

THE
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AMALGAMATION OF THE MASONIC CHARITIES.

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

“In the deep bosom of the ocean buried.”

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

love and harmony which ought always to characterize Freemasons.

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

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

* Kings, viii, 43.

TREVILIAN ON FREEMASONRY.

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

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

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

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

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

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

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

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

Mr. Trevilian proceeds to remark:—

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

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

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

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

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

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

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

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

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

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

Another grave charge against the society is—

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

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

We now come to the second of the three charges—

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

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

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

have almost gone out at the other end; but, with all deference to the opinion of this would-be Pope, we must still credit the evidence of our senses, and rejoice in the acquaintance of a considerable number of Christian Masons, from whom (we may be wrong) we cannot but think that even Major Trevilian might learn much. Men of deep religious feeling, each in his own way, have agreed that the benefits which do result from a large body of men of different creeds uniting to promote morality, charity, and peace, and to afford each other mutual assistance, are such as to warrant their meeting upon a ground on which they all can agree, and abstaining from putting forward those points on which they disagree, *it being understood that in their mutual forbearance there is no compromise of principle*, and there being nothing in God's word to forbid the same. In this view then, Jews, Romanists, and Protestants agree to unite. When men meet to enunciate the truth, they may not endure the least variation from that which they believe to be such. Let us *then* have the catholic faith in all its strictness, in all its glorious fulness; but to say that Catholics and Dissenters, aye, Jews and baptised persons, may not meet for deeds of charity, or mercy, or mutual defence; and may not address the "Father of all, in every age in every clime adored," without putting forward their differences (however right in themselves), is to say that the service of God, and the work of life, consist in strife and heart-burnings. There is a time for all things.

We now come to the third charge—

"Masonry puts itself forward as a law and school of love. If the law of Christ be sufficient, of what use can be any other law professing to conduct to the same end."—P. 28.

Now this brings us to the root of the matter, and the time has now come when we must explain what the object of Masonry is, and each Mason must answer for himself, how far he has found it a reality, and how far he has not. The law of Christ is of course "sufficient;" but, to deal first with Christians, we would ask how many act up to that law? the many or the few? We all solemnly swear at our baptism to renounce the "works of the devil and all the sinful lusts of the flesh," but, alas! personal experience proves to us that fornication, drunkenness, and every other crime that is known, are of most frequent occurrence; therefore though "sufficient," it is found that through the frailty and corrup-

tion of human nature, the "law of Christ" does not, as a rule, keep men from constant sin; and, practically, it is found that those who enter into a *voluntary* engagement to abstain from a certain vice, *e. g.* drunkenness, do in effect keep that engagement, *because* they have made it themselves, though they were bound to keep it *because* it was the law of Christ. And since experience shows us that brotherly kindness and mutual assistance in difficulties, is not to be met with even among Christians, because of that bond of union which our common faith ought to supply, it was found to be of the highest advantage to belong to a society, the members of which voluntarily bind themselves to do those very things which Christians were bound to do before. Then it was found, that those who would not embrace Christianity might yet be brought to act according to the principles of Christianity, even in ignorance of the true source whence they were derived; and so Mahometans, Infidels, and Jews, were made to unite with Christians in observing those laws of morality and brotherly love, which *we*, as Christians, know to have proceeded from God and Christ; and, as is beautifully expressed in one of the charges—

"We are taught that in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and to lift our eyes to that bright *Morning Star*, whose rising brings peace and tranquility to the faithful and obedient of the human race."

Such is Freemasonry, and whatever theorists like Mr. Trevilian may say, it is "A GREAT FACT" which cannot be disputed.

To quote a passage from a most able pamphlet, on another subject, which will, however, be much to the point here:

"A man looks well, moves rapidly, eats heartily, takes a lively interest in what is going on, displays considerable strength—and you tell me 'These are all but appearances, I can prove to you that that man is dying.' Assuredly before I believe you, I must have some better argument than that it must be so because it is according to the rules of art, according to the nature of things, that it was always so; and accordingly I want better arguments in the parallel case, now."

And so when we discover, that wherever we find a Mason, there we find a friend who is ready to give us any assistance in his power; when we find that charity and morality are encouraged, and their contraries scouted; when

we find a Government commission reporting that the Freemasons' Girls' School, in London, was the best conducted of any they had visited; and when we are able to affirm that, during the sixty years since its institution, there has not been *one known instance* in which a girl educated therein has disgraced herself; we must be excused if we assert that it will take better proofs than Major Trevilian has been able to adduce to convince us that Masonry is either a "Satanic wile" or worse than a delusion.

We will notice one more charge against Freemasonry and then we have done; its object is stated to be—

"War against Christ and His altars; war against kings and their thrones."—P. 230.

To this we must answer, that it is just possible that in France, during the first revolution, the organization of the society might have been made use of for the purposes of rebellion: but is it just to charge an enormous system like ours with having, in one instance, been used for an improper purpose, *alien to its objects* and in *direct violation of its rules*? As well might we charge Protestantism with all the schisms and heresies that have sprung up under its name; or the Catholic Church with all the iniquities that have been perpetrated, under pretence of "doing God service." We said that rebellion was in direct violation of the rules of the Order: we quote from authority—

"I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws, and, above all, by never losing sight of the allegiance due to the sovereign of your native land."—(Charge.)

And, as a fact, when the late revolution seemed to threaten a war with England, the Freemasons at Lyons, Bordeaux, and Marseilles, sent letters to their brethren in Liverpool, Birmingham, and Manchester, respectively, urging them to do all in their power to preserve the peace between the two countries; and we have heard it from an English Mason who was residing in France through the whole of the late crisis, that in his opinion the efforts of the Freemasons were the main cause, under Providence, that the horrors of the first revolution were not again repeated; nay, that Louis Philippe himself, who is a member of the Order, chiefly owed his escape and safe arrival in this country, to the protection afforded him by several of his Masonic brethren, who never

lost sight of him from the moment of his leaving Paris, to his embarkation at Havre. But every one is wrong who does not agree with Mr. Trevilian; for the sake of a sneer he consents to be guilty of an attempt at a joke.

In a late effusion we find the following—

“Shame! Shame! to the *Dons* of Oxford. I learn from a relation of my own, now there, that an enormous proportion of the present undergraduates have been inveigled into the deistical lodge.—Look at Jackson’s Oxford Journal, February, 16th.”

We have turned to the newspaper alluded to, and find that no less than four clergymen, besides a considerable proportion of graduates, were present on the occasion of the installation of the worshipful master; and yet the university authorities (whom the funny major calls *Dons*) the aforesaid clergymen, and the graduates, are all followers of Beelzebub, because they consent to a society, which they find promotes the best feeling between the university and the town, being, besides, productive of much good in various ways, but which, alas! Major Trevilian has been pleased to pronounce blasphemous. We pity the major’s “relation,” and do not envy him the voluminous correspondence on the subject of Masonry in general, and perjury in particular, with which he is, doubtless, not unfrequently favoured. We cannot congratulate Mr. Trevilian either upon the occasion he has chosen for again bringing himself and his crotchets under the notice of the public, or upon the manner in which he has thought fit to vindicate his own peculiar views of the rights of Christianity. We publish the correspondence *in extenso*, at the end of this paper, that the public may form their own judgment upon the good taste of Mr. Trevilian’s philippics. It will be seen that the widow and the orphan are not secure from the attacks of this *Christian* gentleman. The “days of mourning” are not allowed to pass in quiet, but the bereaved family are forced by the impertinent interference of this meddling ex-Mason to defend the character of him they held most dear upon earth, in the public journals. The real cause of all this appears in Mr. Trevilian’s letter of the 15th of May. In reference to the remark that his letter was “indelicate and ill-timed,” he says, “ought *I* to have deferred the reply for six or eight months in deference to the relatives of the deceased? or should *I* accept the occasion as it was offered?” It is, then, this supreme admiration of his own powers of writing that makes Mr. Trevilian

lose sight of all that which gentlemanly feeling would otherwise force upon him; with him it seems to be *self* first, *self* middle, *self* last. No one's feelings are to be considered—no pain is to be spared if only Major Maurice Ceeley Trevilian may have a chance of saying or writing that which he considers to be something “smart.” We confess, too, that it is with pain that we have arrived at the conclusion, from the perusal of these letters in conjunction with the larger work which we have noticed, that Major Trevilian allows himself a latitude in dealing with facts which cannot be justified even by the zeal of a controversialist. He first of all implies that Dr. Carwithen had renounced Masonry in consequence of having read his book; this is flatly contradicted by Dr. Carwithen's own son. Abandoning this ground, Major Trevilian quotes an extract from the Dean of Exeter's letter; he is immediately challenged to produce the *whole* letter, and it is pretty plainly insinuated that the extracts he produced were garbled; he shirks the question, and *declines* to do so.* He then states that he was “meditating” the publication of a letter in an Oxford paper, and leaves it to be supposed that, for some reason best known to himself, he afterwards thought it unadvisable, the *truth* being (as we happen to know) that he *did* write an elaborate tirade for publication, *but the editor of the paper thought it so objectionable that he declined to insert it in his paper.*

We shall make one more remark on these letters, and then leave them to the judgment of the public. Mr. Trevilian says, “I should in vain endeavour to cope with Mr. Denis Moore in scurrilities, seeing I have not access to the source to draw from—the deep and hidden fountains of Masonic charity.” That fountain being closed, the only one left to Mr. Trevilian is the Christian charity of which he boasts so much—here is a specimen: “One word at parting with Mr. Denis Moore; anybody that is not blind can see, and I can see, that one-tenth only of this gentleman's exasperation is raised on account of my ‘indecent attack,’ as he calls it, on his departed friend, and nine-tenths on account of my strictures on the *degenerate heathen Order of Masonry, which*

* It will be seen by the subjoined correspondence that Major Trevilian has, at length, been *induced* to print the Very Reverend the Dean of Exeter's letters; how far they favour this *pseudo*-brother's position we leave to the candid judgment of the Craft. The remarks of the Editor of Woolmer's “Exeter and Plymouth Gazette,” respecting their bearing on the case are worthy of the utmost consideration.—*ED. F. Q. M. & R.*

his love of false glory and talent for ribaldry so pre-eminently fit him to support and adorn." We are thankful that there is indeed no contest, except in Mr. Trevilian's heated brain, between Christianity and Masonry—otherwise, if the former had no better champion than this charitable major, we should be fearful for the result as regards our most holy faith. We are likewise happy to think that it has been left for the Christian Major Trevilian to pour vinegar into the wounds of those whom *we*, without distinction, are bound to succour and comfort, "the afflicted and the widow."

It has, we understand, been in contemplation to apply to the Grand Lodge of Scotland for the public expulsion of Mr. Trevilian from the body of Freemasons. We are glad that this idea has been abandoned. It is a measure that should never be resorted to except under the most extreme circumstances; and, highly culpable as we deem Mr. Trevilian to be in the course he has chosen to adopt, in order to carry through what, by his own showing, was a pure afterthought, still we do not think that his conduct is deserving of such a public disgrace. Some consideration also is due to his family, and especially to those of his relations who do not share in his monomania about Freemasonry. The Craft can well endure his abuse; and we are quite sure that, before the tribunal of public opinion, his is the only cause that will suffer. Moreover, such a punishment is only useful either to vindicate the honour of the Order, or as far as it acts as a preventive. For the first object, it is in this case unnecessary; and, as regards the second, we believe it would be of doubtful effect. Judge Burnet, when he was asked by a convict, "My lord, am I to be hanged for only stealing a horse?" replied, "No, you are to be hanged that horses may not be stolen." And we feel convinced, that if good feeling and a sense of honour and truth will not prevent a person from wilful slander, and uncharitable imputation, no dread of expulsion from the Craft would have that effect.

A periodical which has noticed this book of Mr. Trevilian's (the "Church of England Quarterly Review") says, that a careful consideration of one side of the question

"Constrains them to deliver it as their deliberate judgment, that the principles of Freemasonry can be nothing more than Deism, and the private tokens by which its members recognise one another, are capable of being (as in fact they have been) perverted to flagitious purposes."

Accustomed as we are to see the class of writers, to which the

reviewer belongs, form a judgment from one side in place of two, we are not surprised at the conclusion at which he has arrived. We wish Mr. Trevilian joy of his champion; we would rather he were on his side than ours, being well aware that, since the days of John Pym to the present time, insufferable bigotry and astounding ignorance have ever gone hand in hand. We now take leave of Mr. Trevilian and his writings, and merely trust that every honest man as well as every Mason, will show Mr. Trevilian what their opinion is of the man "whose glory," in the words of Mr. Denis Moore, "consists in his having taken a solemn oath with mock sanctity of manner, and then deliberately broken it." It is no fault of his that he is not "a wilfully perjured individual." Would that we could conscientiously say that we think he stands acquitted, of the imputation at any rate, of "being void of all moral worth, and totally unfit to be received into the society of men who prize honour and virtue above the external advantages of rank and fortune."

The following Correspondence has appeared in Woolmer's "Exeter and Plymouth Gazette" of May 4, and the following respective days, 1850.

THE LATE REV. W. CARWITHEN, D.D.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—In the Masonic panegyric upon the late Dr. Carwithen contained in your last paper, I observed the following singular passage:—"Shortly after the first attack of what has proved his fatal illness, he tendered his resignation of that office" (that of D.P.G.M.) "to the Provincial Grand Master." It was not, you add, accepted. Now, I avow at once my strong impression, that this was the repenting effort of the departing Christian, to put from off him the withered and withering hand of that impious Institution. Last year, I wrote and published a Letter to Dr. Carwithen (which perhaps you have seen), on the Anti-Christian character of Freemasonry; and I have the satisfaction of *knowing* that it was read by Dr. Carwithen; which, I confess, is more than I expected on the part of so zealous a Mason, seeing that the Title-page contains the accusation, "The spirit of whoredoms hath causeth them to err." (Hos. iv. 12.) Lest it should be thought a ridiculous stride of self-sufficiency in me to suppose that this publication *may* have had the effect with Dr. Carwithen of making him wish to sever himself from the

Society, I beg to send you the following, out of several, very eminent opinions, which it has elicited; and certainly I am disposed, in consequence, to claim a strong presumption in favour of the supposition above stated.

The Dean of Exeter, in a note to me, speaks of the Institution as "A Society which is not only inimical to the principles of our Religion, but does, in fact, *set itself up above it.*"

In a long "Notice" of my book in the "Church of England Quarterly Review," (April, 1850,) from the pen of the Rev. T. Hartwell Horne ("whose praise is in all the Churches,") you may read, "A careful examination of Mr. Trevilian's volume constrains us to deliver it as our deliberate judgment, that he has proved that the religious principles of Freemasonry can be nothing more than Deism." "A system which, to say the least of it, is a gross infringement of the purity and spirituality of the religion of the Lord Jesus Christ." But, above all, the Rector of Buckland, near here, (whom I hope I shall not offend by characterising him publicly as a most devoted Minister of the Gospel, and whose name I enclose for the benefit of enquirers,) gives me leave to say, that *though a Freemason himself of many years standing*, he entirely concurs in my views on the Institution, its principles and tendency; *that being the son of an eminent Mason, he has been often solicited to become the Master of a Lodge, but that his conscience could never permit it; that, in taking Orders, he saw at once it would not do; and that, in fact, he never knew any one of standing (as he expresses it) in the Ministry, who continued to frequent a Masonic Lodge.*

Now, Dr. Carwithen was a very candid man, open to discussion and to reason, despite his perverted opinions. And what more likely, through the favour of God,—when earthly hopes were on the wane, the futility of earthly friendship made apparent, and the soul unable any longer to derive warmth from "the sparks itself had kindled,"—than that he should have wished, at last, to burst all other than his Christian bonds, and fling himself *wholly* at the feet of his Saviour. It is not the custom, I believe, to resign Masonic offices, when death is felt to be approaching. John Rippon, "of large heart," whose blasphemous obsequies I have detailed in my book, both lived and died a Tyler. Nor, as Dr. Carwithen did not resign his *Living*, could he have been guided by the feeling that a man should not hold an office, the duties of which he could not fulfil. There must have been some very special reason. Will any Freemason tell us what it was? I am struck, too, by the last observation of your "Notice,"—"The funeral of the lamented deceased took place *privately* in this city, on Monday;" it having been just before announced that the Brethren of the Province would go into mourning for the Doctor for six months. What! John Rippon, the tailor, with 200 of the Brethren following his bier, and Dr. Car-

withen with none at all *as Masons!* Perhaps it was the Doctor's stipulation, in withdrawing his resignation, that he should not have his Christian burial profaned with Masonic honours. Perhaps he thought, at last, it would be a defective plea at the gate of Heaven, to urge "quoad Mason, I am a Deist."—(My letter, p. iii.) Perhaps he thought, also, that the Masonic "Sacred Law," comprehending in one grand folio the Holy Bible, the Koran, the Zend Avesta, &c., &c.,—(p. 89 ib.)—the "unerring Standard of Truth" of this "holy (!) brotherhood,"—the ludicrous and scandalous imitation of THE Net that is destined to "gather of every kind," would turn out to be framed with meshes too large for the retention of Christian souls. Perhaps, in a word (and I sincerely trust it was so), the Doctor repented of his Masonic career.

It is remarkable how difficult a Freemason finds it to speak or write in the spirit of his "Order," without blaspheming our Holy Religion. Thus, in this eulogy upon a deceased Christian,—not to dwell upon the fact that his Christian profession, the real source of his excellence, is not once alluded to,—his truly Christian deeds of charity are said to have sprung (wherefrom? from the love of the brethren through Christ? from the new birth of his soul in *Him?* No! but) from Masonic Charity,"—a detestable insult this to Christianity and the Christian public, to whom the words are addressed, and to the Doctor's memory.

I am, Sir, your obedient servant,

M. C. TREVILIAN.

Newberry House, near Frome, 1st May, 1850.

To the Editor of the Exeter and Plymouth Gazette.

Portland Villa, Exeter, 7th May, 1850.

SIR,—I request the favour of your inserting in the next number of your paper the following remarks, which I feel not only justified, but in a great measure called on, to make, by the position I have occupied in the Masonic Society for above twenty years, the official rank I fill in the Order, and my respect for the memory of an old and valued friend.

I am, Sir, &c.,

W. DENIS MOORE,

P. M. of St. George's Lodge, and Provincial Grand
Secretary of Devon.

MAJOR MAURICE CEELY TREVILIAN AND FREEMASONRY.

Somewhere about twelve months since, appeared a closely-printed lengthy work, intended to expose the secrets, principles, and practices of Freemasonry; professing to be written by a Member of the

Order, who possessed all the qualifications for the task which the experience of a single visit to a lodge some thirty-five years before, may be supposed to have bestowed,—as though one should write a treatise on astronomy, whose knowledge of the subject was gained by his having once looked *at* a telescope.

The announcement of this work excited no inconsiderable curiosity amongst the fraternity; those who were acquainted with the talents of the writer, anticipated much amusement,—others looked upon it in a very serious light, though half doubting whether any man could be found, in the ranks of gentlemen, capable of so gross a violation of truth and honour as such a publication necessarily implied. But the work was read, found utterly worthless, too wide of the mark to have even the semblance of a disclosure, and so entirely absurd that, but for the pain excited by its attacks on individuals, mirth and ridicule would have been its sole results.

The immediate inducement to publication, if I remember rightly,—for the book is not now before me,—is stated to have been a remark drawn from a gentleman at a dinner table, where the Major was, as usual, indulging his virulent hatred of Masonry, accusing him in plain terms of perjury; and if that gentleman is he whose name I have heard quoted as the accuser, he is one to whom the most remote approach to falsehood would be abhorrent. But, nevertheless, the Major must stand acquitted of actual perjury; he has violated no Masonic oath, has disclosed no Masonic secret, for he never took the one, or knew the other; but he *believed* he knew the secret and proposed to publish it; he *thought* he had taken a Masonic oath and intended to break it.

A work written with such views, upon such principles, and founded on such qualifications, naturally excited the disgust of the Order, but remained unnoticed by the members. It would have still continued in the obscurity of deserved contempt, but for a renewal of the attack on an individual, which in the *Exeter Gazette* of the 4th of May assumed the form of an advertisement, professing to be occasioned by an obituary paragraph, relating to the late Rev. and revered Dr. Carwithen. I say *professing* to be so occasioned; but is it not in fact, a puffing advertisement, adopted as a last chance of clearing the shelves of the Major's publisher of the rubbish which encumbers them? If so, surely a less objectionable method might have been devised; why did not the Major, whose inventive power is limited only by his talents, compose a few "OPINIONS OF THE PRESS;" or if his invention was exhausted by the work itself, why did he not search among forgotten subjects of the day for such "Opinions" as his publishers may have thought calculated to give currency to the book on its first appearance. He might readily have found in the pages of the *Athenæum* something to this effect,—*"The revelations are few, and of provoking unimportance considering that a solemn oath had to be violated in order to their divulgement."*

A collection of such disinterested eulogy would have been more consistent with the "Christian" character which the Major so arrogates to himself, and more likely to effect his purpose, than the kind of puff to which he has appended his name.

Still, however, the writer is consistent with *himself* in respect of good feeling and good taste, both in the circumstances of the publication of his volume and of his advertisement, and equally happy in the *delicacy* of feeling which governed his selection of the *time*.

The thesis of the former was the public funeral of a Mason in 1838, and its main argument was derived from the part taken by Dr. Carwithen in that ceremony. One would have thought that, desiring to convert the Doctor from the error of his ways, and, as the advertisement hath it, produce in him "the repenting effort of the departing Christian," the Major would have expedited the publication of his work, to give the Doctor the opportunity of considering, and, perhaps, answering it while in the full vigour of his bodily and mental faculties; but no, this did not suit the *peculiar Christian* views of the gallant writer, he delays some dozen years his attack upon the Reverend Doctor, till he sees the hand of death upon him, till bodily weakness and mental decay have united to deprive him of the power of defence. The *Fabulist* of old, traced such ungenerous character in ONE only of the whole catalogue of beasts.

The recalcitrant heels thus yerked against the grey head in its weakness, now tramples rampant on the grave,—the tomb has hardly closed over the departed, before his memory is insulted by the arrogant assumption that the silly publication, or, to use the Major's own expression, "*the ridiculous stride of self-sufficiency*" of Maurice Ceeley Trevilian, effected in his last hour the conversion of a Gospel Minister of nigh fifty years' standing, to the true faith of Christ; and the crushed feelings of his sorrowing widow and children are to be further wounded by as indecent and scandalous an attack as ever disgraced a reckless libeller.

Dr. Carwithen did read Major Trevilian's last year's publication, undeterred by the *tasteful* motto which, as eminently characteristic of the work within, the Major appropriately selected to adorn his title-page,—he read it with a full anticipation of the impertinences which alone could be expected from a writer in utter ignorance of his subject; and it produced only its natural effect, of mingled scorn and pity for one who could so deal, as the writer professed to do, with a deliberate promise, together with the most profound contempt for the work itself, and it never for a moment disturbed his love for the Order which for thirty years he had advocated and adorned.

The Major says there must have been some special reason why Dr. Carwithen, in his last illness, tendered his resignation of his Masonic office, and asks,—“Will any Freemason tell him what it

was?"—if the Major's candour had been sufficient to induce him to quote the *whole* passage from the obituary notice, instead of craftily selecting only so much as suited his own purpose, he would have given the reason—namely, "the high feeling that the honours of office should accompany the performance of its duties,"—but this high feeling the Major denies the Doctor, because he did not resign his Living. Let the Major tell his overtaxed countrymen whether, during years of idleness, he continued to draw the half-pay of his military rank, or whether he *conscientiously* resigned an emolument belonging to services which he did not and had no intention to perform.

This specimen of the Major's fairness is very probably paralleled by his quotation of the opinion of the Dean of Exeter on the Order, of which the Dean is not a member, and of whose principles, therefore, he *can* know nothing. No man is entitled to or receives greater reverence than the Dean, no name commands greater or more merited respect, no authority can be of greater weight in relation to subjects of his study. But let Major Trevilian publish the *whole* of the Dean's letter, and not that only, but the correspondence, or an *accurate* detail of the conversations which produced it,—and I think few will be surprised to find the *quoted* opinion materially modified by the *suppressed* context.

To the opinions of other clergymen adduced in the advertisement, I attach no importance, till it is proved to me that they have the materials for forming an accurate judgment. It is possible, and most probable that, as Major Trevilian says he has done, they may have halted on the very threshold of the Order, and are, therefore, nearly as disqualified as himself to give a sound opinion. When I know the Masonic Degrees those gentlemen have taken, and the quantity of attention they have bestowed on the subject, I shall be better enabled to judge how far their opinions on *this* question are entitled to respect.

How unfair, how uncandid, how unjust, is the concluding paragraph of M. C. Trevilian's advertisement! The obituary notice alludes to "lasting testimonials of Dr. Carwithen's true view of Masonic Charity," namely, Charities advocated by the Masonic Order, apart from its peculiar Society. And this enlargement of Masonic views beyond its own pale, that too, in furtherance of direct Christian objects, the Major feels justified in stigmatising as "a detestable insult to Christianity."

The Major has himself shewn how ignorant he is of the principles of the Institution which he thus vilifies; I will presently add further proofs; it will then not be difficult to estimate the quality of his "*Christian*" feeling.

"The "gallant" soldier is not satisfied with the lacerated feelings of the family and friends of the recently departed, but he must disturb the ashes of one whose grave has been unmolested (save by *him*) for a dozen years and more—a side blow at "the tailor, John

Rippon, followed to his grave by two hundred of the brethren," is too tempting an opportunity to be neglected—even the humble occupation of the good Mason and respected man, is no protection against the flippant sneers of the *aristocratic* (!) Major. But let me tell Maurice Ceely Trevilian, that John Rippon was an honest man, whose "large heart" was charitably greater than his means, and whose WORD was his BOND; who would have rather severed his own right hand, than have given cause to a public journalist to impute to him any act to effect which "a solemn oath had to be violated"—one who deserved and received respect amongst those by whom honour and truth are prized above the external advantages of wealth and station.

I here part with the Major's advertisement, which is conceived in a spirit alike inconsistent with the dignity of a man, the feelings of a gentleman, and the humility of a Christian.

I will now tell Major Trevilian that which he does not know; without the violation of oath or promise I will tell him *what* Freemasonry is. I tell him that it is founded on the Divine Command given to man, to revere, fear, and humbly love the Name of God, and to keep His Commandments; and, as a parallel to that Command, to love his neighbour as himself; it teaches the Mason to know, as his neighbour, the whole family of mankind, to afford to every one relief and consolation in the hour of affliction, and to do to every man as he would others should do by him. And, moreover, I assert, without the fear of contradiction or of doubt from any *thorough* Mason, that no man can entirely receive its principles, or entirely carry out its objects, unless he be, or become, a Christian. It is no answer to that assertion that Jews are good Masons—they are so in numerous instances,—but where one man stops at the outer threshold, another may be supposed to pause at the inner porch, and both will be equally ignorant of what lies beyond. If the Jew, with the evidences of the Old Testament before him, fails to see the truths of the New, it is the fault of his own mind, but no defect of those evidences or of their interpretation. So if the initiate Mason draws back because the whole system is not at once disclosed to him, his *fear* or cold heart is to be blamed, not the curb placed on his intemperate impatience.

Masonry, in its progress, by imprinting on the minds and enforcing on the every day actions of men the first principles of Religion, may humbly strive to be accounted her lowly handmaid, but cannot justly be said to "set itself above her."

Again, I say, Masonry is CHARITY, that Charity of which the great Apostle of our Lord says, it "suffereth long and is kind, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, THINKETH NO EVIL, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, believeth all things, endureth all things,—which never faileth."

Let Maurice Ceely Trevilian determine for himself how far he can claim these attributes, and, on the other hand, I will tell him that if the difficulty of forgiveness be estimated by the injury suffered, the Masonic brotherhood will find but small exercise for their self-control in extending to his literary productions and to himself, the fullest measure of oblivion.

THE LATE REV. DR. CARWITHEN AND FREEMASONRY.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—My attention has been called to a letter, inserted as an advertisement in your paper of May 4th, written by Mr. Trevilian, insinuating that a change had taken place in the Masonic principles of the late Rev. Dr. Carwithen; and this, he would have it believed, his publication on “The Anti-Christian character of Freemasonry” had effected,—“having the satisfaction (he states) of *knowing* that it was read by Dr. Carwithen.” I can tell Mr. Trevilian more. IT HAD BEEN READ BY HIM AND DESPISED.

I should have been content to have left this letter of Mr. Trevilian’s to the fate which the indelicacy of such ill-timed remarks would have ensured it, had I not thought it due to the Masonic body to give a direct contradiction to an imputation *so utterly unfounded*.

I can with truth assert, that to the last my poor father was as strongly attached to Freemasonry as at any former period—as when, sixteen years since, he himself initiated me into the Order; and often, even of late, have I seen his eye brighten at Masonic reminiscences when the languor of disease was weighing heavily on his spirits.

I will only add my conviction that nothing could have been more congenial to the feelings of him from whom we have been just separated, than that his remains were attended to the grave by some members of that body with which he had been so long and intimately associated. It compensates in no small degree this unsought publicity, that I am afforded the opportunity of thus openly tendering my thanks to the Freemasons for their most kind and respectful sympathy, which I can assure them has been fully appreciated, and will ever be gratefully remembered.

I am, Sir, your obedient servant,

WILLIAM HENRY CARWITHEN,
Past Prov. Grand Chaplain of Devon.

Aylesbeare Vicarage, 6th May, 1850.

[We are reminded, by the above correspondence, of an error on our part, in stating that the late lamented Dr. Carwithen was privately buried in this city. The funeral took place at Manaton, and was attended by several of the brethren from different parts of the province, who appeared in white gloves, as a mark of Masonic respect.—ED. W. E. G.]

To the Editor of the Exeter and Plymouth Gazette.

SIR,—You will not be surprised that I should claim the favour of again appearing in your columns, in reply to the letters of Mr. Denis Moore and the Rev. Mr. Carwithen. In the latter of these letters there occurs a sentence which gives me pain, as coming from the son of one so recently departed this life. The Rev. gentleman speaks of “the indelicacy of such ill-timed remarks.” I fully admit that the remarks alluded to were “ill-timed” with reference to the time of his father’s decease; but I must do my best to convince him that, as the choice of the time did not, so neither does the blame of that choice, rest with me.

It is, I believe, a received rule that whatever is put into a public journal, is amenable to public judgment and criticism; and if this be true universally and on small matters, of greater force is it true on matters of a grave, still more so on matters of an offensive nature. Now, the article in your paper of the 27th ult., on the late Dr. Carwithen, was of this latter sort. Under the guise of being a harmless obituary notice, on the demise of an eminent minister of the Gospel, it not only made no allusion to that his sacred character,—which I only mention as a circumstance to excite surprise,—but also, ascribed to other principles than those supplied by his religion, the deeds of *Christian* (I insist upon it, *Christian*) charity, to which reference was made. That this was an unchristian proceeding, the Rev. Mr. Carwithen must needs, I think, as a minister of the Gospel, agree with me. I wish I were able, with readiness, to bring forward the opinions of high divines, in confirmation of this position. A few words to the point I have accidentally hit upon. The Rev. Robert Hall, in his ‘Treatise on Infidelity’ (p. 81), when engaged in showing that what of good there was in the Pagan systems, was to be ascribed to the sparks of divine truth still remaining in those systems, quotes the following words from Hooker:—“We have reason to think that all true virtues are to honour *true religion* as their parent.” This remark upon the Pagan systems is applicable to the deistical system of Freemasonry. It is not true that the charitable acts of Dr. Carwithen were the results of Masonry. The assertion to that effect was an offensive unfurling of the Masonic flag,—a thing disgusting to my eyes, and not to mine only, but to those of multitudes (I venture to say) jealous for the truth in the “faithful city” where it was thus exhibited. Any one was well warranted in taking up the gauntlet thus thrown down, and standing up in defence of the truth. But if so, when should it be done? Ought I to have deferred the reply for three or six months, in deference to the relatives of the deceased? or should I accept the occasion as it was offered? Let me put the case that some eminent statesman (say the present Premier) had just been taken off by death, and that his admirers, as is not unusual, had put forth a political eulogy, dwelling particularly upon the praise of his Free-trade

measures ; ought his opponents to desist from a reply on the grounds above cited ? Or, might they not, while abstaining from all allusion to his domestic life,—as *I did in my letter*,—and confining themselves to the point obtruded upon them, indulge as freely in their remarks as they had ever been accustomed to do ? And here we are not to forget that, in the spiritual world, as a Freemason, Dr. Carwithen was, intrinsically, as public a character as the Premier in the political.

But now, as to the plan and form of my letter. It is a pity that I laid its foundation on a surmise, which proves now to be erroneous ; particularly as I should have felt it equally my duty to have written on the account we have already discussed. I am sorry I did so, as it seems to have given umbrage to a near relative. Unhappily, were I to add that I intended my effusion as a compliment to the Christian judgment of his father, the Rev. Mr. Carwithen would not appreciate the statement, being himself a Freemason. Perhaps he can more readily admit that, viewing my letter as a reply, I did not write without provocation. I must beg to say that the error itself had its rise in there not being any reason assigned, in the obituary notice, for the Doctor's tendering a resignation of his Masonic dignities,—a circumstance which led me to suggest one to my own mind. Mr. Denis Moore is pleased to say, that had I had the candour to look for the reason of this resignation, I should have found it thus expressed, viz., "the high feeling that the honours of office should accompany the performance of its duties." I have looked for these words in vain. The notice contains them not. Or, if they are there, it is most truly as a dark and *hidden* speech, invisible to common eyes. But Mr. Moore is happy in the possession of the true Masonic, clairvoyant eye, which sees things unseen, depicting on the talent of the imagination the things that *ought* to be as though they were.

Let me express the hope that the relatives of the late Mr. Rippon will not entertain the vexation Mr. Moore's remarks are so well calculated to engender in their minds. The publicity given to his name was given by the Masonic Fraternity, and the use of it to denote a certain style of funeral neither he nor his relatives had anything to do with the appointing, can reflect neither praise nor blame upon his memory.

I turn now to Mr. Denis Moore's letter. I should in vain endeavour to cope with him in scurrilities, seeing I have not access to the source to draw from—the deep and hidden fountain of Masonic charity. I proceed to his assertions :—

Mr. Denis Moore is pleased to say that I never could have taken the true genuine Masonic oath, and would insinuate that it is not of the infamous character I have represented. I took it, let me tell him, at St. Luke's Lodge, Edinburgh, one of the first, I believe, in the kingdom ; and that, were it not a profanation so to apply the word, I might say, "I am (or rather was) a citizen of no mean city." I took the oath with all that scandalous mock-sanctity of manner

which I have described in my book, and which, so far as I have seen, is the universal characteristic of Masonry. But to come to the main point; does Mr. Moore mean to assert, that the clause I rejoice in having broken, viz., "that I would never speak evil of the Masonic Institution," is not universally, and strictly, a part of the oath? Why it was so evidently at Exeter, at the time I was charged with breaking it, and it was so thirty years before, at the other end of the kingdom; proofs, at once, of its universal adoption. It is of so vast importance that the public should know the true meaning of this clause, that I will go over that ground again. The question is, what is the acceptation, and the effect, in Masonry, of this clause;—and what (it may at the same time be asked) is its DESIGN?—for the design of a rule is always to be read in its chief effect. Its design then, so read, is to seal the lips of the followers of Christ when they witness antichristian and blasphemous practices. The young Christian, ready to burst with indignation at the insults offered to his Saviour, in the ungodly repression of His holy name in prayer, and in the systematic attempts to supersede His perfect rule, is admonished by the recollection of his oath that he dare not speak. He has been fool enough to ally himself with Satan, and finds that he *must* commit the treason of silence, and refrain from open praise. The clause is, to him, the very "nail" (Deut. xv. 17) by which his ear is fastened to the post of satanic servitude. Sir, I speak no fables. I take my stand upon the Masonic funeral service of 1838; the most daring exhibition of Deistical insolence and ungodliness that ever took place in a Christian city; when the Saviour was ejected from among His people, and contumaciously desired to walk in the rear until His TURN should come. Horrible! Atrocious! I wonder the earth, with gaping mouth, did not demand the idolaters as its prey. I wonder the javelin of Phinehas was not ready, in every Christian land, to avenge itself of the public whoredom. And is Mr. Denis Moore ready to stand forward before the Christian public and say, that the clause which would repress this my solemn opinion—which would bid me be quiet, for that it was only a short accommodation of Faiths I had witnessed—is a just and holy clause, and deserving my respect? The man who shall deliberately answer this in the affirmative, is a miserable reprobate in his affections, the enemy of all that is holy, just, and true. Such an one will hold to his vile oath in the fear of man; of the fear of God he has no knowledge. I tell Mr. Denis Moore that, if such be *his* notion of holiness and truth, I have nothing thereof in common with him. According to *my* notions to act upon the mind of God, however tardily recognised, is Truth. To doff the plumes of one's good name, one's will, one's *word*, if it be necessary to His honour, is Truth. To cut off the hand which would present the cup of falsehood to a brother, is Truth. To break one's most solemn vows, when found to be the chains of rebellion and blasphemy, is Truth. And I further say, that these tenets are as

credentials to the true fold of Christ ; and that they are appreciable by the most unlearned of that fold, however dark and enigmatical they may appear to Mr. Denis Moore, and those who, with him, pick up corrupt morals in the anti-Christian fold of Masonry.

I wonder Mr. Moore should so little know the temper of the age, as to imagine Christian people will be satisfied with his general assurances of Masonry being worthy and excellent, a handmaid to religion, &c. I should be ashamed, for my part, to say of it that it is impious, unless I could adduce the particular proofs. I beg to ask Mr. Moore's opinion upon one or two of these particulars. How does he defend the titles assumed by Freemasons, of "Sacred Institution," and "Holy Brotherhood?" Again, what does he think of the "Sacred Law" of Masonry (referred to in my last letter) as explained by the great Masonic writer, Preston? When these *particulars* are answered, he shall have some more. But no! Mr. Moore will answer, "I respect my oath, which forbids discussion on Masonic principles." Well, then, the oath has reduced you to an abject state of spiritual degradation ; as you dare not entertain the Christian precept, to "*be ready to give a reason for the hope that is in you.*"

It is true, as hinted by Mr. Moore, that I had some difficulty to obtain the Dean of Exeter's leave to publish the note, wherein occurs the very just expression I have adduced. I wanted it at a time when I was meditating a letter in an Oxford Journal. Some remarks of the Dean's, wherein he makes apology for Masonic friends, but not for Masonry, are extremely well worth reading. I shall take a copy of his letter, and return it to him. And he may probably permit a perusal of it to Mr. Moore. The Dean's conclusion is, as I have reported, that "Freemasonry sets itself up *above* our holy religion."

[Let me here, Mr. Editor, in a parenthesis, say, Shame! Shame! to the Dons of Oxford. I learn from a relation of my own, now there, that an enormous proportion of the present Undergraduates have been inveigled into the Deistical Lodge. Look at "Jackson's Oxford Journal," Feb. 16. And thus, while men are asleep, or (what is nearly as bad in the guardians of Truth) awake only within a well-defined limitation of duties, avoiding any transcendental measure, the enemy is introducing the wormwood of Deism—infernal, reprobate Deism ; and this ancient seat of learning becoming a favorite capital of Satan's kingdom.]

One word, at parting, with Mr. Denis Moore. Anybody that is not blind can see, and I can see that one-tenth only of this gentleman's exasperation is raised on account of my "indecent attack," as he calls it, on his departed friend ; and nine-tenths on account of my strictures on the degenerate, Heathen Order of Masonry, which his love of false glory and talent for ribaldry so pre-eminently fit him to support and adorn. I am, Sir, your obedient servant,

M. C. TREVILIAN.

Newberry House, 15th May, 1850.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—Premising that it is not my intention to reply to any future remarks of Major Trevilian, I have a few words to say on the matter of his letter of the 15th inst.

After admitting how “ill-timed” were his remarks on Dr. Carwithen, the Major expresses something like regret that they were founded on an *erroneous surmise*; he should have extended his regret to all he has published, which is precisely in the same category.

He then intimates that he intended to convey a compliment to Dr. Carwithen’s judgment. Now, his remarks amounted to this, that for thirty years of his life and Christian ministry the Doctor was in the constant observance of “impious and blasphemous” rites, and that his “judgment” only sufficed to turn him from them in his last hour, and *that* only when bowing to the superior judgment of Major Trevilian. The Major has a most original idea of a compliment! He affords us a good test, too, of his own powers of judgment, in designating, as a “dark and *hidden* speech, invisible to common eyes,” the statement (see “Trewman’s Flying Post,” April 25) that Dr. Carwithen’s tender of his resignation was made under the high feeling that the honours of office should accompany the performance of its duties.” In my simplicity I thought that passage must be clear to the meanest capacity; it seems I was mistaken.

