis of Ormonde, who bears a name intimately interwoven with the history of our country for ages, taking a leading part in Masonry in his native county.

THE QUEEN'S VISIT TO CARTON.—On the visit of her Majesty and Prince Albert to the Duke and Duchess of Leinster, at Carton, it was stated that it had been arranged that the royal party should return by water to the mansion, from the rural cottage which they had gone to view, but that for some reason the arrangement was altered, her Majesty returning by land. We have since heard that the cause of the alteration in the arrangement was this:—her Majesty seeing an outside car belonging to the Duke of Leinster near where the royal carriages were stationed, at the bridge crossing the Rye Water, observed that she could not have it said she had been in Ireland without having been on an outside car, and that therefore she would return to the house in that way. Her Majesty and the Prince were then conducted to the car, and driven along the margin of the river towards the mansion, amid the loud and enthusiastic cheers of the assembled crowds. Her Majesty expressed herself highly delighted with her drive through the demesne, and especially with the latter part of it, on "the Irish car."

CARLOW.—The masonic festival of St. John was celebrated by the members of the Carlow Lodge, with the accustomed ceremonials of the Order; and here we might observe that the warrant of the County Lodge being granted so far back as 1739, and no interruption having taken place in its sittings but during a brief period in 1745, when the arrival of the Pretender was anticipated, there are few members of the Order in the county who will not readily admit that the celebration of so ancient and time-honoured a festival should to them be a most gratifying duty. Death, since the last festival, had deprived the lodge of a valued and beloved member of the Order, but whose memory will be long cherished for his benevolence, as well as for his possession of those moral and social

qualities which rendered him an ornament to society. It is not necessary to repeat his name to his brethren, as the records of his parent lodge will convey to posterity the estimation in which his character was held in every relation of life, as a gentleman, a sincere friend, and a Christian, in the scriptural sense of the term.

The lodge assembled in considerable strength. Bro. R. Malcomson was exalted to the chair and duly installed. Bros. John L. Rickards, C. E., and Thomas G. Mosse, were next advanced to the offices of Senior and Junior Wardens. Among the visitors present were the Rev. Joseph A. Birmingham, the dean-elect of Kilmacduagh; the Rev. Joseph Keating, rector of Rathaspeck; the Rev. James Barnier, curate of Mayo; and Bro. W. Furlong, from Oporto.

In the evening the brethren assembled at the Club House to dinner, which was served up in the best style of that establishment. The usual loyal and masonic toasts being proposed, the Rev. Bro. Birmingham delivered a most eloquent and impressive address, which was not only listened to with the deepest attention, but at the close was loudly cheered. We regret that want of space prevents us from giving an outline of the reverend gentleman's address upon that occasion, as it exhibited, in a moral and religious point of view, the important truths conveyed to mankind beneath the mystic symbols and ceremonials of Freemasonry.

The brethren, after a pleasant evening, retired at an early hour.

KILKENNY.—*Leicester Union Lodge.*—The festival of St. John was celebrated with all the accustomed and time-honoured ceremonials of the mystic Craft, by the members of this highly distinguished lodge. At the usual hour the brethren assembled in their new lodge-rooms, Patrick-street, which have been fitted up and characteristically decorated in a style at once most splendid and consonant with good taste and artistic judgment, when the installations of officers for the ensuing six months was held, Bro. Charles Tarrant being exalted to the chair, and Bros. Dr. Johnson and J. Maher filling the honourable offices of Senior and Junior Wardens. In the evening the brethren again assembled for refreshment, to the number of thirty-four, and partook of a banquet. The brethren passed a truly social and delightful evening, and amongst the toasts of the night, it is needless to say, that not the least enthusiastically received and duly honoured was their P. M., the Marquis of Ormonde, who, during the last half-year, governed the lodge in a manner calculated not only to advance the position, and, in no small degree, benefit the local institution, but conducing materially to the advancement of the general interests of Masonry.

PROVINCIAL GRAND LODGE OF MUNSTER, *August 4, 1849.*—It having come to the knowledge of the Prov. Grand Master, that a brother of Lodge No. 190 had been guilty of some improper and unmasonic conduct, a Provincial Grand Lodge was immediately summoned, and a most searching and strict enquiry instituted.

The erring brother having put forward some extenuating circumstances, and expressing the deepest contrition for what had occurred, his apology was received by the Grand Lodge, after an eloquent and impressive lecture upon the duties of Masonry from the Grand Master, whose dignified, able, and admirable conduct in the chair was much eulogized by a very numerous meeting.

Colonel Chatterton was installed P. G. M. of South Munster, by the Grand Lodge at Tuckey-street, Cork.

From the Freemasons of North Munster, to the Queen's most Excellent Majesty.

The Freemasons of North Munster, in Provincial Grand Lodge assembled, most heartily offer their loyal congratulations on your Majesty's safe arrival in this part of your United Kingdom.

Believing that our expressions of loyalty to the throne, and of affection towards your Majesty's sacred person, will not be the less graciously received, because it comes from a society whose objects are peace, charity, and brotherly love amongst all, without distinction of creed or party; and praying that the Great Architect of heaven and earth may bless and guard your Majesty, your illustrious Consort, and your Royal Children, we beg to subscribe ourselves on behalf of the Freemasons of this province,

Your Majesty's loyal and devoted subjects,
M. FURNELL, Prov. Grand Master,
GEO. FURNELL, Prov. Grand Sec.

Dublin, 8th August, 1849.

MY LORD DUKE,—I have had the honour to lay before the Queen the loyal and dutiful address of the Freemasons of North Munster, in Provincial Grand Lodge at Limerick assembled.

And I have the satisfaction to inform your Grace that her Majesty was pleased to receive this address in the most gracious manner.

I have the honour to be, my Lord Duke,
Your Grace's obedient servant,

G. GREY.

His Grace the Duke of Leinster, &c., Carton, Maynooth.

YOUGHALL.—The grand full masonic dress ball, by the W. M., Wardens, and brethren of Lodge No. 68, in aid of the funds of the Cork Masonic Female Asylum, took place in the Assembly-room, Mall-house, under their auspices and patronage.

NENAGH.—The members of No. 208 celebrated the festival of St. John, at their Lodge-rooms, Court-house, Nenagh. Visiting brethren from Lodges No. 14, Scotland; No. 44, Clonmel; No. 47, Eurika, Dundalk; and 345, Gibraltar, were present.

FOREIGN.

DRESDEN.—Bro. Richards, P. M. of the Lodges the Three Swords and of Astræ, at Dresden, has been appointed the representative of the Grand Orient of France, to the Grand Lodge of Saxony; the same office is filled on behalf of Saxony by Bro. Raffaneau, at Paris.

FRANKFORT-ON-THE-MAINE.—The Eclectic Union of Masonic Lodges has decided, that the members of the Craft, of all religious denominations, shall be admitted to the meetings of their lodges, to prevent any unpleasant collision with the Grand Lodge of England.

LEIPSIK.—On the 14th March, 1849, the Lodge Apollo, at Leipsic, clothed eighteen children on being confirmed, fourteen of them were Lutherians, two Roman Catholic, one German Catholic, and two mem-

bers of the reformed church. They were all dressed by W. Master Meissner.

STETTIN.—The Lodge Three Compasses has established a charity to assist women in their confinement.

VIENNA.—A Lodge of Freemasons had been opened here in 1773, called the Holy Joseph, but was closed in 1794. At the time of its resigning its warrant to the police, it was stated until better or more enlightened times; some time since it was supposed the enlightened period had arrived, and the Masons of Austria were congratulated by many German Masons on their improved position. Field Marshal Welden has ordered all meetings to cease, and the lodge to be closed.*

PRAGUE.—The public newspapers have lately contained advertisements calling upon the Freemasons dispersed in Bohemia, to meet here on a certain day, to form a Grand Lodge, &c., in Bohemia. We have not as yet heard any result.

BORDEAUX.—A warrant has been received from the Grand Orient of France, to constitute the Lodge "Candour."

PARIS.—A plan has at last been matured for erecting a Hall to contain not only a saloon suitable for the meetings of the Grand Orient, but also rooms for all the lodges now existing in Paris. Very large sums are annually paid for rent and accommodation, which might be reduced, or devoted to better purposes. According to the scheme, it will occupy twenty years to collect 120,000 francs.

SPAIN.—It has been found necessary to close a French (Masons') lodge that existed here, and has been instituted some time, it has been done by some of the Grand Orient of Hesperia, in consequence of some political discussions which were known to have taken place there; in communicating this to the Grand Orient of France, the Hesperia refers to (their Book of Constitution), authorising them to close all bodies in Spain, not within their warrant.

WEST INDIA, GRENADA, July 9.—The Prov. Grand Master, the Hon. Wm. Stephenson, was present, and installed the W. Master into office, who then proceeded to instal the several office-bearers. Our old and respected brother, the Prov. Grand Master, went through the arduous duty of installation with his usual ability, and, as it ever should be, and we hope ever will be with "Free and Accepted Masons," the most perfect conviviality prevailed. The following is a list of the members installed on the occasion:—Bros. J. M. Aird, W. Master; D. R. Guthrie, Master Depute; J. Chambers, Sub. Master; S. Cockburn, S. Warden; G. Palmer, J. Warden; M. W. Dixon, Treasurer; I. Lindo, Secretary; J. Cockburn, S. Deacon; R. Guthrie, J. Deacon; W. F. Quarless, Inner Guard; R. Davis, Tyler.

July 12.—The newly installed W. M., Bro. Aird, conferred on Bro. James Baldwin, the second, or Fellow-craft's degree, and after the business of the evening was concluded, and the brethren called from "labour to refreshment," they sat down to a sumptuous entertainment given especially for the W. Master, as he is about to proceed to his native country for a short time, and in humble dependence on the Great

* We refer our readers to page 287 of the 24th number of the "Latonia," for the whole of the articles on this subject, the conversation being interesting, and evincing the Austrian idea of a united Germany.

Architect of the Universe for a restoration of that health, which, after a residence of thirty years, concluded this day, has been somewhat impaired from the effects of West India climate. After doing justice to a richly laden table, several toasts were proposed. The health of the Prov. Grand Master was drunk with all the honours—also that of the W. Master elect, the Wardens, Deacons, and other office-bearers, and after capital speeches from several of the brethren, a “first-rate” poetical effusion from the bard, and an old and much admired masonic song by the Master of the late Lodge of Harmony, No. 327, the brethren separated, much pleased with themselves, and in love with each other.

The Prov. Grand Lodge, under the superintendence of the Hon. Wm. Stephenson, was resuscitated here on the 2nd August, when the several-office bearers were duly installed. We trust the Hon. the P. G. M. may long live to enjoy his exalted position, and that under his watchful and zealous superintendence, Masonry may continue to flourish in these Isles.

AMERICA.—UNITED STATES.

Our reports from New York present a very lamentable state of affairs—and as one section of the disputants have somewhat hastily published an *ex-parte* statement, we shall give a very brief outline.

Last year, there was a motion carried pretty generally in Grand Lodge, that the great body of Past Masters should not as such be members of Grand Lodge. On the 6th of June last, when this motion was put for confirmation, it met with the most vehement opposition, but was ultimately carried—at the sad and costly expense of a schism of no ordinary kind, for then and there the frightful scene of disorganization exceeded all expression. The result was, that the Grand Lodge was declared by the malcontents to be dissolved, and a new Grand Lodge was constituted, with Bro. Isaac Phillips,* a Past Deputy Grand Master, as Grand Master.