I had hitherto doubted, *and wished to doubt*, the fact of any oath-breaking—but the Major will have it so,—he will insist upon it,—and I may no longer question the fact, as he names the lodge in which he says “I took the oath with all that scandalous *mock sanctity of manner*” (!) which his experience of a single visit to a lodge enables him to charge as the “universal characteristic” of Masonry, —a large conclusion, indeed, and a charitable; drawn from singularly inadequate premises. But what an avowel is here! Is it possible that the design to break this “solemn oath” was not an after-thought induced by the corrupt practices which it sheltered, but that the idea was present to his mind at the time when he took the oath with “*mock sanctity of manner*,”—when he dared to call on the name of God in witness of his sincerity! I adopt Major Trevilian’s sentence, and tell him that “if such be his notion of holiness and truth, I have nothing thereof in common with him.”

I intended no “hint that the Major had some difficulty to obtain the Dean of Exeter’s leave to publish his note,” but I called for publication of the *whole* note and of the correspondence, or an accurate detail of the conversation which led to it, convinced that the *suppressed* context would materially modify the *quoted* opinion,—for of course the Dean’s opinion was founded on the Major’s statement, and the soundness of the first must depend on the authenticity of

the other. In answer to this requirement, the Major has permitted certain letters to be shown to me, and with amusing coolness gives *me* leave to publish them ; but the Major forgets they are part of *his case*. I shall only now remark that they fully bear out my anticipation. One of the Major's letters communicated to me, is of so extraordinary a character that I was almost induced to forbear further comment out of mere compassion for the writer.

Major Trevilian asks me how I defend the titles "Sacred Institution," "Holy Brotherhood,"—assumed, as he says, by Freemasons. I reply that I know of no such assumed titles, but I could easily defend them, inasmuch as the institution is founded on principles of Piety, that it inculcates the practice of every moral and social virtue, and though it does not presume to set itself up as a *religion* or sect of a religion, all its precepts are founded on that sacred principle ; and no man enters the Order without the fullest assurance that it will bind him to nothing inconsistent with his moral, social, or religious obligations. As all its precepts are derived from the Bible, that is to say, the Old and New Testaments, I need not tell Major Trevilian *what* I think of the "Sacred Law" of Masonry.

This is little more than a reiteration of the latter portion of my former letter, as to which the Major wonders I should "so little know the temper of the age as to imagine Christian people will be satisfied with my general assurances of Masonry being worthy and excellent,—a handmaid to religion, &c." *He* says it is not ; here then is the issue, whether *I* am entitled to credit, who speak from my own knowledge, and who never made it my boast to have treated a solemn oath with "mock sanctity," or the MAJOR, who to such an estimate of the value of his deliberate vows adds the most absolute ignorance of his subject. But passing by this personal comparison of authority, I am content to rely for public judgment on this one proposition,—is it to be believed for a moment, that a man of talent, a man of education, a conscientious man, a Christian, and a Christian minister, such as Dr. Carwithen unquestionably was, could have continued for thirty years in the practice and promulgation of "Deistical, Impious, and Blasphemous" rites and principles ; and not only so, but at various periods in that time have initiated into such principles and such practices, three of his sons, all devoted to the service of the church ?

One word in my own defence. The Major applies to my former letter the terms "Scurrility" and "Ribaldry." It were well, before he uses words, if he were to make himself acquainted with their meaning. Johnson would have instructed him that the first implies "grossness of reproach, lewdness of jocularity, mean buffoonery," and the second, "mean, lewd, brutal language." Now, Sir, I am in the judgment of your readers, whether one single sentence of my former letter is obnoxious to either of those epithets.

The Major, with similar discrimination, imputes my defence of Masonry to my "love of false glory." Now, in the first place, the

man must be very sanguine indeed who anticipates any glory in a contest with Major Trevilian for his antagonist ; but, passing that, I again appeal to the judgment of your readers which of the two is justly chargeable with a love of "false glory," I, who merely defend myself and insulted friends against gross and unfounded calumny, or the Major, whose GLORY consists in his having taken a "solemn oath" with "mock sanctity of manner," and then deliberately broken it ?

Your obedient servant,

W. DENIS MOORE.

Exeter, 22nd May, 1850.

To the Editor of the Exeter and Plymouth Gazette.

SIR,—It is only in self-defence, and with a feeling the reverse of pleasure, that I beg to call the public attention, once again, to the above-named subject. I cannot let pass unnoticed the extraordinary perversion of the common sense of words, in Mr. Denis Moore's letter which was published in your last Number but one ; whereby he would make it appear that it is "my boast to have treated a solemn oath with mock sanctity." A very moderate attention, *given with sincerity of purpose*, would have shewn to Mr. Moore—and, I am persuaded, did shew to every other one of your readers—that the passage from whence he deduces his authority for this assertion, will yield no such meaning, excepting under a process of the most extravagant distortion. And I think I shall best consult the convenience of your readers, as well as shew my own contempt, by dismissing the subject with this brief notice ; persuaded, as I am, moreover, that we have in this incident a genuine inspiration from the Pagan cell, manifesting itself in perverseness of understanding and hatred of light.

This leads me to make a remark of very great importance as regards the subject before us ; it is this—that this high Masonic functionary has made no attempt whatever, in his letters, either to controvert, or to call in question, the interpretation I have given of that clause of the Masonic oath (however it may happen to be worded) which I glory in having flung to the winds. Had Mr. Moore, instead of being so intent on vituperation, had more at heart to demonstrate the agreement of Masonic principles with Christian Truth, he would have felt the necessity of proving to his Christian brethren that I was totally in error in my view of this clause, both as to its working and its *design* ; but no !—and the clause now stands out before the world an irrefragable fact, and in all its hideous and disgusting deformity ; forbidding a disciple of the Lord Christ to speak to the disparagement of Masonic principles, however Deistical he may find them ;—and what more base and blasphemous than Deism ? And let every one under temptation to become a Freemason (*Fra-Masoun*, as Layard has it ; a term which he literally found to designate an

Infidel among the Christians of the mountains of Kourdistan)—let every one, I say, know henceforth of a surety, that, at initiation, he must abandon the privilege and honour to which his Saviour has called him,—of detecting, denouncing, and treading down His enemies; and must follow as a mutilated captive, deprived of the tongue which was wont to defend the cause of God, in Satan's triumphant train.

Mr. Denis Moore is at his wit's end in referring to the "Sacred Law." He omits to tell us how much of the New Testament is found in French and German Lodges. But I will exercise forbearance, in return for his "compassion."

I observe in Mr. Moore's letter what I am delighted to call a point of agreement between us. He classes together the terms "deistical, impious, and blasphemous," as being all of *equal* weight, and mutually illustrative of each other, in the constitution of character; and renounces them all *alike* in their application to Freemasonry. Thus, the law of this land puts together the terms "incorrigible, rogue, and vagabond," as equal portions of an entire character. Freemasonry is neither impious nor blasphemous, if it be not deistical; and if it *is* deistical, why then (as Mr. Moore and myself unanimously pronounce), it is both impious and blasphemous. The dispute between us is thus delightfully narrowed. It rests, now, wholly upon the question, whether Freemasonry be, or be not, deistical. Now, a recently departed friend of Mr. Moore's, a highly exalted Mason, declared (aye, has *often* declared) that *it is* deistical, for that there was a necessity for a "broad basis" of worship—(*vide* my book, p. 15). Again, another Rev. gentleman, who attained, in Exeter, to the Royal Arch Degree, and then *left the Society*, says,—(Ib. 113)—that "Masonry lends to Christianity no help whatever;" which, in "Sacred Institution," and among "Holy Brethren,"—(*vide* Masonic books, *passim*)—and in a *Christian land*, I take to be equivalent to deism. If Mr. Moore values consistency, he will renounce the deistical order.

Mr. Denis Moore persists in saying that the opinion I quoted from the Dean of Exeter admits, by examination of the context, &c., of material modification. He shall have the whole note, dated 9th May, 1849; and to it let me append the following passage, from a note dated 21st May, 1850, "My opinions on Freemasonry are quite unchanged." The first note runs thus:—"Dear Mr. Trevilian,—I ought to have thanked you long ago for a copy of your letter to Dr. Carwithen, on the Anti-Christian character of Freemasonry; but I was unwilling to do so, till I could find leisure to read it; which, till very recently, I have not been able to do. (The above marks reflection, and gives an additional value to what follows.) You have not only brought together a mass of very curious information on a subject to which few persons have directed their attention; but, what is of much more importance, you have, I think, completely established your point, and vindicated your conduct in withdrawing

yourself from a society, which is not only inimical to the principles of our religion, but does, in fact, set itself up above it."

"Yours very faithfully."

The correspondence which ensued upon this note, at a later period, will be found below. I may describe the Dean's part of it as an excellent specimen of the application of the "charitable hypothesis" principle.

I am, Sir, your obedient servant,

M. C. TREVILIAN.

Newberry House, 3rd June, 1850.

"6th August, 1849.

"MY DEAR TREVILIAN,—You have proved, I think, past all controversy, that the religious principle of Freemasonry—so far as it can be said to have any religious principle—can be nothing more than that of simple Deism; and that the inviolable secrecy under which its mysteries are performed, and the private tokens by which its members recognise one another, may be, and have been, perverted to the most flagitious purposes. On these grounds, though my father, my guardians, and many of my nearest personal friends were Freemasons, and I was often urged, when I was a young man, to become one of them, I always refused, and have seen no reason since to alter my opinion. For, whatever good objects the society may have in view, it is quite clear that the motives and obligations which it may present to the exercise of mutual charity, must be far inferior to those which are inculcated in the Gospel; and that whilst, in the one instance, they rest on nothing better than merely human authority, in the other, they bear the stamp of a Divine sanction,—which not only enjoins the duty, but gives power to perform it. If, therefore, the society consisted exclusively of men who called themselves Christians, the profession of Freemasonry would, in my judgment, be setting up a law of man above the law of God, and be a virtual abandonment of Christianity as a rule of life. But, consisting, as it does, of men who profess every conceivable diversity of religious opinion, I can well understand that men, who make the Gospel their rule of life, may bring themselves to approve of the institution of Freemasonry, on the ground that it serves to bind together those who have no other bond of union, and to enforce the practice of universal benevolence on those whose differences of religious opinion would make them regard one another as enemies, and not as brothers. Leaving the Jew and the Samaritan to hold their peculiar opinions, they may think it a point worth gaining to bring them into a society which obliges them to lay aside their enmity, and to do good to one another. As I am sure that there are among the Freemasons many very good Christians, I suppose that they must argue in some such way as this. And, therefore,—though for the reasons which I have assigned, and for others which I need not mention, I could never

become a Freemason myself,—I dare not condemn those who are so, so long as I see that their profession of Freemasonry does not interfere with their Christian profession and practice.

“ Yours, very faithfully,
 (Signed) “ T. HILL LOWE.”

7th August, 1840.

“ MY DEAR MR. DEAN,—I am greatly obliged to you for your note just received. Your forbearance towards the Freemasons, and the kindness with which you seek out possible motives for their conduct, every true Christian, I am sure, will join you in ; but the result of your search has much disappointed me, and on this I beg to make one or two observations. The individual Freemason, of course, I do not presume to ‘condemn ;’ ‘To his own Master let him stand or fall ;’ but upon the body at large, I apprehend we are not only at liberty, but are called upon to form our judgment ; and what shall we take as the rightful ground of that judgment ? why, of course, the one you mention, viz., the consideration whether Freemasonry ‘interferes with their Christian profession and practice.’ Now, is it possible you can say that it does not so interfere, when you are reminded that they abolish, in prayer, their customary appeal to the Redeemer of mankind ? Regard this merely as a *fact*, and the Christian, as I think, must needs regard it, *at the least*, as a latitudinarian and bad habit ; but, when you consider that the *reason and motive* of this abolition is equally as undenied and undeniable as the fact itself, viz., that it is resorted to as the means and *condition* of a joint-worship of ‘The Father’ with unbelievers in His Son—thus to all intents and purposes giving up before such unbelievers, and to please them, ‘their Christian profession,’ is it possible to deny that it is something worse than latitudinarian, and that it is, in fact, anti-christian ! I shall not call to your recollection the anti-gospel rules of charity I have dilated upon in my book. I am quite sure that what I have already said *must* be sufficient to bring you to the same mind with myself ; and that, without condemning individuals, you *do* join me in imputing to the Body the scandalous encouragement of practices inimical to the welfare and claims of our holy religion.

“ I have reason to know, from the very best authority, that this pestiferous institution is extending itself *greatly* among the undergraduates of Oxford ; and an opportunity has occurred to me, if I choose to make use of it, of addressing the principal of a college there on the subject, who is himself a Freemason. It is on this account that I wish to have the liberty to make use of your name ; not because I feel otherwise than strong and invulnerable in this question of truth, but from a recollection of how the world is constituted : and that this ready taunt of the stupid—‘Who is this babbler ?’ would thus find an immediate correction. The words I wish to quote from you are contained in the note of the 8th of May last, and

are as follows :—‘A Society which is not only inimical to the principles of our religion, but does, in fact, set itself up above it.’ These words exactly set forth the issue to which, I conceive, the statements in my book, if fairly received, must conduct ; and I do hope you will allow me to make use of them, even in print, if need should be.

“ Believe me to remain,

“ Yours very faithfully,

(Signed)

“ M. C. TREVILIAN.”

“ 9th August, 1849.

“ MY DEAR TREVILIAN,—I cannot have the smallest objection to your making any use you please of the note which I wrote to you on the 9th of last May, in acknowledgment of the presentation copy of your book on Freemasonry, &c., &c.

“ Yours, very faithfully,

(Signed)

“ T. HILL LOWE.”

The following remarks by the editor of Woolmer’s “Exeter and Plymouth Gazette,” are so pertinent to the purpose, and take such a common sense view of the whole of this correspondence, that we feel we should be guilty of an act of injustice to the Craft, were we to omit to give it as a fitting conclusion to the entire subject.

WE have been quiet, but not uninterested, observers of the tilting which has been going on between Mr. W. D. Moore and Major Trevilian, upon a subject of considerable importance to Masonry. It will be recollected that some time ago the Major published a work condemnatory of the Order, which he described as one at variance with the principles of Christianity, and with an inevitable tendency to Deism. The pamphlet pretended to be an *exposé* of a system which the writer was pleased to denounce as “blasphemous,” and as such it took the public by surprise, and with none was that feeling so strongly felt as amongst the Masons themselves, who were not a little puzzled to discover whence the writer had derived his authority. It subsequently appeared that he had some thirty years ago been initiated at Edinburgh, and that single occasion was the only opportunity he ever had of knowing anything whatever of the constitution of that body which he has so extensively vilified and abused. It is not our purpose on the present occasion to take up the advocacy of Freemasonry,—the system upon which it was founded is proved by the experience of ages to have worked well,—the Order numbers amongst its members all ranks and conditions of men,—its adherents are to be found in every clime and country,—and its extent and usefulness has progressed, *pari passu*, with civi-

lisation. Such being the case, an argument is furnished in its favour, far stronger than any which language can enforce, or the most able pleader urge. We have, therefore, now only to deal with the question as to whether or not Major Trevilian has succeeded in affixing to Masonry that stigma which he would fain make the world believe ought to attach to it; for if it can be established that Freemasonry necessarily leads to Deism, or even if there be the slightest ground for supposing that anything connected with it has that tendency, there can be but one opinion as to the treatment it ought to receive at the hands of all Christian men. As for Major Trevilian's personal knowledge upon the subject, that goes absolutely for nothing; for, with the exception of one solitary instance, and that an occasion when he could observe but very little, he never crossed the threshold of a lodge. Failing then to support his case, so far as himself is concerned, he enlists the opinion of others: here, again, he is at fault, for he cannot make it appear that those are one iota further advanced in Masonic knowledge than himself. He laid great stress upon a letter from the Very Reverend the Dean of Exeter, written in August last, after a perusal of the work to which we have just alluded, and quoted an extract from that letter which, taken by itself, would lead to the inference that the Dean was convinced of the correctness of the position taken by the Major. Mr. Moore, however, is too old a controvertialist to be entrapped after that fashion, and in a letter addressed to one of our contemporaries, on the 11th ult., he called upon the writer to publish the *whole* letter, expressing an opinion that "few would be surprised to find the *quoted* opinion materially modified by the *suppressed* context." Major Trevilian could not escape from this challenge; and, therefore, we find in the *Gazette*, of last week, the entire letter, from which we make the following extract:—

"If the society consisted exclusively of men who called themselves Christians, the profession of Freemasonry would, in my judgment, be setting up a law of man above the law of God, and be a virtual abandonment of Christianity as a rule of life. But, consisting, as it does, of men who profess every conceivable diversity of religious opinion, I can well understand that men, who make the Gospel their rule of life, may bring themselves to approve of the institution of Freemasonry, on the ground that it serves to bind together those who have no other bond of union, and to enforce the practice of universal benevolence on those whose differences of religious opinion would make them regard one another as enemies, and not as brothers. Leaving the Jew and the Samaritan to hold their peculiar opinions, they may think it a point worth gaining to bring them into a society which obliges them to lay aside their enmity, and to do good to one another. As I am sure that there are among the Freemasons many very good Christians, I suppose that they must argue in some such way as this. And, therefore,—though for the reasons which I have assigned, and for others which I need not

mention, I could never become a Freemason myself,—I dare not condemn those who are so, so long as I see that their profession of Freemasonry does not interfere with their Christian profession and practice.”

It will not be difficult to decide which of the two—the Major or the Dean—the most correctly interprets the principle upon which Freemasonry is founded; and after the quotation above given, we have nothing more to add than this,—that in publishing the Dean’s letter, Mr. TREVILLIAN has knocked the ground from under himself, and favoured the world with a very high opinion that Masonry is not antagonistic to Christianity.

THE LAUREL CROWN.

The laurel crown ! for duty done,
 For good achieved, and honours won,
 For all of natural gift, or art,
 That thrills and fills an earnest heart
 With generous thoughts and stirring words
 Struck from its own electric chords,—
 On these your modern muses frown,
 Yet these deserve the laurel crown !

The laurel crown ! for soaring song
 Eagle-pinioned, free, and strong,
 That, as God gives grace and power
 Consecrates each hallowed hour
 Wisely, as a patriot ought,
 By burning word and glowing thought,—
 On this pour all your honours down,
 To this belongs the laurel crown !

The laurel crown ! in common eyes
 A wreath of leaves, a paltry prize,
 A silly, worthless, weed-like thing,
 Fit coronet for folly’s king :
 The laurel crown ! in wisdom’s ken
 A call from God to waken men,
 Lest in these mammon depths they drown,—
 This is thy glory, laurel crown !

Yes, laurel crown ! if seen aright
 A majesty of moral might
 To lead the masses on to good,
 And rule the surging multitude
 By nobler and more manly songs
 Than to some troubadour belongs,
 Who feebly warbles for renown,—
 Not such be thou my laurel crown !

M. F. T.

ON THE CONNECTION OF
THE CRAFT DEGREES AND ROYAL ARCH.

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

P. M. OAK LODGE, S. G. I. G. 33°.

PART I.

VARIOUS Masonic rites are practised in different parts of the world. All are based upon what are usually denominated the three Ancient Craft Degrees. Preserving the essentials of those degrees, the difference in each rite consists in various modifications of the ceremonial observances, and in the number and names of the degrees which are appended. All rites commence with the three Craft degrees as their universal foundation, *and all subsequent degrees attached to any peculiar rite can only be considered in genuine Freemasonry as either extensions or amplifications of, or appendages to, the three original degrees.* This explanation is of universal application, and is the key for unlocking the mode of construing the various Masonic rites. Unless such a general mode of construction is applied, the consideration of the different systems would open questions apparently involved in inexplicable confusion.

The rite practised in England and also in America, and in many other parts of the world, is the *ancient York rite*. The name of this rite is derived from the city of York, where the first Grand Lodge in England was held, after the reconstruction of the Fraternity in A.D. 936. This rite, the parent of all other Masonic rites, commences with the degree of E. A., and terminates in the R. A. Formerly in England, and still in America and in other countries, there were several degrees interposed between the three blue degrees and the R. A. These were the degrees of Mark Master, Past Master, and Most Excellent Master. The Order of High Priesthood was also an honorary degree attached to the R. A. Chapter. The various degrees, however, of this, the most ancient and genuine rite, have borne at times different denominations. The name of the Royal Arch degree is but of comparatively recent origin, although the essential principles of this part of the system are hallowed by age, and,

as connected with Freemasonry, bear evident impress of the most remote antiquity. Indeed, they are traceable back to periods when all history and tradition becomes lost in the impenetrable mists which obscure those bygone ages, when science and civilization first dawned upon the human race.

To render the subject more intelligible, it should be observed that the division of Masonry into *operative* and *speculative* is a division which existed even at periods when ancient operative Masonry had attained the highest pitch of splendour. These two principles, in fact, could not at those periods be disunited; for, whenever operative Masonry became disconnected from its spiritual guide, it lost its distinctive features, and ceased to be *Freemasonry*. The speculative, or symbolical portion, as spiritual, could exist without the mere scientific or mechanical part; but simple operative Masonry without the *spirit* lost all its distinguishing, life-giving characteristics, and became pointless and inanimate.

And what is that spirit?

If we penetrate the solitude of transatlantic forests, and there, hidden in shades almost impervious, discover cities, towers, and temples of an ancient race now vanished from the earth—temples massive, solemn, and imposing, disclosing undying traces of constructive skill, and manifesting symbols whose higher references are still apparent to the initiated—if we trace those mighty ruins which, in their silent majesty, still defy the ravages of time, and amid the fall of dynasties and the desolation of centuries, yet vividly disclose the glories of the pharaonic age—if in solitary deserts we visit symmetrical temples, redundant in ornament, yet hewn from the ever living rock, where the persevering chisel of the ancient craftsman has impressed the symbols of his faith in lineaments which Time itself can scarce efface; or, if we traverse the long-drawn aisles, or scan the fretted canopies and vaulted roofs of those magnificent cathedrals, so light, so gracefully, and skilfully designed, so well adapted to inspire devotion—displaying such wonderful geometrical knowledge, and yet constructed by our brethren during the darkness of the middle ages, we feel in all these triumphs of operative skill—we acknowledge the existence of a *spirit*—a spirit of enthusiasm and of piety, which inspired the mind of the ancient craftsmen, and still breathes throughout the whole design.

In these marvellous constructions we recognize the palpable embodiment of a *principle*, and that principle is DEVOTION.

On the cape-stone of Masonry is engraven, "HOLINESS TO THE LORD."

Such is the spirit of piety and faith which animates all operative works of genuine Freemasonry.

In taking a comprehensive view of the subject under consideration, and of the scope and tendency of the various degrees, as practised at the present time, it is necessary that we should marshal them as they ought to appear under their respective *operative* and *speculative* characters. In this view of the case, the *first* and *second* degrees must be deemed *operative*; the *third*, with its appendants, *speculative*. The third degree, it is true, is usually denominated one of the Craft degrees; *but it is not so in fact. It is entirely spiritual.* It was connected with ancient operative masonry, because from thence the principles and symbols of sacred architecture were derived. The craftsman might become accomplished in all the scientific knowledge which was imparted in his degree, but as yet the "genuine secrets" were to him unknown. They were to be disclosed only in a degree which unfolded knowledge of a more sublime description. It was only in that far superior degree that he could become fully acquainted with those ineffable secrets upon which the principles of his art were founded.

The third degree, then, though entirely spiritual, was so far essential that no craftsman, how skilful soever he might be in all that regarded mechanical science, could comprehend the genuine principles of design until he had fully attained the knowledge which that important degree alone could confer. In attaining this, several gradations were necessary; the skilful craftsman was first admitted with peculiar ceremonies; afterwards he was enlightened, and the genuine secrets were imparted; and it was then only, when fully instructed in this recondite knowledge, that, as a Master Mason, he was competent to draw designs, and lay down plans for the employment and instruction of the workmen.

This course of procedure seems to have been anciently adopted universally. The candidate for the mysteries was first initiated, or "accepted," amongst the elect, and then by degrees the peculiar knowledge he sought was imparted.

In regard to Freemasonry, however, whilst it retained its operative character but few, comparatively, attained the knowledge of the third degree. This degree, indeed, was of most extensive signification, comprehending all that is now dispersed in a variety of channels. As the knowledge, or rather peculiar secrets appertaining to it, was imparted at several stages, *the degree itself, when Freemasonry assumed its present symbolical form, became divided*; the initiation into the degree, with the peculiar ceremonies attendant upon that step, was held to terminate *Craft-Masonry*; the *higher mysteries* were imparted in that portion of the degree which, under the ancient York rite, eventually assumed the title of the *English Royal Arch*; and in other rites they were communicated by a variety of degrees, bearing different names under different systems; but all of which, as has been remarked, should only be considered as extensions of the M. M. degree. These remarks seem necessary in order to disencumber the subject from many considerations which would otherwise occasion much difficulty.

In regarding the third degree as it forms part of our present system, we should consider that we have narrowed its original and extensive signification, and that the R. A., and numerous degrees in other rites, are now intended to communicate that knowledge which formerly belonged to this degree when fully and completely revealed. It is thus clearly manifest that without the R. A. our system would now be altogether imperfect, and that those Masonic rites which do not in express terms adopt the English R. A. must necessarily resort to other degrees to procure an equal acquisition of knowledge. *This necessity has, in fact, given rise to the multiplicity of rites which now exist.* All these various rites are, indeed, but attempts to collect together those scattered fragments of the ancient Master Mason's degree which became separated when Freemasonry discontinued its operative character—attempts to restore the genuine secrets to the Craft, and combine them in one intelligible system.

The Mark Degrees, now discontinued here, afforded a most intelligent and important link between operative and speculative Freemasonry. They are of the most undoubted antiquity, and may be very profitably studied.*

* Brother Goldsworthy, Past Grand Deacon, is one of the few Brethren competent to give instruction in these Degrees.

The peculiar link which these degrees occupied in the ancient York rite was in strict accordance with the ancient customs of the Fraternity. The marks entrusted to the skilful craftsmen served not only to distinguish their particular work, but in a superior degree, when more fully comprehended, were found to contain the elementary principles of design. Recent investigations have shown their great importance in an archæological point of view, and also in elucidating the continuous history of the Fraternity, inasmuch as the marks used by the ancient craftsmen (all having some hidden symbolical reference) are found amongst the ruins of almost every important ancient building still existing on the face of the globe; and we are by these means enabled from actual inspection to trace the connecting links existing in structures erected by our ancient brethren for a period looking backwards more than forty centuries. We seem thus to uplift the veil which throws the pall of its dark shadow upon the past and to admit a ray of light which, though faintly visible serves to illumine the gloom left by the lapse of ages, and enables us to rediscover those broken links and scattered fragments which, when reunited, will constitute the perfect chain of true Masonic history.

This, however, is a matter demanding separate and more attentive investigation; the results, I can testify from personal research, are highly interesting.

In returning to the subject of the present chapter, and alluding to the degrees as at present practised, it will be necessary to advert to their peculiar arrangement; but, *first, let us consider the moral tendencies which the entire system assumes under its present aspect.*

Our system is now purely spiritual, and yet it is perfectly evident, that the same principles are preserved and taught amongst us which formed the landmarks of the Fraternity when operative Freemasonry existed in the zenith of its splendour. The sphere of our operations is, however, now enlarged. No longer confined by the trammels which operations merely mechanical impose, we can extend our symbolical system so as to embrace a far wider range, and render in a more spiritual and exalted sense every rite, signification, and observance of the ancient Fraternity.

We do not now point to the operative building, the mere work of human hands, as evidence of Masonic skill; but we refer to that spiritual working which erects the temple of

wisdom in the dormant mind—pours floods of enlightenment over the narrowed vision of prejudice—infuses the glow of heaven-born charity in the heart—and, stepping boldly beyond the restricted bounds of all ordinary mundane institutions, seeks to re-establish the true principles of human fraternity, by leading all to the adoration of the Great Architect of the Universe, and acknowledging the kindred claims of every brother of the human race.

Such is Freemasonry when rightly understood. How sublime is the idea!

If we regard the outer world, we behold nation arrayed against nation, creed against creed, race against race. But if we regard Freemasonry, we find that under its genial influence all national prejudices vanish, all religious animosities disappear, and Christian and Hebrew, Mussulman and Hindoo, the American Indian and the emancipated slave, acknowledge the common bond, and their hearts respond to the endearing term of "Brother." Education may fashion their minds differently, prejudice may attempt to impose impenetrable barriers, but the mystic tie dispels in an instant all unfraternal teaching, casts aside the accidental difference of birth, and links the whole Fraternity together in the pleasing chain of brotherly love.

It is thus that the principles of Freemasonry, when properly directed, stand so proudly pre-eminent. There is no other human institution which has produced such great results—results which are in strict accordance with the true spirit of Christianity. And is not such an institution worthy the attention of every good man, of every lover of the human race?—and ought it not to be cherished and regarded? Let it not merge into the dry technicalities of mere ritual observances, or become simply an attractive vehicle for conviviality; but let its spirit be protected, its genuine principles carefully preserved, and as carefully promulgated.

Let us now for a moment consider by what particular means results so gratifying are accomplished. It is manifest that there must be some peculiar mode of teaching widely different from the paths ordinarily trodden, which tends to fill the mind with lofty aspirations, to eradicate all feelings of prejudice, and to instil with such powerful energy the doctrines of charity in their most exalted sense, and the practice of universal philanthropy. In a word, the spirit of a dry sectarianism, must succumb to universal truth.

The principles of Freemasonry are based upon truth—truth immutable, truth eternal; and thus it is that those principles are capable of universal extension.

Overlooking the narrow limits assigned by ordinary human minds—rejecting even the superstitious though highly-cherished traditions of races—we are taught to refer back to the common patriarchal fount, and to adopt those broad and universal doctrines which, diving to the centre of all human belief, enables us to trace the common origin of the various religious systems, and to establish the great principles of universal faith. This, then, is the religion in which all men agree. It meets us at the threshold of the Order; it is the subject of the first charge in our Book of Constitutions. But to comprehend this fully requires a most profound knowledge of the subject. Nevertheless it is a view which can be obtained by calm, serious, and dispassionate consideration; and it is the result which must unquestionably be arrived at, if the peculiar scheme of teaching adopted in the ancient York rite is strictly followed out, and its system of symbolism completely understood.

We thus perceive the moral tendencies of the system, and are enabled to see that, in pursuing these investigations, it is not the mere love of antiquity that is gratified, nor the simple observance of ancient ceremonials. The results to be obtained are of a higher and more exalted character, and adapted for practical application in every walk and rank of life.

These remarks are preparatory to a more particular survey of the Craft Degrees and Royal Arch; the subject is one embracing many points and principles, but every step affords matter of abundant interest and the most gratifying research.

END OF PART I.

COUSIN BRIDGET.

BY THE AUTHORESS OF

“OLD JOLLIFFE,” “A TRAP TO CATCH A SUNBEAM,” ETC.

(*Conclusion.*)

“My father was a man of property, with only two children, myself and my sister. Our mother died ere we could either of us recollect her. My sister was a year and a half my junior, and as lovely as it was possible to be. That miniature in the morocco-case you so admired was her portrait. She was my father’s pet, and not his alone, but every other persons,—servants, animals, rich and poor;—all, all, loved Agatha, while I was as much neglected and forgotten. If I sang, my father would tell me it disturbed him, yet five minutes afterwards he would beg Agatha to sing. Her portfolio of drawings was always placed upon the table in the drawing-room—mine kept in the school-room,—and thus it had been from my earliest childhood. The nurse would bid Agatha not to play with me, because I was so ill-tempered; and one night, when, after I had been very naughty, but feeling it, had really repented, and in my little bed was making good resolutions of improvement, I overheard her say to the under-nurse, ‘That child has a bad heart, and she will never be better; there’s no doing anything with her;’ from that moment my fate was sealed. I gave up trying to be good; would go away into corners by myself; refuse to go near strangers, and cared for nothing, but reading. I was scarcely ever without a book.

“The governess whom my father engaged for us treated me as every one else did, but yet did not deny that I had talent; and though she adored the gentle, affectionate, lovely Agatha, she could not help feeling proud of me, and was vexed that my father would not permit my really clever drawings to be exhibited.

“Time passed away—we grew up to womanhood; our governess was dismissed, and then my life grew rather brighter; for I left home to stay with a widowed sister of my father’s, who, strange to say, had taken a fancy to me.

With her I was comparatively happy; she made me think better of myself and of the world,—introduced me to her friends,—made me sing; and, in short, caused me to be noticed. But now comes the blight of my life. 'Tis strange to hear such a word come from withered lips like mine; but, Minna, I loved! loved with all the intensity of a heart that had never loved before—never met with love from others. The object of my love was on a visit to friends of my aunt, and was constantly at her house. I had never had attention paid me before; therefore his constant offices of kindness gratified me more than I can tell. He sang with me, read with me, walked with me, sketched with me, listened with attention when I spoke, agreed with and applauded my sentiments; and, in short, these delicious six weeks were my life. They ended, and I returned home to receive the same cold looks and words—no welcome back—to find Agatha lovelier—my father fonder of her than ever. No wonder, then, that I would keep in my own room, or steal away into the woods, to dwell upon the past.

“ One day,—you may imagine my sensations, when a loud ring at the gate-bell proclaimed visitors, and *he* was announced. I was alone in the drawing-room, and I sprang from my seat with outstretched hands to meet him. He shook them warmly—said he was in the neighbourhood, and had come to inquire after me. He talked, and I was drinking in each word he uttered, when the door opened, and Agatha entered. I looked up at him, and, with a sick sensation at my heart, saw him start and change colour. I cannot recount the next month of agony I passed, even now it agitates me. My fate pursued me—he loved my sister! Before my introduction to him at my aunt's he had wandered in our neighbourhood, and in his walks had frequently met Agatha. To see her was to love her, like all things else, animate and inanimate. Till that instant he knew not that the lovely vision which had so often crossed his path was my sister. His astonishment, his delight was unbounded; he came again and again, and I had to endure the torture of seeing her sweet eyes turned on him with love and pleasure at his approach. His attention to me had been *compassion!* Oh! how my proud heart hardened at the thought. I never told Agatha that I loved him; I schooled myself to behave to him as I had ever done, and I believe he never discovered my secret.

“ One summer evening they came to me, arm in arm; I was seated on the lawn, and he asked me to break to my stern father that he loved his child. I consented, and made the request, with how full a heart you may imagine. My father listened in his cold quiet way, and dismissed me, saying he would speak to them himself. I walked to the window overlooking the lawn, and saw my father take Agatha in his arms, and shake Arthur warmly by the hand. I turned away and walked to my own room, which for many days I never left, nor would permit the wondering Agatha to enter—or any one, save the servant who brought me my meals. And as I laid on my bed, with burning temples, tossing to and fro, I heard Agatha’s bright voice in the garden, joined to the loud and earnest tones of Arthur, and her light musical laugh, and sometimes one of her pretty ballads, which she sang with exquisite taste, and the warm words of thanks and praise from her adoring lover.

“ The last day of my sojourn in my own room, when I had determined to make an effort and come down, Agatha knocked at my door, and in an agitated voice demanded admittance. I let her in, and rushing to me she burst into a torrent of tears; the cause was soon revealed, my father had discovered that Arthur was an illegitimate child, and would not hear of their marriage. They were never to meet again! A sad scene ensued; my better feelings were roused, and I tried to comfort her. I told her had it been my case, I should adhere to the promise given to my lover, and so tell my father. But dear Agatha shuddered at this. She was too gentle, too obedient to disobey her parent.”

Minna laid her hand on the old lady’s, and pressed it gently.

“ I cannot help it, Minna; that story always makes me bitter—but I will try for your sake. Well, Arthur came no more. It was a relief to me, I can assure you, though, I really did feel for Agatha; and was astonished at the quietude with which she bore her trial.

“ A week or two passed away; and one night, when the family had all retired to rest, I could not sleep, and came down to the library for a book. As I descended the stairs, I thought I heard voices; I stopped to listen—it was in the library; very gently I opened the door, and a small lamp on the table revealed to my astonished gaze the figures of Arthur and Agatha. They were too much engaged to hear

me open the door, and I remained a listener to their conversation. Thank Heaven I did. Oh! the villainy of the man whom I had so loved. My guileless sister was quickly falling in the trap he was laying for her, and as he passed his arm round her waist, and said—'Come, love, get your hat and cloak; the carriage is at the end of the shrubbery,'—God bless me, I think I hear the words now—I sprang forward, and laid my hand on his arm. Agatha screamed, and clung to him; but with greater strength than I thought I had, I parted them; and on pain of my instantly calling my father, I ordered him from the house. He obeyed. I took the trembling half-fainting Agatha to her room,—sat with her during the whole night. I never reproached her—never even then betrayed my secret, and as faithfully kept hers.

"Six weeks from that date, I came down one morning to find her gone! The servants were sent in all directions, but without discovering one trace of the unfortunate girl. All my father's indignation was vented on me. It was my want of vigilance,—my want of love: but he did not provoke me to betray Agatha. I had promised her I would not.

"My father lived but a twelvemonth after that. I believe it killed him, for his life was wrapped up in her. No trace could be discovered of her; and when he lost all hope, he took to his bed, from which he never rose; but with his dying breath blessed *her*, not *me*.

"A few weeks after his death, I was told a woman wanted to speak a word to me of great importance. I went to her, and in the pale and haggard looking being before me, I could scarcely recognise the once blooming beautiful Agatha. But it was she! The old story of betrayal, and desertion; and she had come back to seek and implore a home for herself and child. I need not say, I granted it her. I resigned all society for her sake, and nursed her with all the care I could. But the blow had been struck home, and she died, and I was left to support the child, for of the father I knew nothing. I did support, and clothe, and educate her,—and in short devoted myself to her entirely.

"Much of my father's property had died with him, and he had left many debts; and of course the girl had been a great expense to me. She grew to the age of sixteen, and one morning a lawyer's letter announced she was the heiress of a fine property. Conscience had touched her father on

his death-bed. He had known for many years to whom she was indebted for support, though his meanness kept him from sending me one penny. He had never lost sight of her, or of her poor mother, though he had kept himself so well concealed; but in his lingering illness, some better feelings were excited, and he made a will in her favour.

“Notwithstanding all I had done for her, I believe she never loved me, and she left me to take possession of her estate, presenting me with a ring! as a testimony of her gratitude.

“I never saw her more. I sold the large old house where I was born, and much of the plate and furniture, and came here to end my days, with the bitterest and most suspicious feelings towards every human being,—which now, perhaps, you will not wonder at. The servant who lived with you so many years, knew your poor mother had a cousin living somewhere hereabouts, and found me out. Her doing so first made me think there might be such a thing as gratitude in the world; and I determined to send for you.”

“And you have not been disappointed, Cousin Bridget, have you?” said Minna; looking up sweetly in the old lady’s face.

“Not as yet, Minna; not as yet; and you have done me good. I am very different to what I was. But do you wonder at the bitterness of a heart so seared and blighted as mine has been?”

“No; with your disposition, dear cousin, I do not wonder. But I think had it been my case, I should have acted differently. I would never have rested till some one had loved me,—had been grateful to me. If the fair, and the bright, and the wealthy,—those bound by the ties of blood,—if all these had disappointed me, I would have sought for the heart, the good and grateful heart, beneath a plain and homely exterior—among strangers—anywhere but I would have found it.

“Dear Cousin Bridget, forgive me for what I am going to say, but you were not prepossessing when I first came, yet I was determined to discover the good which I knew by diligently seeking for I should find at last; and I *have* found it, dear Cousin Bridget, and I love you very much.” And Minna rose from her low seat, and laid her bright soft face against her cousin’s, who fondly kissed her; and for a few moments both were silent—for full hearts cannot speak.

“And now dear cousin,” said Minna, at length, “you have told me a story, I have a little one to tell you, which I am sure, will interest you, for it is so like your own. I know a woman who has two children placed in the same position as you and your sister; the one loved and petted, and pretty; the other neglected and disliked, who would be pretty too, were her eyes less red with weeping, and her spirits not so broken, giving a sad dejected expression to her otherwise good features. That she is stupid and troublesome I will admit; but she has a kind, good heart, and good temper. This I have discovered, for I seek for the good in each human being that I know, as I would for gold in a mine: I have found this good in her, and am anxious to serve her; anxious to get her a place in London, that she may be away from the injudicious treatment of her mother, and the contrast between herself and sister, which is, I know, painful to her.

“Now my good, kind, Hesther (to whom I find I am under still greater obligations,) is a housekeeper in London, and would take poor Jane as kitchen maid, but I cannot send her without that assistance which has never failed me when I have asked it. Dear cousin, I want funds to dress the poor girl decently to take a place; is it not a sad case, now, and worthy assistance?”

“You know, Minna, I can never refuse you anything you ask, but I am sure it is for those Mallets, and you are aware how badly I think of them, and all the people in the village; and now I entreat you not to be so kind to them. You do not yet know, my girl, the misery of meeting with ingratitude.”

“It is for the Mallets, dear, and I do not fear ingratitude; I do not look for gratitude, I never think of it; I like to help and assist those who are in trouble, because I know it is right: besides, dear, I don’t think we can accuse our villagers of ingratitude—look at those little attentions to you which are constantly being sent.”