The disfranchisement of so large and influential a body as the Past Masters, has no doubt affected the interests of the Craft in New York, and we find among the dissentients, the Grand Treasurer, and the late Grand Secretary. We hope to receive the statement from the new Grand Lodge, which may explain away some doubtful matters, and we

* We republish a letter from S. M. L. that appeared in the “*Jewish Chronicle*,” merely to hint that the election of Bro. Phillips does not warrant the conclusions arrived at, there is a wide difference between an election by a small dissentient body, and that by “the most numerous Grand Lodge ever held in New York.”—“Save me from my friends,” Brother Phillips would say, if he knew his would-be eulogist.

“To the Editor of the *Jewish Chronicle*.—SIR, Observing in the last number of your valuable publication an article relative to the exclusion of the Jewish brethren from the lodges of Berlin, I beg leave to acquaint you with the following, by which you will perceive the great contrast between the Freemasons of Prussia and those of America. On the 6th of June, 1849, at the annual communication of the most worshipful Grand Lodge of the ancient and honourable fraternity of Free and Accepted Masons of the state of New York, held at Howard House, the right worshipful Brother Isaac Phillips (a Jew) was unanimously elected Most Worshipful Grand Master of the Order, and was inducted into the Oriental chair of state amidst the acclamations of the most numerous Grand Lodge ever held in New York, and which is the most influential in the United States. Knowing your willingness to give publicity to any occurrence that may have a tendency to elevate the position of the Jews, I have ventured to communicate the above, in the hope that you will find room for its insertion in your next number. I am, Mr Editor, your obedient servant,—S. M. L.

“*Mansell-street, Goodman's Fields, 27th August, 5609*”

are not without hope that on ample reconsideration, there may be an equitable adjustment of the unseemly differences.

Death of an Irish Freemason in America.—The following appears in the "New Orleans Picayune" of the 3rd August, with a request appended to it that it may be copied into the Liverpool and Dublin papers:

"*Obituary.*—Departed this life suddenly, on the 30th July, Mr. Wm. Nott, of Dublin, Ireland, aged between 28 and 30 years. The deceased emigrated to the United States in December last, and landed in this city, during which period he formed a few acquaintances who appreciated him; he was a young gentleman possessed of fine accomplishments, his habits were an example—he was esteemed and loved by the few who knew him. The deceased was formerly a merchant in the city of Dublin (a partner of the house of Nott and Son), which house stood as fair as any in the kingdom of Great Britain. Mr. Nott was a distinguished member of the masonic fraternity, and was Master of Dublin Lodge No. 2, of the city of Dublin; the fraternity respected and appreciated him. Misfortune frowned on him in his commercial business, which caused him to leave his home and try to reinstate his former circumstances, but alas he was called from this troublesome world, and has left an aged and disconsolate mother and brother and sisters to lament the loss of an affectionate son and brother; but as it has pleased the Great Architect of the Universe to call him, we trust his mother, brother and sisters will be consoled by a full conviction that in a strange land he found friends, particularly among his masonic brethren. We may truly boast of worthy members belonging to that great institution and family of brothers which has existed for 5849 years, and which in all probability will continue to be cemented together for time immemorial. Our worthy and generous fellow-citizen, Lucien Herman, Grand Master of the Lodges working under the charter of the Grand Lodge of Louisiana, was called upon, and the unfortunate circumstances of a deceased and stranger brother made known, which required the immediate attention of the brethren. That worthy and truly good Mason immediately requested that the unfortunate brother should have the requisite attention paid him, to have his remains decently interred; and well might the Order in this city feel proud to acknowledge the Master of Mount Moriah Lodge; as a brother he immediately appeared without a summons to the brother who had charge of the deceased, and offered any assistance that he could afford as a brother. Again—the masonic Order can boast of a truly good brother, who, when he heard the lamentable situation of the deceased brother, offered his assistance. Well might the Order boast of Bros. Herman, Frymier and Judge Collins as members of that sacred institution. Our masonic fraternity abroad, and particularly Dublin, should know that their late brother found brothers in America, and in the place of his demise that they did not forget their duties towards a brother in a strange land, their obligations were strictly enforced. It is to be hoped that the aged mother, brother, sisters, and friends of the deceased will console themselves that every attention was given, and he departed from this world truly under the belief as he lived that the Great Architect of the Universe would receive him. May his soul be for ever by the chosen lamp and rest in peace.—M. M."

INDIA.

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

CALCUTTA.—Persecution is still rife against Scottish Masonry in the city of palaces, and yet we have as head patron of the Anglo-Indian Craft no less a personage than the Most Honourable and Most Worshipful the Marquis of Dalhousie, Past Grand Master-Mason of Scotland!

The following letter will speak out for itself:—

Extract from a Letter of Brother J. G. D., Lodge No. 353, dated Calcutta, July 2, 1849.

Inclosed is a letter in original from an up-country Mason, who came down to Calcutta on business, and as he was only an Entered Apprentice, he signified his intention of being passed and raised in Lodge Kilwinning in the East, No. 353, and as many more as we were empowered to confer, previous to his going up again. The English Masons at Calcutta informed him that if he joined the Calcutta Scotch Lodge, or even received any of the degrees from us, none of the English lodges in Calcutta would receive him amongst them—and further, that he would be deprived from again entering his mother lodge, the “Zetland,” somewhere in the upper provinces. However, his letter to Townsend will speak for itself. We muster now about forty-five members (the strongest in Calcutta), and would have been nearly doubled but for the threat held out, that the members of Lodge “Kilwinning in the East,” No. 353, holding of Scotland, will not be admitted into any of the lodges working in the Hiram of England throughout India. Those only who fear not the mighty, and are entirely independent of them, join our standard; but those who are in poorer circumstances keep aloof for the present, for fear of their prospects in life being blasted. Such is Masonry in India (English I mean). I am not aware whether I mentioned in my last about Bro. Jacobs, Tyler to No. 740. The poor man is without a situation; we accordingly, to assist him, gave him the Tyler's berth in our lodge, and, considering the manner in which candidates for initiation were pouring in, and we working twice a-week, sometimes the poor man made more by us in one month than he did in three in the other two lodges, viz., two rupees for each candidate. When it was reported that he also was our Tyler, he was at their next meeting summoned to the Pedestal, and asked whether he did not tyle the Scotch Kilwinning. He said, that he thought from Abraham's time Masonry was free and universal, and being all brothers together that he did not see that he was doing any harm; but he was told by the Master, that there was a great deal of