“Yes, child, but they were not always so civil; they never noticed me till you came.”

“Perhaps you never noticed them, dear cousin; and now you go out more, and speak to them more—beside they know how kind you have been to me, and they feel you must indeed deserve respect and attention, if you could so generously give a home and protection to a poor orphan.”

"The fact is, and I have long suspected it, girl, you give them your money and say it comes from me."

"And does it not, dear cousin?" asked Minna, smiling archly.

"Oh! well, well, you always get the best of every argument; I'll see about these Mallets. But come now, I want a little walk, after all this talking; will you go, or are you tired?"

"Not tired, dear, but I should like to write to dear Hesther, since you have told me that through her I found so good a relative."

"Oh! but God bless my soul," said the old lady, moving with her quick step up and down the room, "I was not to have told you; well, I cannot help it now; you must say it slipped out."

"So that I do not scold Hesther, she will not mind my knowing it, I am sure; so will you go on first, slowly, and I will follow you."

"Very well; yes! But you must dress me you know."

Quickly Minna fetched the old lady's things and put them on, and giving her her gold headed stick, Cousin Bridget departed for her walk.

She had been gone some time, and Minna having finished her letter, was preparing to follow her, when her attention was attracted by the same dolorous calling of her name, which I have described in the opening of my story. She rose, and went to the window.

"Well Janey, what is it now dear, make haste, I am in a hurry."

"Ah! Minna, Minna, Peggy be going wi' him; I know she be: I a' been down the lane to stop her, but I be too stoopid for her to moind I; oh! do you come, she'll moind you, every body moinds you."

"What is it all about?—stay Janey, I'll let you in." And, running to the door, Minna admitted her pale and bewildered visitor.

"Now what is it?—tell me quietly; don't be in a hurry. Where are you afraid Peggy is going, and who with?"

"Oh! dear, I hardly know, I feel so odd loike. But for this week past she a' been walking wi' a foine gentleman from the squoires, and as she were gone so long this morning, I knew she were along wi' him, so I run after her to try to meake her come hoame; and there she were wi' .

him, Minna, and he were a persuading her to go wi' him. I know he were, and she would not come wi' me all I could do, and mother will break her heart if Peggy do go; I know she will! I know she will!"

Well dear, don't cry, we will see about it; but you know, dear Jane, if Peggy will go with this gentleman, you must be doubly good and active to comfort your poor mother: now take my advice, go quietly home, say nothing unless she asks you, and if this misguided girl has gone away, I will come and break it to your mother. Do you understand me?"

Janey put her hand to her head, and then said, "Yes Minna, I believe I do."

"Well, then, now go home; but tell me first, is it in Fernley Lane you left Peggy?"

"Yes, Minna—but oh! make haste, or 'twill be too late."

"I fear it is already so," said Minna, half aside, as she put on her bonnet and threw on her shawl. "Don't wait for me, run, dear."

Poor Janey! to *run*, seemed with her a moral impossibility, but she moved in her shuffling way to the door, and, opening it, saw Cousin Bridget and Peggy enter the garden. She made no exclamation of surprise, but stood staring for some moments, and then shuffling back to Minna, burst out in her strange odd laugh, saying, "Why Peggy be here along wi' Madam Mac Tavish"; and with an air of cold, stately dignity, such as she wore when Minna first knew her, Cousin Bridget walked past the astonished Janey into the parlour, closely followed by Peggy.

"Why, dear cousin, Janey has been terrifying me with a story which has, I hope, no foundation, as I see Peggy is with you."

Cousin Bridget did not reply to Minna, but turning to Peggy, said, "Sit down young woman, and recover yourself ere you return to your mother's house, which, I trust, you will not again be in such a hurry to leave, but learn to find, that an honest life in a humble home, is better than a dishonest one in a palace."

Peggy did as she was desired; and slowly down her flushed cheek fell two large tears, and an occasional shudder seemed to run through her frame.

Minna went to her, and attempted to take her hand, but she would not give it, and turned away half angry, half ashamed.

Janey stood lolling against the door in her usual way, staring at her with her mouth half open, now and then giving utterance to her peculiar laugh, and saying, "Lor, how funny to be sure."

"That young woman is this one's sister, is she not? if so, she had better take her home, the mother will be alarmed about them it is probable."

"Yes, dear cousin. Janey, take Peggy home, dear, and you can say you have been with me."

"No stories, Minna Westrop," answered Bridget, sternly, "to heap another sin on that young woman's head; the truth, the shameful truth must be told; and if that girl is unable to relate what has happened, you, Minna, must accompany her, and tell the whole truth."

Janey understood about going home, and approached Peggy to lead her away, but the moment she said, "Come on home, Peggy," she pushed her away, and bursting into a torrent of tears, said, "Not home! not home! anywhere but home."

Stern and sterner grew Bridget's face as the girl sobbed on, and an angry speech was rising to her lips when Minna stopped it by saying, "Now, Janey, listen to me; go home directly by yourself and tell your mother Peggy is with me, and I will bring her back with me shortly; now go, without another word," and opening the door she dismissed her without further ceremony.

Then she began talking quickly to Bridget, whose face was still rigid, and who appeared still anxious to stay. Peggy's continued weeping, but Minna chattered on so as to prevent her speaking; removed her walking things, seated her in her arm-chair, gave her her footstool, and then turning sweetly to Peggy, said, "Come, Peggy, help me carry these things up stairs," and throwing a shawl on the girl's arm, they left the room together.

To her own little snug chamber Minna led the weeping girl, and, removing her bonnet, she laid her head upon her shoulder and stroked her long fair hair, and wiped the tears from her face with her own handkerchief, and nursed her as a mother would a weary infant;—and beautiful they looked together. Peggy with her pretty, sad, flushed face laid against Minna's bright and lovely one; her fair hair mingling with Minna's dark tresses, and her brown but well-formed hand resting on Minna's, which looked whiter than it really was by the contrast.

For some time neither spoke, and only Peggy's sobs disturbed the silence, at length she said, "I know, I know he meant to marry me, and I should a' been a foine lady, that I should, if Madam Mac Tavish hadn't"—

"Hush, hush, Peggy! by what I understand you owe a debt of gratitude to Cousin Bridget which you can never repay; you will find that out in time, not *now*; I do not expect you to be grateful now; not to night, or perhaps to morrow; but in time, Peggy, in time. I suppose Cousin Bridget discovered you on the point of leaving your poor mother for a stranger whom you have not known six weeks, and whom, to the best of my belief, was making as many fine speeches to you as he made to poor Lucy Corbett, when she was well enough to listen to him. Oh! Peggy, dear, you have had a narrow escape, and must thank God for it, and learn to be grateful to Cousin Bridget. When you have done crying you must tell me all about it. I am going to put away Cousin Bridget's things, and by that time you will have recovered yourself."

When she returned Peggy was standing by the window, gazing wistfully out, but she had ceased crying.

"Now, Peggy, tell me this little history, and when we have been thankful and grateful for the act of mercy shown you to-day, we shall in time smile about it, and think how strange it was—shall we not?—come, now, how was it?"

"Why, I promised I would go to London along wi' him, and he promised he'd marry I as soon as ever we got there, and make a foine lady o' me, to roide in a carriage and wear a silk gown, loike the squire's lady, and I wore to meet him in Fernley-lane to day, and say nothing to mother against it should be a surprise to she, and while we was just talking Janey came screaming and clinging to I, she be so stupid, that girl, and then so soon as she were gone came Madam Mac Tavish, and went on so, and Mr. Ellesmere went off in a passion loike, and I shall never see him any more and never be a foine lady," and again the tears burst forth.

In the gentlest accents did Minna comfort the weak and simple girl, and show her how wrong and foolish she had been, till old Betty announced the tea. They then went down stairs; Cousin Bridget was seated exactly where they left her, and still with that cold, stern expression on her face.

“Make the tea, Minna, please; that young woman can take a cup, and then go home, and I hope your mother will forgive you: it is vastly absurd to cry, that is not the way to mend your fault,” and thus during the whole of the meal, did she reproach her, even to the moment of the girl’s departure.

Minna began to grow uneasy, for she felt she was undoing the good she had been doing, for this report in the village would counteract the one she had given of Cousin Bridget’s kindness; with some suspicion of the fact, Minna had brought a talisman from Bridget’s room, and she was now determined to try its effect, and ere she left the house to accompany Peggy home she drew from her pocket a morocco case, and, standing so as to shield her from Peggy, handed it to Bridget.

She gave a slight start—her under lip quivered, her hand trembled as she held it, and then, rising from her seat, she walked up to Peggy, and said in a low voice and perfectly gentle manner, so different from the way she had before spoken that it was difficult to believe it the same person, “Go home and be a good, and a happy girl—kiss your mother very fondly, and thank God you are with her to night. Good bye, God bless and keep you—be a good girl;”—and turning away, Bridget covered her face with her hands, and large tears fell between those wrinkled fingers.

Minna went to her and gently kissed her forehead, and then, taking Peggy’s hand, led her from the cottage.

It was a lovely evening—so mild and calm—the bright evening star twinkled in the clear heavens, and not a breath disturbed the leaves, or shook the dew from the thirsty flowers—occasionally the merry voices of children were heard upon the air, coming home from some long ramble they had been enjoying when the heat of the day was past. From their warm, close, little rooms, the cottage folks had come out into their little gardens, and here and there in some a man was leaning against his cottage door, with his hands in his pockets, smoking, while his wife was gossiping over the paling; in others the husband was watering his flowers, and his wife tying them to the sticks, while a youthful pair were whispering together beneath the porch; and in all some one was out enjoying the delicious evening.

Poor Peggy walked on by Minna's side silently and sadly; but Minna had a smile and a bright glance for all, and did not forget, as she passed old Barnett's cottage, to inquire after his grandchild; he shook his head, and pointing to the still blue sky, said, "Soon be there—soon be there."

Arrived at Mrs. Mallet's, Minna entered the shop first, and there she found Jane seated, with her head on the counter asleep, and close beside her the starling in his cage, who was looking at her with his one eye, and saying very gently, as though he feared to awake her, and yet as encouragement for better times, and a proof that he would ever protect her, "Jack's a good boy." Her eyes were swelled and red with weeping, and so Minna knew that Peggy's absence had been revenged upon Janey. "Don't disturb her, Peggy; poor girl, we will find your mother." And, opening the glass door leading to the little parlour, Minna entered with Peggy, who had again begun to cry, fearing that for the first time she should get into disgrace, for this fault could not be put on Jane; and, notwithstanding her entreaties, Minna had insisted on telling the whole truth.

"Well, so you be come home at last, Miss Peggy, be you," said the mother. "I sent that stoopid-head Jane after you an hour or two ago, and after stopping out all that time, she comes in laughing, and saying as you was along wi' Minna Westrop; didn't I give her a box o' the ears, that's all."

"Then, Mrs. Mallet," said Minna, gently, "you will be sorry that you did so, and find no means to express sufficient sorrow for the act. I regret to say that Peggy is in fault this time, and poor Janey perfectly free from error."

"Why, what's the matter?—and she be a crying too; why, Peggy lass, who's been a worretting you?" And the mother put her arm round the neck of her favourite child, who sobbed the more the more she was noticed. "What be the matter wi'e?"

"Let me, the accuser, be the pleader too, Mrs. Mallet. Peggy is but a little simple country girl, and with many a failing and weakness like the best and cleverest amongst us. A base man, unworthy the name of gentleman, persuaded our poor little Peggy he would make a fine lady of her, and would fain have coaxed her to take a journey to

London with him, which he would, I fear, have succeeded in doing had not Janey's earnest entreaty delayed them long enough to be discovered by dear Cousin Bridget, and their scheme frustrated. I can assure you Janey behaved beautifully, and spared no exertion to make Peggy remain."

The mother had listened with a look of profound astonishment during the whole of Minna's speech, and at its conclusion she burst out in a storm of words against the hitherto spoiled and petted girl, whose tears of repentance she turned to anger; and, through her sobs, she said, "It be all very well for 'e to scold I; but if ye'd a taught me better, and not let me go out when I loicked, I'd never a seen him; if ye'd made me mind the shop 'stead of thinking of going out and about—it aint all my fault—that it aint."

"Oh! you ungrateful baggage," screamed Mrs. Mallet, perfectly astonished by the girl turning upon her, and, sinking into a scat, she burst into a flood of tears.

The noise had woke poor Janey, and, looking half scared, she came into the room, crept to Minna's side and took her hand. Till the storm subsided Minna spoke not; but leading Peggy to her mother, she said, "Now, Mrs. Mallet, allow me to remind you that, instead of anger, you should feel gratitude that your child has been saved, and use the time you are wasting in angry words for thanks and reconciliation with the really penitent girl, for I do believe Peggy is heartily sorry."

"Not much loicke it to speak to her mother loicke she did."

"It was wrong, very wrong; but we must allow a little for her over-excited feelings; to level reproaches at a person, knowing themselves already wrong, is as unkind as it is injudicious. Come, let me see you kiss Peggy, and forgive her. After all my trouble, you will not send me away without my reward. That's right Peggy—closer, closer round her neck; you will never find love like her's again on earth."

Closer and closer did Peggy cling round her mother's neck, and closer crept Janey to Minna; and as, with her vacant stare, she gazed at the group, she murmured, "Could n't I show Peggy how to kiss mother if I'd the chance." Minna smiled, and, putting her arm round

her, kissed her forehead. When the long embrace which they were watching was over, Minna said, "Do not forget you have two daughters, Mrs. Mallet."

She looked up, and, holding out her arms, Janey flew into them, and Minna stole away, for she felt now they were best alone, and, hurrying quickly home, found Cousin Bridget looking out for her.

The old lady had begun to be uneasy, for it was growing dusk; and Minna kissed her fondly, and led her into that pretty cottage where she had found such a happy home. Hand in hand by the open window they sat, with the light of the tranquil moon beaming upon them, talking seriously and thoughtfully of what had passed that day, and what strange similitude it bore to the events of Bridget's early life; and then she wished she had been like Minna, anxious and able to find some good in all, and, bearing all rebuffs, going on loving and doing good—not for the sake of reward, but as Minna did it, because it was right; and then Minna showed her how reward does come for all the good we do, though in an indirect way, and in how strange a manner Providence works out His ends.

"True, Minna; had it not pleased God to soften my heart sufficiently to send for you—and I found it difficult to do so, I should never have felt, as I now do; it was in bitterness of heart I wrote that letter to you, and it must have read very harshly to you in your troubles."

"It was odd, dear, that was all."

"Odd! yes it was—very. As I wrote I then felt—she may come or stay away—which ever she likes. And when I saw your bright beautiful face, I felt I had brought fresh trouble on myself, and shuddered as I thought of Agatha. But, no Minna, I thank God I sent for you; young as you are, you have taught me something, and made me happier, much happier; and, instead of being a cross, bitter, solitary old woman, hastening to the grave without a soul to aid me, I am a better tempered, better natured old woman, with a sweet companion named Minna Westrop, who has indeed taught a wholesome lesson to Cousin Bridget."

And not alone to Cousin Bridget had Minna done good. The Mallet's owed her a debt of gratitude too; she restored peace and quiet to their home, and so made Mrs. Mallet feel the worth of poor, good-hearted Janey, that she would not part with her to service, so that, some years

after,—when the mortal remains of Cousin Bridget lay peacefully beneath the yew tree in the churchyard, and the young village doctor had found his way beneath that pretty Elizabethan cottage with Minna, beautiful Minna, for a bride,—Janey, neat and spruce as Peggy herself (now the bonny wife of the miller), was installed as Minna's own maid bringing with her her old friend the starling, who, though now blind with both eyes, still knew her voice, and, at her approach, still assured her of his goodness.

What more have I to add? It is needless to say Minna was happy, for it has been shown that she was good; and though, like all mortals, she too had her trials and her crosses, she bore them with unflinching courage and untiring patience; and when likenesses of what Minna Westrop had once been were seated beside her, she would recount to them, her attentive auditors, by the warm glow of a winter fire, or by her grave in the quiet summer evening, as a lesson and a warning, the history of Cousin Bridget.

ON THE

SYMBOLICAL CHARACTER OF MÆVAL HERALDRY,
AND ITS CONNECTION WITH FREEMASONRY.

“Heraldry is a glorious hieroglyphic and symbolical language, more universal than any tongue, Latin not excepted.”—POOLE.

(Continued.)

IN our last number we attempted to trace the connection which exists between the system of heraldic bearings and the causes which led to the adoption of those symbols, which have from the earliest ages been recognised as the significant emblems of Freemasonry.

Such an attempt, for various reasons, was but imperfect, so scanty are the printed works of information relative to the Freemasons of the middle ages, and so few of those which do exist have been within our reach whilst engaged in compiling these hasty notes, that the labour of elucidating a subject connected with a period so remote must necessarily be difficult, and its results, at first, unsatisfactory. But we had a further object in view than, what may appear to many, the idle discussion of a useless point. The subject of Freemasonry, as practised and carried out in the middle ages, is one of so great interest, and so boundless in extent, that we could not but feel desirous of introducing it as an appropriate addition to a publication which we earnestly hope may speedily become the great organ of the Craft. We hoped, and hope still, that other brethren learned in Masonic and archæological lore may join us in the field, and assist us by their superior knowledge and experience. Certain we are that there must exist somewhere or other more satisfactory and authentic sources of information on the subject of mediæval Freemasonry than those which at present exist, and which have been thoroughly drained and exhausted without any attempt to explore the plains of antiquity for a fresh spring of knowledge. The principal writers on the subject of Freemasonry have taken the greatest pains to trace the history of the Craft from a period of which we have no record but that of the book of books, the holy Bible.

With a confidence, on the part of writers, which may be considered as very problematical, we are informed that Seth, Enoch, and other inhabitants of the antediluvian world were Freemasons—at least that they were versed in, and carried out, the principles of the present Order. We ourselves are at a loss to conceive upon what passage in Holy Writ this surmise is founded; but we willingly relinquish what may appear to be a tone of reproach, and we only regret that talents, labour, and time should be wasted in speculations so groundless, and so liable to elicit the sneer of the scoffer, or, what is more to be feared, the grave censure of the external world. How far better would it be if learned brethren would devote their valuable efforts to the elucidation of less distant periods of Freemasonry, and avail themselves of evidence which, if at present scanty, is at least more tangible than that of the ill-supported theories to which we have alluded.

Mr. Halliwell, who, we believe, is not a Mason, has thrown some light on the history of our Brethren in the middle ages, in a preface to a poem discovered in the British Museum, and published by him. The poem, which explains the principles and practices of the Craft in the fourteenth and fifteenth centuries, is in itself a valuable contribution to the annals of the Order; and we trust that it may be followed by others, for there can be little doubt but that, in the hitherto unexplored recesses of that great national library, some further records of a body of such magnitude and importance may still be found.

Want of time, and the pressure of other duties and engagements, forbids our straying any further from the path which we have already marked out for ourselves, and reminds us that we must hasten to fulfil the promise with which we concluded our last paper. We must at the same time apologise to the Craft for the brevity of our present remarks, which has arisen, not so much from a paucity of facts connected with our subject, as from the absence of sufficient leisure on our part for their due consideration.

After briefly explaining the occurrence of the Cross, the mysterious Tau, and the equally mysterious Tylfot, in the system of Mediæval Heraldry, and hinting at their similarity to emblems acknowledged by some of the various degrees of our Order, we adduced evidence to prove that the chevron was even more nearly and more specifically connected with Masonry than any of the former. We endea-

voured to show that, as an Heraldic bearing, it had been adopted by persons who had been engaged in architectural pursuits, "by builders of houses," and by men who designed and assisted in executing some of the most glorious of those magnificent edifices, which promise to hand down the fame of their originators to remote posterity.

In viewing the chevron, more particularly as connected with Masonry, need we suggest its similarity to the *square*? We cannot directly prove that the chevron derived its heraldic origin from the Mason's Craft, and then in process of time came into general use; nor do we pretend to say that it was from its resemblance to the square *only* that it was particularly adopted by some of the great architects of the middle ages, for we showed, on the evidence of the Book of St. Alban's, that it had another signification, viz. that of the timbers of a roof; but we cannot help thinking that there might have been a double reason for its appropriation by the Master Masons of the fifteenth century. Whilst in their armorial bearings they symbolized the arched and fretted roof, the result of their labours, might they not also have borne in mind the faithful and unerring jewel, by the aid and application of which their exertions were crowned with success? Carter, in his work on "Ancient Sculpture and Painting," gives an account of a very singular monument in the south transept of Gloucester Cathedral. It is that of a man supporting a *Mason's square*, and is supposed by some to be a representation of a Master Mason, named John Gower, who, according to a tradition contained in a vernacular rhyme, was the architect of the most beautiful portion of the cathedral.

"John Gowere
Who built Cumpden church and Gloster tower."

Whether this be the real effigies of John Gower or not, and whether "John Gowere" was the actual architect of the "towre," we cannot at present say; but certain it is, that it is that of some brother of the Craft, who

"South through his sleight,
To maken up a toure of height;
Though it were of no rounde stone,
Itrought with squere and scantilone."

CHAUCER.

The coat of arms, No. 6, in the plate which accompanied our former paper, we described as that of William of Wyke-

ham, the architect of New College and Winchester, viz., "2 chevronels between 3 roses two and one."

We find that John Philpott, Somerset Herald, was of opinion that William of Wykeham derived his arms thus:—

"If it be alleaged out of Somersetts letter that a cheveron was the arms of the Company of Carpenters, and that the Founder (Wykeham), before he was a Bishop, in respect he was a carpenter, or had good skill in Architecture, did use a seal with 2 cheverons between 3 roses, which, in his opinion, was given to the Bishop for his skill in architecture.

"If the cheveron were given in arms to ye Carpenters since the Bishop gave that coate, then was it not given to the Bishop gave that coate, then was it not given to the Bishop for his skill in architecture.

"If this coate had been given to the Bishop it had dyed with him, and ought not to have been quartered with the coate armour of Sir Richard Fyennes, and offered up at the funerall by Somersett himself; nor should it have been quartered with the Middletons' arms, as in Wellesborne Church, Warwickshire; neither should it have been blazoned with the difference of a younger brother, as it was in the churches of Thame, and of St. Martin, Oxford, crested sometimes with a bull's head, and sometimes with a mitre.

"Thomas Wickham, lord of Swaelive, married the daughter and heire of William Doyley, and by her did give one cheveron betweene 3 fower-leaved grapes, like roses; and haply the Founder might use this seale beinge ignorant at the first what was his paternall coate, and afterward upon better knowledge he might alter his seale."*

We cannot help thinking that even so great an authority as John Philpott might have erred in his conclusion respecting this remarkable coat from his ignorance of Masonry. Is not a chevron between the three roses the acknowledged emblem of a Master Mason? If any M. M. doubt it, let him reverse his badge and he will find that he bears on the clothing of his calling, in blue and white, a chevron between three roses, two and one. Moreover, going back to the passage which we have before quoted from the Book of St. Alban's, which asserts that "three chevronels show that the ancestour of this cote



* Account of the family of Wickham. Collect. Topog. et Genealog., vol. iii. p. 237.

hath built three great howses in one province," have we not good ground for surmising that William of Wykeham, as a Master Mason, learned at the same time in the craft and mystery both of a carpenter and an architect, adopted the arms of the carpenters, which so closely resembled the badge at present worn by Master Masons, and that on completing his two "great howses," his princely foundations at Oxford and Winchester, augmented his arms by changing the chevron to two chevrons? E. A. H. L.

WHAT MIGHT BE DONE.

BY CHARLES MACKAY ESQ., LL.D.

WHAT might be done, if men were wise—
What glorious deeds, my suffering brother,
 Would they unite,
 In love and right,
And cease their scorn for one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
 And knowledge pour,
 From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
 And milk and corn,
 To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod—
The deepest sunk in guilt and sorrow,
 Might stand erect,
 In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering brother—
 More than the tongue
 Ere said or sung—
If men were wise and loved each other.

THE HIDDEN BOND.

BY THE AUTHOR OF

"STRAY LEAVES FROM A FREEMASONS' NOTE BOOK."

(Conclusion.)

"THERE is no tie of relationship between them," cried one wondering villager.

"Nor of old companionship," said another.

"Nor of similarity of tastes," said a third: "for the two are opposite enough in that respect; and, lo! the younger waits on the elder like a brother."

"And yet," remarked a fourth, "how poor old Vance's testiness and querulousness disappear in Staindrop's presence. He whispers to him something from an authority, to which they both defer, and the sick man's temper speedily becomes reasonable and calm."

Oh! divine principle which "teaches us to be truly religious in both its parts; first seeking and cherishing in our hearts the true fear of God; and then from this principle bringing forth all the lovely fruits of righteousness, which are to the praise and glory of God!"

Meanwhile, time sped away, and brought with it indications not to be mistaken of a thorough break up of poor Vance's system. His daily visitor redoubled his attentions, and gently and tenderly disclosed to the sufferer the impending and inevitable change. The latter seemed disturbed by the announcement, gradually and cautiously as it was made; and then expressed an earnest wish that some distant connections residing in a northern county, and in easy circumstances, should be written to and apprised of his condition. Staindrop communicated with them at once. They replied—mark, reader, *these are simple, honest facts*—that they understood Mr. Vance "had nothing to leave;" that "invalids were always trying people to have to deal with;" that "the old gentleman was certainly a connection—that they didn't mean to deny; but they didn't desire to have any responsibility," and "would on no account interfere;" "that they sincerely wished him better;" and that, "if Mr. Staindrop wrote again, perhaps he would say how the old gentleman was!"

Nothing more. True, the letter was written on costly paper, sealed with scented wax, and bore arms emblazoned on its capacious seal. Aid—assistance—sympathy—there was none.

The poor cripple looked up piteously when it was read to him—then begged to spell out its contents for himself—slowly mastered, with dim and failing sight, its purport—and then turned his face to the wall and wept sore.

“Cheer thee!” was Staindrop’s comment; “*the tie remains*. The bond will not be broken.”

He looked as he spoke long, and fixedly, and cheerfully into the convulsed and working features of the cripple’s face; met with calm and unflinching gaze his searching eye. Gaze answered to gaze. What was there in that look which lit up hope—lively, cheering, sustaining hope in the one, and expressed *true Samaritan feeling* in the other?

The final struggle approached. Staindrop was, as he had promised, present. He had assured the sufferer that he should not be abandoned at the last to hirelings. He kept his word. The consolations of religion, and the presence of its minister, soothed the cripple’s last hours; and his resting-place was selected by the thoughtful and considerate scholar in a spot where the sun shone and the grass grew—where the breeze played among the branches—where the birds would carol over him, and the ceaseless murmur of a gushing stream woo him softly to his repose. The lesson was not lost. It was *practical*; and it told.

The villagers of Tide-waters looked on and pondered. “Friend, benefactor, nurse, mourner—all in one; what new principle is this?”

“A principle that bears no despicable fruits at any rate,” said the old rector of Tide-waters.

“What were they *really* to each other?” cried his son; “in sober earnestness, what were they?”

“Brothers,” was the answer of a bye-stander—“brothers, as Masons!”

“Strange!” cried the younger man—“strange and striking in the extreme; the tie was broken only at the grave.”

“It endures beyond it,” was the quick rejoinder; “it is founded on a divine and *immortal* principle—even this, “God is love; and he that dwelleth in love dwelleth in God and God in him.”

THE EARLY MASONIC WRITERS.*

WE remember, as if it were only yesterday, although it is now full thirty years ago, the difficulty which then existed of procuring publications on Masonry, and the consequent embarrassment which the Fraternity, and particularly Masters of Lodges, felt at the want of legitimate information on the recondite mysteries of the Craft. The complaint was universal. It was not so much the dearth of Masonic publications, as the difficulty of procuring them. The existing books on Masonry were, it is true, rather scanty, and were hoarded up by the fortunate possessors with all the jealousy of a first love, fearful lest any unpropitious eye should desecrate the object of their affections. Dr. Anderson's "Defence," in reply to Prichard's "Masonry Dissected," was so scarce, that in the form of a thin quarto of twenty pages, we have known a copy sold for three guineas. This Defence, which is printed in the first volume of the "Golden Remains," is pronounced by Dr. Oliver, in the Introduction, to be "a most learned and masterly production, which completely demolished poor Prichard; and though he mustered sufficient courage to reply, his overthrow was so complete, that his new pamphlet fell dead from the press, and found few purchasers. The Defence contains an admirable vindication of the ceremonies &c." The "Essay on Moral Geometry," published at Birmingham, by Bro. Skechley, was in equal request, and equally difficult to be obtained at any price.

During the last century, Masonry, as we should conceive, was but an uninteresting pursuit, and we wonder how it happened that so many names of eminence were enrolled on its lists. The Masters of lodges were often at a loss for subjects of illustration, as the sources of information at their command were so very meagre. They had the lodge lectures, it is true, and they were rather comprehensive

* "The Golden Remains of the Early Masonic Writers." With Introductory Essays and Explanatory Notes, by the Rev. George Oliver, D. D. Five volumes, 12mo. Spencer.

when the improvements of Hutchinson and Preston came into operation; but even these were a sealed book to a majority of the Fraternity, and the disclosures in the generality of lodges were of a very limited nature. The question then is—Under what circumstances the divine science developed itself, and became what it now is—a source of profit as well as rational amusement to all classes—in the altered state of society consequent on the universal extension of education, and the spread of institutions established for the improvement of the intellect, and the diffusion of literature and science?

No other solution can be given of this problem than the naked fact that Masonry has been advancing in common with the progress of other pursuits, and has had the advantage of a clear and candid exposition of its principles in a series of publications which have placed within the reach of every enquirer the means of gratifying his taste, and rewarding his researches on every subject embraced by the wide circle of Masonic investigation. None need complain of ignorance in our times, when the sources of knowledge are so easily accessible, and the recondite as well as the elementary principles of the science are, or ought to be, in every one's possession. Not only in this country, but in France, Germany, and other countries of Europe, in the United States of America, and in the remotest East, there is a supply of labourers in the Masonic vineyard, who have contributed to the perfection of the glorious work, the fruits of which are everywhere apparent, and the zealous Mason need be under no apprehension, for, like the oil of the Shunamite widow, its rich produce will be continually poured out till all the vessels are full to overflowing; or in other words, till Masonry "shall cover the earth as the waters cover the sea," and the genuine excellence of its divine precepts shall be universally known and acknowledged.

We have been led into these observations by the appearance of the last volume of the "Golden Remains." The five volumes, thus completed, contain a copious store of the masonic literature of the eighteenth century, which cannot fail to be a valuable acquisition to every lover of the art. We have here collected into one focus the writings of all the celebrated Masons of that period; amongst whom we find the names of Anderson, Desaguliers, Clare, Dunckerley, Calcott, Smith, Hutchinson, Coustos, Preston, Jones, In-

wood, and Harris ; with a variety of well-written essays by anonymous authors, whose lucubrations have been truly considered of too much value to be consigned to oblivion. And we would recommend every brother who is desirous of becoming acquainted with the opinions and practices of the Fraternity, whether in religion or science, from the time of its revival, in 1717, to study these volumes with attention, being assured that he will rise from the perusal both a wiser and a better man.

The first volume contains the fugitive pieces of those who lived in the former half of the century. These are very curious, and of sterling worth ; they embrace many subjects of importance to the Craft, and show the state of Masonry in England more than a century ago, and before it extended itself to other nations. The volume opens with an essay on the rise and progress of Freemasonry, followed by Dr. Anderson's celebrated Defence, in which we have an excellent description of Masonry, as it was understood by the worthies of the revival ; and particularly of the Master's Part, as the third degree was then denominated. We find also in this volume, the opinions of the first Grand Lodge, on the advantages enjoyed by the Fraternity ; the connection between Masonry and religion, and the social virtues of the Order. We have then a Search after Truth, which is found in a Mason's Lodge, and in the confidence which Masonry establishes between brother and brother ; Duncerley's celebrated Essay on Masonic Light, Truth, and Charity, and that masterly production already mentioned, " The Masonic Jewels illustrated by the aid of Moral Geometry." These are followed by lectures on the design, the duties, and the secrets of Masonry, and on brotherly love, all by men of eminence, whose names are chronicled in the history of the eighteenth century.

The second volume is devoted to the more extended productions of Calcott and Captain Smith, the former being published under the high patronage of the Duke of Beaufort, Grand Master, and the latter being himself a Grand Warden. Both these are standard works, and need no commendation. The third volume is of infinite importance to the Fraternity, for it embraces a copious history of the persecutions to which Masonry has been subjected ever since its revival. Before that period, however, viz. 1677, the gauntlet had been thrown down by Dr. Plot, but it was not taken

up till the establishment of the London Grand Lodge, and the extension of the Order consequent thereon, had brought it into more general notice, when the accusations of the over-credulous Dr. Plot were answered and satisfactorily refuted. This was followed by a papal bull, dated 1738, condemning the society of Freemasons, and prohibiting their meetings under the penalty of *ipso facto* excommunication, which was answered by an Irish brother, in 1739, when his book was condemned by the holy office to be publicly burnt. This document is published in the present volume.

Then the council of the republic of Berne distinguished themselves in the uncharitable office of persecuting an order which they did not understand, by issuing an ordinance against it, in which it was declared that any person frequenting a lodge, should be subject to a fine of one hundred crowns, and rendered incapable of holding any employment of trust. This was answered by the same Irish brother.

In 1757 the Associate Synod of Scotland passed an act against Freemasonry. Two years previous they had ordered that every person who was suspected of being a Freemason should return an explicit answer to any question that might be asked on the subject, under certain penalties. The proceeding was so generally distasteful, however, that an "Examination" was published, and the persecution was set at rest.

These preliminary skirmishings were but the heralds to some very serious consequences. The matter was ultimately placed in the hands of the Inquisition, and in Spain and Portugal many unfortunate brethren were immured within its walls, and the most horrid cruelties inflicted on them, which frequently ended in death. Bro. John Coustos, one of the victims, had the good fortune to escape out of its clutches; and he published a book in which he has detailed the whole process of espionage, examination, and torture to which he was subjected by that cruel tribunal. The account has been introduced into the volume before us, and is well worthy of perusal, and serious reflection too, for it shews that innocence is no protection, when placed within the irresponsible talons of secret power. The misrepresentations of Le France, Barruel, and Robison, are then successfully exposed; and the volume concludes with an

account of the persecutions of Masonry which are in actual operation at the present time.

The fourth volume contains the sermons of Bro. the Rev. Jethro Inwood, P. G. Chaplain for Kent, the most popular preacher of his day. His style is attractive, and even fascinating; his doctrines are sound, and his views of Masonry in accordance with those holy principles of truth which have elevated the Order so far above all cotemporary institutions, and made it the pride and boast of its members.

The fifth and last volume of the series contains the Masonic works of the Rev. Thaddeus Mason Harris, G. Chaplain of the Grand Lodge of Massachusetts; *i. e.* twelve discourses, an oration, and a dissertation on the Tessera Hospitalis; all of which are evidently the production of a mind richly versed in the stores of general literature, fervent in piety to God, abounding in benevolence to man, and replete with a firm impression of the beneficent principles of our holy institution. The discourses contain a lucid view of the author's general opinions on the expansive nature of the Order, and its universal application to promote the best interests of the human race. They embrace a variety of subjects; explain the design and genius of Freemasonry, its religious character and benevolent aims, and the vast scope embraced by its abundant charities. He then proceeds to examine the machinery of its symbolization, recommends, by some well-chosen arguments, the propriety of illustrating our profession by example, that the credit of the institution may thereby be preserved immaculate; and after enumerating a few popular objections to Masonry, he scatters them by his powerful reasoning to the four winds of heaven; appealing to the testimony of facts as an unequivocal proof of the truth of his arguments; speaks with great tenderness of the prejudices which are entertained against the Order by some well-meaning persons who had been led away by the general declamations of its enemies, and shows them the error into which they have fallen; telling them that "in the history of all nations we find that Freemasons have always been peaceable and worthy members of Society. Submissive, even under governments the most intolerant and oppressive, they silently cultivated their benevolent plan, and secured for it confidence and protection, by exhibiting in their conduct its mild, pacific, and

charitable tendencies. They excited no factious resistance to established authorities, conspired in no turbulent and seditious schemes, exaggerated no grievances, nor even joined in the clamours of popular discontent. Making it a rule never to speak evil of dignities, nor to interfere with lawful authority, they, at all times and in all places, supported the character and obtained the praise of liege subjects and good citizens." p. 199. He gives some able instructions on the best way of defending Masonry; and concludes his labours as Grand Chaplain with a valedictory discourse, which is calculated to impress every heart.

The dissertation on the *Tessera Hospitalis*, which is added, is also most important to Freemasons, as it seems to have been used in former times as a symbol of universal brotherhood. The word *Tessera* had four distinct meanings: first, it signified a watchword used by the sentinels in time of war, to prevent the camp from being surprised by the enemy; this was called *Tessera militaris*. Secondly, the *Tessera frumentaria* was a ticket or token given to the poor, by showing which at certain seasons of the year, public charity was distributed amongst them, either in money or in food; if in money it was called *Tessera nummaria*. Thirdly, the *Tessera hospitalis* was a token of wood, or other substance, which was divided between two friends, who mutually engaged to support each other, whenever assistance should be demanded. This ticket was carefully preserved in families, and being handed down to their posterity, the full force of the obligation was retained. Lastly, *Tessera* signified a die, and these *Tesseræ*, or dice, were used in several games. There were other kinds of *Tesseræ*, or tickets, made of ivory or bone, given to gladiators in testimony of their having fought in public. *Tessera hospitalis* is said to have been either public or private. We find among the inscriptions published by Gruter, instances of two municipal towns which put themselves under the patronage of the Roman governor; and the reciprocal engagement between them, engraved on two copper plates in the form of an oblong square, with a pediment at the top, is called in both *Tessera hospitalis*. The design of it was to cultivate or maintain a lasting friendship between private persons and their families, and gave a mutual claim to the contracting parties and their descendants of a reception and kind treatment at each other's

houses, as occasion offered. For which end, those Tesseræ were so contrived as best to preserve the memory of that transaction to posterity. And the method of doing this, as we have already observed, was by dividing one of them lengthwise into two equal parts, upon each of which one of the parties wrote his name, and exchanged it with the other. From this custom came the prevailing expression, *tesseram hospitalem confringere*, applied to persons who violated their engagements. After this explanation we must refer our readers to the book itself, where they will find both in the text and notes, a copious account of symbols of hospitality as used in every nation and by every people in the world.

A powerful recommendation of these volumes will be found in the essays and notes by Dr. Oliver, the indefatigable and talented historian of Masonry. To every volume an introductory essay is prefixed, which unitedly display a clear view of the practices used by our brethren of the eighteenth century, and very singular some of them were. The essays embrace a series of revelations which the venerable writer may be supposed to be well acquainted with, as the early companions of his Masonic life were practical men who, having been initiated before the present century commenced, were consequently familiar with the doings of their immediate predecessors, the associates of Dunckerley, Hutchinson, Hesletine, Preston, and other Masonic worthies of that era. In these introductory sketches the Masonic literature of the eighteenth century is discussed; and the social position of the Order, its usages and customs, tests, and cypher writing, are clearly explained. They constitute an amusing as well as instructive study; being dashed off in a spirited manner, and the anecdotes are characteristic of the licence of the times in which the circumstances occurred. But it would be idle to dilate further on the productions of the editor of these volumes. They have established his name as an useful Masonic writer, devoting industry, learning, and talents, to the noble purpose of disseminating truth and exalting the Order to its legitimate rank in the walks of literature and science. We are sorry to hear that he is about retiring from the field.

Throughout the entire five volumes the notes are very copious, appropriate and explanatory. Every accessible source has been ransacked to furnish forth the literary feast, and

give them the sanction of authority. The anxious brother can no longer complain of a lack of accessible sources of information; for the study of these volumes alone will place him, in regard to Masonic attainments, on a level with any other "bright Masons," in whatever part of the world he may find himself. A general index is added, which affords facilities of reference which cannot fail to be of great assistance to those who are pursuing any particular subject of investigation. On the whole we wish the work a prosperous sale, not alone on account of the enterprising publisher, but because we are certain it is calculated to disseminate an abundant knowledge of genuine Masonic lore.

SONNET.—TO THE CANTERBURY COLONISTS.

BY MARTIN F. TUPPER, ESQ.

Go forth, in faith and patience, hope and love !
But think not, voyagers, to leave behind
Ills of the flesh or passions of the mind,
Nor to anticipate the bliss above
In this new home : for evil must be there,
Evil, that sails alike on every wind,
In spite of all your caution, all your care :
Then be ye tolerant ; let no stern soul,
However right his ethics or his life,
Over the weaker brothers claim control,
Stirring the flock to bitterness of strife :
Honour man's conscience ; from all shackles loose
The honest-mind with freedom's instinct rife :
Take the church with you, but no church-abuse.

CORRESPONDENCE.

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

TO THE EDITOR.