harm, and he must not do so again, otherwise they would stop the six rupees they gave *per mensem* for the education of his child. The words made use of to him were much more severe than I have put down. He understands, but cannot speak, English well enough, and therefore the above was intimated by him in *Hindoostanee*. He has since left us. This brother, you are well aware, is a Jew.

Bro. Coustos suffered much from the Inquisition in his day, and it surely surpasseth belief that in the middle of the nineteenth century we should have to denounce the existence of an inquisitorial edict against Scottish Masonry. The instances are frequent—lately the master of a Liverpool ship was submitted to the insulting ordeal. What becomes of the universal fraternity of the Order—are the bigotted few to be permitted to desecrate its purity without any notice?

We understand that John Grant has resigned his office in favour of Major Birch, who will act as Grand Master until confirmed. We regret that Dr. Grant's health is but indifferent—his earlier resignation would have spared him unenviable notoriety.

Bro. Longueville Clark has created a wee-bit sensation by opposing the presentation of a portrait of the Hon. Mrs. Aldworth to the Grand Lodge of Bengal, on the plea that he, Bro. C., had the best and highest authority, that the whole story of the connection of the said admirable lady with the Order was a fabrication without the slightest foundation. Bro. Longueville C. should, however, have stated his authority; for, of course, it can hardly be presumed that he drew at sight on the credulity of his hearers, in making an assertion unsupported by proof—how like this to fabrication without the slightest foundation.

LODGE KILWINNING IN THE EAST, *March 7*.—A very interesting address was delivered by Bro. Burroughs, on the subject of an appeal by the members of Lodge Universal Charity, No. 346, Madras, soliciting assistance in the erection of a masonic temple.

THE
GENERAL ASSURANCE ADVOCATE.

30TH SEPTEMBER, 1849.

COMBINATION AS DEVELOPED IN ASSURANCE.

IN the turmoil which has pervaded the world, and the contests amid which kings and governments have been dashed against peoples, nations warring with nations, classes jarring with classes, and capital and labour rudely jostling against each other, all seemed chaotic, wild, confused, and revolutionary. But still one idea presented itself to the minds of most men who looked earnestly and truthfully on what was going on around them, as a great primary cause of the heartburnings, discontent, contentention, misery, and degradation, with which the world of European civilization is sown broadcast.

To such seekers and lookers for the truth, it is apparent that the foundation evils are social rather than political; that the masses pressed upon by the necessities of their position—placed in the midst of luxury, from which they are debarred—daily and hourly witnesses of splendour, luxury, and ostentation, not only beyond their reach, but beyond their hopes—accumulating in wondrous profusion material wealth and comfort, but a small portion of which blesses the arid and sterile sphere of poverty—pressed down by wants, many of them, no doubt, artificial, but still stringent and urgent—seeming to feel that civilization, while it debars them from the full enjoyment of their natural powers, offers them at best but an inadequate compensation—that, denying their right to live except by labour, and not affording labour, it thus practically denies the right to live—that the masses oppressed by these evils, and feeling themselves every day sinking lower into poverty, destitution, ignorance, vice, and crime, are striving blindly to shake off a yoke too heavy for the galled shoulders of humanity any longer to bear. We say striving blindly, because, wherever they have risen in tumults, and sought political power by force of arms, they seem to have fared like the blind Samson in the heathen temple, who indeed with tremendous power pulled down the building, and crushed thousands of his enemies, but did so at the expense of his own existence.

The anomaly which strikes upon the mind is this—that extent of

dominion, numerous and wealthy colonies, large and profitable commerce, unbounded power, and aggregate wealth, furnish no trustworthy indications of the condition of the bulk of a people. That when giant strides have been made in science—when steam speeds us over land and water—when electricity does our bidding, and becomes our messenger—when, acre for acre, our land produces more of the necessaries and luxuries of life—when the iron limbs of thousands of machines are performing the hard labour formerly portioned out to thews and sinews—when resources are gathered together in bounteous plenty—when, in short, humanity might fairly hope that its toil should, by virtue of man's increased command over the elements, become lighter, and his means and opportunities for enjoyment more abundant and easy to be obtained—work is far more onerous than ever, when it can be procured, and far worse remunerated, and utter destitution for thousands is more and more imminent and unavoidable.

It is the fact, that while wealth is piled up on the one hand, poverty is in a like, if not in a greater ratio, heaped up on the other. An eminent political economist (Mr. Laing) ventures upon the opinion that all this happens under the operation of what almost seem to be fixed and necessary laws. We must most emphatically dissent from that opinion. If it were true that as civilization spreads—as art and science renders new powers available—as riches are gathered together, misery, destitution, and degradation, with their concomitants vice and crime, are fated to abound—then every true lover of humanity, every man who really wishes for the happiness of his fellows, would at once essay to stunt growing intellect, dwarf down rising capabilities, stop the advancing power of production, and if not, considering its impossibility, essay a return to savagery and barbarism, fasten a clog upon the accelerating wheels of progress.

But we are more satisfied with the present, bad as it unquestionably is; we look more cheerfully upon the capital and resources around, and have far more hope of the future. We believe that the wealth of the present is destined to create a happy and prosperous future, and that all might be more prosperous and happy *now* were it not that some in their wilfulness, obstinacy, and selfishness, and others in their blindness and ignorance, have ignored the existence of one of the most important and primary principles upon which all true systems of society must be founded, and to a more particular mention of which we shall presently come.

Be that true or untrue, this fact at least is evident, that a great part of our evils are attributable to the circumstance that, the immense bulk of the people of all civilized countries, as well as of this England of ours, live, as it were, from hand to mouth. They depend upon mere daily

wages, and are exposed to the immediate consequences of every check of commerce, every fluctuation of the labour market. They have no surety against next week's or next month's utter destitution and ruin. They are at the best free and independent men—outside the walls of a prison or a workhouse, by the sufferance of circumstances which a breath of adversity may dispel. They have no ties which interest them in the permanence of society as it is at present constituted. They have no permanent hold upon, or interest in, the growing wealth of the world, and but little to make them wish for its preservation or security.

“Very true,” say those who recognize these facts, “but how is this monster evil to be overcome? How is this giant difficulty to be conquered? What are your materials for carrying on the struggle? Where is your machinery for bringing them into operation?” And no sooner are these questions asked, than there arises around us the confused, jarring, discordant Babel of political, party war-cries, by which the vexed ear of the bewildered world is stunned and confused. The suffrage—the ballot—short parliaments—equal electoral districts—no property qualifications—equal rights—education—free trade—employment of labour—protection to native industry—new churches, and all the other sounds round which parties and classes rally, are shouted at either ear. It is not within our province to discuss the positive or comparative merits of any of these questions; but of this we are assured, that with all of them, or none of them, whichever may triumph, or whichever succumb, the material prosperity, the intellectual advancement, and the social happiness of the people of this or any other country, will never be assured until they have a fixed hold upon—a real interest in—the property of the country.

That is the great object to be scientifically and peacefully accomplished. Until then every fresh accession of wealth will add to the weight pressing upon the people. Until then every advance in manufacturing knowledge, every augmentation of capital, will serve to create fresh competition, and that, in its turn, will depreciate labour. Not until then will the riches of the mass lighten the individual burdens of the many, or add to the happiness and contentment of the workers. A celebrated mathematician once said, that if he had but a *fixed* independent atom as the fulcrum for his lever, he could move the world, without that he was powerless. That is the condition of the labourers; they are struggling in the world of competition without an independent footing; their strength is vast, their capabilities are immense, their resources in their practical knowledge, energy, and industry, are almost unbounded. They are the creators of the world's wealth, the makers of all its luxury, and are able to double or treble their productiveness; but without a fixed and definite claim to something tangible, to some-

thing which *is* rather than *is to be*, they are as helpless for their own good as infants.

They must be not only able to make but they must *have* wealth, either in possession or assured to them at a certain and settled period; something beyond the domain of uncertainty, something which mere chance cannot affect, before they can peacefully and morally work out their own salvation, or even set about it in real earnest. How is that to be attained? The answer seems so plain and easy, appears to lie so full and fair in every man's path, that the wonder is that it is necessary to point it out. But so it ever is: men look far abroad for beauties which are close at hand: wander wide for remedies which they have only to stoop and pick up. How has all our present wealth been created? What has produced the vast capital against which mere labour struggles, like an infant striving with a giant? By COMBINATION! Men have given themselves up, body and soul, to Competition, as though that was the only principle at the foundation of society. They have cast themselves headlong into the bubbling, foaming, roaring vortex. They have well nigh wrecked the good ship Civilization in the whirlpool, and there they are, instead of sailing smoothly and peacefully over fair safe waters, struggling for bare existence.

The many are poor, it is true, but they are many. Their mites would be small we grant, but they would be millions; and from their myriad-molehills they might raise a mountain of wealth and power, the equal of which the world has never seen. This does not, it is true, apply to the utterly destitute and pauperized, but every artizan in work, every labourer having employment, might add something, and their united contributions, well managed and constantly accumulating, would give them a power for good to which they have ever been strangers. We sincerely believe that all political changes are secondary, both in importance and power, to social ones; and that the man who has secured an annuity for himself at a given age, and feels sure that he will then be independent either of labour or charity; the man who has secured a certain provision for his family at his death; the man who has obtained a stake in the real property, and an interest in the prosperity of the country, will have a higher and juster sense of independence, will acquire *more* real influence, will have a greater solicitude for the preservation of order, will acquire an immunity from anxiety and despondence, greater than the mere possession of political power could ever give him.

The machinery for all this is already in existence. Combinative institutions in the shape of Assurance Companies and Societies, founded upon the surest bases which science and knowledge can supply, have been created by the upper and middle classes, and are as open to the worker with his shilling a week, as to the capitalist with his thousands

a year, and are far more capable of conferring upon him substantial benefit. The working classes have no hope in their own Benefit and Friendly Societies. They have not among themselves sufficient knowledge or experience. Their associations are founded upon either no data at all, or upon premises so imperfect and contracted, as to be virtually worthless; and besides the circumstances under which they are instituted and carried on, gives great opportunities for fraud and speculation, and prohibit effectual guarantees for fidelity and security being had. The only way in which the operatives can combine effectually, safely, and profitably, is by taking advantage of that machinery which wealthier and better instructed men have called into existence, where they will find security of the most ample nature, and a more perfect organization, and means more effectually adopted to gain the desired ends ready for their use, at less individual cost than their own imperfect efforts would impose upon them. The best possible thing, perhaps, that could be done for the people at large, would be for men having sufficient resources and information at their command, or for the Assurances Companies themselves to organize the people into sub-associations, for the purpose of bringing them into contact with established combinative institutions, and thus allying the benefit of the poor with the interests of the rich. In every large town it would probably be comparatively easy to found such an association, where the small weekly or monthly contributions of its members might be so managed and adjusted, as, much after the plan at present prevailing in clothes clubs, to effect the assurance of every individual, either in a sum to rescue his family from poverty after his death, or for a small annuity for himself after a certain period. The plan is not only feasible, but would be both profitable and beneficial. It is the link which is wanting to connect those institutions which now act almost exclusively for the good of the rich and well to do, with the interests of the poor. And this link once supplied, we should then see as a fact, and not as a theory, that this power of Assurance is still in its infancy, is capable of uses to which it has never yet been applied. The whole power of civilization really lies in combination and association. They are the magicians of society, although men have hitherto been frightened from adopting or applying them in their integrity, because they have been identified with the now impracticable schemes of Communists, and the irreligious reveries of Socialists, and have thus got a bad name. Let but the bad be separated from the good, the chaff be winnowed from the grain, and those prejudices will die away, and then that combination for Assurance which will now secure a future provision for individuals, may, by a series of such sub-combinations as we have adverted to, make societies of artizans capitalists, and owners of machinery, and associations of agriculturists