Saint John's Lodge, No. 346.
Launceston, Van Dieman's Land, 23rd November, 1849.

SIR AND BROTHER.—About ten months since, this lodge sent to London for the “Freemason's Quarterly Review,” (2nd series) and we have duly received the work from its commencement up to the quarter ending March last. We need scarcely mention, that we have instructed our agents at home to continue forwarding the numbers as they are issued. In the vol. for 1845, you have briefly noticed the Tasmanian Lodges, and, if a few lines on Masonic matters from this distant part of the world would be at all acceptable, we should, with pleasure, occasionally address you.*

This Lodge—the only one in Launceston—has been established seven years. At first, we had much difficulty in forming, and greater still in working it: indeed, had it not been for the exertions of Bro. Samuel Fox, late quarter-master of the 96th regiment, who then happened to arrive here, we do not think we could have kept afloat. We are now, however, in a most prosperous condition, and for that prosperity, we are mainly indebted to our P. M., Bro. W. L. Goodwin, whose labours have been incessant. We have about fifty members, a large number considering the scarcity of inhabitants in the town, and those members are composed of respectable tradesmen, merchants, magistrates, bankers, and gentlemen belonging to each of the learned professions. Our present W. M. is Bro. Dr. Ward, a zealous brother, and he is assisted by competent officers. As yet, we have only had one brother (and he is superannuated) who has required permanent relief from our benevolent fund; and when we state that, for several years, we allowed him twenty shillings per week, and that, we now pay, and will continue to pay him, half that sum, it will be seen that one of the great objects and blessings of the Order, *Charity*, is not wanting amongst us. I may also state that, on the recent death of a worthy Brother, we paid his widow 40*l*.

I mention these matters not from any unworthy boast, but to give an idea of our status in society and feelings.

There is a Royal Arch Chapter attached, and it is in an equally flourishing state with the Lodge itself. At the same time we greatly feel the want of a Provincial Grand Master in this colony. This Lodge, as well as the lodges in Hobart Town, who hold warrants under the constitution of Ireland, and I state it in true Masonic spirit, cannot induce the Grand Lodge to communicate with us as they ought to do. Along with this I transmit a Launceston newspaper, giving the account of the ceremony of laying the foundation stone of a new Presbyterian Church about being erected here, at which, you will perceive, our body attended.†

I am, Sir and Brother, yours fraternally,

JAMES HENRY,

Secretary 346, under the Irish constitution.

* We shall be much gratified to avail ourselves of such information; all communications that may be forwarded to us “will be thankfully received and properly applied.”

† A report of this interesting ceremony will be found under the head of “Colonial Intelligence.”—*E. N. F. M. Q. M. & R.*

GLASGOW MASONICS.

SIR AND BROTHER.—The Masonic Ball, under the auspices of the R. W. M. and office-bearers of the Glasgow Kilwinning, No. 4, which was in immediate prospect when we last had the honour of addressing you on the subject of “GLASGOW MASONICS,” went off with *ecstasy*, and afforded much satisfaction and delight to all who were present. This fortunate result was brought about notwithstanding very considerable disadvantages at the outset, which were happily surmounted by the energy and activity of the W. M., who had already shown himself well qualified to do honour and credit to the high office to which he has recently been elected, no less than to advance the interests of an Order, with the merits of which he is evidently thoroughly conversant. The difficulties which he had to encounter were various and somewhat formidable. There were not only financial embarrassments, which for some time had suppressed the energies of the lodge; but the recent election of the present office-bearers—who, of necessity, were new to their respective duties—was an impediment to combined action in their official relationship, and hindered that efficient aid which they were most willing to give to the W. M.; so that the greater share of the labour necessarily devolved upon himself. The somewhat equivocal estimation in which Freemasonry is still held here by many, whose active support was absolutely necessary to afford a chance of success, worked unfavourably at first to the proposition. The unprecedented character of the undertaking, its novelty, and the fears of many for its success, would have intimidated many a less courageous Brother. He, however, proved himself in every way equal to the emergency, and finally, by unwearied perseverance, brought to his aid all who could assist him. He was much encouraged by the kindly interest taken in his success by our worthy Prov. Grand Master, Sheriff Alison, and his amiable lady, who proved a most efficient ally in securing the influence and attendance of those highly distinguished patronesses, who did honour to the Craft on this occasion.

The ball was held in the Trades’ Hall, which was fitted up with much elegance and taste for the occasion. Besides the excellent quadrille band under the direction of Bro. Andrew Thomson, the splendid band of the 27th Regiment, then stationed in Glasgow, was also permitted to be in attendance. Many of the officers of the 27th were present, whose dashing uniforms, set off with the elegant insignia of the Craft, formed a rich and agreeable contrast with the more sober Masonic costume of the civilians. Dancing commenced a little before ten o’clock, and was kept up with unflagging spirit till after two o’clock. All “went merry as a marriage bell;” and, as the “music arose with its voluptuous swell,” no doubt, among the “fair women and brave men” then and there assembled, “soft eyes looked love, to those that spoke again.”

Although the strength of our Western Masonry does not exactly lie in the Terpsichorean direction, and our “most potent, grave, and reverend signiors” of the Craft, looked only half approvingly on this innovation on its solemn gravities, we are much mistaken if it was not regarded with very different feelings by those of their feminine connections who had the courage to be present. Indeed they appeared highly to relish this passing peep over the borders of the mysterious land, and the unwonted homage paid by its denizens to their favourite muse of

the "many twinkling feet," has obtained for the Order a warmer place in their estimation, than the natural jealousy at their unavoidable exclusion from its privileges, was likely to permit. They were sensibly struck with the effect of the fraternal tie, in overcoming at once the ceremonious stiffness of first introduction, and imparting to a public, and, in some measure, promiscuous assembly, all the freedom and cordiality of a private party. We have no doubt that a meeting of this kind, once or twice a year, would be highly relished, now that the ice has been so successfully broken; for, as in the case of the decapitated saint, "*Ce n'est que le premier pas qui coute*"

After labour, refreshment is both natural and necessary, and it has accordingly long been a custom, highly honoured in its observance, to round off the Masonic labours of the year with a festival. These are proverbial for their hearty and joyous character, and never was that reputation more fully sustained, than on the occasion of the festival of the Lodge St. Mark, which was held in St. Mary's Hall on the evening of the 25th April, the feast day of their titular saint. St. Mary's Hall is a portion of St. Mary's Buildings, the property of Bro. Black, recently fitted up with great splendour as a fashionable assembly room. Its situation is favourable, not being far distant, and in the best direction from, the Royal Exchange, where our "merchants most do congregate," and being provided with roomy and conveniently disposed subordinate apartments, is exceedingly well adapted for Masonic purposes, to which, on St. Mark's Day, it was for the first time most successfully applied. The walls are adorned with six huge mirrors, one at each end, over the handsome marble chimney pieces, the other four, also disposed in pairs, opposite to each other, on the large piers between the windows, the light being principally admitted from above. The effect of the mirrors, so placed, in multiplying and extending the hall in every direction, until the eye loses itself in the long perspective of endless vistas, was very grand, and when the real and the unreal chambers were filled with the Craftsmen and their numberless *idola*, in sober Masonic costume, and picturesque badge and insignia of office, the *coup d'œil* was in the highest degree imposing.

From the distinguished position to which this lodge has again attained, the annual festival was looked forward to with the expectation of something unusually grand; and although high-wrought anticipations are, too frequently, only the herald of more bitter disappointment, the result on this occasion was very different, the most sanguine anticipations of enjoyment being more than realized. The music, under the veteran experience of Bro. Andrew Thomson, one of the oldest living members of the lodge, and worthy sire to the popular calisthenist of the royal princes, was, as it always is under his management, excellent. An unexpected gratification was also afforded by the presence of Bro. Julian Adams, a most welcome guest, who delighted the lodge with a magnificent voluntary.

Guided by former experience, and making, as it was thought, ample allowance for the increasing reputation and prosperity of the lodge under whose auspices the festival was held, the accommodation provided was expected to have been more than sufficient. But although every square foot of the commodious hall was made available, it proved barely sufficient, and but from, as it turned out, a fortunate accident, which prevented the attendance of the prosperous and well conducted Greenock St. John's Lodge, and several other intended visitors, there would have been an

inconvenient over-crowding, of which indeed some apprehension began to be entertained as the day approached.

The lodges represented on this joyous occasion, were the venerable Mother Kilwinning, by the R. W. Depute Grand Master of the province of Ayrshire, Captain Fullarton of Fullarton, the R. W. G. Master, Bro. Johnston, who was to have accompanied him, being unfortunately engaged that day on a jury trial; the not less venerable lodge of Glasgow Freemen St. John; the Kilwinning, No. 4; St. Mungo, No. 27; the Thistle, No. 87; the St. Patrick, No. 178; the Bridgeton Shamrock and Thistle, No. 275. Of several of these, the deputations were large and respectable, conveying a pleasing impression of their own prosperous condition, and of their friendly disposition towards the lodge whose brotherly invitation to assist them on this festive occasion, they had so heartily responded to. Bro. Arnott, with peculiar delicacy, in order that he might not even for a few minutes dispossess his friend, the W. M., of the chair, in right of his superior rank as Sub P. G. Master, preferred appearing in the clothing of the Lodge St. Mark with which he is affiliated; and, although the compliment was duly appreciated, it did not prevent his being associated with the honours usually paid to the Prov. G. Lodge, to which he replied with his usual tact and ability. Bro. Sir William Miller, of Glenlee, the S. W. of the Grand Lodge of Scotland, a most amiable and zealous Freemason, and Bro. J. Linning Woodman, the Grand Clerk, whose prompt and courteous attention to all business communications addressed to him, has rendered him an especial favourite in this quarter, with several Past Masters and office-bearers of lodges belonging to the sister kingdoms of England and Ireland, were also among the visitors.

Bro. Sir William Miller, who some time before had been formally proposed and unanimously accepted as an affiliated member, took the opportunity of completing the ceremonial of that connection, and adding his to the many distinguishing names which already adorn the records of the lodge; he donned the crimson sash, assumed the distinctive jewel, and was presented with its diploma, which, although, in compliance with the very proper regulations contained in cap. xxii. of the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, no longer issued to every member, is occasionally given in such circumstances, and is worthy of preservation from the elegance of the design and beauty of its lithographic execution.

This St. Mark Festival was admitted on all hands to have been one of the most brilliant, as well as most delightful gatherings of the Craft, that has yet taken place in Glasgow. The result is both stimulating and encouraging, and from the rapidly increasing respect in which our Order is here held, we look forward with confidence to more frequent repetition of these festive occasions by the sister lodges, under circumstances not less satisfactory. We have heard it mentioned as not at all improbable, that in the early part of the winter the Prov. Grand Lodge will afford the lodges a like gratification. If so, we must choose a larger hall than St. Mary's, beautiful and convenient as it is.

A few more particulars concerning this popular and influential Lodge, St. Mark, may not be uninteresting, if we are to judge from the communications made to it from time to time. The clothing is plain and simple. A sash of crimson corded ribbon, two and a fourth inches wide; the apron, of the size prescribed by the Grand Lodge, of lambskin, trimmed with narrow ribbon, without pillars, supporters or

rosettes; and a lodge jewel of a neat and chaste design, struck in virgin silver from a steel die, the property of the lodge. This jewel is in the form of a shield, about an inch long, having on it in high relief, St. Mark with the scroll of the evangel and his attendant lion, the square and compasses in the upper corner on the right—the “dexter chief.” It might thus be described in heraldic terms: “On a shield argent, St. Mark and the lion proper, the square and compasses of the first in a canton gules.” It is worn suspended from the button hole by a crimson ribbon enriched with double silver clasps. The distinctive jewels of the respective office-bearers, are suspended from collars of the same material as the sash; the fold of their aprons is of crimson velvet, fringed with silver, having the figure of the jewel embroidered on it in silver thread. The Master’s apron is rather a rare specimen of the rich and elaborate embroidery of older times, exhibiting on the silver-trimmed and massive tasselled velvet fold, besides the characteristic jewel of the office, many beautiful Masonic symbols and devices.

The lodge room, situated in St. George’s Court, near to the Princes Theatre, of rather limited dimensions, being not quite thirty feet long by twenty in breadth, presents a solid and substantial appearance, not devoid of elegance and grace. The walls are covered with a warm granite-imitation paper; the recesses of four windows, formed into gothic niches or tabernacles, contain the symbolic representations of Faith, Hope, Justice, and the Egyptian god Harpocrates, with finger on lip, garland of peach-tree leaves, and many-eyed and many-eared wolf-skin investiture. The representation of the chief of the Christian as well as Masonic grades, occupies a more prominent place in the East, *vis à vis* to the venerable titular saint, who in an attitude of dignified repose fills a corresponding space in the West. The fittings and furniture present a specimen of almost every style of architecture, but blending together with perfect harmony, and relieved from the charge of incongruity, by the instructive moral of universal communion which it conveys. The Master’s, Past Master’s, and Depute Master’s chairs, connected together and elevated, with a slight difference in their respective heights, on a dais of three degrees above the chequered floor, are covered with crimson cloth, the upper part of the backs and the elbows being formed of antediluvian oak, as are also the Wardens’ desks, disposed in the South and West. Numerous engravings, charts, drawings, Masonic emblems, ingenious inventions, or works of art, and portraits, adorn the walls. Among these is a proof engraving of that splendid national picture, the Waterloo Banquet, presented by Bro. Huggins, one of our most extensive American merchants; a fine proof of Christopher Wren’s works, presented by Bro. Lacy,—a decoration most appropriate to a Mason’s lodge, and a most honourable tribute to the memory of that great architect, zealous Mason, and good man,—alluded to with his usual felicity by that most dexterous of versifiers, the witty Thomas Ingoldsby,* in the *Cynotaph* of a favourite dog, “Poor Tray Charmant,”—

“ And talking of epitaphs, much I admire his,
Circumspice si monumentum requiris,
 Which an erudite verger translated to me,
 If you ask for his monument Sir—come—spy—see.”

Over the desk of the J. W. is a proof lithograph of the fine painting of the Inauguration of Robert Burns as Poet Laureat to the Canon-gate Kilwinning, painted for that lodge by Bro. Stewart Watson.

* The late Rev. Charles Harris Barham, M.A., Minor Canon of St. Paul’s.

A high degree of interest attaches to this picture, both as commemorative of an important incident in the life of our national Scottish bard, and because of the faithful portraits which it contains of so many of the distinguished Scotchmen of the last century who were present on that exciting occasion. The perspective of the interior of the hall, and the grouping of the figures are admirable, while the individual attitudes are easy, natural, and life-like; but the original has by no means received justice at the hands of the lithographer; it ought to have been engraved. Burns, as might naturally be inferred from his powerful intellect and generous disposition, was enthusiastically attached to the principles of Freemasonry, in the practice of which the qualities of head and heart obtain full scope, while differences of external station are not recognized. When occupying the Master's chair—which he not unfrequently did—of his mother lodge, the St. James, Tarbolton, and fairly under the influence of the *genius loci*, his wit, humour, fun and frolic, came into full play. Such, we are informed, was the extraordinary change in his expression, that those who knew him only in the ordinary relations of life, could with difficulty persuade themselves of his identity.

To these pictures will be added, as soon as published, a proof-tinted engraving of the sublime picture of the destruction of Jerusalem by the Romans under the command of Titus, from the pencil of Roberts, lately exhibited in Glasgow, and much and justly admired, for which the lodge has subscribed. The portraits consist of an excellent likeness of the Grand Master Mason of Scotland, his Grace the Duke of Athol; one not less faithful, by Bro. Knott, of their amiable chaplain, Dr. Black, at present, we are sorry to say, in very indifferent health; and the cabinet copy, mentioned in our last communication, of the portrait of the W. M., presented to him in so cordial a manner. Besides these there are complete drawings of an ingenious improvement in the mode of moulding and casting iron pipes, invented and patented by Bro. D. Y. Stewart, of the firm of D. Y. Stewart and Co., iron-founders, one of the contracting parties for the iron water-conduits to the Liverpool incorporation.*

The initiatory ceremonies of the lodge invariably are conducted with decorous solemnity. The preparations are carefully made and succinctly explained as they proceed. The ancient and unchangeable landmarks of the Order are always communicated in such a manner as to make a deep and permanent impression on the mind, not easily effaced

* A very cursory examination of the principle of this invention, at once approves it to be a genuine and important discovery. The pipe is moulded by machinery, and that operation, as well as the casting, is performed in a vertical position. By this means, and other simple provisions, perfect equality in the thickness of the wall of the tube is obtained—a most important desideratum, scarcely if at all attainable by any of the processes previously in operation. The inner and outer surfaces are smooth and parallel, free from the worse than unseemly partings which divide the ordinary pipes into two longitudinal hemitubes, occasioning irregularity of contraction, and waste of metal. Another important advantage, besides the singular rapidity of the operation, is its independence of any negligence or carelessness on the part of the workmen, and dispensing entirely with the services of the ordinary moulder, of all classes of operatives the most improvident and unmanageable, the best paid, and least deserving, of Craftsmen. Of the large pipes, contracted for by the Liverpool Incorporation, twelve feet long and four feet in diameter, weighing each about two and three-quarter cwt., Messrs. D. Y. Stewart and Co. can easily manufacture sixteen per day, and the number, if necessary, could, without much difficulty, be increased to twenty. We have more than once seen the whole details of the interesting process, consecutively executed in little more than half an hour. The metallic case fixed to its railway carriage, placed under the machine; the pipe moulded, stamped with a running number; introduced to the hot air stove; transferred to the cupola, the core inserted, the molten metal poured in, and thousands of the most brilliant and fantastic scintillations; the core started as the metal sets, and at the critical moment of incipient contraction, by a powerful hydraulic press, lifted out by a lofty crane, and the all but finished tube deposited in the yard, for cooling, dressing and testing.

by length of time or change of place, leaving the beautiful amplifications and instructive symbolism involved in the preparations, ritual, and implements of the Craft to be enlarged upon during the intervals between the respective degrees. The antiquity, scope, universality, and influence of the association are shortly adverted to; correctness of general conduct and charity of disposition are inculcated, and strict propriety of language, in and out of the lodge, rigidly enforced—any laxity in this respect being pronounced altogether inexcusable, alike un-masonic and ungentlemanly. In discussing literary and scientific subjects at the regular monthly communications, this lodge only follows up the practice of the old times, when these Fraternities were the principal seminaries of useful knowledge, and the promoters and encourager of scientific discovery; while they at the same time inculcated the obligations of a stern and unbending morality, and the practice of every social and Christian virtue.* The topics engaging the attention of the members during the season which has just ended, embraced a wide field—architecture, the fine arts, astronomy, antiquities, and general literature. The last of the monthly meetings was occupied with an able dissertation on *Italian literature*, by Bro. Assalari, one of our most popular and successful professors of modern languages—a sufferer, we believe, both in Italy and Spain for his connection with Freemasonry. The subject, in itself an interesting one, must have peculiar attractions for a native of Italy, recalling as it does the cherished triumphs of his fatherland, which, in the language of one of its most enthusiastic admirers,

“ Was the mightiest in its old command
 And is the loveliest; and must ever be
 The Master mould of Nature's heavenly hand,
 Wherein were cast the heroic and the free,
 The beautiful, the brave, the lords of earth and sea.”

Endowed by nature with a *physique* unsurpassed by that of any other nation in the world; and not less happy in a corresponding *morale*, while, more inclined by their natural taste to the cultivation of music, poetry, and the fine arts, and tempted by the seductive languor of their lovely clime to the luxuriant indulgence of “*dolce far niente*,” the Italians have, nevertheless, from the resistless stirrings of the divinity within them, eminently distinguished themselves in every department of science and of literature, as well as in music, painting, architecture, and sculpture; and, amid all their sufferings and all their wrongs, they find an abiding consolation and encouragement in the former triumphs of their literature, and in the beauty of their liquid labial language, so surpassingly lovely that it secures a favourable prepossession for whatever it expresses, and, when employed as the interpreter of the affections, is irresistibly effective. When the irruption of northern barbarism had utterly extinguished the light of science, and covered the fairest portion of the earth's surface with a moral night of more than Egyptian darkness, it was from the rays of Italian genius that the sacred flame was rekindled, and again shed its genial beams over that favoured land, attracting to its colleges and schools the students of every clime. To Italy we are indebted for some of the most important discoveries in science. To the penetrating intellect of the hapless Florentine, the persecuted Galileo, we owe that instrument which, even in its rude and imperfect origin, revealed the changing phases of the planet Venus, discovered the satellites of Jupiter, and confirmed the doctrines of the obscure Polish

* This information is another evidence and assurance of the fallacies urged by Major Trevilian, no less than a refutation of his calumnies against the Order.

monk, whose simpler truths confounded the complicated cycles and epicycles of the Ptolomaics, built up with so much labour and ingenuity, and defended by a scholastic logic deemed impregnable; a discovery which destroyed for ever their crystal spheres; deposed the elder system from the attitude of "*dignified repose*,"—conferred upon it by the science of his predecessors,—the "world that we inhabit," and launched it in its annual orbit round the sun. An instrument which, in the perfection of modern improvement, has revealed to science such wonders of space—dissipating at the same time the incomprehensible nebulæ, shown by it to be but the indistinctness of enormous distance; and the infant worlds of the nebular hypothesis. It was a native of that classic clime, who first dispelled the fallacy of Nature's supposed "*horror of a vacuum*;" explained the true reason why the water follows the piston in the lifting-pump, placed the impalpable air in a balance, and extorted from the circumambient atmosphere the confession of its weight and height. In another walk of science, not less sublime in its views, and not less startling in its revelations, than astronomy,—geology to wit,—we are under deep obligations to Italy and the Italians, who early discovered the true nature of the organic remains in which that country abounds, to the more perfect acquaintance with which, through the once contemned labours of comparative anatomists, we owe the accuracy and precision of modern geological science. We are told of mountains in Tuscany, of more than a thousand feet in height, composed in great measure of microscopic-chambered shells, of which, in the bulk of one and a half cubic inches, Soldani discovered from ten to eleven thousand individuals. Some of the species were so minute as to pass freely through the perforations made by a fine needle, and would require five hundred of them to counterpoise a single grain. In reflecting on the immense time, which we cannot but suppose to have been necessary, for the formation, elevation, and lapidification of such astounding masses of extinct animal life, the period since man's first occupancy of a place in this "breathing world" dwindles by comparison into the most insignificant speck; and we at once acknowledge the truth of the sentiment expressed by the amiable and pious Paschal, that man is, "*Un néant à l'égard de l'infini, un tout à l'égard du néant, un milieu entre rien et tout. Il est infiniment éloigné des deux extrêmes, et son être n'est point moins distant du néant d'on il est tiré que de l'infini d'on il est englouti.*" "A nothing as regards infinity, everything compared with nothing, occupying a middle space between nothing and immensity. Infinitely removed from the two extremes; and his position not less distant from the nothing whence he is taken than from the infinite into which he is absorbed."

With equal propriety we might have alluded to the medical, anatomical, and theological attainments of the Italians—to their jurisprudence, their theology, to vindicate the general estimation in which their literature is so deservedly held; but we have confined ourselves, for want of space, of such allusions that are most commonly known, and which have most readily occurred to us.

The petition of the Old Lodge of Glasgow, Freeman St. John, one of the few lodges still in existence, whose names are recorded in connection with the charter granted by them to William St. Clair, in the year 1626 or 1628, has at length been disposed of, and the recommendation of the Grand Committee, that the place, 3 bis on the roll of the Grand Lodge, be conceded to it, was all but unanimously agreed to, the solitary opposition offered having been afterwards withdrawn.

It was, we believe, objected as unfair to the loyal lodges, which for many years had faithfully contributed towards the maintenance of the influence and respectability of the Grand Lodge, to place rebellious and contumacious ones over their heads whenever they chose to make application to be taken under the wing of the Alma Mater. But this objection does not by any means apply to the Old Lodge of Glasgow, which, whatever may have been the reason for its not being in connection with the Grand Lodge long before this,—and we have now no means of knowing why it has been so,—never stood towards it in an attitude of rebellion; but, on the contrary, took every opportunity of testifying its respect—giving place at once to it in Glasgow, where, in virtue of its royal charter and corporate privileges, it might have asserted a precedence which the authorities here would have sustained; for, until the abolition, within these very few years, of the exclusive privileges of the incorporations, not even the Grand Lodge could have laid a foundation-stone, or performed any other building operation within the ancient royalty of Glasgow, without its concurrence; and we think the Grand Lodge has done a wise and graceful act in assigning to it the high place agreed upon by the Grand Committee. The lodge with which it is placed in closest juxta-position,—the Scoon and Perth—is also an incorporated lodge of great antiquity, possessed of considerable property, and presenting several other points of Masonic resemblance.

The ordinary Quarterly Communication of the Prov. Grand Lodge was held in the lodge room of the G. K. No. 4, on Thursday, the 2nd of May, having been postponed for eight days on account of the St. Mark Festival. Bro. Arnott, Sub P. G. Master, was in the chair. There was no business of importance before it, but the R. W. G. M. took the opportunity of announcing his purpose, to resume his visitations to the subordinate lodges in the course of a few weeks, and expressed a hope that he should not find any of the lodges unprepared for a satisfactory appearance, as he should now feel it to be his duty to see that the laws and constitutions of the Grand Lodge were faithfully acted up to, in this province. As the doctor is just the man to keep his word, we would advise in all humility, the lodges to overhaul these “canons,” and see that their Masonic practices are in conformity, for with a genuine fraternal *suaviter in modo*; there will assuredly be no lack of the *fortiter in re!*

Yours very respectfully,

ARCHITECTON.

MASONRY IN SCOTLAND.

"A Lodge is a democracy; but no autocrat was ever so powerful as the Master of a Lodge . . . He ought to be a good, a moral, and a religious man. . . . He ought to be well skilled in all the ceremonial of initiation."—BROTHER DR. ARNOTT.

"Like many others, I felt disappointed by the disproportionate results of an institution so ancient, so universal, and founded on principles so genuine, as to find a responsive chord in the bosom of every honourable and well-intentioned man. I felt convinced that there was something wrong in the ordinary working, and looking to the practices of the olden time. I was satisfied that the only way to uphold the influence of the association was to fall back upon those practices."—BROTHER MILLER, R. W. M. ST. MARK'S, GLASGOW.

TO THE EDITOR.

Edinburgh, June, 1850.

SIR AND BROTHER.—The Craft are indeed under obligation to the Brethren whose opinions precede this letter. They are both highly and deservedly respected from the zeal and energy which they have manifested in forwarding the interest of the Craft, and in a particular manner from having on a late occasion, by the admirable speeches which they delivered, advanced the interests of the Order, and placed the character and principles of the antient Fraternity before the public in an interesting and attractive manner; alike instructive to those who were not Masons, but doubly so to the Brethren who had the pleasure of hearing them. They have indeed raised the principles of the Craft on a high pedestal, so that all may see what are the motives which ought to actuate a Freemason; at the same time, they have placed them before the eyes of the Brethren, in such a position, that the thinking Brother cannot fail to observe what does, and what does not, obtain. What a beautiful picture has been drawn, by Bro. Arnott, of what the Master of a Lodge ought to be, "a good, a moral, and a religious man," and "well skilled in the ceremonial of initiation." A few such touches show the hand of the master, and we are at a loss which to admire most—the sentiment itself, or the Brother who enunciated it. The key note, thus eloquently struck by Bro. Arnott, was responded to by Bro. Miller, in an equally eloquent strain. Would that both could be induced to use their influence and urge upon the other Lodges in the west the advantage which would follow the introduction of correct Masonic information, and the diffusion of true Masonic principles among the Brethren. From their position in the Craft, and from their acquirements, much might be expected from them, for the benefit of Masonry, not only in the west, but in every other part of Scotland.

As it is possible that some misunderstanding may exist in the minds of Brethren, from the remarks in the last number of the "Freemasons' Quarterly Magazine, and Review" on the subject of Proxy Masters, it may be thought necessary to point out herein the mutual relation which ought to subsist between the Lodges, and the proxies who represent them in the Grand Lodge,—that bond of union which should prevail, the similarity of feeling, ends, aims, and wishes, which ought to animate the

represented and the representative. No one for a moment would think it right or proper that there should be a continued difference of opinion between a Lodge and its proxy representatives—they should both go hand in hand as Brothers. A proxy is, without doubt, a free agent, *governed by his own opinions*. So also is a Lodge *governed by its own opinions*, and it is not very likely that a Lodge will choose a proxy, whose opinions they know to be at variance with their own. A proxy can vote as he pleases; no one will doubt that: at the same time, it is but right and fair, that the Lodge which he represents should know how he votes, that they may have it in their power to record their opinion of his services either on the 24th of June or 27th of December. It would be far better for a Lodge to have no representative than one whose opinions they do not know; and until there is a regular system of taking the votes, the Lodges must be content to remain in ignorance of the opinions of proxy masters. A proxy ought to know the feelings, opinions, and wishes of the Lodge which he represents, and if he is an honest man and a true Mason, he would not accept a commission from a Lodge whose opinions he knew did not harmonize with his own. It is not to be supposed that any proxy could or would vote for every motion so as to please the Lodge; and a Lodge would be very unreasonable if they would expect a proxy to do anything of the kind. Still, in whatever way a proxy does vote, that vote ought to be recorded in such a manner that it may be referred to in after periods for the information of the Brethren at large, and ought to be communicated to all the Lodges, along with other information of a like nature, after each meeting of the Grand Lodge. The fact appears to be that there are not twenty Lodges who know anything of the opinion which their proxies hold, as there is little or no correspondence between them and the Lodges which they represent. It will not do for proxies to say that they confer an honour upon the Lodge by representing it; in some cases this may be true, but I question very much if it be not a fact, in ninety-nine cases out of every hundred, that the honour of representing a Lodge has been sought by the proxy master, and in many instances obtained through the officers of the Grand Lodge. If this be the case, let us ask who confers the honour? surely the Lodge which is solicited to grant the commission; far better that Lodges had no representatives in Grand Lodge, than have any one in that capacity who considers that he confers an honour upon the Lodge—because he solicited the appointment—and paid the dues consequent upon it—and thus gained the style and title of Proxy Master—when he does not perform one of the duties of that office, if we may judge from the attendance of members at the Grand Lodge meetings, and from the ignorance which the proxies have of the names of the Lodges which they represent. I shall be very much mistaken if there is not, in the course of a short time, (say within the period of the next two Quarterly Communications), a better acquaintance with the names, and a more extensive correspondence with the Lodges by the proxies, than there has been for the last ten years; and more deference given to the opinions of the Lodges than has been the custom for a much longer period. The Lodges are becoming alive to the duty which they are bound to perform; time has changed the relation which we in this city held at one time, with respect to the Craft; we are now much nearer to both ends of Scotland than we were; the expense of communication is reduced to a fraction of what it was; printing is cheaper; all these things combined, with a desire for information which is steadily

increasing, and which will continue, ought to teach us, if we "hope to retain our respective positions," that it will not be "by the vain attempt to arrest their progress, but by endeavouring to accelerate our own."

The Lodges will see it to be their duty to obtain more accurate information on the subject of the Grand Lodge—they will know how it is managed—they will not be content with the meagre bill of fare which is partially circulated once a year with the title of Annual Circular. In these days of retrenchment, they may suggest the propriety of reducing the charter from 10*l.* 10*s.* to half, or less than half that sum; they may recommend that it be printed. So much for economy. They may be for doing away with all unnecessary or obnoxious fees or charges; and all these things may be done if the Lodges will it, whether we in Edinburgh be pleased or not. Let but the active Lodges spread information among those which are not so conveniently situated for obtaining it,—urge them to exertion, that they may know what is doing, and what it is possible to do,—and let all keep a sharp watch over the actions and movements at head quarters.

The meeting of the Grand Lodge in August may be of great advantage to the Craft; if even a few of the Masters and Wardens come to it, it will at least pave the way for greater numbers coming on future occasions. They are the members of the Grand Lodge, and ought to exercise that right. Were it the case that Masters and Wardens did come regularly to Grand Lodge, even although it was only once a year, improvement would steadily take place throughout Scotland; uniformity of working, and a more correct estimate of the value and beauty of the principles of Masonry would very soon raise the Masonic character of Scotland to that position which it has lost, but which at one time it had.

Before I close this letter I would ask the aid and assistance of English and Irish Brethren and Lodges for the purpose of improving Scotch Masonry. And this they can do with little or no trouble to themselves, but with great advantage to Scotch Brethren; and it would be with equal advantage also to the Scotch Lodges. If English and Irish Lodges would make it imperative that every Scotch Brother, before he gains admission to visit an English Lodge, *were most strictly examined* as to his qualifications as a Mason; if he can prove himself in a satisfactory manner, admit him, but if he cannot do so, whoever introduces him, let him be rejected. It would be a valuable lesson, and one which would help to improve the Brethren here. I know that there is a law or rule to this effect, but I also know that *many Brethren gain admittance to English Lodges* who, if they were correctly examined, would fail: they may be introduced by friends who know them to be Masons, but let every one prove himself. A hint on this subject ought to be sufficient. Much more remains to be said on the subject of improvement, but in the meantime,

I remain, yours Fraternally,

FELLOW CRAFT.

BIRTHS.

On th 10th June, at No. 14, St. Giles' Street, Oxford, the wife of Bro. Richard James Spiers, G. S. B., of a daughter.

On the 10th June, at No. 11, Artillery Place, Finsbury Square, the wife of Bro. Thos. Pryer, P. M. of the Oak Lodge, S. G. I. G. 33°, of a son.

Obituary.

REV. W. CARWITHEN, D.D.

It is our painful duty to record the death of Dr. Carwithen. He is principally known as connected with Masonry, into which he was initiated on the 6th of January, 1820, in St. George's Lodge, then No. 178, now 129, at Exeter. His warm interest in the Order speedily elevated him to its head, and his attachment to it continued unabated during the thirty years that have since elapsed. He mainly assisted in rendering efficient the Provincial Grand Lodge of Devon, and on the 18th of March, 1820, he took the office of Provincial Grand Chaplain, under his noble friend, Viscount Ebrington, now Earl Fortescue, who on that day was proclaimed Provincial Grand Master of Devon. After ten years discharge of the duties of Provincial Grand Chaplain, Dr. Carwithen received the patent of Deputy Provincial Grand Master, on the 23rd of April, 1830. Shortly after the first attack of what has proved his fatal illness, he tendered his resignation of that office to the Provincial Grand Master. The Noble Lord, however, would not thus suffer the severance of their long Masonic connection, and the Doctor continued to hold his office till his death. The unwearied discharge of the duties of his important office, brought the Grand Lodge, and Masonry in general throughout the province, to the highest point of eminence and reputation; and in the exercise of a power, often of delicate application, he gained from every man good-will, and never made a foe. Nor were the Brethren slow to acknowledge his Masonic excellence. In addition to repeated minor testimonials of respect, on the 23rd of April, 1833, a full length portrait of the Reverend Doctor, wearing the jewel of the Royal Arch Degree, and painted by Mogford, was placed in the Lodge room of St. George's Lodge; it is a most admirable likeness, and will recal to many of the Brethren the solemn and impressive manner in which the ceremonies of the Order were conducted by him.—Eight years afterwards, on the 23rd of September, 1841, a service of four handsome silver dishes and covers, was presented to him by the province at large. But equally lasting testimonials, and of a nature even more congenial to his benevolent heart, are to be found in the charities which from time to time derived aid from his advocacy—the Hospitals of Barnstaple and Plymouth, the Devonport Female Orphan Asylum, the Schools of Southmolton, Chudleigh, and Barnstaple, have each recorded some addition to their funds, derived from his true view of the universal application of Masonic Charity. On account of the Rev. Gentleman's death, the Lodge and Brethren of this province have gone into mourning for a period of six months. The funeral of the lamented deceased took place at Manaton.

CAPT. JOHN ALLEN.

This highly esteemed and excellent Brother, died April 15. He was initiated in the Somerset House Lodge, then No. 2, on 23rd February, 1795. He joined the Lodge of Emulation then No. 12, now 21, on the 27th June, 1800; he served the office of Steward, and became a member of the Grand Steward's Lodge in 1808. He was nephew of John Allen, Esq., who was S. G. W. in 1777, and who was many years Provincial Grand Master for Lancashire.

RICHARD BROOKE,

Died in May. He was initiated 23rd February, 1795, in the Sociable Lodge, then No. 30, meeting at the Horn Tavern, Doctor's Commons. On the 19th February, 1798, he joined the Lodge of Emulation, then No. 12, of which he continued a member for many years. He was several years on the Court of Assistants of the Goldsmith's Company. He was also a member of the Common Council of London, and for a considerable time was also Deputy of the Ward of Cheap.

WILLIAM GILL PAXTON, ESQ.,

Died in May. He sat for many years in the House of Commons as representative for the Borough of Plympton. He was initiated in the Lodge of Friendship, No. 6, on the 9th April, 1821.

GEORGE JOHN FREDERICK SACKVILLE WEST,
VISCOUNT CANTALUPE,

Eldest son of the Earl of De-la-Warr, died 25th June, after a very short illness. He was born 25th April, 1814, was formerly Lieutenant in the Grenadier Guards, and in 1847, was appointed Major of the West Middlesex Militia. He was initiated in the Apollo University Lodge, No. 460, at Oxford, in 1833, and on the 17th May, 1824, he joined the Britannic Lodge, No. 31, London. His Lordship was highly respected by a very large circle of his equals in rank, and his amiable manners had endeared him to a large circle of friends. He sat in Parliament for several years, first for Helston, and afterwards for Lewes.

BRO. JOHN BIGG, P. M.,

Of the Moira Lodge, No. 109, died May 19, suddenly, of apoplexy, at No. 4, Adelaide Place, London Bridge, aged 56. We had hoped to have been able to have given a record of Bro. John Bigg's Masonic career in this number of "The Freemason's Quarterly Magazine and Review," but, notwithstanding we have made great exertions to obtain the materials, up to the time of going to press, we have not been successful. We shall endeavour to collect sufficient information for our next number, when we hope to give such consideration to the career of the deceased Brother as his talents eminently deserved. He was initiated into Freemasonry early in life, but retired from the Craft for nearly twenty years. On 20th November, 1832, he joined the Moira Lodge, No. 109, and chiefly contributed to its rapid resuscitation.

WILLIAM HILL SANDYS.

At the residence of his father, Devonshire Street, Portland Place, on the 21st of June, aged 20, William Hill, only son of William Sandys, Esq., a most respected P. M. of the Grand Master's Lodge. This talented and amiable young gentleman was cut off in the very spring time of his life, and when he was evincing talent the most promising in literature and the arts.

* * * The Editor had fully expected to have given the continuation of the Obituary of the late Dr. Crucifix, in this number of "the Freemason's Quarterly Magazine and Review," but from some unexplained cause, Dr. Lane, to whom it was entrusted, has failed to fulfil his engagement at so late an hour as to render it impossible to transfer the work for the present to other hands.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 1, 1850.*

Present—M. E. Comps. Rowland Alston, as Z.; Alexander Dobie, as H.; Rowland G. Alston, as J.; W. H. White, E.; Leonard Chandler, as N.; John Havers, as P. Soj.; Charles Baumer and Benjamin Lawrence, as Assistant Soj.; Edward H. Patten, Sword-Bearer; Thomas Satterly, John L. Evans, and H. Bellamy Webb, P. Sword-Bearers; Peter Thomson and John H. Goldsworthy, P. Standard Bearers; A. Le Veau, Direc. of Cerem.; Thomas Parkinson, P. Direc. of Cerem.; and the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

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

The following E. Companions were appointed and invested Officers of the Grand Chapter for the year ensuing:—

M. E. Comp. the Earl of Yarborough, H.;* M. E. Comp. Rowland Alston, J.; E. Comps. William H. White, E.;* William F. Beadon, N.; Francis B. Alston, P. Soj.; Frederick Pattison, 1st Assistant Soj.; Edward H. Baily, 2nd Assistant Soj.; Richard Percival, Treasurer;* Alexander Dobie, Registrar;* Richard James Spiers, Sword Bearer; George W. K. Potter, Standard Bearer; Thomas Pryer, Dir. of Cerem.; and Comp. Thomas Barton, Janitor.

The following Committee for General Purposes was appointed for the ensuing twelve months:—The Grand Principals; E. Comps. A. Dobie, *President*; W. J. Beadon, R. G. Alston, Thomas Parkinson, E. H. Patten, John Savage, W. Watson, John Barnes, and A. Le Veau.

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

UNITED GRAND LODGE.

ANNUAL GRAND FESTIVAL, *April 24, 1850.*

Present.—The Right Hon. the Earl of Zetland, M. W. G. M.; H. R. Lewis, Prov. G. M. (Sumatra), as D. G. M.; F. Dundas, S. G. W.; W. F. Beadon, J. G. W.; R. Alston, Prov. G. M. (Essex); Rev. C. J. Ridley, Prov. G. M. (Oxford); The Lord Suffield, Prov. G. M. (Norfolk); W. Tucker, Prov. G. M. (Dorset); A. Dobie, G. M. (Surrey), and G. R.; R. Percival, P. S. G. W. and G. T.; R. Hollond, *M. P.*, P. J. G. W.; R. G. Alston, P. J. G. W.; J. C. Morris, P. S. G. W.; H. C. Vernon, P. S. G. W.;

* Those Companions marked thus * receive their appointments by virtue of the offices they respectively hold in the United Grand Lodge.