small land owners, independent of daily wages, and applying their industrial energies for their own benefit. These are no dreams of a frenzied visionary, no fancies of a heated brain ; they are views which have been carefully and calmly considered, and they only want the active co-operation of the many, to become substantial realities. But that co-operation is only to be obtained by the intelligent few organizing the people, or such portions of them as are ripe for organization, for the benefit of all, both as individuals, and in the aggregate.

THE CHOLERA.

THIS year we have been visited by a fearful plague, which, after an almost complete interregnum of about seventeen years, has re-appeared with greater intensity and fatality than ever. Wherever it has come, alike in the dwellings of the poor or the mansions of the rich, it has been the dread herald of mourning and death. Whether in the close air of the towns, or the pure open atmosphere of the country—in the dirty foul alleys or the green lanes of the rural districts, the scourge has been powerful for desolation. In the short space of a few months many thousands have fallen under its deadly influence. It seems to set all therapeutic resources, all scientific knowledge, all medical skill at utter defiance ; and unless it go as it came, unless the winds of heaven blow away the plague as they brought it, it does not seem to be materially within the power of human effort to stay the pestilence. It is unlike typhus and other fevers, which arise year by year in poor, dirty, and unwholesome neighbourhoods, immolating their hecatombs of victims, but seldom venturing beyond the nests of filth in which they are bred. Of them we hear little or nothing. Their results are almost unknown, except to the surgeon who ventures amid the haunts of disease only to find his skill baffled by the surrounding fœtid atmosphere, and unrecorded except in the rank and file sort of bulletin of the Registrar. The cholera has in all probability its nuclei, its strongholds in the same localities as typhus, but it is far more subtle, and wider in its range. It permeates through the artificial barriers which separate the world of wealth from the world of poverty ; like death it comes with equal impartiality to the doors of cottages and the towers and palaces of kings. The dainty patrician, the portly citizen, and the starved pauper fall before it with almost equal facility. It is no respecter of persons. Like an army of barbarians, it spares neither age, rank, nor sex. For every Lazarus that dies spreading the infection, a Dives expires. Amid such wide-spread mortality, visiting all classes, it might be supposed that Insurance Societies had been great sufferers ; but we believe that

to be anything but the fact. The people are so ill-instructed as to their own interest, so blind to their own interests—have availed themselves so sparingly of the benefits held out to them as a consequence of the adoption of Insurance, that perhaps not more than five in every thousand of those who have fallen were Insurers. That fact must make the result fall lightly upon such Assurance Companies as are founded upon a sure basis; but while that is the case, it is painful to reflect upon the vast amount of suffering which must have followed, upon the heads of families—those to whom wives and children looked up for the supply of their daily wants, having been swept off suddenly without leaving behind them even the shadow of a provision for the survivors. Even although Insurance Companies had suffered heavily, we should much have preferred that to the individual misery which has been occasioned. The true object of Assurance, as of all other combinations, is to lighten the load of individual loss and misfortune by spreading its weight over a larger surface, and we have sufficient faith in the principle, if fairly applied, to believe that it is fully able to accomplish that end. The blow which would crush a man falls almost harmless upon a number. There is, at all events, this merciful dispensation of providence to rely upon, that while joy and happiness increase by participation with others, affliction is always alleviated by being shared, and thus association works well both by increasing the good and diminishing the evil.

Great calamities, in their ultimate results, are sometimes the promoters of great blessings. “From the nettle danger we pluck the flower safely,” and we trust that the fearful ordeal through which we are now passing will teach men the virtues of prudence and forethought, and prompt them to ensure, that if plague and pestilence will arise to scourge humanity and baffle skill, that at least by a wise use of the means of combination at their disposal and within their power, they will prevent sorrow for the dead from being embittered by grief for the destitution of the living.

LIFE ASSURANCE AND CHOLERA.—The fear of death from this fell malady has had a material effect upon the business of the best Assurance Offices, as, to use a common expression, there has been quite a “run upon them” during the last two months. It is satisfactory, however, to state that the claims upon these Companies on account of cholera, and, indeed, on account of deaths from all causes, have not exceeded the estimated mortality at this season of the year, when the number of deaths from all maladies are periodically greater than at any other period of the twelve months.—*Reporter.*

LITERARY NOTICES.

"Dr. Oliver's Farewell to Masonry."

Such are the few but ominous words that appear at the head of a prospectus of the crowning labours of this illustrious Mason, who, in proposing to retire from the vineyard in which he has proved himself to be so untiring and successful a labourer, purposes to leave, as the last proof of his love and affection for the fraternity, "The Symbol of Glory," to be composed in thirteen lectures, each to be specifically dedicated by a written address to the like number of lodges, of which the author is an honorary member.