H. C. Sirr, P. S. G. W. ; Rev. J. E. Cox, G. C. ; Rev. J. W. Gleadall, G. C. ; Rev. W. Fallofeld, P. G. C. ; J. Hayes, P. G. C. ; W. H. White, G. Sec. ; J. Nelson, S. G. D. ; J. B. King, P. J. G. D. as J. G. D. ; J. S. Gaskoin, P. S. G. D. ; B. Lawrence, P. J. G. D. ; S. C. Norris, P. J. G. D. ; P. Thompson, P. S. G. D. ; C. Baumer, P. J. G. D. ; J. H. Goldsworthy, P. S. G. D. ; L. Chandler, P. J. G. D. ; G. R. Rowe, M. D. P. S. G. D. ; T. Parkinson, P. J. G. D. ; L. Thompson, P. J. G. D. ; J. Havers, P. S. G. D. ; R. W. Jennings, G. Dir. of Cer. ; T. Chapman, Assist. G. Dir. of Cer. ; E. H. Patten, G. S. B. ; J. Masson, P. G. S. B. ; G. P. De Rhe Philipe, P. G. S. B. ; J. L. Evans, P. G. S. B. ; H. B. Webb, P. G. S. B. ; J. W. Hobbs, G. Organist ; W. Rule, G. Pursuivant ; R. Lea Wilson, Rep. G. L. Ireland ; J. Bonorandi, Rep. G. L. Switzerland ; W. L. Crohn, Rep. G. L. Hamburg ; the Grand Stewards of the Year ; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication as to the election of the M. W. G. M. and G. T. were read and confirmed ;

Whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the County of York, Lord Lieutenant for the North Riding of Yorkshire, &c. &c. &c. was proclaimed G. M. of Masons for the ensuing year.

The M. W. G. M. was then pleased to nominate and appoint the following Brethren Grand Officers for the year, who were invested and proclaimed accordingly, viz. :—The Right Hon. the Earl of Yarborough, D. G. M. ; F. B. Alston, S. G. W. ; F. Pattison, J. G. W. ; R. Percival, G. T. ; Rev. J. E. Cox, G. C. ; Rev. J. W. Gleadall, G. C. ; A. Dobie, G. R. ; W. H. White, G. Sec. ; H. L. Crohn, G. Secretary for German Correspondence ; E. H. Baily, S. G. D. ; G. W. K. Potter, J. G. D. ; P. Hardwick, G. S. of Works ; R. W. Jennings, G. D. of Cer. ; T. Chapman, Assist. G. Dir. of Cer. ; R. J. Spiers, G. S. B. ; J. W. Hobbs, G. Organist ; F. W. Breitting, G. Purs. ; T. Barton, G. T.

The Lodges appointing Grand Stewards having made a return to the M. W. Grand Master of the Brethren proposed for the ensuing year, and his Lordship having approved them, they were presented and proclaimed accordingly, viz. :—Bros. J. G. Reynell, No. 4 ; J. Webster, No. 66 ; W. Jacques, No. 30 ; J. Blake, No. 1 ; W. Frith, No. 2 ; E. Bullock, No. 5 ; T. Naghten, No. 6 ; E. Gillman, No. 8 ; H. Lloyd, No. 14 ; C. Scott, No. 21 ; W. Evans, No. 23 ; S. Crosse, No. 26 ; G. Bishop, No. 32 ; F. Burges, No. 72 ; H. Heller, No. 108 ; A. Schlusser, No. 116 ; E. H. Braham, No. 233 ; J. Smith, No. 324.

The Grand Lodge being closed in ample form, the Brethren moved in procession round the Hall (the organ playing), after which the members of the Grand Lodge and a great number of other Brothers partook of an elegant entertainment provided by the Stewards.

The thanks of the Grand Lodge were unanimously given to the Board of Grand Stewards for their liberality and for their attention to the accommodation and comfort of the Brethren.

QUARTERLY COMMUNICATION, June 5, 1850.

Present.—The Right Hon. the Earl of Zetland, M. W. G. M. ; H. R. Lewis, Prov. G. M. (Sumatra), as D. G. M. ; F. B. Alston, S. G. W. ; F. Pattison, J. G. W. ; R. Alston, Prov. G. M. (Essex) ; the Hon. G. C. Anderson, Prov. G. M. (Bahamas) ; W. Tucker, Prov. G. M. (Dorset) ; A. Dobie, Prov. G. M. (Surrey) ; Fawcett, Prov. G. M. (Durham) ; J. J. Hammond, Prov. G. M. (Jersey and Guernsey) ; R. Percival, P. S. G. W. and G. T. ; R. G. Alston, P. J. G. W. ; H. C. Vernon, P. S. G. W. ; A. E. Campbell, P. J. G. W. ;

F. Dundas, P. S. G. W.; W. F. Beadon, P. J. G. W.; Rev. J. E. Cox, G. C.; Rev. J. W. Gleadall, G. C.; Rev. W. Fallofield, P. G. C.; W. H. White, G. Sec.; H. L. Crohn, G. Sec. for German Correspondence; J. Nelson, P. S. G. D. as S. G. D.; G. W. K. Potter, J. G. D.; S. C. Norris, P. J. G. D.; P. Thompson, P. S. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; G. R. Rowe, *M. D.* P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; T. Chapman, Assist. G. Dir. of Cer.; R. J. Spiers, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhe Philippe, P. G. S. B.; J. L. Evans, P. G. S. B.; E. H. Patten, P. G. S. B.; F. Breitling, G. P.; W. Rule, P. G. P.; Rev. J. Carver, Rep. G. L., Massachusetts; J. Bonorandi, Rep. G. L. Switzerland; the Grand Stewards of the Year; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The Grand Secretary being about to read the minutes,

The W. Bro. J. R. Scarborough, P. M. of No. 40, rose, and said he had to bring before the G. L. a question of privilege; and in doing so he would call attention to page 81 of the Book of Constitutions, wherein it was declared that no Brother should presume to print or publish the proceedings of any Lodge without the direction of the Grand Master. In bringing forward this matter, he wished at once to state that he made no attack on any particular individual. This question had before been discussed, and it had been expressly stated that any person violating this rule would be liable to expulsion; and the G. M. had been pleased to direct that there should be a reporter appointed for the G. L., and that a report of the proceedings should be sent forth to the Craft in such manner as the G. M. should think fit. Notwithstanding this he found that within the last few weeks every Lodge had received a circular, that a new work would come forth under the direction of a Brother, who stated that he had secured the services of a Brother of great literary attainments as editor. The design was to supply valuable and important information to the Craft, and the proceedings of the G. L. would be fully and completely reported; and it then stated that the W. M. was requested to read the circular to the Lodge. He believed he was right in stating that the editor of that publication was the Grand Chaplain, who was highly esteemed and venerated by the Brethren; but he (Bro. Scarborough) loved the laws of the Society better than he did even the Grand Chaplain. When he had mentioned his intention of bringing this matter forward, he was met by the answer, *cui bono?* but he (Bro. Scarborough) acted upon principle. He had been met by many other objections; but his argument was, that it was contrary to our laws. Do away with the law and he was satisfied.

The M. W. G. M. would trespass for one moment. He could assure Bro. Scarborough and the G. L. that, so far as he was concerned, he would not allow Rule 3, at page 81, to be expunged from the Book of Constitutions. He imagined Bro. Scarborough's observations were directed to a report he had heard of a Masonic Review about to be established.

Bro. SCARBOROUGH begged pardon; he held it in his hand.

The G. M. had not been aware of such a publication; but he perfectly agreed with Bro. Scarborough, that if any person had printed or published, or should cause to be printed or published, the proceedings of the G. L., or of any other Lodge, or the names of any persons who should be present, without authority, he would be liable to the pain and penalty of expulsion: he trusted that would not be risked. In publishing that which was authorised by the G. M., no offence was given; but to go beyond that was a direct breach of the Constitutions, and he should concur in any vote for the expulsion of any member who should be guilty of such an act. This publication he knew nothing of; he had been told that a publication was in con-

temptation, and his answer was,—Beware you do not incur the penalty. If the worthy Brother who may run the risk should incur such a penalty, he (the G. M.) would not be the person to defend him. He trusted, after he had expressed his intention to maintain this Rule intact, that there would be no danger that the editor would be guilty of such an offence.

The minutes of G. L. of March 6th, were then read.

W. Bro. JOHN SAVAGE objected to the Rule 18 for the proposed Widows' Fund ; he considered it to be one of vital importance. It would, in his opinion, have the effect of taking the appointment out of the hands of the subscribers, and give all the power to the Committee. In other Institutions the duties of a Committee were purely ministerial ; but here they were giving that body the power of putting on two applicants, and, indeed, giving an invitation to the Committee to do so. He therefore moved that this particular rule should not be confirmed.

The G. SECRETARY would venture to call the attention of G. L. to the circumstance, that if this motion should be granted it would prevent anything being done for twelve months. The G. L. had recommended that the management of the Widows' Annuity Fund should be under that of the General Committee of the Annuity Fund for the males. That body assembled only once a year—the third Friday in May ; and at their last meeting they accepted the management under the plan suggested by the G. L. If any alteration should now be made, of course nothing could be done till the next meeting in 1851. He would therefore suggest whether it would not be better to allow the plan to remain as it at present stood than to postpone the matter altogether, and throw the whole thing into chaos.

Bro. SAVAGE intimated that he would fall in with the suggestion of the Grand Secretary, and would withdraw his motion.

The GRAND REGISTRAR assured Bro. Savage that there was no wish to carry any one of these laws rigidly into effect ; those that they found did not work well they must alter.

The minutes were then confirmed.

The minutes of the Grand Festival were read and confirmed.

The M. W. the G. M. said that he had to propose two resolutions, which he did with very great pleasure ; and he was confident the Brethren would agree with the motion. He would move,—

“ That the W. Bro. E. H. Patten, who has filled the office of G. S. B. for the last two years, and has discharged its duties with great attention and punctuality, do in future take seat in G. L., and wear the clothing of P. G. S. B.,” which passed unanimously.

He next moved,—

“ That the W. Bro. W. Rule, who has filled the office of G. Purs. for the last ten years, and has discharged its arduous duties with great punctuality and fidelity, do in future take seat in G. L., and wear the clothing of P. G. P.,” which passed unanimously.

The annual report of the Royal Masonic Benevolent Annuity Fund, dated 17th May last, a copy of which has been forwarded to each Lodge and the Grand Officers, was presented, in conformity with the Order of G. L., read, and ordered to be entered on the minutes. After which the G. M. observed that, in his opinion, the proposed amalgamation of the Royal Masonic Benevolent Annuity Fund with the Asylum for Aged and Decayed Freemasons would tend greatly to the advantage of both Institutions, and be the means of getting rid of those little jealousies which had unfortunately subsisted ; although he was sure they had arisen only from anxiety of Brethren to promote the success of the particular charity to which they had more immediately attached themselves. And his Lordship moved,—

“ That this G. L. do hereby express their entire approval and concurrence of the proposed amalgamation of the Royal Masonic Benevolent Annuity

Fund and the Asylum for Aged and Decayed Freemasons, and of the scheme and regulations which have been adopted by a general meeting of the subscribers."

The question being put, it passed unanimously in the affirmative.

His Lordship next moved,—

"That this G. L. do generally approve the proceedings and matters contained in the report from the general meeting of the Royal Masonic Benevolent Annuity Fund, in order to give effect to the same in every case where the sanction of G. L. may be deemed requisite."

The question being put, it passed unanimously in the affirmative.

The Audit Committee reported that they had examined the Grand Treasurer's accounts for the last year, and the several vouchers having been produced, they found them correct.

A report was read of the amount of relief granted by the Lodge of Benevolence in the months of March, April, and May last.

On the recommendation of the Lodge of Benevolence on the 25th April, and on a motion duly made, it was resolved, that the sum of 30*l.* be granted towards the relief of the widow and numerous family of the late Bro. S. P. Noble, P. M. of the Enoch Lodge, No. 11.

Several reports from the Board of General Purposes were then read, approved, and ordered to be entered on the minutes.

These reports chiefly referred to violation of Masonic rules, and to matters of detail; but as the following reports, which were also read, will be received with general interest, we more particularly refer to them.

TO THE UNITED GRAND LODGE OF ENGLAND.

"The Board of General Purposes beg to call to the recollection of the G. L., that in the report presented at the Quarterly Communication in December last, they stated, that an offer had been made by the trustees of the Wesleyan Chapel, in Great Queen Street, for the purchase of a portion of the premises in Middle Yard for the sum of 500*l.*, the agreement for which has now been executed. The conveyance, however, has not yet been made, but is expected very shortly to be completed, and the purchase-money is to bear interest up to the day of payment; and it was shown in that report that G. L. had therefore obtained the remaining portion of the premises (which is that portion wanted by the society), at the cost of 390*l.* only; and inasmuch as this latter portion cannot be made immediately available for the purposes of the Society, the Board, under the advice of the W. Bro. Hardwick, have let that portion to Mr. John Lambert, for a term of seven years, from Lady-day, 1850, but determinable upon notice at the expiration of the first four years, or of any subsequent year, at a clear net rent of 30*l.* per annum, so that the funds of the Society are receiving nearly 8 per cent. upon the outlay until the premises may be wanted.

In the same report the Board communicated to G. L. that having frequently had their attention called to the formation and constitution of the Lodge of Benevolence, with a view to the distribution of the Charity Fund being effected by an admixture of Brethren, who may have more experience on the subject than usually falls to the lot of Brethren, who may be elected to the office of Master, and especially during the first year of office, the Board have maturely and anxiously deliberated on the matter, and now beg to suggest and recommend to G. L. to alter and amend the 2nd Article, p. 98, of the Book of Constitutions, under the head "Of the Fund of Masonic Benevolence," by declaring that the Lodge of Benevolence shall consist of all the present and past Grand Officers, and all actual Masters of Lodges, and twelve Past Masters of Lodges to be nominated at the Board of Masters annually in November, and to be elected by G. L. in December, in the same manner as the elected members of the Board of General Purposes; but no Past Masters shall be eligible to be re-elected who shall

have neglected to attend the *Lodge of Benevolence* for six meetings. If the actual Master of any Lodge cannot attend, a Past Master who has passed the chair of that Lodge may attend for him, provided he be a subscribing member of the Lodge.

The Board also beg to suggest and to recommend to G. L., to amend the 1st Article as to the constitution of the Board of General Purposes, by inserting towards the end of that Article, in p. 106, after the words "on the same Board," the following words:—"But this shall not disqualify any Past Master, being a subscribing member and Master of another Lodge from being elected for and representing such other Lodge as W. Master."

The Board have the satisfaction to add that the whole of the money borrowed from the bankers of the Grand Treasurer has been repaid with interest, at the rate of 4 per cent., so that the Society is now completely free from debt, while its freehold property has been considerably increased within the last two years, and the Board have directed the purchase of 500*l.* Consols to be effected on account of the Fund of Benevolence, out of the cash balance now in hand, which will then make the amount of stock belonging to that fund 12,000*l.*"

R. W. Bro. R. G. ALSTON said, that nothing could be more important than that G. L. should use every means to ensure that the funds intended for benevolence should be equitably administered, and although every Brother who had been on the Board had always exhibited the greatest anxiety to do the best he possibly could, yet as the Board was at present constituted, the actual Masters of Lodges, who formed the great bulk of the Board, must of necessity be new to that particular business, and unacquainted with the working and practice of the Board; it would therefore be a great benefit if G. L. should send in some of the old and experienced members of the body; he consequently moved,—

"That Article 2, p. 98, in the Book of Constitutions, under the head of Fund of Benevolence, be altered and amended as follows:—

"That the Lodge of Benevolence shall consist of all the present and Past Grand Officers, and all actual Masters of Lodges, and twelve Past Masters of Lodges, to be nominated at the Board of Masters annually in November, and to be elected by G. L. in December, in the same manner as the elected members of the Board of General Purposes; but no Past Master shall be eligible to be re-elected who shall have neglected to attend the Lodge of Benevolence for six meetings. If the actual Master of any Lodge cannot attend, a Past Master who has passed the chair of that Lodge may attend for him, provided he be a subscribing member of the Lodge;"

Which passed unanimously in the affirmative."

Bro. R. G. Alston next proposed, that the 1st Article as to the Constitution of the Board of General Purposes be amended by inserting towards the end of that Article, in page 106, after the words "on the same Board" the following words, "but this shall not disqualify any P. M., being a subscribing member of another Lodge, from being elected for and representing such other Lodge as W. Master." In doing so he confessed that it appeared to him that the alteration was simply declaratory of the law as it now stood; he believed the fact to be that when P. M.'s were first introduced to sit at the Board, it was found necessary to provide that no more than one P. M. should be returned for any Lodge, but there never was any intention of preventing any Lodge from being represented by its Master for the time being, but as some doubts had been expressed as to the reading of the law, he felt it his duty to recommend this alteration.

After a short discussion the question was put on the Motion and passed in the affirmative.

This being the period fixed for the appointment of the Board of General Purposes, a List of the Names of the several Masters and Past Masters put in

nomination was printed and delivered to the Members of Grand Lodge upon their entrance into the Hall, and eight Brethren having been appointed as scrutineers, they collected the Balloting Lists, and afterwards retired for the purpose of casting up and ascertaining the numbers for the respective Candidates. The return was made immediately upon the closing of G. L., when the M. W., the G. M. appointed R. W. Bro. R. G. Alston, *President*; Henry R. Lewis; A. Dobie; Rev. J. F. Cox; S. C. Norris; J. H. Goldsworthy; T. Parkinson; R. W. Jennings; R. J. Spiers; J. L. Evans; and E. H. Patten, and declared the votes of G. L. to have fallen upon Bros. J. Hervey, W. M. No. 7; G. Friend, No. 11; Lloyd, W. M. No. 14; R. H. Townend, No. 36; W. Major, *M. D.* No. 203; L. Lemanski, No. 778; S. H. Lee, No. 830; J. Smith, P. M. No. 9; J. Savage, No. 19; W. Watson, No. 25; J. Barnes, No. 30; R. Levick, No. 85; H. Faudel, No. 113; G. Biggs, No. 269; whom he declared duly elected to serve for the ensuing year.

The following Brothers were declared the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons for the ensuing year. R. Lewis, Prov. G. M. (Sumatra); A. Dobie; Prov. G. M. (Surrey), and G. R.; R. G. Alston, P. J. G. W.; H. C. Vernon, P. S. G. W.; Rev. J. E. Cox, G. C. W. H. White, G. S.; F. W. Bossy, P. S. G. D.; T. Havers, P. S. G. D.; R. W. Jennings, G. Direct. of Cer.; J. L. Evans, P. G. S. B.; *Nominated by the M. W. Grand Master.* T. Archer, P. M. No. 108; E. G. Giles, No. 205; J. Hervey, W. M. No. 7; R. Levick, P. M. No. 85; J. Smith, No. 9; T. Tombleson, No. 25; G. W. Turner, No. 87; W. Watson, No. 23; J. Whitmore, No. 329; W. L. Wright, No. 329, *Elected by the Grand Lodge.* J. N. Bainbridge, *M. D. P. M.*, No. 329; H. Faudel, No. 113; J. Leach, No. 109; T. Parkinson, No. 54; T. Pryer, No. 225; W. Stephenson, No. 14; J. Vink, No. 66; J. Udall, G. S. L.; G. Wackerbarth, No. 66; S. B. Wilson, No. 188, *Elected by the Subscribers.*

All business being concluded, the Grand Lodge was closed in ample form and with solemn prayer by V. W. Bro., the Rev. J. E. Cox, G. C.

THE CHARITIES.

ROYAL FREEMASONS GIRL SCHOOL FESTIVAL.

If amid the Masonic celebrations there is one which more than another possesses greater attractions or interest, it is the annual festival of the Freemasons' Girl School, which took place at Freemasons' Hall on Wednesday the 8th of May, when this splendid room again presented a scene which will not easily fade from the memory of those who were present.

The D. G. M the Earl of Yarborough, in the absence of the R. W. the Earl of Zetland, presided, and was supported by Lord Suffield, P. G. M. (Norfolk); Rev. C. J. Ridley, P. G. M. (Oxfordshire); Bros. B. Bond Cabbell, *M. P.*, P. J. G. W.; R. G. Alston, P. J. G. W.; J. Carnac Morris, P. S. G. W.; F. B. Alston, S. G. W.; F. Pattison, J. G. W.; G. W. K. Potter, J. G. D.; R. J. Spiers, G. S. B.; W. F. Beadon, P. J. G. W.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; T. Parkinson, P. J. G. D.; Peter Thompson, P. S. G. D.; Dr. Rowe, P. J. G. D.:

Phillipe, P. G. S. B.; J. Lewellyn Evans, P. S. G. B.; E. H. Patten, P. G. S. B. Bros. T. M. Mitchell, *M. P.*; Sheriff Nicol; S. H. Lee; G. R. Portal, P. J. G. W., Oxfordshire; W. F. Dobson, P. J. G. W., Kent; J. Hervey, G. S. W., Huntingdonshire; T. W. Fleming, *Isle of Wight*; Herbert Loyd, *Gascoyne, and Harvey, Hon. Surgeons* to the Institution; T. J. Jerwood; T. A. Chubb; G. C. Chenery; W. J. Evelyn, *M. P.*; W. A. Harrison; G. Friend; G. Cox; T. J. Mar-
rillier; W. Watkins; H. Williams; J. Muggeridge; H. L. Crohn; F. Sandon; W. Major; T. Naghten; T. Pryer; W. O. Lamond; A. J. Brunton; J. H. Compigne; L. Lemanski; Webber; Rev. E. Moore, Prov. G. Chaplain; Rev. C. R. Pettatt; T. Best; R. B. Lucas; W. H. Lyall; W. S. Portal; H. Meynell; R. Badcock; Alderman Trendell (Abingdon), &c.

Bro. Harker officiated as toast master in his usual admirable style.

On the removal of the cloth a metrical grace, "For these and all Thy mercies given," from the "*Laudi Spirituali*," A. D. 1545, was sung with fine effect by the professional vocalists; after which

The DEPUTY GRAND MASTER rose and said, that the first toast which he had the honour to propose was the health of her Most Gracious Majesty the Queen, and her Royal Consort, Prince Albert. Under ordinary circumstances, perhaps, it would have been unnecessary to preface that toast; but when they remembered that it had recently pleased Divine Providence to add to the family of our beloved Queen, they would allow him to say,—what he felt warranted in saying,—that they felt deeply grateful to that Providence for preserving to them such a sovereign as they were blessed with; that they most ardently hoped that those blessings which they enjoyed as subjects of her Majesty might long continue; that her Majesty and her Royal Consort might long live to witness the gratitude of the people, who rejoiced in recognizing the Queen as their monarch—which was a feeling not merely confined to the metropolis, or to the country at large, but extended throughout the length and breadth of her Majesty's dominions. He begged, therefore, to propose health, long life, and happiness to the Queen and Prince Albert.

The toast was responded to with the heartiest cheers and acclamations.

The National Anthem was then sung by the professional vocalists, Miss Birch taking the solos.

The DEPUTY GRAND MASTER said that the next toast which he had to offer to their notice was that of his Royal Highness the Prince of Wales, and the other members of the Royal Family. He felt assured that they would cordially join with him in drinking health and prosperity to the younger scions of the royal family, as well as the older members of the house of Brunswick; that they both hoped and trusted their posterity would be reigned over by the Prince of Wales and his descendants; that they felt satisfied they would be brought up in such a manner as would be acceptable to the English nation, and which would ensure for them lengthened and continued popularity. If they looked to the virtues of her Majesty, if they took notice of the assiduous care of Prince Albert not to mix with the politics of the day, but doing all in his power to promote the honour and the interests of this country, they had the best security that their children would be governed by principles in which they heartily acquiesced.

The DEPUTY GRAND MASTER said, it needed no prophet to say that the toast which he was next about to propose would meet with a hearty reception from the present company. He was about to ask them to

drink to the man of their choice, for they had not long since re-elected for their Grand Master, the Earl of Zetland. That election had been unanimous; for they saw that the interest which that nobleman always evinced for the Order, pointed him out as the person most fitted to preside over the Craft. He felt assured that it would be in the recollection of all interested in the Masonic Girls' School, that the Earl of Zetland had always been a most liberal contributor to that most excellent charity.

Song—"The hope of coming blessing," by Miss Birch.

Bro. Rev. J. RINLEY, Prov. G. M. for Oxfordshire, begged to propose a toast, which, with one exception, he said, might be termed the toast of the evening, for it was the health of that Right Worshipful Brother, who presided over the present meeting; and if any brother was more worthy than another to have their good wishes it was Lord Yarborough. That noble lord acted most consistently; for, while he patronised the fine arts, and could appreciate the skill of a Flaxman, a Westmacott, and their own Bailey, and all that was beautiful in painting or sculpture, he also studied to advance the religious and moral tone of society, by supporting such institutions as they were this day met to commemorate. He begged to tender their cordial thanks to his lordship for attending on this occasion; and he trusted they would drink the toast with all the honour due to one so deserving of their esteem and regard.

The D. G. M. said he should best consult the convenience of the brethren by addressing them very briefly; while he assured them at the same time that it afforded him unfeigned pleasure to have so high and so marked a compliment paid him. It was with great gratification that he had undertaken, in the absence of the M. W. G. M., the pleasing duty of presiding on this occasion, for he considered that he was doing an essential good in promoting this charity, which cared for, and nurtured the children of Freemasons, who were once in better circumstances, and who were not able to assist them in their education, but were compelled to look to others who had it in their power to do it for them. He felt much pleasure in being placed, by the favour of the Grand Master, in a position to promote this good work, for he could not forget that by example much might be done in this country; and if persons in his rank of life did not come forward to benefit their fellow men, they could not hope to gain esteem or to be supported, however elevated their position might be. Before resuming his seat, the D. G. M. begged to propose the healths of the Grand Masters of Ireland and Scotland.

Song—"Jock o' Hazeldean," by Miss Birch.

The children educated in the Masonic Girls' School then entered the room, accompanied by the Stewards, and proceeded to the dais, where they sang, in a beautiful and touching manner, an appropriate hymn, composed for the occasion. The healthful and happy countenances of the children, combined with their extreme neatness and pleasing demeanour, were a source of the greatest satisfaction and delight to all present. A more interesting or gratifying sight it is difficult to conceive; and the utmost enthusiasm was evinced in the repeated bursts of approbation which emanated from all parts of this large assembly.

The D. G. M. then rose, and said he was about to propose what was in truth the toast of the evening. They were assembled on this occasion for the purpose of showing their anxiety for the welfare of that excellent institution, the Freemasons' Girls' School, and he begged now to ask them to drink success to it. He felt that, with many present, it was un-

necessary for him to dwell on the nature and objects of this charity, but, he believed there were among them many other brethren who had not had the opportunity before of subscribing to this school, because the Order was continually increasing, and the enlarged facilities of communication now afforded many lodges in the country the means of testifying their anxiety to support this excellent charity. They were favoured also with the presence of the ladies, who attended not merely with the view of witnessing a most interesting spectacle, but to show an example by subscribing to, and supporting, such a laudable institution. They might expect to hear some short history of this charity, and he begged therefore to inform them that it was founded by that distinguished Freemason, the Chevalier Ruspini, who had followed the profession of a dentist, and was so renowned in it, that he had constantly access at court, and was frequently in the company of the most illustrious nobles of the land. He turned such opportunities to good account, and by recommending those illustrious personages to support this school, he raised a fund in aid of those Freemasons, who, from misfortune, had descended from comparative affluence to poverty, and having families, were unable to support their children. In the true spirit of Freemasonry, and with a desire to do good to others, the Chevalier Ruspini established this charity. He was thus in a position to do good, though not to himself, but to others; and as a proof of it, there was at the present moment the widow of a distinguished Mason, and a liberal supporter of the charity, who was a suppliant for her fatherless children. The changes of life, too, were so dependant on Divine Providence, that although that excellent man, Chevalier Ruspini, wished to do good to others, feeling that he had the power to do so, yet he was not able to leave his own relatives in a state of prosperity, but they were obliged to find a refuge in this very institution for two of his grand-children. This school had been established sixty years, and it must have been well conducted to have been so nobly supported from its origin to the present time; and it was a no less gratifying fact, that for fifty years the same respected, deserving, and indefatigable matron, Mrs. Crook, had watched over the children committed to her charge. The labours and anxiety of the Committee had been greatly relieved by the fact that there was a mother in this school in the person of the matron. It was the duty of the Committee to see that the children were brought up with a proper regard to their religious duties, so that they might experience less difficulty in providing for themselves in after life: in that they had been greatly assisted by the constant care and attention of the matron, of whom it was impossible to speak too highly during that lengthened period of fifty years; for all the many and arduous duties of that responsible office had been performed to the entire satisfaction of the Committee, and, as all present could testify, to the credit and character of the school. It should not be disguised, because it did not detract from the merits of the matron, that she had found able assistants in the school in Miss Jack and Miss Jarwood, whose chief object had been the good of the institution, and the welfare of the children, regardless of any trouble or labour to themselves. Whatever difficulties presented themselves, they had endeavoured to surmount them, and their object appeared to have been to gain the affections of the children, and to do their duty in their respective situations. It could not but be gratifying to this assembly to learn, that since the establishment of this charity, 630 children had been admitted into the school; and that out of that number 550 had been

returned to their friends or otherwise provided for; and it was most creditable to the Committee, and to those ladies to whom he had alluded, that not one of the children who had been provided with situations had been known to have done anything in any way whatever discreditable to this institution. There was also another circumstance which deserved to be noticed, that although the number in this establishment was large, there was only one servant kept for domestic purposes, the children themselves doing the work. He felt likewise that he should fail in his duty if he did not bear his testimony to the anxious solicitude and indefatigable exertions of the Secretary, Bro. F. Crew, and he was happy in being able to state to this large assembly of Freemasons, a circumstance, which occurred to his knowledge about a year ago. At that time Bro. F. Crew was an applicant for the Secretaryship of another charitable institution and he wrote a letter in his behalf, representing his great fitness for the office. Bro. F. Crew, however, found that he should be obliged to give up so much of his time, and that it would so interfere with his attention to the Freemasons' Girls' School, that, although the emolument was greater, he relinquished the one, in order that he might devote more attention to the other.

At this stage of the proceedings Bro. W. F. Beadon, P. J. G. W., and one of the Trustees of the school, presented to the D. G. M., Ann Firth, who had conducted herself to the entire satisfaction of the Matron and the House Committee, and was declared by the unanimous votes of the children to be most entitled to the silver medal.

The D. G. M., addressing Ann Firth, said he was very glad to have the opportunity of presenting her with the medal voted to her by the unanimous voice of her school-fellows, and given by the Committee as a mark of approbation of her general and uniform good conduct. It was a gratifying fact and a proud reflection that for five years her conduct had met with the approbation of those who were set over her, and he hoped that it would stimulate others, that by following her example they might attain similar distinction, and gain a mark of approbation of which they might be proud to the latest period of their lives. They were, by the charity of those whom the Most High had placed in better circumstances, educated, clothed, and provided for; and they were most anxious to give them the means of gaining a good position for themselves in after life. Though they were at this moment placed in an humble situation, yet it was the privilege of this country that, by their own good conduct, honesty and attention to those who were set over them, and by the right application of those talents with which they had been blessed, they might rise to a position where they might be enabled to afford assistance to others, who by misfortune or other circumstances might be driven to have recourse to them. He hoped that they would always bear this in view, obey their superiors, and strive to do their duty both to God and their neighbour; — that they would not be forgetful of the anxiety of those who were set over them, and who studied their welfare, but that they would repay their debt of gratitude by always, and in every situation of life, remembering that "honesty was the best policy," that they were responsible beings, and would have to give an account hereafter for every thought, word, and deed. In conclusion, he earnestly hoped that it would please the Most High to bless them with health and prosperity, and that they would ever feel grateful for the education which the supporters of this school had been enabled to give them.

The D. G. M. then proposed "Success to the Freemasons' Girls'

School," and resumed his seat amid loud and continued cheering from all parts of the Hall.

The D. G. M. next proposed the health of Bro. B. Bond Cabbell, who was *not only Treasurer to the Freemasons' Girls' School, and of the Boys' School, but the liberal supporter of this and most of the charities of the kingdom.* He trusted that they would testify by their cordial response to the toast, the pleasure it afforded them to see Bro. Cabbell once more among them in renewed health.

Bro. B. BOND CABELL said that, assembled as they were on that occasion to promote the prosperity and welfare of this institution, he hoped they should gain such an accession of subscribers as would make it a permanent benefit and a lasting honour to the Order. He felt that the returning thanks for a compliment paid was an ungracious task, but in this case the compliment was paid to the office rather than to the officer. *The institution which they were that day commemorating was founded for the great, good, and holy purpose of rearing the offspring of those, who perhaps were once companions at these festive boards, but upon whom fortune had not continued to smile, and it was therefore reserved to others to administer to their wants and place them in a way of regaining that position in society which their fathers once occupied.* It was to him highly gratifying to witness this large assembly under the presidency of the D. G. M., the Earl of Yarborough, for on some previous occasions when his lordship occupied the chair, the number was small compared to the present meeting; and the reason of the increase was, that they now had Stewards from the provincial lodges. It was reserved for the province of Oxfordshire to set the example, as it was the first to send a brother to act on this occasion. Since that time the example had been followed by others; and he hoped it would be so hereafter, and that provincial lodges generally would take an interest in this charity. It was their duty to do so, because its doors were open to all, and it offered a shelter to the children of those whose habitations spread over the whole length and breadth of the land. He trusted that their meetings would continue to increase; and he was gratified to see so many brethren assembled to do honour to their noble Chairman, and to the valuable institution whose funds they were met to benefit. He had attended for twenty-five years, and during that time had acted as Treasurer to this Charity, in which it was scarcely necessary to say he felt the deepest interest. He should continue to feel as warmly in its welfare as ever; he cordially concurred in the noble sentiments expressed by the D. G. M., that the only way for the great and powerful to obtain respect was to show that they had a deep interest in the welfare of the people.

The subscription papers having been handed in, the Secretary, Bro. F. Crew, read the names and amounts which elicited repeated marks of approbation.

The P. G. M. said it was his duty to call upon them to keep the other charities of the Order in remembrance, for though they were assembled on this occasion as the friends and supporters of the Freemasons' Girls' School, yet it must not be supposed that they had no other institutions to uphold. It was not surprising to find it urged by those who did not belong to the Order, that they did no good by meeting in their lodges, but if it were more generally known that they did support various charitable institutions, perhaps not so striking in themselves as this which they had witnessed this evening, but not less calculated to do good, they would find that opinion vanish that Freemasonry was not

a laudable Order. He would remind the ladies who had visited the Girls' School, that the Order also supported the sons of unfortunate Freemasons; that it had its Fund of Benevolence—its Annuity Fund for granting annuities to poor, aged and infirm Masons and their widows, and its Asylum for Aged and Decayed Masons. He mentioned these facts because it should be known that their object was to do good to others by relieving the unfortunate and assisting those who were deserving of it from their previous good character. In conclusion, he begged to propose, "Success to the other Masonic Charities."

Song—"Free as the Air," by Bro. Genge.

The D. G. M. rose and said, they would all agree with him that they were greatly indebted to the Stewards for their exertions in administering to their comforts, and in showing that estimable quality, patience, when they found a difficulty on the present occasion in persuading brethren to drop their agreeable conversation. They could not testify a better appreciation of that most excellent quality than in drinking most heartily the health of the Stewards, and acknowledging that they had ably done their duty. He was sure that it was gratifying to the Stewards to be called on to perform an arduous duty in a most excellent cause, and they would have the pride and satisfaction of referring to the present meeting as having been attended with the happiest results to the Freemasons' Girls' School. In proof of this, he had the happiness to announce that the subscriptions received at this meeting amounted to 1026*l*. (This announcement was received, as it deserved, with loud and continued cheering.) In conclusion, the D. G. M. begged leave, on the part of all present, to tender their warmest thanks to the Stewards for the kindness they had shown, and to assure them that this charity had much to thank them for.

Bro. Portal, W. M. of the Apollo University Lodge, of Oxford, and President of the Board of Stewards, acknowledged the toast, and said he would not take refuge in any hackneyed expression of regret that it had not fallen into other hands, for, though it was certain that it might have devolved on one more adequate to the task, yet no one felt greater pleasure than he did in returning thanks for the cordial manner in which they had received a toast so kindly proposed by the noble lord who filled the chair. It was at all times a matter of the highest gratification to the Stewards to promote that principle of benevolence which might be termed the key-stone of Freemasonry, and which "blesses those who give, as well as them who receive." Great as was that gratification upon all occasions, it had been increased ten fold on this, because they felt convinced that there was no charity, whether connected with Masonry or with the external world, more worthy of their support than was the Freemasons' Girls' School. Whether they looked at the satisfactory appearance of the children themselves, or at the venerable matron, or again at the indefatigable exertions of the General and Acting Committees, and of the Secretary, all of whom had been so justly praised by the noble chairman, he felt that they could but congratulate themselves and the Craft on the prosperous condition of this well-conducted school. It was most gratifying to him to remember that two children from the province of Oxford were at this moment, through their munificence, enjoying the benefits of the charity. And when he found himself supported by the P. G. M. for Oxfordshire (Bro. Ridley)—when he saw near him a brother whom the M. W. G. M. had not thought unworthy of the office of G. S. B. of England (Bro.

Spiers)—when he saw around him so many brethren from Oxford, and other country lodges, and, lastly, when he found himself, as a provincial officer, standing forward to return thanks for the Board of Stewards, he could not but take it as an earnest that the country brethren did intend to take their full share in the transaction of the business of the Craft. He thanked them for the hearty manner in which they received his address, because he regarded it as an assurance that in the true spirit of Freemasonry they would hold out the right hand of fellowship to their provincial brethren, and welcome them to share, not only in the duties, but also in the honours of Grand Lodge. In conclusion, he begged on his own part, and on behalf of his brother Stewards, to thank them for the courtesy and kindness they had experienced on that evening, and he trusted that this would not be the last occasion on which they might “meet happily, part happily, and happily meet again.”

Cavatina—“O luce di quest’anima,” by Mrs. A. Newton.

The D. G. M. then proposed, as the parting toast, “The Ladies, whose bright eyes and bewitching looks had invested the present meeting with increased interest and additional charms.” The D. G. M. then left the chair, and shortly after the party withdrew to coffee. Subsequently the glee-room was the centre of attraction, and those who were fortunate enough to obtain tickets of admission enjoyed a rich musical treat, to which Miss Birch, Miss E. Birch, Mrs. A. Newton, Mr. Genge, Mr. Novello, Mr. Lawler, and Mr. Blewitt, contributed with much success.

ROYAL BENEVOLENT ANNUITY FUND.

The annual general meeting was held at Freemason’s Hall, London, on Friday, the 17th day of May, 1850, the Right Hon. the Earl of Zetland, M. W. G. M., President, in the Chair; the minutes of the Annual General Meeting on the 18th May, 1849, were read and approved.

By the report from the auditors, read and ordered to be entered on the minutes, it appeared that the receipts amounted to 1,814*l.* 5*s.* 2*d.*, and the disbursements to 1,421*l.* 15*s.* 10*d.*; leaving a balance in the hands of the Treasurer, of 422*l.* 9*s.* 4*d.*

The report of the Committee of Management intimated that the Charity continues to receive the support of the Fraternity, which has enabled the Committee to increase the funded property by the sum of 375*l.*, 3 per cents., making the present amount of stock, 5,775*l.*

The number of annuitants in May, 1849, was forty-nine; the aggregate amount of their annuities being 963*l.*: of that number six have since died, and one has been discontinued, leaving forty-two to receive amongst them 828*l.* Eight were elected on this occasion.

After giving a full and detailed statement of the funds, and of the Institution, the Committee urge their Brethren to increased exertion, not merely to sustain the present proposed number of annuitants, but greatly to increase them. They also refer at some length to the establishment of the newly established Widows’ Fund, which the Grand Lodge has proposed should be under the management of this Institution, which was subsequently adopted.

The following special report of the Committee of Management was read, and ordered to be entered on the minutes, which is of such importance to the interests of the Craft, that we print it *in extenso* for the information of the Brethren:—

“The Committee of Management in presenting this special report beg to state, that by their report presented at the general meeting on the 15th May, 1846, they communicated the proposition which had been made by the Committee of the Asylum for Aged and Decayed Freemasons’ for the amalgamation of the two Charities; and the proceedings which had taken place between the two Committees on the subject, showing the impracticability of the project being at that time carried out, in consequence of a suit in the Court of Chancery then pending in relation to the Asylum funds; but that the following expression of opinion had been made and recorded, viz.:—‘That it appears to both Sub-Committees that it would be desirable to amalgamate the two Institutions, provided certain legal difficulties can be removed by the Asylum for Aged Freemasons; and that the Sub-Committees do report to the above effect to their respective constituencies.’ And your Committee added, that they had not in any way discussed or entered into a consideration of the proposed plan for amalgamation, deeming it useless to do so while the parties on one side were legally incompetent to carry out what they might be disposed to accede to.

“From that period nothing further occurred until the 28th April, 1849, when at a joint meeting of the Sub-Committees, Brother M. Sangster, on the part of the Sub-Committee of the Asylum stated, that the proceedings in Chancery had terminated, and that the trustees of the funds belonging to that Institution were then at liberty to expend the whole amount for the purpose of building an Asylum without further application to the Court.

“It appeared that the Committee of the Asylum had purchased a piece of land at Croydon Common, on which to erect the building, and had commenced their preparations for the foundations; but it having come to the knowledge of your Committee, that there existed great doubt as to the eligibility of the site by reason of there being no sufficient drainage of the land, they declined to proceed farther until a proper system of drainage should be effected. After some discussion between the two Committees, it was agreed, that the subject be referred to the decision of two competent professional gentlemen, one to be nominated by each Committee; and your Committee, on their part, named William Tite, Esq., of whose competence no doubt can exist; and by whom a report was submitted as to what he considered the best plan; since which the building has been advanced, and the drains constructed. These drains, however, are not in complete accordance with Mr. Tite’s suggestions, yet he has reported that they may prove sufficient; but if, after trial, they should not be found so, remedies are not very difficult of application.

“Under these circumstances your Committee requested another interview with the Asylum Committee, which accordingly took place on the 10th May instant, when Mr. Tite’s report was considered, and also the certificates of Mr. Phillips and Mr. Wilson, on behalf of the Asylum Committee, as to the sufficiency of the drains; after which the two Committees came unanimously to the resolution of submitting to their respective constituencies the annexed scheme, as a foundation for amalgamating the Asylum for Aged and Decayed Freemasons, with the Royal Masonic Benevolent Annuity Fund. It will be seen that this scheme proceeds partly on the assumption that the management of the Masonic Widows’ Fund will be undertaken by the governors and subscribers of the Royal Masonic Benevolent Annuity Fund, in accordance with the suggestion and recommendation of the Grand Lodge. The Committee think it right to state that the Asylum, when completed, in conformity with the plans, is to consist of a centre and two wings, affording residence for thirty-four inhabitants; the centre and one wing have already been erected, which will accommodate eighteen inmates; and it is proposed to add the other wing, affording accommodation for the remaining number as soon as adequate funds are provided.

(Signed) “A. DOBIE, *Chairman.*

“Grand Secretary’s Office, Freemasons’ Hall,
London, May 15th, 1850.”

The meeting adopted this scheme and regulations for the amalgamation

of the Royal Masonic Benevolent Annuity Fund, with the Asylum for Aged and Decayed Freemasons, and unanimously agreed to request the patronage and support of the Right Hon. the Earl of Zetland, as M. W. Grand Master of the Order.

It was resolved unanimously,—

“That the thanks of the meeting be tendered to R. W. Brother Alexander Dobie, Provincial Grand Master for Surrey, and Grand Registrar of the United Grand Lodge, for the great interest he has at all times taken in promoting the prosperity of the Institution, especially for the unremitting exertions and devoted zeal evinced by him in aiding, and greatly contributing to the proposed amalgamation of the Royal Masonic Benevolent Annuity Fund, with the Asylum for Aged and Decayed Freemasons; for the independence and promptitude of action by which he has succeeded in overcoming all difficulties; and, lastly, for the courteous and conciliatory manner in which he has presided over numerous meetings of the two Sub-Committees, thereby greatly conducing to the attainment of the object which these Committees were desirous of carrying into effect.”

It was also resolved unanimously,—

“That this resolution be inscribed on vellum, to be presented to Brother Dobie, and that the M. W. Grand Master be requested to sign the same as President of the Institution.”

R. W. Bro. Rowland Gardiner Alston and the W. Bro. John Savage were severally proposed to be the trustees of the Freemasons' Widows' Fund, and were declared unanimously elected.

The following Brethren were elected to fill the vacancies in the Committee of Management:—Bros. J. N. Bainbridge, Henry Faudel, and Stephen Barton Wilson.

Bros. Henry T. Foreman, William Ranger, and Henry Muggeridge, re-elected auditors for the year ensuing.

It was further resolved unanimously,—

“That the thanks of this meeting be given the Right Hon. the Earl of Zetland, M. W. Grand Master, President of this Institution, for his kindness in presiding over this meeting, and for the interest he continues to manifest for its prosperity.”

His Lordship being obliged to retire, the W. Brother John Savage, a Vice-President of the Institution, was called to the Chair.

The scrutineers reported the eight following Brethren as the successful candidates on this occasion:—John Randal, 4,932; John Lewis, 4,262; David Osment, 4,254; William Wyatt, 3,463; Garton Crow, 3,371; John Fitch, 3,136; Richard Slater, 3,136; Benjamin Goodland, 3,121.

The thanks of the meeting having been given to W. Bro. J. Savage, for the manner in which he has presided subsequent to the M. W. Grand Master's leaving the Chair, the meeting separated.

THE ANNIVERSARY FESTIVAL.

The Brethren dined together at Freemason's Hall, on the 19th of June, to celebrate the union of these two funds.

R. W. Bro. W. Tucker, P. G. M. for Dorset, in the unavoidable absence of the M. W. G. M., presided on the occasion, and was supported by about one hundred and sixty members of the Craft.

The cloth having been removed, the grace was beautifully sung by Miss Ransford, Miss Bassano, Bro. Holmes, Bro. Ransford, and Bro. W. E. Ransford.

The CHAIRMAN having proposed the usual loyal toasts of the Queen, Prince Albert, and the rest of the Royal family, then said that he had to call upon the Brethren to drink the health of “The Most Worshipful the Grand Master, who was the President of this Institution.” (Loud cheers.) He had to express his great regret that his Lordship was not present, but a letter had been received from him by Bro. Whitmore, stating that unfor-

seen circumstances had prevented his attending. He was sure, whilst regretting his absence, they would drink his health in the most cordial and affectionate manner. No nobleman possessed a kinder heart than the Grand Master, and he was sure they would all feel the highest gratification in drinking his health.

The toast was drunk with the greatest enthusiasm.

The Chairman then gave the health of "The Deputy Grand Master, the Earl of Yarborough. (Loud cheers.) They would appreciate the toast, for no one had been a more kind supporter of the charities." (Great applause.)—Song by Bro. Ransford.

The CHAIRMAN said it must be most gratifying to the feelings of all who were attached to these Institutions, that they were this day met to commemorate the union of the two great Masonic Charities of the Grand Lodge of England—they were met to ratify this union, and to feel that they were one grand body of Freemasons bound together by one eternal bond, acting upon one common impulse. Proud, indeed, was he to have the honour of proposing the present toast—it would be a day he should long remember. He would ask them to drink—"Prosperity to the Royal Benevolent Annuity Fund for Aged Freemasons, and their widows. (Loud cheering.)"—Song by Miss Bassano.

R. W. Bro. DOBIE said it devolved upon him to propose the next toast, and he did so with the greatest pleasure and satisfaction. Much as they must regret the absence of the Grand Master, still he knew they would join with him in paying respect to the worthy Brother who had taken upon himself the duties of the day at the eleventh hour, and fifty minutes after—(Loud cheers)—and who presided over them with so much ability. He acted with true Masonic feeling. There was no man either in or out of Masonry who was held in greater respect in his province, and although this was his first appearance in their hall as Chairman, he hoped it would not be the last.—he would propose the health of R. W. Bro. Tucker. (Drunk with loud cheering.)

The CHAIRMAN rose, amidst great applause, to return thanks. When he first became a Mason, he had determined to press forward to promote whatever was good, and what he had done he would continue to do. (Hear, hear.) These Charities would solace the declining years of the aged and infirm, and whilst administering to their comforts, would render their departure happy, in the knowledge that their widows would be provided for, and proud indeed was he to have the honour this day of filling the chair. He begged the Brethren to accept his sincere thanks for the kindness they had shown him—they would always find him the same William Tucker in his feelings and principles. (Loud cheers.)

The Chairman then proposed that they should drink to the memories of "Bro. Crucefix and Bro. Walton." (Drank in solemn silence.)

The Chairman then gave the health of "The Trustees of the Charities." Responded to by Bro. Hodgkinson.

The Secretary then read the list of subscriptions, when it appeared that the total amounted to 700*l.* (This announcement was received with great cheering.)

The Chairman then proposed the health of "The Committee of Management." (Responded to by Bro. Savage.) The health of "The Committee." (Acknowledged by Bro. Faudel.) The health of "The Officers of the Boys' and Girls Schools." The health of "The Stewards." Bro. Havers returned thanks.) The health of "The Ladies."

In the course of the evening Madlle. Sophia Dulcken and M. De Koutski came into the room, and performed most splendidly on the piano and violin, eliciting the loudest plaudits.

The gallery was filled with elegantly dressed ladies, who appeared to be much gratified by all they witnessed.

PRESENTATION OF PLATE TO BRO. WHITE,

GRAND SECRETARY.

Thursday afternoon, the 20th of June, was fixed upon for this very interesting ceremony, and shortly after six o'clock the D. G. M., the Earl of Yarborough took the chair, having the M. W. G. M., the Earl of Zetland on his right, and Bro. White on his left, and supported by Bros. R. W. Lewis, Prov. G. M. (Sumatra); R. Alston, Prov. G. M. (Essex); Hall, Prov. G. M. (Cambridgeshire); Ridley, Prov. G. M. (Oxfordshire); Tucker, Prov. G. M. (Dorset); Dobie, Prov. G. M. (Surrey); Fawcett, Prov. G. M. (Durham); Col. Wildman, Prov. G. M. (Nottinghamshire); R. W. F. Alston, S. G. W.; Pattison, J. G. W.; Cabbell, Percival, Majoribanks, Dundas, Prescott, Beadon, R. G. Alston, Hebell, P. G. Wardens; V. W. Rev. J. E. Cox, G. C.; Fallofeild, P. G. C.; Henderson, P. G. R.; Crohn, G. S. for German correspondence; Norris, Bossy, Havers, J. B. King, Laurence Thompson, Chandler, Parkinson, P. G. Deacons; Jennings, G. D. Cer.; Thory Chapman, G. D. Cer.; R. J. Spiers, G. S. B.; Masson, J. L. Evans, R. B. Webb, Patten, P. G. S. B., and many other Brethren, in all exceeding one hundred.

The plate, which consists of a splendid candelabra, a large salver, four dishes and covers, and two magnificent ice pails, was placed on a table in the centre of the room. Nothing can exceed the beauty of the design and workmanship of the different articles.

It may not be improper here to state, that Bro. White had filled the office of Grand Secretary for forty years, and that this present was a testimonial of the esteem the Brethren had for their worthy Secretary.

The cloth having been removed, and grace sung by Miss Ransford, Miss Bassano, Br. J. and Br. W. E. Ransford, and Br. Jolly;

The D. G. M. proposed the health of the Queen, Prince Albert, and the rest of the Royal Family.

The D. G. M. said he had called for a bumper to drink the man of their choice, the M. W. G. M. the Earl of Zetland, (continued cheering). He was present when the Grand Master was unanimously, and with acclamation re-elected. He was not surprised at this, for he felt that the Brethren could not but acknowledge the zeal and anxiety for the welfare of the Craft which had always been shown by his noble friend. They had always found him ready to promote every thing that was calculated to be for their benefit, and he was ever ready to give up his pleasures for their advantage. He would not say more, but at once propose the M. W. G. M. the Earl of Zetland. (The toast was drank with acclamation.)

The M. W. G. M. then rose, but it was sometime before he could obtain a hearing on account of the continued cheering. He begged to return the Brethren his thanks for the kind manner in which they had received the toast, which his noble friend had in so handsome a manner proposed to them. He would not detain them long in expressing his thanks; they so often afforded him an opportunity of doing so, that he could only weary them by a repetition of his acknowledgements; but he must say, upon this occasion it was with the greatest satisfaction that he was present, because he had come there to do honour to a member of the Craft, who had been of more service to the general body, than any Mason he knew of; he was glad to see so large and influential an

assembly anxious to do honour to the Brother, who in his opinion deserved all the respect and esteem they could show him. He would now cordially thank them for the confidence they had reposed in him, and the kindness they had always manifested towards himself. (Loud cheers).

Song—Miss Ransford.

The D. G. M. then called upon Bro. R. G. Alston to make his statement relative to the object of their meeting.

Bro. R. G. ALSTON then stood forward, and said, it became his duty to state to the Brethren the proceedings which had been adopted by the sub-Committee appointed for the purpose of providing a testimonial to evince the estimation which the whole Craft entertained for the Grand Secretary, Bro. White, (loud cheers). He had never in his life undertaken a duty with greater cordiality, than when he took the office of Secretary to the Committee. It was now better than a year ago when they met on the occasion of Bro. White's having reached his fiftieth year in Masonry. A large number of the Brethren then felt that the worthy Brother's services had too long gone unrewarded. They all knew that had Bro. White's own personal feelings been consulted, he would have prevented any thing of the kind taking place, and he would have shrunk from being drawn forward by a public demonstration. Still it was felt that they ought not to defer to private feeling. They felt that one who had so ably and so long performed such arduous duties ought to possess some public record;—they felt that what they had endeavoured to carry out, was due not to their valued Brother alone, but to the whole body of Freemasons present and to come. (Cheers.) They felt that their great and excellent Brother was not appreciated as he ought to have been by his Brethren. With this view, a Committee was formed, and never did men or Brethren work more zealously to attain an end—that end being to do honour where honour was justly due. He would now state what had been done. No contribution had been solicited from any one whatever. A statement of views and intentions had been submitted to the Craft at large, and he felt that the result was alike honourable to Bro. White, and honourable to Freemasons. They had put a limit to the amount of the subscription. They had received subscriptions from Lodges and Chapters, and more than three thousand six hundred Brethren had concurred in bearing testimony to their excellent Grand Secretary.—(Cheers.) The history of Bro. White was the history of Masonry. He had devoted his great abilities to the diligent, honourable, and efficient performance of a duty inseparably connected with the cause of universal charity, but he had still not wanted time to cultivate the most sincere friendships. He trusted they would recollect the feelings which had led to this offer of respect. The Committee had determined that the present should be beautiful in art, elegant in design, and valuable in its material. It was now his duty to present to the Brethren the result of their labours. (The plate was now uncovered, amidst loud cheering, by Bros. S. Norris and Bossy, Bro. White's oldest Masonic Brethren and friends). He would observe, that Europe, Asia, Africa, and America, had contributed to provide this testimonial. Almost every climate had combined. They had now attained their object, and in the name of the Committee and the Subscribers, he begged his Lordship, in conjunction with the M. W. G. M., to consummate their labours by presenting this small testimonial of the manner in which their Brother was estimated almost as far as the sun shone. It was given by Brethren with open hands and

warm hearts, to the man the honoured and the Brother they loved. (Loud cheers).

The D. G. M. wished to say a few words before he presented this testimonial to Bro. White. They would drink the health of their Brother, not as a mere form, but in the earnest hope that it might please the Most High to give him health and happiness in his old age. He had in their opinion, richly earned this testimonial; in presenting it, they were not only doing honour to their Brother, but acting in such a manner that his worth might be recorded in history, and proving that not only was there a debt of gratitude owing, but that it was acknowledged. He was indeed proud of having filled the chair of the Committee, and of having put the resolution which was couched in such expressive language,—“That this meeting gratefully acknowledges the services of Bro. White, the Grand Secretary, and deliberately records its opinion, that he had held during the long period of forty years, an office so ardent and responsible,—he had conducted the business of the office with no ordinary ability to the great interest of the Craft, and he has always maintained the character of a zealous Mason—an efficient public servant, a true and faithful Brother and a kind friend, a high minded and honourable gentleman.” Our Brother had been elected by our late most illustrious Grand Master, to be his confidential friend and adviser. His Royal Highness would not have placed that confidence in Bro. White unless he had felt that that confidence had been deserved; he not only treated him as an anxious and zealous servant, but he was ever a welcome guest at his table; they knew his worth, and they were glad to show that they participated in the trust reposed in him. He trusted the worthy Brother would live long to be able to show his friends the gift which he had earned, and which he had received from a most numerous body of worthy persons; for, as Bro. G. R. Alston had stated, he had received this testimonial from three thousand six hundred persons, who had been anxious to testify their affection for him, and if it had not been for the limit put upon the subscription, it was not difficult to conceive what a magnificent service he might have had. He felt he had not expressed himself as he should wish to have done; he could say no more than that he hoped Mrs. White, who he understood was present, felt that the choice she made had been a good one, whilst she witnessed that they were now assembled for the purpose of doing as much honour as it was possible to Brother White, her husband. Although he wished it had devolved on some one else, who might have been better able to perform this duty, yet he would not on any account have been absent from this interesting proceeding. He had trusted the Grand Master, who could express himself in much better terms than he could, would have relieved him from a duty which he had most imperfectly performed. He would now propose the health of Bro. White. (Loud cheering).

The M. W. G. M. then rose, and was received with a burst of applause. Before the toast was drunk he wished to make a few observations on this happy occasion, because he was desirous of expressing his most cordial concurrence in all that had been done, in order to show honor to their truly excellent Brother. The D. G. M. had so ably stated everything connected with the offering of this humble tribute of their approbation for the services of the Grand Secretary, that little had been left for him to say, except to express his entire approval of the proceeding, and to bear testimony to everything which had been stated, first, by Bro. R. G. Alston, the Secretary to the Committee, and afterwards by the R. W. the D. G. M. He must state, that in his capacity as G. M.,

he could assure the Brethren present,—and he wished it to be made as public as possible,—that for the services of Bro. White, as Grand Secretary, he felt most deeply indebted, and more than that, he was most certain that neither he nor any other Grand Officer could have carried out the interests of the Craft without such able assistance. All his acts had been guided by that excellent Brother, and he knew of no greater loss that could occur to Freemasonry than to be deprived of his services, which it would be difficult, if not impossible, to replace. He would assure them that he had never attended any meeting which had given him greater satisfaction, because he felt he was attending to do honour to one who had done more for Freemasonry than any Brother now living, or who had ever lived. (Loud cheers.) Before the toast was given, he would read the inscription that was on the plate—

“ Presented to the V. W. Brother William Henry White by a numerous body of his Brethren, in acknowledgment of his eminent services as Grand Secretary to the Ancient Fraternity of Free and Accepted Masons of England during a period of more than forty years, as a token of their respect and regard. 20th June, A. L. 5650. A. D. 1850 ”

Bro. WHITE, who was evidently much affected, then rose, amidst the loudest cheers, and addressed the Brethren in nearly the following words:—My Lords and Brethren,—I rise under circumstances of embarrassment which I am unable to control. Honored by the presence and by the condescension of your Lordships, and by the kindness of the Brethren, who have been pleased to express themselves as approving of my conduct during the long period of forty years, during which I have had the honour of filling the office of Grand Secretary, and after the eloquent addresses of your Lordships, I have no means, I have no power, to thank you. (Cheers.) It has been said, that “in the fulness of the heart the mouth speaketh,” but I feel that on the present occasion it is not so. I would rather say, that when the heart is full the tongue is unable to express the sentiments it wishes to utter. (Loud applause.) No one feels more grateful or more anxious to return thanks than myself, and yet no one can possess less power of language to express what he feels. The kindness of the Brethren and the eulogium of your Lordships place me in a difficulty in returning thanks for your condescension and your kindness. Introduced into Masonry at a period as early as our rules permit by a most revered father, who had been long a zealous Mason, who was the son and grandson of a Mason, it would indeed have been surprising if I had not felt desirous of serving the Craft. For more than fifty years I have had the honor of being a member of the Grand Lodge, and it is gratifying to me at the present moment to be able to state, that our Society never stood higher in public estimation, that its position was never more proud, its funds more flourishing, or its members more numerous. For this they were greatly indebted to our late illustrious Grand Master, whose heart and soul were wrapt up in Masonry; his master-mind was employed in rendering every aid to the great principles of the Order, and assisted by your Lordship, acting under the example that great man had shewn, all the little differences which subsisted have been brought to an end, and we are now proceeding with the greatest unanimity, with one heart and mind to carry out the high principles of our institution—(loud cheers)—and if it please God to spare our Grand Master, we shall still find that his kind and excellent heart has done honour to our choice. I am unable to say more. I have expressed myself most imperfectly, because I am overwhelmed. I have not the power of words. I offer my prayer to the Great Architect of the Universe to pour down upon

your Lordships and upon every Brother of the Craft all the blessings that life can bestow. (Loud and long cheering.)

Bro. R. G. ALSTON had no doubt that every Brother appreciated those who—elevated by rank, by possession, and estate,—united with them in striving to carry out the true principles of the ancient Order. Among those no one deserved more than the noble Lord who had honoured them by presiding on this occasion. (Cheers.) To know the Earl of Yarborough was to love him. (Cheers.) He would ask them to drink, “Health and prosperity of the D. G. M., the Earl of Yarborough.” (Loud cheering.)

The D. G. M. in returning thanks said, he had the honor of holding a high station through the kindness of the G. M., and he trusted he was not wrong in supposing it was also with the approbation of the Craft. (Hear, hear.) When asked to become the President of the Committee, he should have failed in his duty if he had hesitated, but it was with extreme pleasure he accepted the trust, and he had come there that day to show his respect and regard for Bro. White and to do his duty. (Cheers.)

The D. G. M. then proposed, “The health of the Provincial Grand Masters.”

Bro. Col. WILDMAN returned thanks, and expressed the pleasure it gave all Masons to pay this mark of respect to Bro. White.

The D. G. M. then gave, “The healths of the Representatives of Foreign Lodges who were present.”

Bro. HEBELER, in returning thanks, observed that Bro. White was held in the highest estimation by the Foreign Lodges.

The following toasts were then given:—“Bro. Dobie and the Subcommittee.” Acknowledged by Bro. Dobie. “Bro. R. G. Alston.” “The Masonic Schools.” Bro. B. B. Cabbell returned thanks. “The Ladies.”

Bro. WHITE trusted that he might be again allowed to express his gratitude for the kindness which had been shewn him. While life remained and Masoury retained its seat in his memory, he could never forget the honour that had been conferred upon him, nor the debt under which he was placed. He should value the gift not only for its intrinsic worth, but for the honorable way in which it had been presented, and although he had no child of his own to whom he could hand it down, yet he had a dear friend in the room to whom he should feel it his duty, as well as his pleasure, when it should please the Most High to remove him, to leave it, and to request him to take care of it, and to hand it down to his children as an heir-loom. (Loud applause.)

The D. G. M. then left the chair, and accompanied by the G. M., Bro. White, the Prov. Grand Masters, Grand Officers, and many of the Brethren, retired to the glee-room.

Bro. Harker gave great satisfaction as toast-master.

DINNER AT THE MANSION-HOUSE.

June 28.—The Rt. Hon. the Lord Mayor entertained the Rt. Hon. the Earl of Zetland, G. M., the Earl of Yarborough, D. G. M., the Grand Lodge of England, the W. M. and P. M. of the Grand Master's Lodge, No. 1, and many other Masters of Lodges in the London district, at a sumptuous banquet at the Mansion House. We are unable to do justice to the occasion of this splendid gathering, for want of sufficient time for the publication of the present number of this magazine; but in our next we shall furnish the Brethren with a full and correct report.

METROPOLITAN.

MOIRA LODGE, No. 109.—Owing to the lateness of the period at which an event of great interest took place in this Lodge,—the presentation of a jewel, to Bro. Potter, W. M.,—we were unable to do more in our last number than record the fact, as having occurred on the 26th March. We have since been favoured with full particulars of the event, but the large amount of matter upon our hands at this time, prevents our recording more than the address of Bro. G. Smith, P. M., on presenting this mark of esteem and affection, and Bro. Potter's reply. In presenting the jewel to Bro. Potter, Bro. George Smith, P. M., spoke as follows:—

“Worshipful Master,—A pleasing duty has been confided to me by the Brethren of the Lodge, and I should be sorry to delay for a moment the opportunity now afforded me of fulfilling their wishes. It will be remembered, that some few meetings ago, I had the honour to propose a resolution which was unanimously agreed to, that we should subscribe amongst ourselves for the purpose of presenting you with a jewel, as a testimony of our esteem, and to commemorate your re-election to the chair a second year. The Brethren were very desirous that a medal should be produced both novel and *recherché*, for the result so entirely in accordance with their wishes, we are greatly indebted to our Bros. De la Rue and May, and also to Mr. Owen Jones, by whom the design was made, a gentleman who holds deservedly a high rank in the Fine Arts. W. M., I shall place it on your breast in the name, and with the fraternal regards of every member of the Moira Lodge, in the presence of many distinguished visitors who have to-night assembled to add the lustre of their support to the occasion. Permit me to say to your Brethren, our esteemed guests, that in giving this jewel to our W. M., we do so in the belief that the diamonds which sparkle therein, are not more pure in their nature, than in the true Masonic heart over which they are destined to be suspended. Accept it, Worshipful Master, with our sincere and ardent wishes, that many years of health and uninterrupted happiness may be in store for you and yours, and that we all of us may for long be associated together, members of the same Lodge, and enjoying each other's society. As the years roll on with us, may every succeeding one add a fresh link in our friendship, and engender within us an increased feeling of mutual respect and esteem. I will conclude by borrowing somewhat from the language of one of our beautiful ceremonies,—when time with you, Worshipful Master, shall be no more, when you shall be called upon to give an account of your stewardship here on earth, ‘may you ascend to those universal mansions where the World's great Architect lives and reigns for ever.’”

After a pause Bro. Potter rose, and replied as follows:—

“Worshipful and Worthy Bro. P. M., George Smith, and Brethren of the Moira Lodge, in thanking you I find words inadequate to express my gratitude for all the occasions you have taken of forwarding me in Masonry, and placing me in the several offices of the Lodge, and more particularly for the distinguished honour of my being placed a second year in the chair, and by commemorating that event by the presentation of this extremely beautiful jewel, conveying with it your esteem and regard. I may be allowed to take the present opportunity to mention to the Brethren visitors, that it is not usual in this Lodge, as in many others,

for the Master, on retiring from the chair, however satisfactorily he may have gone through his year of office, to receive a Past Master's jewel, and it is of rare occurrence in the Craft, for a Master to fill the chair two years consecutively ; indeed, I believe with one exception only, such an event has not occurred in this Lodge. On that occasion, from the retirement of some of the members, and other circumstances, the Moira Lodge was so reduced in number, as barely to be able to perform the duties, or indeed duly form a Lodge, when one highly gifted Brother came forward ; I need scarcely say I allude to that most talented Brother, Bro. John Bigg, who until lately we numbered amongst our Past Masters, but unfortunately who, through illness and other causes has left us ; it was through the skilful exertions of this most talented Brother, that the Lodge was renovated, and is now in work. I do not for an instant flatter myself by placing my abilities on a par with that Brother, in his great power of language, nor do I indeed pretend to abilities superior to our Past Masters who have all so creditably gone through the various offices of the Lodge. My Brethren of the Moira, to what am I to lay the account then of the very distinguished mark you have conferred on me ? I believe, and I trust I am correct in saying, it is that you have perceived in me a desire to advance the interests of the Order, and have appreciated my conduct since I have become a Mason, not by the mere performance of the outward ceremonies, but by an anxious desire, and this I assure you I have sincerely felt, to uphold and support Masonry itself in its highest character, by preserving that good feeling and harmony which should exist amongst all members of a Lodge and the Craft generally, whether in or out of Lodge,—in renovating and adding to the furniture and appendages of the Lodge, for the better and more easily conducting the ceremonies, and particularly by introducing as visitors from time to time to the Lodge, a selection of those Brethren of most merit in the Craft, and distinguished as such, thereby making the Moira Lodge better known and appreciated, and placing it in that position in the Craft it so deservedly merits. I feel most sensibly grateful that these my endeavours have been so appreciated ; and, my Brethren, allow me most truly to say, however highly I do estimate this most beautiful jewel, yet I far, very far more highly appreciate the expressions of your esteem and regard, and I trust it will never be necessary for me to look on it to remind me of the great obligations I am under to this Lodge. I have only to repeat my grateful thanks to you all, my Brethren of the Moira Lodge."

BANK OF ENGLAND LODGE, No. 329.—At a Lodge of Emergency, held at Radley's Hotel, on the 1st of May last, Signor Tamberlik of the Royal Italian Opera, was initiated in this Lodge, on which occasion the Lodge was favoured with the company of the V. W. Bro. the Rev. J. E. Cox, Grand Chaplain, who expressed himself as much gratified by the excellent working of the W. M. Bro. Smith, and the Officers of the Lodge, and especially so with the rapid verbal and elegant translation of the ritual of the work, by Bro. R. Costa, to the candidate, who was unacquainted with the English language.

Bro. M. Costa, J. W., presented the Brethren on this occasion with the copyright of a Canon, as a Grace, composed by him expressly for the Bank of England Lodge ; after the banquet it was sung under his direction by several of the Brethren, assisted by Bro. Herr Formes, Tamberlik, R. Costa, and other visitors.

This beautiful composition is truly worthy of the genius of the com-

poser, and was the theme of general admiration. With the vocal talent, for which this Lodge is so pre-eminently distinguished, and under such a conductor, it is scarcely necessary to add, that it was most beautifully and impressively given.

ROYAL YORK CHAPTER OF PERSEVERANCE, No. 7.—The last meeting for the season of this Chapter was held at the George and Blue Boar Tavern, Holborn, on Tuesday, the 23rd April, when a large party of Companions assembled. The business of the evening was commenced by the exaltation of Bros. Absolon, Cornwall, and Symonds, which ceremony was performed in his usual masterly style by the respected M. E. Z. Comp. Levick. This being installation night, the Comps. were placed in their respective chairs, by P. Z. Comp. John Savage, viz., Comps. John Hervey, M. E. Z.; W. A. Harrison, H.; J. A. Barnard, J.; Honey, S. E.; Goolden, S. N.; and J. Compigni, P. S. Sixteen Present and Past First Principals were present, including several officers of the Grand Chapter, viz., Excellent Comps. H. C. Vernon, P. G. S. Staffordshire, A. A. Leveau, G. D. C., both members of the Chapter, W. H. White, G. S. E., E. H. Patten, P. G. S. B., T. Tombleson, P. G. S. D. C., and R. G. Alston, P. G. P. S. This portion of the work was performed in that impressive manner, in which few Companions can compete with Comp. Savage, and was listened to with very marked attention by all. After some propositions for joining, and other routine business had been transacted, the Companions, to the number of between thirty and forty, retired to refreshment; after which, the usual loyal toasts were given from the chair. Comp. Hervey then rose, and, after briefly adverting to the honour conferred on the Chapter by the presence of so many G. C.'s, and paying a well-merited tribute of respect to our E. Comp. White, gave the health of the Right Hon. the Earl of Yarborough, G. H., R. Alston, G. J., and the rest of the Grand Officers, Past and Present.

Comp. W. H. White responded to the toast (Comp. Vernon having been unfortunately obliged to retire from indisposition), and spoke in very eulogistic terms of the manner in which the work had been done. He said, that during the whole of his experience in Masonic affairs, he had never seen the ceremony of installation so ably performed, and expressed his high satisfaction at having had the opportunity afforded him by Comp. Hervey of being present on the occasion. He congratulated the Chapter at being presided over by Companions who were so competent, on its very prosperous position, and not the least on the great number of P. P. which it can boast. He concluded by returning his best thanks on behalf of Lord Yarborough, and the rest of the Grand Officers, for the honour conferred upon them, and by wishing continued prosperity to the Chapter.

Comp. R. G. Alston could not allow the health of so near a relative to be drunk, especially after the complimentary way in which it had been proposed, without offering his warmest thanks to the Companions. He could but say that the G. J. was fully deserving of the praise which had been awarded to him, and might add, on his own account, that a better father never existed. He fully concurred with the G. S. E. in all which had fallen from him as to the working of the Chapter, and no Companion who had been present during the ceremonies could fail to be delighted and instructed by what he had witnessed. He trusted it was not the last time he should have the opportunity of visiting the Chapter, and thanked them warmly for their kind wishes.

Comp. P. Z. Levick rose to propose the health of the M. E. Z., and paid a high compliment to his abilities as a Mason, and his good quali-

ties as a man. The companions had had such ample opportunities of witnessing the working of their Comp. Hervey, and his kindness and urbanity were so well known and highly appreciated, not only in that Chapter, but by the Craft at large, that he would not say more, than that he felt sure the Companions would never regret the choice they had made. He rejoiced to see Comp. Hervey in a position he was so well qualified to fill, and called on the Companions to drink health and prosperity to him during his year of office.

Comp. Hervey felt very grateful for the kind manner in which his name had been given and received. He thought he might now consider his Masonic career consummated, in filling at the same time the First Principal's chair of his mother Chapter, and the Master's chair in his mother Lodge, both No. 7, a lot which fell to few to attain at the same period. He knew he was indebted for this more to the indulgence of his Brethren than to his own deserts, and trusted the Companions would have reason to respect him at the end of his year of office as well as then.

The M. E. Z. gave the Visitors, coupling with the toast the name of Comp. F. Wilson, M. E. Z. of Chapter 218. He rejoiced to see so many visitors, and trusted they would be so well pleased as often to renew their visit.

Comp. Wilson returned thanks in a very feeling speech, adverting to the fact, of three of his sons having been initiated, passed, and raised by the First Principal, as a proof of the respect in which he held him; on behalf of the Visitors he thanked the Companions most warmly for their fraternal reception.

The healths of the newly Exalted Companions were next given.

Comps. Absolon, Cornwall, and Symonds, severally responded in suitable terms, expressive of their gratification at what they had seen.

Comp. Hervey called upon the Companions to drink the health of the immediate P. P., Levick; they all had had the opportunity of judging of his capabilities that evening, and also of the estimation in which he was held by the Chapter, by the unanimous vote of thanks passed for his services during the past year; he only hoped to be able to emulate the good example set him by Comp. Levick, and called upon them to respond warmly to the proposition of his health.

Comp. LEVICK was quite unprepared for this kind expression of the feeling of the Chapter; the approbation of the Companions was most grateful to him, and he could assure them that, supported as he had been by the P. Ps. and his immediate officers, his task had been an easy one. He felt very much gratified by the vote of thanks which had been accorded to him, although quite undeserving of such a special mark of their favor; still, as their approbation was the warmest wish of his heart, it would make an impression on him which could never be effaced.

Comp. HERVEY then gave the health of the P. P., adverting particularly to the satisfaction it must be to the Companions to have such Past Principals amongst them as Comps. Wilson, Savage, Honey, Blake, &c., although he could but regret that so many were absent.

Comp. EVANS returned thanks very briefly, assuring the Companions that the P. Ps. were fully sensible of the honour conferred upon them, and of the good wishes entertained towards them. They were always ready to be of service to the Chapter whenever called on.

Comp. HERVEY next gave the health of Comp. Harrison, II., and Comp. Bernard, J.; and alluded in feeling language to the pleasure he experienced at being supported by two such excellent men. He spoke of

Comp. HARRISON, with the partiality of a private friend, fearlessly asserting, that whether as a man, a Mason, or a gentleman, his worth could not be too highly estimated. Of Comp. Barnard, as far as his knowledge of him extended, he could say as much; and if he were equally intimate with him, he was sure he could speak equally highly.

Comp. HARRISON thanked the Chapter for their kindness, and felt that he had been spoken of rather with the partiality of a friend, than according to his deserts; all he could say, was, that he would fit himself for the duties he had to perform to the best of his ability. He was sure that he spoke the sentiments of Comp. Barnard, in saying they were grateful for their healths being drunk, and proud of the high position in which they were placed.

The healths of the Officers, Treasurer, and several other toasts having been given and responded to, and the business interspersed with some very good singing, by Comps. Evans, Graham, Absolon, &c., the Companions departed, after a delightful evening, and with a good feeling, worthy of emulation.

MOUNT SION CHAPTER, No. 169.—*Presentation of Testimonial to Comp. Thomas Pryer.*—At the last meeting of this Chapter a handsome silver vase was presented to E. Comp. Thomas Pryer, P. Z., bearing the following inscription, viz.:—

Presented
by the M. E. Principals and Companions of the
MOUNT SION CHAPTER
of
ROYAL ARCH FREEMASONS, No. 169,
on the 20th of April, 1850, to
their much esteemed
M. E. COMP. THOMAS PRYER, F. S. A., P. Z.,
in testimony of their approbation of his extensive researches into the
Antiquities of the Order,
and to express their gratification of the kindly feelings
evinced by him during his Presidency as
M. E. Z. in the year 1849.

The vase is elegantly embossed, and contains the inscription on one side, and on the other Comp. Pryer's armorial bearings.

The First Principal, Comp. GOODWYN, on charging the cup with generous wine, and proposing the health of Comp. Pryer, expressed the honour that had fallen on him to present their testimonial to such a distinguished and learned Companion of the Order, and on giving utterance to his own feelings on this very interesting occasion, he knew he was justified in further stating that every member of the Chapter congratulated themselves on numbering amongst them their much esteemed and respected Companion, whom he hoped would, with his family, enjoy many years of health and happiness, to pledge the Mount Sion Chapter in the testimonial which he had then the honour of presenting.

Comp. Pryer's health was then enthusiastically toasted by the Companions.

Comp. PRYER, in responding to the address of the First Principal, stated that he was deeply impressed with the kindness which he had invariably received from the Companions of the Mount Sion Chapter, and most gratefully did he thank them for this flattering testimony of their esteem. Comp. Goodwyn had been pleased to allude to his Masonic services, but he (Comp. Pryer) could assure the Companions that he had been more than amply repaid for any services to the Craft which he

could by any possibility have rendered. His initiation into the Masonic Order had been to him a source of great satisfaction and delight; it had been the means of commencing many friendships, more strong and more binding than any he had formed in the outer world,—friendships which he deeply and warmly cherished, and which he trusted would continue unfaded as long as life endured. He had invariably been received by the Brethren of every province, and (he might almost say) of every country, with kindness and consideration; and, in pursuing his investigations into the higher mysteries of the Order, there had been opened to his mental vision, fields of brightness and of glory, surpassing all powers of expression. He was therefore deeply indebted to Freemasonry, not only for those delightful friendships which throw a charmed halo around the chequered field of life, not only for those genial influences of the social hour that dissipate all thoughts of sadness, and smooth the brow of care,—but also for those glorious aspirations, lofty and spiritual, which tend to purify the mind and elevate the soul, by leading to the contemplation of things sublime, and high, and holy, and opening to the investigating mind sources of philosophical and moral knowledge, ever new and ever delightful. He (Comp. Pryer) could assure the Companions, that though the pressure of professional avocations left him but few hours of leisure, still the dedication of some of those hours to the prosecution of Masonic researches was to him a labour of love—a labour indeed that was mentally refreshing; and if, perchance, a stray fact or observation fell under his research (though unnoticed perhaps by many of his Brethren) he felt great pleasure, as he deemed it his duty, to disseminate it, as well as any other information he possessed, for their general information; and it gave him great satisfaction in observing, that there was, as there appeared to him, a new spirit of inquiry afloat, which was leading Brethren to investigate the antiquities, as well as the high spiritual references of the Order; and, he could assure them, it was an investigation which would amply repay any trouble that might be bestowed; indeed he knew of no branch of study capable of throwing so much light upon all Archæological investigations, and he would say that scarcely any investigation of an Archæological description could be considered complete or satisfactory, without a competent knowledge of Masonic antiquities, pursued in their highest sense.—Comp. Pryer then alluded to his connection with the Mount Sion Chapter, and made many observations upon Royal Arch Masonry, which he described in glowing terms,—and also to various Lodges and Chapters where he had received honorary distinctions,—and concluded by again warmly thanking the Companions for the testimonial they had presented, and assuring them it would be his pride to preserve it as an heir-loom to descend to his children; and he trusted that when T. G. A. O. T. U. called him to another sphere, his descendants would be enabled to appreciate that day's gift, as Companions of this glorious Order.

Comp. Pryer having terminated his address amidst much applause, E. Comp. Begg, P. Z.,* in a very neat and appropriate speech, proposed the healths of Mrs. Pryer and her young family; he believed there were five interested in the heir-loom.

This toast having been drunk with enthusiasm,

Comp. PRYER returned thanks in a feeling manner, and proposed "Perpetuity to the Mount Sion Chapter, and health, long life, and prosperity

* We believe this was the last occasion of the appearance of this Companion at a meeting of the Order. At this Chapter he was in his usual spirits, and in the possession of all his faculties. A few days passed, and he was summoned suddenly to that "hourne from which no traveller returns."—Ed. F. M. Q. M. and R.

to its members," which was suitably acknowledged by E. Comp. Goodwyn.