We subjoin the following extract from the prospectus; it conveys a moral direction that will be understood by those who value Freemasonry for its own sake:—

"The times in which we live are peculiarly characterized by comprehensive enquiries, and ingenious speculations for the improvement of science; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, Freemasonry must not pause on the threshold. While the world moves on in an uninterrupted progress towards perfection, Masonry must not stand still; for if she hesitates ever so little, time will pass, and she will be distanced in the race."—*Extract from the First Lecture.*

The Substance of a Speech. By Bro. W. Burroughs.

This brochure emanates from a brother who considers truly that charity is the basis of our Order. The speech was addressed to the members of Kilwinning in the East, Calcutta, to which the author is Secretary, embracing the subject of an appeal to their sympathy, in soliciting assistance to enable the Lodge Universal Charity, Madras, to build a masonic temple. It is dedicated to Major F. W. Birch, officiating P. G. M. of Bengal. The appeal to the brethren is forcibly made, modestly withal; the occasion—its necessity—the various modes of raising the funds, are prominently brought into view, and the pharasaical objections of those who prate of charity but never practice it, are even treated with tenderness. Most cordially do we wish success to the cause that Bro. Burroughs has taken up with praiseworthy earnestness.

Remains of the Early Masonic Writers. By Geo. Oliver, D. D. Spencer.

The fourth volume of this most valuable and interesting subject, embraces the Sermons of that pious brother the Rev. Jethro Inwood, formerly Prov. Grand Chaplain for Kent. The former editions had become altogether out of print. Dr. Oliver has collected several not previously included in those editions, and has added very much valuable matter in the form of notes and observations.

The Mystic Tie. By Albert G. Mackey, M.D. Miller and Browne, Charleston, S. C. Spencer, London.

The author announces this interesting miscellany as facts and opinions illustrative of the character and tendency of Freemasonry; and in his

dedication to Major-General J. A. Quitman, he terms it modestly a defensive exposition of an institution of which he (the general) is a distinguished ornament. The preface is straightforward, and the various testimonies are arranged with much taste and care. We observe that several articles have already appeared in the "Freemasons' Quarterly Review;" but we hope to find room for many more, and will be cautious to acknowledge the source to which we shall be indebted.

A Sermon. By the Rev. John Edmund Cox, *M.A.*, Grand Chaplain. Spencer.

This energetic discourse was delivered on the first of July, at St. Helen's, Bishopsgate, before the Grand Master and a large congregation. It was an appeal in aid of the Royal Freemasons' School for Female Children. The advocacy was worthy of the cause—the subject matter equally so of the preacher. We have already, not knowing the sermon was to be printed, given an outline of it when alluding to the Charity Bro. Cox has so admirably supported.

Health of Towns. By W. Simpson, Esq. Renshaw.

Mr. Simpson, with a laudable spirit, has collected and formed a digest of several reports on sanitary reform, containing the views of E. Chadwick, G. A. Walker, with those of Doctors Southwood Smith, Mill Arnott, and Hector Gavin. The observations of the author himself add to the value of the information supplied. This is no time for controversial arguments, or we could ourselves prove how lamentable have been the effects of apathy and indifference, until, on the arrival of the dread scourge, all was fear and trepidation.

The Freemasons' Herald. Madras.

Our contemporary jauntily and fearlessly continues his useful labours, handling his various subjects with the skill of a master. As the masonic public are just at present called on for subscriptions to a certain testimonial, the following extract may at least amuse, if not instruct:—

“THE GRAND SECRETARY OF THE G. L. OF ENGLAND.

“Our Brother Tatnai, whose letter appears among our correspondence, has boldly stepped forward to defend the Grand Secretary of England against the charge of neglect and dilatoriness with which that functionary has been assailed.

“Remembering the old adage, which commands us to ‘praise the bridge that carries us safely over,’ we allow that our valued correspondent (would that there were many such as he) has every justifiable reason for thanking the Grand Secretary; and he would have shown himself very ungrateful if he did not bear testimony in favour of that important personage. For ourselves, and on behalf of many others who have both written and spoken to us on the subject, we regret that we cannot join in the laudatory strain; for, as explained in the previous issues of this journal, (*vide vol. i. pp. 23, 123, 233,*) we have had many and vexatious proofs, if not of actual neglect in the Secretariat of the Grand Lodge, at all events of manifest dilatoriness, or something nearly akin to it. Nor are we, as journalists, singular in our opinions, or alone in our strictures upon the unexplained, and apparently inexplicable inattention on the part of the Grand Secretariat; for we find that our elder, more experienced, and more worthy brother of the ‘Freemasons’ Quarterly

Review,' is also somewhat wrath with Bro. White on this score, and that his correspondents have, in many cases, been neither backward nor mild in their animadversions on the 'rotteness of Denmark's state.'

"We love not carping for its own sake. We would fain be the chroniclers of good deeds and meritorious exertions. If, therefore, we complain and cry aloud, it is not with the view of disparaging an individual, but for the purpose of urging a reformation—of removing an evil which has been severely felt in many instances; and of aiding, as far as in our power lies, to bring before the august masonic senate of Great Queen-street the wants of the Masons of India, which, curiously enough, are of a similar nature to those of many parts of Home, of Northern and Western India, and the southern and eastern sections of the masonic empire.

"As in a bushel of chaff some grains of good wheat may be found, so, surely, in the numberless lodges under the Hiram of England, some there are more fortunate than others, from having a prompt attention paid to their wants and wishes; but, like the Oases of the desert, these exceptions are few and far between. May the lodge of which our worthy correspondent is a shining light and a strong pillar, always be as fortunate as it now is, and always have cause to praise 'the bridge which carries it safely over.'

"No doubt that much depends upon Masters and Secretaries, and it would be well for every brother of a lodge to see for himself that they faithfully discharge their high and responsible duties, in this most important particular, of making regular returns, not only to the United Grand Lodge, but to the Prov. Grand Lodge as well; and not only that these returns are regularly rendered, but accurately made out; but then a very great deal more rests with the Grand Secretaries, and much have they to answer for if they be dilatory or unmindful. A good Secretary is invaluable, and with regard to this office, as with that of Master, none should take, or be appointed to, or allowed to retain it, who is slothful and cold in business, or incompetent to perform the work.