THE ROBERT BURNS CHAPTER OF INSTRUCTION IN ROYAL ARCH MASONRY.—On the 2nd May this Chapter held its Anniversary Meeting at the Union Tavern, Marylebone-street, Piccadilly, and were to have worked the Arch Lectures in Sections, but owing to the illness, and unavoidable absence of some of the members appointed to work them, the intention was not fully carried out, but the third and fourth sections only were worked by two Companions, who were called upon at the moment, Companion Watson presiding as Z. The banquet was attended by upwards of twenty Companions, among whom was Companion Lloyd, the Vice-President of the Board of Stewards, for the Festival of the Girls' School. The advantages of such a Chapter of Instruction, were amply set forth by the M. E. Z, it being until very lately the only Chapter of Instruction in constant work in London; its utility was fully illustrated in the course of the evening by a Companion from Yorkshire, who stated there had been, and was, much variance in the Arch workings in that county, but since some of the Companions had become acquainted with this Chapter of Instruction, they had adopted their working and endeavoured to persuade all to do so, to promote uniformity of ritual and practice; as they fully relied on a London Chapter of Instruction, (from the connection of many of its members with the Grand Chapter), to possess the most orthodox and pure ritual and practice.

This Chapter of Instruction we may safely state, numbers amongst its members many of those who are the most conversant with Arch Masonry in all its details. This Chapter also carries out that key-stone of Masonry "Benevolence," by applying its funds to the Masonic Charities; we can confidently recommend a visit to this Chapter to every Arch Mason, if he seeks to improve his own working, or to be pleased with that of others.

CROSS OF CHRIST ENCAMPMENT, No. 20.—This Encampment met on Friday, 21st June, at which Sir Knight R. Spencer E. Commander, Sir Knight Carver, 1st Capt., Sir Knight M. Costa, 2nd Capt., Sir Knight R. Costa, D. C., Sir Knights Col. G. Vernon, Major Robb, Shaw, Dover, Baumer, &c. were present.

After the minutes of the last meeting had been read and confirmed the E. Commander rose and expressed his best wishes for the welfare of this Encampment; and as he was not only most anxious for its prosperity, but also desirous of giving proof of it, he begged to present an ancient copy of the Volume of the Sacred Law which he had met with, and which he hoped would in some way assure them of his anxiety to promote the best interests of the Order.

Sir Knight Spencer, E. C. then presented the Encampment with the sacred volume. Sir Knight Col. Vernon then moved that the best thanks of the Encampment be given to the E. Commander, for his very handsome and appropriate gift,* which was seconded by Sir Knight M. Costa, and carried unanimously, and ordered to be entered on the minutes. A ballot was afterwards taken for Comp. Emilio Castellan Giampietro, of the Chapter of Fidelity, No. 3, which being declared unanimous, that Companion was introduced and duly installed a K. T.

* We have had the pleasure of seeing this sacred volume, and can record our testimony of its value; it is the edition printed by Barker, in 1606, called the 'Breeches' Bible, from that word being inserted instead of the regular translation of 'Aprons,' in the 3rd Chapter of Genesis, 7th verse. The binding of the volume is very chastely finished, and tooled with the Calvary, Patriarchal, Maltese, and K. T. Crosses, on the edges and cover.—Ed. F. M. Q. M. and R.

PROVINCIAL.

CORNWALL, *April 19.*—The annual festival of the antient and honourable Order of Free and Accepted Masons of the province of Cornwall, was this year celebrated at Hayle. The weather, unfortunately, was most unpropitious; however, there was a good muster from most of the Lodges in the county, those of Helston, Penzance, Hayle, Bodmin, Liskeard, and the two being fully represented, whilst those of St. Austell, and Falmouth were represented, but not so numerous as was expected. The Lodge was opened at Bro. Crotch's, White Hart Hotel, between eleven and twelve o'clock, by Bro. Ellis, the P. D. G. M., and soon afterwards the P. G. Pursuivant and the P. G. Director of Ceremonies marshalled the procession in the usual manner, when it proceeded to Phillack church, all the Brethren appearing in full Masonic costume, wearing the full dress collars, and clothing of their respective offices. Prayers were read by Bro. the Rev. J. Townshend Boscawen, of Lamorran, and the lessons by Bro. the Rev. W. Broadley, of Carnmenelis; an admirable and appropriate sermon was then preached by Bro. the Rev. Henry Grylls, of St. Neot, the P. G. Chaplain, which discourse many of the Brethren have expressed a strong desire should be published. The organ was kindly presided at and the choir conducted by Miss Hockin, one of the daughters of the Rector of the parish. Independent of the Craft, there was a very large and attentive audience. After service the procession was re-formed, and returned through Copperhouse to the Lodge room, when the provincial officers for the ensuing year were appointed as follows:—Sir Charles Lemon, Bart., *M. P.*, &c., R. W. P. G. M.; Bro. John Ellis, D. P. G. M.; Bro. Richard Pearce, P. D. P. G. M. and Treasurer; Bro. T. H. Edwards, P. G. S. W.; Bro. Peter Clymo, P. G. J. W.; Bro. the Rev. Henry Grylls, *A. M.*, P. G. Chaplain; Bro. Francis Passingham, P. G. Registrar; Bro. Nicholls, P. G. Super. of Works; Bro. Nicholas Harvey, P. G. Dir. Cer.; Bro. Francis Boase, P. G. S. D.; Bro. Richard Nicholls, P. G. J. D.; Bro. C. F. Hempel, P. G. O.; Bro. Capt. Reid, P. G. S. B.; Pro. T. P. Dixon, P. G. P.: Bros. W. Ball and W. R. Ellis, P. G. Stewards.

A report was read by the P. G. Secretary, and the usual business of the province was transacted. The P. G. Treasurer was unfortunately absent from illness, but Bro. Roscorla read a statement of the accounts for the past year. At four the P. G. L. was closed, and the Brethren again formed, and proceeded in due order to the banqueting room, which was most tastefully and appropriately fitted up and decorated by the Brethren of the Cornubian Lodge, under the superintendance of Bro. Nicholas Harvey. The Hall was splendidly illuminated with gas, specially laid on for the occasion, which was displayed in various truly Masonic devices. In the centre was a brilliant sun, shedding its lustre over the head of the P. G. M., Sir Charles Lemon, Bart., having on either side of it an equally brilliant star, the effect of which, combined with the double line of lights extending the full length of the banqueting hall, had a superb and striking effect. The walls were covered with flags of all nations,

symbolical of the universality of Masonry; the *Union Jack of Old England* being conspicuously placed on either side of the room: the space above the lights was effectively decorated, and relieved by laurels and various other evergreens. The band was placed on a platform, raised at the lower end of the hall. The dinner, of which about seventy Brethren partook, was in every respect worthy of the occasion.

The cloth having been removed, the R. W. P. G. M. gave "The Queen: may she long live to reign over a free and happy people." "The Duke of Cornwall;" in prefacing this toast, he expressed a hope that at some future day his Royal Highness might become one of their Craft, and be, not only their feudal lord, but the Grand Master of this province. "Prince Albert and the Royal Family" was the next toast proposed; after which the R. W. M. remarked that having drunk the usual toasts of our Sovereign and the several branches of the royal family, it next became their duty, as it was their pleasure, to drink "The Ruler of the Craft, the Earl of Zetland, the Grand Master of England."

After this toast the Director of Ceremonies and the Stewards introduced a great number of ladies, and after as many as could be, were seated, the R. W. M. rose, and said—Ladies, I have now the pleasing task of proposing your healths as the toast we most cordially accept; and of offering you our warmest thanks for the honour you have done us in coming here. It is gratifying to us in every way to find ourselves in your company, and I am sure that there is not a man amongst us who does not feel honoured by your presence. But I confess that I attach more consequence to your visit than the mere pleasure which it is calculated to afford, for it exhibits Masonry in a light favourable to our social character. It has pleased certain persons to say that Masonry is a thing apart from the world, and that in proportion as a man becomes a zealous Mason, in the same degree he becomes insensible to those relations of life which you represent and help to form. There are others again, whose greatest delight it is to raise a cry of irreligion against their neighbours; and one of these has lately published a book to shew that Masonry is antichristian, and tinged with German mysticism. In answer to these two imputations, let me call your attention to the only two occasions in which we, as Masons, appear in public in the discharge of our duties to the Craft. One of these is the religious service, in which I have no doubt that many of you have this day partaken. It might be considered enough to point to this scene of devotion; but it is hardly worth while to dwell on any fact or number of facts, when we have testimony which cannot be discredited to convince the most assiduous caviller, that Freemasonry is not dangerous to religion. Are our husbands and brothers men without faith? Are our excellent Chaplain, or our Reverend Brethren, who have taken part in the services to-day, men to countenance an irreligious engagement? Was the late Archbishop of Canterbury so devoid of sincerity that he would have remained within the pale of Freemasonry, if he had thought that its tenets were unchristian? The idea is too absurd to be entertained one moment; but its absurdity has been entirely overlooked, when the cry of irreligion is to be raised, and public indignation is to be excited against German mysticism. Let us see upon what ground this charge of mysticism rests; and how the argument is constructed. It is assumed that Freemasonry pretends to be universal. Therefore, what is found in one place, must exist in all others; and as there is mysticism in Germany in connection with certain Lodges of Freemasons, therefore there must be

mysticism in the Lodges of this country. Surely this is very unreasonable. As well might it be said, that because there are superstitions at Rome, and absurd ceremonies at St. Petersburg, therefore Christianity in England must be superstitious and absurd. No allowance must be made for peculiarities of race, for the character of the people, for past history, nor for the institutions of the countries with respect to which the comparison is to be made. No, ladies, as long as England is England, while it remains a religious community, conscious of the sacred trust which Providence has committed to its charge, to defend the pure Protestant faith against an encroaching superstition on the one hand, and a wild rationalism on the other, so long, I have no doubt, will the English Lodges of Freemasonry remain untainted by the slime of German mysticism. In proof that this is no idle anticipation, I may say that all attempts to incorporate our Lodges with the Germans have failed, because there existed impediments of this nature which could not be overcome. I now turn to the other occasion in which we, as Masons, appear before the world; it is that in which, ladies, you now bear a part, and by your presence seem to accept our pledge that we are good men and true, faithful in our allegiance to your sex, and glad to acknowledge the influence which you exert on the happiness of all of us. There is no man amongst us who is not bound, by some tie or other to you—we are all husbands or brothers, (possibly there may be lovers amongst us,) and all confess the proud submission of the heart to your sex, which Mr. Burke considered the characteristic of a nation of gallant men. It is to you that we owe the early lessons impressed on the minds of infancy and youth; to you we owe the softening influence of a sister's society; and as manhood advances, we feel still more and more the power which your presence exerts on our happiness. It may not be the fate of all to possess a home adorned by one of your sex—"niggard fate may bar the road to joy," or Providence may otherwise dispose of us. For such a man we feel sympathy and sorrow; but for the man who systematically casts away the blessing which heaven has provided for his comfort and support, we have no regard, and would not willingly enrol him in the Brotherhood of Masonry. Believe me, Ladies, that such notions find no favour with us. Our engagements to each other are all subordinate to our duties and callings beyond the walls of our Lodges; we seek only to add another tie to those which exist in the open world, and there is not a man amongst us who would maintain his connection with Masonry for a day at the expense of his duties to his God, his neighbour, or his home. I have been led into these remarks by the attempt to which I have alluded, to represent Masonry as hostile to religion and to society. On the other hand, let me assure you that your husbands and brothers in no degree compromise their Christian and social characters by joining our Brotherhood; and that the worst that can be said of Masonry is, that it is obsolete; but things that are obsolete are not always absurd. Witness the ceremonies of a coronation. What can be more obsolete than that one man should remain in the sovereign's presence with his hat on, that another should claim the privilege of presenting the sovereign with a pair of gloves; that another should present a dish of porridge, called diligrout, and that a third should appear in armour, ready to do battle with any one who would dispute the rightful succession. We laugh at these things now; but they once had a meaning. They were cherished in old times because of that meaning, and are retained now because we like to identify ourselves with times and persons who are past.

So Masonry had its days of substance and reality, when things which exist now as mere forms were the symbols of a great and ambitious organization which covers the world with its works. But while I claim this connexion with the past, let me not be unjust to the present. There exists in Masonry a living principal suited to all ages, and exhibited in a thousand forms amongst the mixed multitudes which inhabit these islands. I mean brotherhood—association—combination formed to carry out various objects; and the more these combinations are multiplied, the more they tend to mitigate the too intense sorrows of mankind. If there were no associations but those of Whigs and Tories, of churchmen and dissenters, the *odium politicum* and *theologicum* would become intolerable. But every new combination tends to soften and take the edge off unfriendly feelings, by making us acquainted with each other in other relations; and thus we find out that a strenuous opponent, whose hostility we deprecate, may still be a good man and an agreeable companion. The vital principle of Masonry in all times has been this, charity and benevolence. Our laws inculcate it; our secret obligations bind us to it; our external ceremonies represent it; and I trust that it is only when human infirmity drives us from our purpose that we cease to practise it. That Masonry may long exist as one of the checks on the centrifugal forces which separate man from man, is a wish, ladies, in which I am sure you will heartily join with us. The R. W. M. concluded by calling on the Brethren to do proper justice to the toast of “the Ladies,” which having been complied with, Bro. Roscorla, in a most happy strain, acknowledged the toast on their behalf; and the P. G. S. W. likewise made a few observations in acknowledgment of the same.

The P. D. G. M. Bro. Ellis then gave “the health of the R. W. P. G. M.,” which Sir Charles suitably acknowledged, and concluded by calling on all present to testify their appreciation of the excellent accommodation that had been afforded by brother Nicholas Harvey, for the festival of that day. This toast was drunk with honours, and responded to by Bro. Harvey. The next toast was “the P. G. C. Bro. Grylls, and Bros. the Rev. W. Broadley and the Rev. T. J. Boscawen.” The P. G. C. briefly thanked the Brethren; Bro. the Rev. W. Broadley also responded, and apologised for Bro. Boscawen’s absence from the banquet, which was occasioned by his having been called by business elsewhere; he referred likewise to the good effects that he had known to result from Masonry, not only in England, but in other parts of the world. Bro. Roscorla then proposed the P. D. G. M. Bro. Ellis, and many thanks for his invaluable services, &c., on which the whole body of Brethren rose to do it honour, which he suitably acknowledged. The R. W. M. next gave “the Provincial Wardens,” which they responded to. “The P. P. D. G. M.” was the next toast, which Bro. Roscorla, as acting Treasurer, replied to. Then came “the Brethren of the Cornubian Lodge;” “Mrs. Nicholas Harvey, and the ladies of Hayle;” “the Visiting Brethren;” “Success to Masoury all over the world;” and “the Registrar.” In returning thanks for this toast, Bro. Passingham, referring to the universality of Masonry, spoke of an account he had recently read in an Indian paper of the proceedings of the Lodge, “Rising Star of Western India,” of which the well-known Dr. Burnes was the Grand Master, when an interesting occurrence took place by the investiture into the Fraternity of a Jain of the Doudeeah schistu, who had travelled from Ahmednuggur in the Decan, to Colaba, in the Bombay presidency, with the sole view of realising his long-wished

anticipation of becoming a Mason, thus connecting in the bonds of Masonry, Moslem, and Budhist and Zerdusthian, the great family of man in his various phases of creeds in Asia. The R. W. P. G. M. now retired, and Bro. Reginald Rogers having been called to the chair, amongst other toasts proposed the health of Bro. Sergeant-Major Wing, of the "Lodge of Fortitude," as an honourable soldier and a deserving Mason; "the Masters of the different Lodges in the province," "the health of Bro. Crotch," "the Directors of Ceremonies," and many other Masonic toasts were drunk and appropriately acknowledged. The Brethren separated at an early hour, after having passed one of the most agreeable celebrations of their annual festival.

ESSEX, CHELMSFORD.—*Essex Chapter, No. 343.*—At a Convocation of this Chapter, held on the 14th May, 1850, at the Black Boy Hotel, the following Companions were present:—Comp. F. J. Law, M. E. Z.; H. Bird, M. D., H.; W. S. Butler, J.; J. Burton, S. E.; J. Rhodes, D. C.; Captain S. J. Skinner, R. A., 1st A. S.; John Amery, John Wallen, B. Bond, W. Yell, G. Wakeling, P. M. No. 343; H. Mew, J. Margon, Janitor. Visitors,—Comp. G. R. Rowe, P. G. S. B.; P. Mathews, P. Z. Nos. 30 and 218; W. Evans, P. Z. No. 7; M. S. Bisgood, British, No. 8.

The minutes of the last Convocation were read and confirmed, and the meetings for the future will be held on the second Tuesday in February, May, August, and November, instead of the second Wednesday as heretofore.

The ballot was then taken for Bros. W. P. Honeywood, of Marks Hall, Kelvedon, Essex, Nos 343 and 817; Thomas Shuttleworth Butler, of Brentwood, and of Lodge Perseverance, Bombay; and Francis Browne, of Braintree, No. 817; who were severally unanimously elected and exalted to the Supreme Degree of R. A. The ballot was then taken for Comps. G. Wakeling and R. Pemberton, as joining members, who were elected *nem. con.* The other business being disposed of, Comps. Mathews and Evans proceeded with the installation of Comp. H. Bird, M. D. as M. E. Z.; Comp. W. S. Butler, as H. Comp. J. Wilson was elected to the third chair, but was absent from the installation through illness, but will be installed in due course. The M. E. Z. then proceeded to invest his officers as follows:—Comps. J. Burton, S. E.; R. Wilson, S. N.; Captain S. J. Skinner, R. A., P. S.

The installation and investiture being over, the Comps. adjourned to the banqueting-room, and sat down to refreshment, served up by Comp. Amery in his usual elegant and liberal style.

This Chapter has been in existence two years, and owes its origin to the Excellent Comp. Law, P. Z. No. 343, who has been and is still one of the most zealous Masons in this province. We may say, without exaggeration, this is the first Chapter in the County, and there is no member who belongs to it but feels proud of being a Companion of the Essex Chapter, 343. May it long continue to flourish, and may the Most High be pleased to spare (for many years) our excellent Companions, who are now the head and corner stones of this building; and thus may they see the "infant" grow up to manhood in honour and love.

KENT, GRAVESEND.—The Lodges of Gravesend, No. 91 and No. 709, have presented addresses of condolence to Mrs. Crucefix, widow of their late Honorary member, Dr. R. T. Crucefix. The following is an extract from the minutes of Lodge No. 91, with the reply of Mrs. Crucefix.

Lodge of Freedom, No. 91, 8th April.—It was moved by the Worshipful Master and seconded by Bro. P. M. Hilder, that the Master, Past Masters, Wardens and Brethren of this Lodge, beg to offer their sincere condolence to Mrs. Crucefix, on the great loss sustained by her in the death of her lamented husband, an Honorary member of this Lodge. The Brethren desire to express to her the unfeigned regard with which they call to mind his many estimable qualities; his kindly disposition and gentlemanly deportment, which endeared him to all his acquaintance; his beneficence of heart and uprightness of conduct, which rendered him a most excellent member of society; his perfect acquaintance with the science and mysteries of Freemasonry; his earnest desire to advance its interest at whatever sacrifice of time or personal comfort; his liberal promotion and support of the various Masonic Charitable Institutions, which have made his public character as a Mason no less estimable than his private character as a man and a Christian.

(Signed on behalf of the Lodge, by)

W. F. DOBSON, W. M., Prov. J. G. W., Kent.

A similar address was also presented from Lodge, No. 709, and signed on behalf of the Lodge, by T. PARSLOW, W. M.

Reply.—Grove, Gravesend, 14th May.—My dear Sir,—It is impossible for me to express to you my feelings on the receipt of the beautiful testimonial which has been kindly sent to me from the Lodges No. 91 and No. 709, at Gravesend. If I could lay bare those feelings to you, you would see how grateful are the emotions with which I cherish this and many other similar proofs of the love and esteem in which my late dearly loved husband was held by his Masonic friends. In the few remaining years of my life, I shall not only be sustained but cheered by the reflection that my dear husband has left behind him a good and honourable name, and that those that knew him well, could best appreciate the gentleness, kindness, and Brotherly love, which were his especial and peculiar attributes. Pray, my dear sir, express to the gentlemen of the Lodges No. 91 and No. 709, my very sincere thanks for their kind and considerate attention, and assure them that my earnest prayer is and will be for their individual and collective happiness and prosperity.

I remain, dear Sir, yours very sincerely,

JANE CRUCEFIX.

To W. F. DOBSON, Esq.

NORTHAMPTONSHIRE AND HUNTINGDONSHIRE.—Provincial Grand Lodge.—The R. W. the Earl of Aboyne held the annual Grand Lodge of this province on the 15th May, at the Crown Hotel, Peterborough, assisted by Bros. Ewart, D. P. G. M.; Hervey, as S. W.; Fox, J. W.; Strickland, G. S.; and supported by between seventy and eighty of the Brethren of the province.

The R. W. P. G. M. having assumed the Chair, the Lodge was opened in due form, and the usual routine business of the province transacted. The Officers for the ensuing year were then named by Bro. Ewart, who has (with the good feeling of every Brother of the province) filled the office for several years, being reappointed D. P. G. M.; Bro. Hervey was named P. S. G. W.; Bro. Steers, P. J. G. W.; and Bro. Strickland, after many years of efficient service, reappointed G. S. We may here remark that the Annuity Fund for Widows of Brethren of this province, progresses most satisfactorily under the patronage and liberal support of the R. W. P. G. M. and D. P. G. M.; and although

more calls have been made on its funds than an infant society is usually subject to, yet under the merciful protection of the G. A. O. T. U., and supported as it is by the almost unanimous feeling of every Brother, we cannot for one moment doubt of its ultimate success. Indeed it has already been a means of support to some widows, who without it must have otherwise had recourse to parish relief. We may add that the noble P. G. M. has always been one of its most strenuous supporters, and were any further testimony necessary to his praise, the fact of his never having been absent (since his appointment) from the annual duties of his office, would be sufficient to stamp his feeling of anxiety for the continued success of the Order.

After a short relaxation, the Brethren sat down to a most elegant banquet, prepared by Bro. Biney, the worthy host of the Crown Hotel, which was characterised not only by every requisite, but by every dainty the season could afford. We will not attempt to particularize the way in which the various toasts were given, and the excellent speeches which accompanied them; suffice it to say, that the way in which the healths of the R. W. P. G. M., the D. P. G. M., the P. G. S., and the P. G. W., were received, bore testimony to their popularity in the province. But the health of the Countess of Aboyne was hailed in a manner which must have been peculiarly gratifying to the R. W. P. G. M., and which was acknowledged in a speech characteristic of the *bonhomme* of the speaker.

The conviviality of the evening was somewhat damped by the necessity of the P. G. M. and the Brethren from the west of the province being obliged to submit themselves to the rigid rule of the railway directors, who would not accommodate their trains to the requirements of the Brethren; but many of those who resided in a more convenient locality, enjoyed themselves until a later hour, and parted in the hope of soon meeting again to enjoy a day which had been so replete with satisfaction, and without a single drawback to all present.

The next P. G. L. will be held at Towcester.

OXFORD.—*Apollo University Lodge*.—On the 2nd of May the Brethren of this Lodge assembled, when Bro. Lord Suffield, of Christ Church, P. G. M. for Norfolk, Rev. John Huyshe, of Brazenose College, P. P. G. Chap., Devon, both active Members of the Apollo Lodge when at College, Bro. R. J. Spiers, recently appointed an Officer of Grand Lodge and Grand Chapter, Bro. Rev. J. Ridley, P. G. M. of Oxfordshire, were present. On this occasion Bro. H. Hughes, and Bro. Still were initiated, and the Hon. A. Byron and others passed. An elegant banquet was served at the conclusion of the business, and the addresses of Lord Suffield and Bro. Huyshe, referring to Masonry in past years, its present position, and its future prospects in the province of Oxford, were spirit stirring and full of interest.

Alfred (City) Lodge.—On May 28th the Brethren of this Lodge assembled in their Lodge Room for the despatch of business, when it was communicated that a new Lodge would be opened, and its officers installed, at Henly-on-Thames, in this county, on Thursday, the 27th of June. All the Brethren of this province were invited to attend on the occasion, and a large number purpose doing so. On the conclusion of the business the Brethren withdrew to the banquet room for refreshment, where the Stewards testified their anxiety to meet the wishes and promote the comfort of all present. The Worshipful Master (Bro. Thomas) was supported by the Deputy Provincial Grand Master of

Oxfordshire (Bro. S. Burstall), the Grand Sword Bearer of England (Bro. R. J. Spiers), the Worshipful Master of the Apollo (University) Lodge (Bro. G. R. Portal), Br. Pigot, and a large number of the Brethren belonging to the two Lodges. The meeting was distinguished for its sociality, and it was admitted on all hands that a more delightful evening had rarely been spent within those walls. The addresses of Bro. Thomas, Bro. Burstall, Bro. Spiers, and Bro. Portal, were most appropriate and encouraging to the Fraternity. Bro. Pigot, who at the recent festival of St. John attended the Alfred Lodge, and charmed the meeting both with eloquence and song, again occupied a seat at the social board. In returning thanks, he reverted to his former visit, when he spoke of the beneficial influence of Freemasonry which he had witnessed in France at the time of the last revolution, and expressed the gratification it afforded him as a Member of the Alfred (City) Lodge, and of a French Lodge, to be the medium of communicating between the two countries aspirations of good will, which he trusted would long endure and develop themselves, even under the most adverse circumstances. Some excellent songs by Bro. Pigot, which were encored, and by several other Brethren, beguiled in a most agreeable way an evening that will long be remembered, and was in some degree a foretaste of the pleasures in store for the last meeting of this Term of the Apollo (University) Lodge.

Apollo Lodge.—On June the 3rd the Brethren of this Lodge assembled for the last time this Term, when four new Members were initiated, Bros. Mortimer Thoyts, Goodlake, Young, and Smith. Bros. W. J. Evelyn, *M.P.*, Sir Harry Vane, Beaumont, Mitchell, and Digby Walsh, were passed and raised. Bro. G. W. K. Potter (Secondary of the City of London), Junior Grand Deacon, and Bro. Naghten, Grand Steward, attended. The banquet was, as usual, a source of much pleasure and unmixed enjoyment, and owing to the brevity observed in the first instance by the Worshipful Master, and followed by the other speakers, the supply of song, both sentimental and humorous, was more than usually abundant, and greatly enhanced the pleasures of the meeting.

STAFFORDSHIRE.—WALSALL.—*Lodge of St. Matthew, No. 786.*—On the 2nd of April, Bro. Thomas James was installed W. M. of this lodge by Bro. Empson, P. M. Several Brethren from Birmingham, Wolverhampton, and Lichfield rendered their assistance in the proceedings of the day. On the Lodge being called to refreshment, they sat down to an excellent banquet, prepared by the attentive hostess of the New Inn, Mrs. Kilner. The cloth being drawn, the W. M. called the Brethren's attention to the customary loyal and Masonic toasts, which were received with honours and applause.

Bro. EMPSON proposed the health of the W. Master, and said, that in so doing the pleasure he had derived from installing him was enhanced by his having never known a more deserving officer, or one more zealous and expert. To him their Lodge of Instruction was indebted for its origin and continuance, and through him they might hope for a succession of advantages throughout his official year.

The W. MASTER, in reply, thanked the Brethren with cordiality, both for the compliment then paid him, and the proud position to which by their favour he had been advanced. Although he could not admit his claim to all the praise Bro. Empson had bestowed upon him, yet he would not shrink from attempting to accomplish whatever he might have led them to anticipate from his Mastership. In zeal and industry

they should find in him no deficiency; and, being supported by able officers (thanks to the Lodge of Instruction), he hoped to maintain the reputation of the Lodge. Let them, then, maintain their system in its purity, not only by their "working," but by their practical development of the principles embodied in their symbols. Let them practice "charity" in the fullest extent of the term, both as love to God and love to man. Let them view the failings of their Brethren with compassion, and so practising in the world what they taught in the Lodge, they would convince all who might observe them that, whether in practice or profession, they were consistent.

The W. M. then gave the Past Masters; to which Bro. Wm. James replied, and thanked the Brethren for the support they had always rendered to that body.

Bro. J. James, S. W., gave "the Visitors," and expatiated on the advantages resulting from the intercourse of Lodges.

Bro. Robinson, W. M., of St. Paul's, No. 51, returned thanks, and spoke of the high satisfaction with which his lodge regarded its connexion with St. Matthews.

Bros. Ironmonger and Pearsall also returned thanks.

The W. M. then gave the health of Bro. Jeavons, a newly-initiated brother, who made a feeling reply.

Bro. Burton, J. W., proposed the health of Bro. Empson, the installing Master, and rendered a warm tribute of approbation to that Brother for his services to the Lodge, as their first W. M., and also the constant attention to their interests.

Bro. Empson, in reply, expressed his determination to continue his services so long as they could be beneficial and the Brethren desired them.

Bro. Bassett Smith, P. S. W., proposed the health of the officers, and made some remarks on their duties, and the importance of their respective stations.

Bro. Burton, in reply, stated that they were stimulated by their predecessors' example and good wishes, and with such encouragement could do no otherwise than persevere.

The W. Master then gave the Masonic Charities, and said they had lately lost a strong advocate and staunch supporter, Bro. Crucifix, to whom the Craft was much indebted for his long and faithful services in the cause of charity.

The Tyler then gave the usual closing toast; and the Lodge, being recalled to labour, was closed in perfect harmony.

WOLVERHAMPTON.—On Tuesday, May 14th, the annual meeting of the Provincial Grand Lodge, was held in the Assembly Rooms, in Queen-street in this town. The Prov. Grand Officers, and all the other members of the P. G. L. were summoned to be present, and the attendance was numerous.

The Lodge was presided over by Lieut.-Colonel G. A. Vernon, in the absence of the P. G. M., Colonel Anson, who was detained in town by his parliamentary duties. The D. P. G. M., Bro. H. C. Vernon, Past S. G. W. of the Grand Lodge of England, was likewise absent, being confined to his room by indisposition.

A Craft Lodge having been opened, the Prov. G. L. was formed, and Masonic business was then transacted, in which nearly two hours were occupied; a portion of which was devoted to the appointment of Prov. Grand Officers for the ensuing year. The private business of the

Lodge being over, a procession of the Brethren, attired in full Masonic costume, set out from the Assembly Rooms, preceded by a band of music, banners, &c. for the Collegiate church. The crowd attracted by the sight was immense, but thoroughly orderly, who beheld with some admiration the procession as it passed through the streets. More than a hundred Brethren formed the procession. On the arrival of the Brethren at the church, prayers were read by Bro. the Rev. P. Whitcomb. The sermon was preached by the Rev. J. E. Cox, Grand Chaplain of England. The Reverend Brother took for his text Galatians vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." The sermon was at once eloquent and appropriate. The Reverend Brother, after briefly alluding to the difference in doctrinal matters which had divided the church in Galatia, and called forth the injunction of the apostle, proceeded to apply generally the rebuke contained in the text. Charity, he contended, consisted not in almsgiving, but in brotherly love; and the highest example of this charity was manifested in the humiliation of the Lord Jesus Christ, who for the glory of the Father and the good of mankind bore the weight and guilt of sin, the burden of man, upon the cross. In conclusion, he called upon the Fraternity to evidence the honesty of their professions, by contributing to the object for which a collection was to be made; not according to what a rich neighbour might give, but in proportion to the substance with which they themselves had been blessed.*

A large sum was collected at the close of the sermon, which has been apportioned to the new Annuity Fund for the Widows of Freemasons, and to several local charities.

After divine service the brethren returned in the same order to the Assembly Rooms, when, after the usual forms of closing the Lodge had been gone through, the Brethren were invited to the banquet provided at the Swan Hotel, of which nearly one hundred brethren, in full costume, partook. The R. W. Bro. Colonel Vernon, P. G. S. W., officiated as P. G. M., in the absence of the Hon. Colonel Anson, M.P., and and H. C. Vernon, D. P. G. M. Amongst the Brethren present were—the V. W. John E. Cox, Nos. 16 and 82, the Grand Chaplain of the Order; the V. W. Bros. W. Lloyd (P. G. Treasurer), Frederic Dee (P. G. Secretary), Charles Trubshaw (P. J. G. W.), Howard James, of Walsall, the R. W. Bro. Thomas Ward (P. G. S. W.); Bros. W. K. Harvey, Nos. 60 and 803, Longton; T. E. Cheswass, No. 803, Longton; James Nesbitt, W. M. No. 670; William Hargreaves, No. 674; Thomas James, W. M. No. 786, Walsall; Samuel Pearsall, P. M. No. 431, Lichfield; John Humphries, P. M. No. 115; William Banks, S. W. No. 707; M. Ironmonger, P. M. No. 769; G. T. Haswell, W. M. No. 607; E. Lester, W. M. No. 435; J. D. Warner, P. M. No. 432; W. Naggington, P. M. 435; Colonel Hogg, W. M. No. 769, and most of the Brethren of the the Lodge of Honour at Wolverhampton.

After the R. W. the Grand Chaplain had invoked the blessing of the Great Architect of the Universe, the Brethren did ample justice to the repast provided. On the removal of the cloth the *sederunt* took place in tiled Lodge.

The first toast proposed from the chair was, "the Queen and the Craft," which was drunk with every mark of loyalty and respect.

* This sermon has since been printed, at the request of the Brethren present on the occasion of its delivery, the profits of which are to be devoted to the Royal Freemasons' School for Female Children.

The healths of "Prince Albert and the rest of the royal family" followed, and was drunk with the usual honours.

The next toast was that of "the Earl of Zetland, Grand Master of England," which was received with great enthusiasm, and drunk with Masonic honours.

The Prov. Grand Master (pro tem.) then proposed the health of "the Deputy Grand Master, the Earl of Yarborough, and the Officers of the Grand Lodge of England," which was also duly honoured.

The R. W. the GRAND CHAPLAIN responded. In reference to the R. W. G. M., the Earl of Zetland, the Reverend Brother said—"I can truly speak of the zeal, the kindness, and the ability of the illustrious Brother who presides over the Craft; and for the Earl of Yarborough I may also say that no one can have witnessed the conduct of that most excellent nobleman without being sensible of the amiability of his disposition and the benevolence of his heart; conduct such as his cannot fail to endear him to every member of the Craft. Most zealously and ably, too, are those two excellent and estimable Brethren assisted by the Officers of the Grand Lodge; and I may add that there are a set of men rising there who are determined to make the Craft what it may be, and what I hope to see it—great, glorious, and free—acknowledged throughout the world to be the best of institutions, and the noblest of societies.

The health of Colonel Anson, the P. G. M., having been given from the chair, the Right Hon. Worshipful Brother Vernon referred to the almost unprecedentedly excellent working of the Lodge that day, and to the completeness and regularity with which the whole proceeding had been carried through. He regretted deeply the unavoidable absence of the R. W. Prov. G. M; he knew that his heart was with them, and that many noble qualities of their excellent brother had endeared him to all of them.

The toast "The Grand Masters of Scotland and Ireland—the Dukes of Athol and Leinster"—was severally acknowledged by Bros. M'Millan, of Worcester, and Colonel Hogg. The first named Brother adverted to the excellent discourse which the Grand Chaplain had pronounced at the earlier part of the day, and suggested that the beautiful principles it inculcated should be recorded in some more enduring form.—Colonel Hogg also expressed his satisfaction at being privileged to return thanks for the Masons of Ireland, at the head of whom, he observed was Ireland's only duke and Ireland's best Mason.

The R. W. D. P. G. M. next gave, in truly Masonic spirit, the health of the Prov. G. Chap. and the Officers of the Grand Lodge. He fully participated and concurred in the sentiment of Bro. M'Millan, and if the consent of their Right Rev. Brother could be obtained, he was happy to say that a Brother residing in Walsall had offered to print the sermon, and hand over the proceeds to one of the Masonic charities.

The R. W. Brother Cox responded. When he accepted, he said, the office of Grand Chaplain, it was with his determination to make himself useful to the Craft. It had given him great pleasure to accept the invitation of the Deputy Provincial Grand Master to come amongst them that day, and that pleasure had been enhanced by the fraternal kindness with which he had been received. It only showed to him more and more that good feeling which the members of the Craft entertained towards each other. This day would live long in his recollection, and he hoped that the Great Architect of the Universe would once more permit him to come amongst them. Their reception of the sermon which he

had delivered for their edification was to him a source of consolation ; it showed to him that they regarded Masonry, not in the light of a means to a transient pleasure, but as one of the noblest motives of their lives. In that spirit they would understand that not to him were they indebted for his sermon, but to the Most High. Most cheerfully did he give his consent to its being published, with the fervent hope that the charitable object in view might be most completely experienced. The very worshipful and reverend Brother went on to express his regret at the absence of the D. P. G. M. Two years ago he had formed with that distinguished Brother a friendship which had continued to this hour, and as a Christian man he had ever found in him a Brother in deed as well as word. No man, he said, more deeply felt the obligation imposed upon him than did Bro. Henry Vernon ; his heart beat strongly for Freemasonry, and the fruits of it were presented in their excellent working, and that unanimity which he had witnessed as prevailing amongst them that day. He hoped that the spirit of Bro. Henry Vernon would ever direct the Lodges in this province, and that on some future occasion he might witness as eminent examples in their glorious society as he had witnessed in this instance.

The toast of "The Senior and Junior V. G. Wardens" was acknowledged by Bros. Hallam and Trubshaw : and the Presiding Officer's health having been proposed, the V. W. Bro. Vernon briefly and pleasantly acknowledged the compliment.

The toasts which followed included those of Bro. Dee, the P. G. Secretary, and Bro. Lloyd, the P. G. Treasurer, and other officers of the P. G. Lodge, which were acknowledged in appropriate terms.

The next toast was Bro. Colonel Hogg, M. W. and the officers of the Lodge of Honour, which was responded to by the Worshipful Master (Colonel Hogg), who expressed his high gratification at the number of Brethren of this and other provinces who had attended on the occasion, and indulged a hope that the arrangements of the day had afforded general satisfaction to all present.

The health of Bro. Caswell, W. M., and the Brethren of the Lodge of St. Peter's, was next proposed, and acknowledged by the Worshipful Master ; after which the Stewards of the Provincial Grand Lodge was drunk, and acknowledged by Bro. Tottey.

The last toast of the evening was "the health of all poor and distressed Brother Masons," after which the Lodge was closed in due form and solemn prayer, and thus terminated one of the most gratifying manifestations of Brotherly love which it has ever been our pleasure to record.

ROYAL ARCH.—A Quarterly Convocation was held at Newcastle-under-Lyne, on the 21st May, of the Chapter of Perseverance, No. 674, when, after the regular business of the Chapter had been finished, a Prov. Grand Chapter was held by Henry C. Vernon, Esq., who, after his patent of appointment had been read, was installed as the Grand Superintendent of Staffordshire, by the M. E. Comp., A. A. Léveau, Past Grand Director of Ceremonies of the Supreme Grand Chapter of England. After this ceremony was concluded, the Companions were admitted, and the Grand Superintendent proceeded to elect and invest the following officers for the ensuing year:—E. C. Geo. Baker, Past Z, No. 660, Prov. Grand H. ; J. W. Harris, Past Z. No. 607, Prov. Grand J. ; J. Hallam, H., No. 674, S. E. ; Geo. A. Vernon, Z., No. 607, S. N. ; Thos. Ward, Z., No.

674, P. S.; John Hicklin, Past H., No. 660 1st A. S.; W. Hargreaves, J., No. 674, 2nd A. S.; C. S. Clarke, Past Z, No. 607, Treasurer; W. Dutton, No. 674, Registrar; G. T. Caswell, No. 607, Sword Bearer; W. K. Harvey, No. 674, Standard Bearer; C. Trubshaw, No. 674, D.C.; T. Mason, No. 674, Organist; W. Cartwright, No. 674, and H. Hall, No. 674, Stewards; W. Swan, No. 674, Janitor. The formation of a Prov. Grand Chapter for Staffordshire is a new era in Masonry, and will effect much good, not only in this, but in the neighbouring provinces. It was through the instrumentality of E. Comp. Léveau, in 1844, that a R. A. Chapter was opened at Newcastle, by whose perseverance and indefatigable exertions this Chapter has been brought into a high state of working discipline. For three years he remained First Principal. He has now resigned the chair to E. C. Vernon, the newly appointed Grand Superintendent of the province. After the business of the Chapter was ended, it was closed with all due form, and the Companions proceeded to refreshment, provided by Comp. Venables. After grace had been said, the first toast proposed was the "Queen, and God bless her." "Prince Albert, and the rest of the Royal family."

The M. E. then proposed the health of the Earl of Zetland, the M. E. Grand Z. of the Order, with Masonic honours; then the Earl of Yarborough, Grand H., R. Alston, Grand J., and the rest of Grand Officers, which was responded to for the Grand Officers of the Supreme Grand Chapter of England, by E. Comp. Léveau, P. Z.; in returning thanks for the honour conferred on the M. E. C. Z., and the other Grand Officers, he expressed himself as being proud to have been placed in a position to return thanks on behalf of the noble and eminent chiefs of the Order, and the rest of the Grand Officers. He assured the Companions that the body of Freemasons were fortunate in having so excellent and distinguished a nobleman as the Earl of Zetland, to preside over the Craft, one who was ever ready to defend and uphold the ancient privileges and landmarks of the Order. He might also speak in the same terms of the Earl of Yarborough, and of Comp. R. Alston, and indeed of all the Grand Officers. (Cheers).