"Brethren are much to blame for not acquiring a knowledge of their duties in this and other particulars; and more so do those, who do know their duty, merit censure for withholding instruction from those who do not. Our Brother Tatnai is a laudable exception to the generality of Indian Masons—one of the very few who trouble themselves about attaining a knowledge of the principles and usages of the Craft; and we again say it would rejoice us to see many more such as he.

"We have written more than we intended; and, in conclusion, we have only to say that, with every disposition to applaud Brother White when he deserves it, we are, unfortunately, not in a position to do so yet; and in criticising his acts of omission and commission, as Grand Secretary of England's Grand Lodge, we are by no means guilty of exaggerating his official short-comings. Far from us be such conduct. We rather delight to foster the child of merit, and to encourage his praiseworthy exertions, by making them the theme of our plauditory discourse with old and young.

"What will our brother say, when we tell him that certificates written for with the returns forwarded from Lodge Special Friendship, in January, 1848, have not yet made their appearance, neither has any acknowledgment been vouchsafed for the remittance of fees therewith forwarded."

There may be among the empurpled many who are desirous to mark

their gratitude to the Grand Secretary, but we are much out in our reckoning, if there can be found among the great majority, any half-dozen independent Masons who are desirous to be harnessed to the car of Juggernaut—those days are passed. What we earnestly recommend is private retirement, as the most respectful obeisance to public opinion.

The editor of the "Freemasons' Herald" has been most lenient in his remarks.

Proceedings of the Grand Lodge of New Hampshire, U. S.

An admirable digest of the transactions of 1847-8. The various reports are arranged with care, and the addresses of General Quitman and others, exhibit moral views and excellent conceptions.

Freemasons' Monthly Magazine, Boston, U. S.

We have to apologise on the part of our reviewer for his neglecting to notice this excellent periodical, of which several numbers have reached us; but accidents will occur, and we hope to make hereafter the *amende honorable*.

TO CORRESPONDENTS.

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

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

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

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

We are desired by Dr. Crucefix to acknowledge very gratefully the kind enquiries of many valued correspondents, and to state that his health is improving.

We trust that correspondents who do not prepay their postage and parcels will not take offence at our publishers declining to receive them.

THE G. S. B. FOR 1850-1.—If Bro. M'Mullen should have the power with the inclination to keep his promise, the purple will be conferred on a good old Mason, a member of No. 25.

BRO. QUINTON.—We are indebted for the transmission of some interesting documents of the Grand Lodge Louisiana, but which, having been since accidentally mislaid, we cannot at present notice.

LIVERPOOL was too late for our last Number, and wanting name and address, the Editor reluctantly declines insertion.

BRO. HARDING will accept our congratulation on his masonic spirit. Many thanks for his note.

ITHURIEL must settle his differences with the masonic coxcomb. The man that havers, must naturally wince.

W. H. WHITE.—We have no information to give on the subject, and decline to offer any opinion on the proposed testimonial. *De gustibus, &c.*

A FRIEND OF THE FAMILY complains that we have exaggerated the amount of property left by the deceased Bro. Cuff, also that we are somewhat incorrect as to its disposal; but as the general details are not impugned, it is hardly necessary to publish the letter.

BRO. CHRISTIE (U. S.)—Many thanks and hearty good wishes.

BRO. RETTIE.—Too late.

AN ABERDEEN BROTHER.—Too late.

BENARES.—Had not a very intelligent correspondent vouched that the author of an attack on Freemasonry, which appeared in the "Benares' Record," was a man of superior mind, we should have questioned his sanity. He states that he is not a lady, nor even a woman. He may, however, write himself "Silly Man." He arrives at his own conclusions, not unlike the Holloway system, which he would fain condemn.

THE GRAND LODGE.—Many enquire the cause of the order, regularity, and peace, that pervaded the meeting. The Haverers were absent!

BRO. J. R. CHANTER.—Our best thanks are due, and tendered.

BRO. HODGES.—Future correspondence is requested.

BRO. LLOYD'S obliging reports are acknowledged.

A BROTHER (Cork).—The communication has been received.

THE WIDOWS' FUND.—This contemplated project is not now needed. The wedge is driven well in, and we may hopefully abide the result.

DISCIPLINE AND PRACTICE.

A PROVINCIAL OFFICER.—The constitutions as to making Masons, allow a candidate, *in cases of emergency*, to be made, without a regular proposition at one lodge, and a ballot at the next regular stated lodge. Is this deviation from the general rule allowed in the case of *brethren joining* a lodge, or must the proceedings as to joining under p. 86, sect. i., be strictly complied with?—Most certainly; for it is still more obviously necessary that the strictest discipline should be observed in the moral regulation of Freemasons. In the case of a neophyte, his character may be apparently correct, but may not be fully developed. There may be stringent reasons why a man should not *hastily* be admitted a joining member.

A DISCIPLINARIAN.—The Deputy Prov. G. M. for West Yorkshire has put the question fairly at rest, thus—The appellation of "Right Worshipful" belongs exclusively to Present and Past Provincial Grand Masters, and all below that provincial rank are entitled to that of "Worshipful" only.

A COUNTRY MASON is not alone in his complaint. The office of Grand Registrar is too extensive; and in more of the provinces than one which are delegated to his authority, there is a lack of dignity and fairness. *Verb. sat.*

A RETIRED MEMBER.—The obligation is certainly taken by every member of the Board not to divulge what occurs there; but we know for a fact that the "black sheep" of that ilk are in the habit of baa-ing out the proceedings among their cronies, while the honest-minded men observe the obligation (being such), although it is a mere farce.

PROV. G. L. FOR CHESHIRE.—The report reached us too late.