The M. E. then proposed the health of Colonel the Hon. George Anson, *M.P.*, Prov. Grand Master of Staffordshire, which was drunk with honours, and most rapturously received.

M. E. Comp., T. Ward, First Principal, then rose and proposed the health of the Grand Superintendent, stating that he had much pleasure in mentioning the name of their Chief, who now presided over the province; he was quite sure they all knew and appreciated the worth of their M. E. Grand Superintendent, for his indefatigable zeal and industry, had promoted the diffusion of Masonry in the province, to an unexampled state of prosperity; in his capacity of D. Prov. Grand Master, he had regularly visited all the Lodges in the province twice a year, and in this capacity he had much to blame and much to condemn, but in so doing he had the good fortune to please all parties, for he judged with candour, admonished with friendship, and reprehended with mercy, the past was therefore a sufficient guarantee for the future, and proved that his appointment as the head of R. A. Masonry in this province, would in every respect be a most fortunate circumstance. He regretted to say, that his health had long been impaired, but he and all Grand Companions trusted it soon might be re-established, and as an evidence of their feeling towards him, he begged them to respond to the better health of M. E. Grand Superintendent of this province, H. C. Vernon.

On Comp. Vernon rising to return thanks, he was received with great applause. The M. E. Prov. S. assured the Comps. that he deeply felt the kind manner in which his name and health had been brought to their notice by his excellent friend and Companion. Nothing could afford him greater delight than to be amongst them, for he had always received marked attention and kindness at their hands. He could say much on this head, but, as they would perceive, his voice from the effect of illness was scarcely audible, and therefore he trusted to their indulgence, if his lips could not utter what was the feeling of his heart. All he could say was, that he heartily thanked them for their kindness.

After this address, E. Comp. Léveau called on the Comps. to fill a bumper, to drink prosperity to the Chapter of Perseverance, this being the anniversary of its formation; he said that it afforded him much pleasure to propose the health of the Comp. who now presides as M. E. Z. by the unanimous votes of the Chapter, than in whose selection a better choice could not have been made. Comp. Léveau went on to state that he had the happiness to exalt the M. E. Z. amongst the first Comps. of the Chapter, and also had the gratification to instal him in the three chairs, to each of which he was unanimously elected. This alone was a convincing proof of his ability, zeal, and integrity, for the more exalted the rank the greater were its duties. He felt assured that under the sway of Comp. Ward, this Chapter would continue in prosperity.

The next toast proposed was, the young Comps. who thereby have given additional strength and support to the Order; E. Comps. Baker, P. Z.; Nicklin, P. M.; J. Alcock, J. (all of No. 660). Comp. P. Z. Baker returned thanks in a neat speech, and expressed his thanks for the kind manner he and his Comps. of No. 660 had been received, both in Chapter and at that festive board; he assured the Comps. that both himself and his Comps. were equally as gratified to belong to No. 674 as they, the Chapter, were to receive them; he was now an old man, and therefore not to be expected to take much labour upon himself, still he should be always ready with his Comps. to do every thing in their power to promote Masonry, and particularly the Chapter of No. 674. He thanked them on his behalf and his friends for the honour conferred, and drank to all their healths.

M. E. Comp. Ward then rose and spoke to the following effect. It was a source of great pleasure to him that he should have the honour to propose from that chair, the health of one to whom the Chapter of Perseverance was so much indebted, viz:—the E. Comp. Léveau, a P. Z. of this Chapter, one whom the Earl of Zetland thought proper to honour by an appointment in the Supreme Grand Chapter of England. The Comps. were all aware of the great benefit they have received at his hands, of the trouble he had taken, and the ardent desire he had always manifested to promote their prosperity. He was delighted to think that he had been exalted into the Order by Comp. Léveau, and that in his progression he had also been indebted to him. He begged to propose Comp. Léveau's health, with their best wishes for his prosperity, with the most ardent wish to see him amongst them as often as he could make it convenient to attend the meetings of the Chapter of Perseverance. Comp. Léveau upon rising, responded in the following terms. He felt much flattered by the very handsome and fraternal manner in which his health had been proposed by the E. Z., and also by its reception. He was, as they might suppose, exceedingly proud of the honour conferred upon him by the M. E. G. Z. the Earl of Zetland, which had been

alluded to by the E. Z., and he begged to assure the Companions that he would take especial care to prove himself worthy of such a distinguished mark of confidence. It was also most gratifying to his feelings as a man, and as a Mason, that he had been the humble instrument of bringing so many worthy men and Masons into the illustrious Order of R. A., since the Chapter has been established in May 1844, he had only been once absent, and on several occasions he had travelled from town, and sometimes much longer distances, to be amongst them. But whatever had been the amount of inconvenience he had encountered, he had been more than rewarded by the fraternal manner in which each had vied to assist and carry out his desires. He was sorry to say that he could not promise to be so frequent in his attendance as he had hitherto been, but this he would promise, that whenever his services were required, he would obey their call with alacrity and zeal; he thanked them for the great honour conferred, and heartily desired that success might attend Chapter 674.

The E. Z. next proposed the health of the visitors, which was responded to by Col. Vernon, E. Z. of No. 607, and Comp. Harris, P. Z. No. 607, in a speech of great brilliancy and effect. Many other toasts were proposed, and the Comps. departed in peace about 10 o'clock.

HANDSWORTH.—*The Royal Exalted Religious and Military Order of Masonic Knights Templar, in England and Wales.*—The Eminent Sir Knight, Colonel G. A. Vernon, Grand Commander of the Order in this Province, desirous of establishing an Encampment at Handsworth, caused the necessary petition to be drawn, and addressed to the most Eminent and Supreme Grand Master of the Order, who, in gracious compliance with its prayer, directed a warrant of Constitution to be forthwith issued for a new Encampment, to be styled the 'Beaucéant, therein appointing Sir Knight Colonel Vernon to be the First E. C., and Sir Knight W. H. Reece, and Sir Knight Fred. Dee to be the First Captains commanding columns. The completion of these preliminary steps soon becoming known, a strong desire was manifested by many Eminent Companions of the R. A., for the honour of admission to the Order, and the day for opening and consecration being fixed for the 17th of May. The circular by which the meeting was convened, contained a list of no less than fourteen highly eligible candidates. No trouble or reasonable expenditure of money had been spared in rendering the arrangements for the meeting as complete as possible. The banners, insignia, arms and other appointments were elegant and appropriate, and elicited much commendation from Eminent Sir Knights, connoisseurs of high authority in such matters. Too much praise cannot be given to Sir Knight Wm. Evans, of Great Queen-street, Lincoln's Inn-fields, who furnished all the necessary paraphernalia, and who exhibited his usual skill and readiness in the various workings. Invitations were addressed to many of the most eminent members of the Order, and among those who honoured the meeting with their presence, were Sir Knight Major Robb, P. Grand Commander for Hampshire; Sir Knight Matthew Dawes, P. Grand Commander for East Lancashire; Sir Knight W. Courtenay Cruttenden, P. Grand Commander for Cheshire; Sir Knight C. B. Claydon, Grand Chancellor of the Order; Sir Knight R. J. Spiers, E. Commander of the Cœur de Lion Encampment, Oxford; Sir Knight Hartley, E. Commander of the Jacques de Molay Encampment, Liverpool, &c.; who rendered willing and most valuable assistance in the

proceedings of the day. Those who had been appointed to make the necessary arrangements, discharged their duties faithfully and satisfactorily, and at high twelve, an Encampment was opened by the Eminent P. Grand Commander. The ceremony which took precedence of all others, was that of Convocation, on any occasion an interesting one, but on this, rendered more than ordinarily so, by the perfection and solemn dignity with which it was conducted. At its conclusion the Eminent P. Grand Commander referred to the Warrant of Constitution, and having ascertained, by open enquiry, that his appointment as Eminent Commander was unanimously approved, he assumed the command of the Encampment, and commenced the duties of his exalted station by pointing out their duties to his Captains commanding columns. The Almoner and Equerry were then elected in due form, and the other officers were appointed by the Eminent Commander, who then, in an eloquent and impressive address exhorted all to be diligent, punctual, and faithful. The appointments and arrangements of the Encampment being now complete in all their details, ballots were taken for the candidates for admission, when all being unanimously approved, twelve, of the fourteen, were presented for installation into the Order. It is not an easy task, to speak in adequate terms of praise of the manner in which the Eminent Commander performed with so numerous a body of candidates, this arduous and important ceremony. No one, unless possessed of incomparable energy would have undertaken to do it; and no one, unless possessed of the highest order of ability, and the profoundest acquirements in the science, could have done it with that elegance and accuracy which so remarkably distinguished the whole performance. Nor can we speak too highly of the important services volunteered, and so ably discharged by the Eminent Sir Knight Spiers, who officiated as Expert, or justly omit the praise due to the other officers, who by their diligence and care did so much to render all efficient. The work was perfect, and elicited frequent expressions of admiration from the distinguished visitors.

At five o'clock the Encampment was closed, the labours of the day having occupied without intermission the whole of five hours. At six o'clock the Sir Knights sat down to the enjoyment of a sumptuous banquet, which was liberally provided and well served. The remainder of the evening was truly "a feast of reason" with "flow of soul." Loyalty, brotherly love, and zeal for the advancement of the Order, distinguished all the proceedings. Soon after ten o'clock the toast of "All distressed Knights Templar, &c." was proposed, and the charity box having been sent round, the contributions on their behalf was found to amount to upwards of five pounds; this characteristic act was the final one, and so terminated a meeting that will long be held in pleasurable remembrance by those who had the gratification of being present at it.

WORCESTER, *June 13, 1850.*—Sir and Brother,—Your correspondent takes the opportunity to congratulate you and the Brethren generally in this province upon the appearance of your "Freemasons' Quarterly Magazine and Review," feeling assured that such a publication is essential to the best interests of the Craft, and that it will be hailed as a "new star in the west;" the quarterly appearance of which the Brethren in this part of the kingdom will expect with pleasing anticipation: hoping that it will be the bond of Masonic friendship, the standard of uniformity in action and practice, and devoid of those personalities which have made your correspondent and many Brethren well-disposed to a "Quarterly communication," stand aloof, and afraid, as it were, to

be known as having given encouragement to a semblance of rancour and hostility, which, too much, I am sorry, in my opinion, pervaded the annals of the past. But, "*De mortuis et absentibus nil nisi bonum.*" Since I last penned a line to commemorate the doings of the Brethren in this county, we have witnessed the formation of a Provincial Grand Lodge (1847), but as yet under the protection of the Grand Registrar, Bro. P. M. Roden, of Kidderminster, being D. P. G. M. The next meeting of the P. G. Lodge is expected to be held in this city in July or August, when, it is rumoured, Bro. John Brooke Hyde, P. M. (394 thrice), will succeed Bro. Roden, who will have held office three years. There is no doubt this will meet with the general approval of the Brethren, and preserve the harmony and good feeling which ought always to characterize Freemasons. The next Lodge, lately established in this province, and not yet noticed, is the Lodge Semper Fidelis, 772 (Sept. 7, 1846), which has succeeded beyond the most sanguine anticipations of its founders; indeed, we may safely say that success cannot but attend a Lodge conducted upon the principles which have constantly guided the Brethren, even from the first meeting to consider the propriety of forming a second Lodge of Freemasons in the city of Worcester.

1. Punctuality, preciseness, and correctness, in the business of the Lodge.

2. Punctuality of attendance in the W. M. and his Officers, with the most scrupulous adherence to the landmarks of the Order, and a determination that the work shall at all times be performed in such a manner as to defy the censure of any visiting Brother, and to leave a due impression of its solemnity and moral worth upon the mind.

3. To cultivate the purest Masonic feeling with the Brethren of the Senior Lodge, and the Brethren in general, and to show to the neutral world that, when met together as citizens of Worcester and Freemasons, that they are not unmindful of the wants of their poorer Brethren and others who stand in need of that charity which this Lodge has always been forward and among the first to encourage. It will be pleasing to all the admirers of the late good Queen Adelaide to observe the promptitude with which the Brethren of this Lodge recorded their opinion of the inestimable worth of the relict of a deceased Royal Brother, and it was from observing this in your last publication which induced me to observe the promptitude and decision which characterizes their proceedings. Many Lodges may learn a useful lesson from *this fact*.

It may be useful in a new publication to contain in some measure the histories of various Lodges, and more particularly of *young* ones, on the Masonic Roll, not only as a matter for future reference, but as an inducement for Brethren to keep up a succession of proceedings and transactions which may be hereafter very useful and interesting, and promote the present prosperity and standing of the Brethren in the Craft. With this object in view I will state that the formation of this Lodge (772) dates its origin from the period when the Brethren of the Worcester Lodge, 349, upon the death of Brother Burmidge, passed over to the Masonic Hall, Broad-street, which had just then been prepared and completed as an assembly-room, at the Bell Hotel, and which No. 349 required in consequence of the Brethren desiring more extensive accommodation arising from the age, number, and, I may add, the modern and improved taste of the Brethren of the old Lodge (date 1780).

Let me take the opportunity to state that the committee most elegantly appointed the Lodge, and that the worthy host (Bro. Webb) has not to the present time neglected to cater right royally upon every occasion for the really *parlour* Lodge of the province of Worcester. The Queen Bee having thus gone to the sound of the Bell, and the "Lewis," at the Rein Deer, feeling desirous to become a Brother, a young swarm, consisting of "foreigners," and friends from No. 349, determined upon occupying the old hive. The sanction and support of the old Lodge was immediately obtained, and also the permission for their P. M. Bennett to render his valuable assistance in working and establishing the Lodge. It is from this ready assistance given to their infant sister, the permission given for the use of the services of such an experienced nurse, and the assiduous and fostering care of its promoters, that the Lodge dates its rapid and almost unprecedented success. We hear that upwards of ninety initiations have taken place since it was established. P. M. Bennett occupied the chair the two first years, and P. M. McMillan during the last year, and to the devoted exertions of these two worthy Brethren the Lodge may be said to owe all its prosperity. They had both arrived at the highest honours in the Craft, and had, therefore, no personal interest at heart but the welfare of the Lodge, and which the Brethren are all proud has proved so successful, if it were only that they (Bros. Bennett and McMillan) might see that their exertions have been crowned with complete success. The present W. M., Bro. Gosling, took the chair for the fourth year (1849-50), and may justly be deemed the first Master of the Lodge *Semper Fidelis*, having succeeded from the ranks to be named the first J. W. in the warrant, and to the present time he has proved no unworthy successor to either of the P. M.'s who have preceded him, and that their example and training has not been unworthily bestowed, and that their seed has fallen on good ground is evident; for to them he is no doubt indebted for the strictly Masonic and easy manner in which he rules the Lodge and performs its beautiful ceremonies. We were not led to anticipate much from our Bro. Gosling, although we knew him to be an active, steady, and attached friend to the Craft, ardent in the establishment, and devoted to the best interests of his Lodge. I was, however, astonished to learn that on the night of installation, and immediately upon taking the chair, he delivered, in an eloquent style, a well digested and interesting lecture upon Freemasonry, occupying half-an-hour in time, and rivetting the attention of a numerous audience throughout. I was not present to hear this admirable discourse, and have hoped that ere this it would have reached the Brethren through the medium of the press. An initiation, we believe, was also taken on the same evening, with the coolness and *sans froid* of an old Mason. This speaks well for the future progress of the Lodge, and must give the aspiring Brethren (to the chair) confidence to proceed and maintain the character to which the Lodge has just entitled itself.

The Festival of St. John was celebrated by about fifty Brethren sitting down to a banquet provided by our Bro. Barnett, of the Crown Hotel, to the splendid hall of which place the Lodge was removed in 1847-8. The W. M. was ably supported by his Officers and Brethren, and visited by distinguished Brethren from the sister Lodges, including the W. M. Stable, of No. 349, Worcester, and Kinder, of No. 819, Bromsgrove; Bros. the Rev. H. A. Haldham and Adlington; Bro. H. G. Stone, Esq., late high sheriff of the county; Bro. John Smith, Esq., Wick; Bro. R. W. Johnson, Esq., Toxlydiatic House; and many other

distinguished Brethren of the province. A very agreeable evening was passed, and the Brethren appeared to feel pleased with an opportunity to pay a compliment to the W. M.

It now becomes our duty to mention the Worcester Lodge, No. 349, the Lodge *par excellence!* But as the money which has, during the last few years, been laid out in decorating and adorning the same, has been to a very large amount, we cannot feel surprised at the costly, curious, and masterly workmanship which is plainly observable in all its appointments. This lodge has for some few years been much observed for the attention which has been given to the working, and there is no doubt that "the spur has been kept in the flank" by the industry and progress of its "ever faithful" sister. This emulation is very useful; it keeps Masonry healthy, and causes Brethren to be not merely content to sit in the chair and be addressed as W. M., but to be so in reality, and found their claim to the title by *earning* it. Such was evidently the desire of the W. M. Griffiths (1848-9) during the past year, and his zeal and industry are admirably sustained and emulated by his successor, our respected Brother and friend (Stable), who was installed in this antient chair (1849-50), and which he fills with all the urbanity, gentlemanly and brotherly feeling that was anticipated from so euidite and excellent a Mason. We are glad to observe that there is a purely Masonic rivalry between the Worcester Lodges, and which will no doubt ultimately tend greatly to the benefit of the Craft in this province. The Brethren of the Lodge No. 394 held their usual banquet on St. John's Day, when there was a large attendance of the Brethren and visitors. A delightful evening was spent, and the Brethren retired well pleased, and hoping again to be called "to such a refreshment."

The next Lodge upon record is the Clive Lodge, No. 819, Broms-grove, which was consecrated in 1848-9. Brother T. W. Kinder is Master, and this Lodge, like its young sister at Worcester, is making rapid progress. The working is admirably performed, and with a little more age will rank for merit among the older Lodges of the province. *L'empereur Floreat.* We have another Lodge merely to mention, and that is the Lodge of Stability, Stourbridge. I know nothing as to its prosperity, and this may perhaps lead a Brother in that part of the province to record the progress they have made in the science for the information of their distant Brethren. But this will no doubt reach you from an excellent correspondent who resides in the Kidderminster and Dudley district, and who no doubt has given you a few lines as to the progress of Masoury in Kidderminster.

In conclusion, Masonry is certainly advancing in the province, and there can be no doubt that when a P. G. M. is appointed a further and marked difference will be observable.*

Yours fraternally,
A BROTHER.

YORKSHIRE.—HEPTONSTALL.—*Laying of the Corner Stone of Heptonstall New Church.*—This interesting event took place on 18th May, and gave unusual life to the ancient town, it being announced that the stone would be laid "with Masonic honours." The erection of the

* We are rejoiced to be able to state that since the date of this letter, the M. W. the Grand Master has conferred the high and distinguished honour of Pro. G. M. for Worcestershire, upon the H. W. Bro. H. C. Vernon, D. P. G. M. for Staffordshire, and P. S. W. of the G. L. of England.

church had for some weeks been rapidly proceeding; but the ceremony of laying the foundation stone had been delayed owing to the illness of J. Foster, Esq., the most munificent contributor to its erection. The stone laid was at the north-east corner of the church; and platforms (which were crowded) were erected for the accommodation of the ladies, clergy, gentry, and the Freemasons attending to take part in the ceremony. The Freemasons assembled at the White Horse, Hebden Bridge, from whence they started (about one hundred in number) at twelve o'clock, preceded by an excellent band, almost all of whom showed by their aprons that they also were of "the gentle Craft." Near Heptonstall they were met by the clergy, the church building committee, and such of the gentry of the neighbourhood as were not already amongst the Freemasons, and the operative masons employed upon the church, whose respectable appearance and demeanour must have been gratifying to all present. The united procession then marched to the ground; and the Rev. T. Sutcliffe, M.A., the incumbent of Heptonstall, commenced a very excellent order of prayers and psalms suitable for the occasion, the responses and psalms being sung by the choir of the old church. Mr. Mallinson, the architect, having handed to J. Foster, Esq., a splendid silver trowel, that gentleman assisted in spreading the mortar and then formally laid the stone "in the faith of Jesus Christ and in the name of the Holy Trinity." The Rev. Mr. Sutcliffe then placed in a receptacle in the stone a bottle containing a parchment record of the event, and a copy of the "Halifax Guardian," and the Rev. A. M. Wilson, his curate, then proceeded with the prayers. The Freemasons then approached to lay, upon the stone already laid, a second and larger stone, with the usual Masonic solemnities. The Prov. J. G. W. having tested the stone with the plummet, and the Prov. S. G. W. having tried it with the level, and both having pronounced it correct, Dep. Prov. G. M. Charles Lee addressing the Rev. incumbent, delivered an oration on the nature and design of Freemasonry, and on the symbolic truths they drew from the emblems then employed. He stated Freemasonry to have been founded and its present rules to have been drawn up at the building of the temple at Jerusalem; and observed that though Freemasons were no longer masons in reality, they sought by means of Masonic emblems to build a temple within their own hearts, the foundation-stone of which was charity; the super-structure, universal benevolence; and the cape-stone, brotherly love. In conclusion, he expressed the pleasure which the Freemasons had in taking part in the ceremony of that day, and expressed a hope that the temple about to be reared would be creditable to the builder, pleasing to the incumbent, acceptable to the people, and redound to the honour and glory of Almighty God. To which hearty prayer the Brethren present responded in the usual Masonic phrase—"So mote it be." The Dep. Prov. G. M. then striking the stone with the mallet thrice, formally laid it; and subsequently poured upon it corn, wine, and oil, symbolical of plenty, cheerfulness, and benevolence, expressing a hope that these blessings and virtues might abound in the entire population of that district. The Rev. Incumbent then pronounced the benediction, and the ceremony concluded. As soon as the procession had removed from the consecrated ground, the band struck up the National Anthem, and all present joined in giving three hearty cheers.

After the ceremony the clergy and principal gentry, with their ladies, sat down to a luncheon prepared in the school-room.

After the loyal toasts of "The Queen" and "Prince Albert and the rest of the royal family," the Chairman proposed in terms of high eulogy "Our much esteemed incumbent and the clergy."

The Rev. Mr. SUTCLIFFE, after acknowledging the toast, proposed the health of J. Forster, Esq., to whom he might almost say they were indebted for the erection of the church. In doing so he formally presented to Mr. Foster the silver trowel which had been used by that gentleman, and which he assured him was not only a token of the respect entertained towards him by his personal friends, but also of their due appreciation of the interest he had always shown in the church and in every thing connected with the true welfare of the neighbourhood. The toast was drunk with great enthusiasm.

J. FOSTER, Esq., in reply expressed his sincere desire that the trowel would be preserved as a heir-loom in his family.

The Rev. Mr. SUTCLIFFE next proposed "The Freemasons who have favoured us this day with their company," coupling with the toast the name of Mr. L. Newell. As Mr. Newell was a stranger, and not a Freemason of the district, Mr. Lumb, of Wakefield, acknowledged the toast; after which the interesting proceedings of the occasion terminated.

WHITBY.—*Presentation of a Testimonial to Companion Léveau.*—The Quarterly Convocation of the Companions of the Britannia Chapter of Royal Arch Masons was held in the Council Room, at the Angel Hotel, on the 3rd June, after which the Companions and Brethren of the Lion Lodge dined together on the occasion of presenting a testimonial to Companion Léveau, Past Grand Director of Ceremonies of the Supreme Grand Chapter of England, P. G. Junior Warden of Northampton and Hunts., P. Z. of the Britannia Chapter, Whitby, &c., an event which will be memorable in the annals of Freemasonry in this county, as his efficient and gratuitous services are not confined to the Chapter and Lodge of Royal Arch and Craft Masons at Whitby alone, but have also been extended to York, Gainsborough, Stokesley, Scarborough, and many other towns where Freemasonry "holds a seat." Freemasonry, although at present in a very flourishing condition at Whitby, has had its reverses. The Lion Lodge was established in 1797, but we learn from Young's History of Whitby that there was a previous Lodge called the Britannia Lodge, constituted in 1772, and held at the Plough, in Church-street. The Britannia Chapter of Royal Arch Masons was not established until some time after the Lion Lodge, and is now attached to that Lodge. Prosperity attended both the Chapter and the Lodge for a great number of years, and about 1820 the latter numbered upwards of one hundred Brethren, including all the most respectable gentlemen in the town. The Chapter also continued very prosperous until 1834, when the Companions ceased to meet in Council. In 1844 a great impetus was given to Freemasonry in this town, through the instrumentality of Companion Léveau, and a vast number of new members were then enrolled; and in November, in the following year, the Britannia Chapter was resuscitated, and Companion Léveau appointed them E. Z. From that time to the present both the Chapter and the Lodge have been attended with much prosperity; and for that prosperity the Companions and Brethren are, in a great measure, indebted to the efficient and valued services of Companion Léveau; and in order to testify their appreciation of those gratuitous services it was unanimously resolved that some suitable testimonial should be procured for presentation to that gentleman. A very hand-

some silver salver was procured for that purpose, in the centre of which is engraved the following inscription:—“Presented to Brother A. Léveau, P. Z. of the Britannia Chapter, Whitby, by the Companions of that Chapter, and by the Brethren of the Lion Lodge, No. 391, of Ancient Free and Accepted Masons, to which that Chapter is attached, as a token of their fraternal regard for the interest taken by him in resuscitating the Chapter; and in testimony of their gratitude for the valuable services rendered by him in promoting the welfare of the Lion Lodge.—Lodge Room, Whitby, 3rd June, 1850.” The inscription is surrounded with a chaste scroll, at the top of which is the crest of Brother Léveau; and at the bottom the shields of the Britannia Chapter and the Lion Lodge. The margin of the salver is very elaborately embossed.

The refreshment reflected the highest credit on the refectory department of Bro. Simpson's establishment. Bro. J. Stevenson, the W.M., presided; and Bro. T. Turnbull, the S.W., was in the vice chair. The banquet was attended by the principal Companions of the Britannia Chapter and the Brethren of the Lion Lodge. Bro. Richard Wilson, M.P. of the St. Helen's Lodge, Hartlepool, was also present.

After the cloth was withdrawn, the Chairman gave the “Queen and the Craft,” “Prince Albert, Prince of Wales, and all the Royal Family.” The Chairman then rose to give the “Health of the Right Hon. the Earl of Zetland, the most Worshipful Grand Master of England and Provincial Grand Master of the North and East Ridings of Yorkshire,” which he proposed in eulogistic terms, observing that both as a nobleman and a Mason, he was entitled to their warmest regards. The toast was drunk with Masonic honours.

The Chairman then proposed the “Right Hon. the Earl of Yarborough, the D. G. Master of England, and the rest of the Grand Officers.”

Bro. Léveau returned thanks on behalf of that inestimable nobleman, and could bear testimony to the truth of the observations advanced by the Chairman. Although the Noble Earl was only second in command he was ever foremost in promoting the interests and welfare of the Craft in general. He also felt proud in having the acquaintance of the most Worshipful the Grand Master, the Earl of Zetland, than whom a more consistent and better Mason never lived. (Applause.)

The Vice-Chairman then proposed the health of the D. P. G. M., (Mark Milbank, Esq.) and the rest of the Provincial Grand Officers of the North and East Ridings, for the very efficient manner in which the business of the provincial office is conducted. (Applause.)

THE CHAIRMAN said he rose with great emotion on the present occasion for the purpose of discharging a grateful and pleasing duty, which he was sorry had not fallen to the lot of some brother more competent for the task. As Masons they all felt a deep interest in the welfare and prosperity of their Order, of the high antiquity of which they were all well aware, for it has withstood the wreck of mighty empires, and the destroying hand of time; and the secrets of the Order have ever been strictly preserved, even through the dark ages, and are now handed down to posterity inviolate. But Masonry, like all other earthly institutions, has had its ebbs and its flows, and its depression, at one time perhaps arising from the want of proper zeal amongst its members, and at another from the dictum of kings, emperors, or of governments who understood not the noble and sublime principles on which the Order is founded. But he was happy to add that from all its reverses it had ever arisen with renewed vigour; and as with Masonry in general, so with individual

Lodges in particular. He then proceeded to detail the rise and progress of the Lion Lodge, which some six or eight years ago was much impaired in its usefulness in consequence of the death of many of the most active members; at the same time a few zealous Brethren remained, who were wishful to extend the benefits of the Craft. Happily at this time they met an efficient and kindred spirit in the person of our worthy Brother Léveau, who, through his unremitting exertions and unwearied zeal, soon placed this Lodge in a very prosperous position, which he trusted it would continue to maintain. Our worthy Brother then directed his attention to the Royal Arch Chapter, which for some years had, for want of sufficient members, been unable to hold its usual convocations. A few Companions then still survived, whose Masonic zeal had lain for some time dormant, but by the energy of Companion Léveau was soon brought to a state of active usefulness. The Chapter was resuscitated, and is now, he was happy to add, progressing most satisfactorily. Having received these advantages, he considered that they owed to him (Bro. Léveau) a deep debt of gratitude; for which the Companions and Brethren of the Chapter and Lodge had thought it incumbent upon them to present him with some testimonial of their fraternal regard, to perpetuate their high esteem for such services. He (the Chairman) then, in the name of the Companions of the Britannia Chapter and the Brethren of the Lion Lodge, presented to Companion Léveau the salver, and begged to drink to his very good health, wishing him long life and happiness; trusting that the same kindly feelings would ever actuate the Craft, and continue to be reciprocated amongst them. (Loud applause.)

Bro. LÉVEAU, in rising to acknowledge the compliment, was greeted with much applause. He said it could not but be gratifying to his feelings as a man and as a Mason, that in his endeavours to discharge the various duties of Masonry, he had been so far successful as to receive the approbation of his Companions and Brethren of the Britannia Chapter and Lion Lodge, Whitby, as evinced that evening by the handsome testimonial which had just been presented to him in the name of the Chapter and Lodge alluded to; indeed his feelings were so overpowered that he felt at a loss for words whereby he could adequately express the effusions of a grateful heart. This testimonial he considered doubly gratifying to him, because it connected his name with both the Britannia Chapter and the Lion Lodge. The Worshipful Master had been pleased to dilate upon his (Bro. Léveau's) poor services, but he had forgotten one great point, that amongst the Companions and Brethren of the Chapter and Lodge just mentioned, there were those whose zeal is unwearied, and whose attention is untiring; that those Companions and Brethren study to prove to the uninitiated part of the world that there is *something more in Masonry than the mere name*; that a true Mason is a being to whom the burdened heart may pour forth its sorrows with confidence; to whom the distressed may prefer their suit with success; whose head is guided by justice, and whose heart is expanded by benevolence. Such, he said, is the great object of Freemasonry. He should not, therefore, longer dwell thereon, feeling assured that it had inculcated amongst them the striking lesson of moral duty, and established in the sympathy of their nature those genuine and exalted principles of diffusive charity and universal benevolence. He begged most sincerely to express his grateful thanks for the handsome testimonial of their fraternal regard towards him, which would ever be held in the highest estimation by him, and, having no children, he would take care that it

should not go out of his family, but be handed down as a memento of the kind feelings entertained towards him by the members of the Britannia Chapter and Lion Lodge at Whitby. (Applause).

Bro. M. L. Simpson then proposed "the Visitors," which was responded to by Bro. Wilson, of Hartlepool.

Several other toasts, peculiar to the Craft, were afterwards proposed, (over which we must draw the Masonic veil,) and the Brethren departed in love and harmony.

SHEFFIELD.—A Provincial Grand Lodge was held in the Lodge-room of the Britannia Lodge, No. 162, Music Hall, Sheffield, on Monday the 7th of January, 1850. The Lodges having been called over, the W. Master and Officers of the Britannia Lodge, No. 162, opened the Lodge in the Three Degrees: the Provincial Grand Officers then entered in procession, when the Provincial Grand Lodge was opened in form and with solemn prayer, and a portion of Holy Scripture was read. After the transaction of the routine business of the day, the D. P. G. Master rose and informed the Brethren that, having received an application from the Brethren of the St. Germain's Lodge, at Selby, for a dispensation to initiate a Tyler for the said Lodge, and stated that this was the *first* intimation he had received from *any* quarter that a Warrant of Constitution had been applied for by, or granted to, the Brethren at Selby; and Selby being a town in the West Riding of Yorkshire, and the Right Hon. the Earl of Mexborough being the P. G. M. of the West Riding, and the Book of Constitutions explicitly declaring "that every application for a warrant to hold a new Lodge must be by petition to the G. M., &c., and that such petition must be transmitted to the G. S., *unless* there be a P. G. M. of the district or province in which the Lodge is proposed to be holden, *in which case* it is to be sent to him or his deputy, who is to forward it, with his recommendation or *opinion* thereon, for the Grand Master;" the D. P. G. M. had, therefore, felt it incumbent on him, in the faithful discharge of the trust committed to him, not to suffer the Constitutions to become a dead letter, and he had accordingly memorialised the Board of General Purposes on the subject and expected that the matter would come under consideration at the next meeting.

After this statement the D. P. G. M. directed the Memorial to the Board and other communications relating to this affair to be read for the information of the assembled Brethren. Other business having been transacted, a portion of Holy Scripture was read by the P. G. Chaplain, and, after solemn prayer, the Provincial Grand Lodge was closed in perfect peace, harmony, and fraternal love, until further summoned by the P. G. Secretary.

The correspondence between the D. P. G. M. of this Province and Bro. White, G. S., here referred to, has been since printed by command of the D. P. G. M., and sent to all the Lodges, as well as circulated amongst the Brethren. It is to the following effect:—

"Your attention is directed to the annexed minutes of the Provincial Grand Lodge, holden at Sheffield on the 7th January last, wherein reference is made to the unconstitutional manner in which a Warrant of Constitution was granted to the Brethren at Selby, and the consequent appeal to the Board of General Purposes thereupon. The D. P. G. M. desires me to insert for your information and government, the following communications which he has since received, relating to this subject, and he desires me to state, that the under-written letter from the Grand

Secretary is the *only* communication from that Grand Officer with which the D. P. G. M. has been honoured.

“Freemasons’ Hall, London, January 11th, 1850.

“W. Brother,—I am directed by Board of General Purposes, in reply to your communication, dated the 24th ult., in which you state that ‘the town of Selby is situated at the extremity of the West Riding of Yorkshire, the navigable river Ouse at this place dividing the West Riding from the East Riding.’

“In Lewis’s ‘Topographical Dictionary of England,’ a work which is kept in the grand secretary’s office for the purpose of reference, it is thus described:—‘Selby, a market-town and parish, partly within the Liberty of St. Peter, at York, East Riding, and partly in the lower division of the wapentake of Barkstone-Ash, West Riding, in the county of York.’

“The petitioners for the warrant in this town had been initiated in Lodges in the East Riding, and the petition was recommended by a Lodge at York: I concluded, therefore, and as I thought reasonably, that the Lodge was to be in the East Riding, and consequently submitted the petition to the Earl of Zetland, in his double capacity of Provincial Grand Master for the North and East Ridings, and Grand Master, taking with me an extract from Lewis’s Book. His Lordship arrived at a similar conclusion with myself, and acceded to the prayer of the petition. The Warrant was accordingly made out and signed, and the Brethren being informed of the fact, afterwards stated that the Lodge would meet in the West Riding, and thence I suggested the communication to yourself.

“On receiving your letter addressed to Brother Fisher, I submitted it to the M. W. Grand Master, who, with a view to removing all difficulties, has directed that the whole town of Selby shall, as to its Masonic jurisdiction, be included in the province of the North and East Ridings.

“I have the honour to subscribe myself, with fraternal regard,

“W. Dep. Prov. Grand Master,

“Your obedient servant and Brother,

“WILLIAM H. WHITE, G. S.”

“To Charles Lee, Esq. W. Dep. Prov. Grand Master,
West Riding, Yorkshire.”

“The D. P. G. Master, astounded at the remedy propounded, and sorrowing, that for having maintained the Integrity of the Constitutions of the Craft, a brand of dishonour upon the Province of West Yorkshire should be the consequence, and Selby, spite of its geographical position, be severed from the West Riding, and annexed, as regards its Masonic jurisdiction, to the North and East Ridings,(!) again, therefore, made appeal to the Board of General Purposes, touching this *new* ground of complaint; and the answer from the President of the Board of General Purposes, dated February 27, 1850, states, ‘You will be informed by the Grand Secretary that it is the unanimous opinion of the Board, that the Grand Master is invested with full power to arrange and alter the boundaries of the Masonic Provinces at his discretion.’ The attention of the Brethren will be directed to the Law of the case, and to the consideration of the subject, and such a course of procedure adopted as the Brethren may think most befits them as faithful and loyal Masons.”

SCOTLAND.

ABERDEEN.—The Masonic season is now nearly closed ; for in the few summer months there will be little done by the Lodges. However, it is the intention of a number of the Brethren belonging to the various Lodges, to form a Lodge of Instruction, for the purpose of keeping up the interest of the Craft, and perfecting themselves in the varied duties belonging to the offices. Such means are calculated not only to improve the Brethren who attend, but it has also a direct tendency to promote uniformity of working, which is much to be desired. A number of Brethren have been initiated during the past season, and their proficiency will serve as a test to judge of the character of the Lodges where they have been raised, when they present themselves for admission in other quarters.

There have been two meetings of the Aberdeen City Provincial Lodge, presided over by Bro. Alexander Martin, P. G. Substitute Master. The first meeting was more for the purpose of constituting the Lodge and electing office-bearers for the year ; the second meeting took place on the 14th June. We understand that the business before the Lodge was more particularly for providing funds and arranging the business for future meetings, which it is the intention of the Brethren to hold regularly in accordance with the laws and constitutions. The motions tabled at the last meeting of the Grand Lodge were read over, and for the convenience of the Brethren, printed copies were circulated. We believe that these motions were unanimously approved of by the Prov. Grand Lodge.

The following letter has been addressed to Mrs. Crucefix by the Aberdeen Lodges as a token of respect for the memory of the late Dr. Crucefix, P. J. G. D.

Madam— We the Master and Wardens of Mason Lodges within the City Province of Aberdeen, with the concurrence of our brethren, desire most respectfully to express our sincere sympathy on the severe trial and affliction which the Great Architect of the Universe has with unerring wisdom and love visited you. Although we cannot hope to alleviate the distress, or mitigate the blow which has been struck, by our sympathy and condolence on the bereavement which you have sustained, we can commend you to the care and protection of Him who alone can send comfort to the afflicted, who pities the distressed, and who has said, " Let thy widows trust in me."

Our brotherhood has indeed lost a friend—a Brother ; who, no less than by the many virtues that adorned him, than by the zeal, energy, and activity which characterised him, and which he brought to bear on every object he undertook for the advancement of our Order, and in aid of the holy cause of benevolence (where his strenuous exertions have been crowned with success), was an ornament to society and a benefactor to mankind.

We are with the greatest respect and sympathy, Yours,

(Signed by the W. Master and Wardens of the St. Michar's Lodge, No. 51 ; St. Nicholas, No. 93 ; St. Andrews, No. 110 ; Old Aberdeen, No. 164 ; St. George's, No. 190 ; Aberdeen, No. 25. March, 1850.)

IRELAND.

GRAND LODGE OF IRELAND, May 2.—At a very large muster of the Grand Lodge, the election of Grand Officers took place, viz.—His Grace the Duke of Leinster, Grand Master; George Hoyte, Dep. Grand Master; Lord Suidale, Grand Senior Warden; Sir John Macneill, Grand Junior Warden; Thomas J. Quinton, Grand Treasurer; Sir J. Wm. Hort, Grand Secretary; Rev. R. H. Wall, and Rev. H. J. Westby, Grand Chaplains; Charles Tankerville Webber, Junior Grand Deacon; Professor Dr. Smith, Grand Organist; John Fowler, Deputy Grand Secretary; William Jones, Grand Pursuivant; William Clanchy, Grand Tyler.

LONDONDERRY.—May the 13th having been fixed upon for the opening of the Commercial Lodge, No. 164, many distinguished Brethren assembled in the new and beautiful little temple, fitted up for the use of the new Lodge, at half-past six, P. M. The R. W. D. P. G. M., Bro. A. Grant, took the chair, and having opened the Lodge, proceeded to instal the first Master of the Commercial Lodge. The choice having unanimously fallen on Bro. Joseph D. Cherry, he was installed in due and ancient form, and immediately proceeded to invest the following Brethren as office-bearers:—Bros. James M' Murray, D. P. G. S., Senior Warden; William Trimble, Junior Warden; William Martin, Secretary and Treasurer, who, with the Deacons, were invested and inducted into their respective chairs and offices. Several candidates were proposed for initiation; and on the whole we consider the establishment of this Lodge will prove of great benefit to the Craft. After the Lodge was closed, the Brethren, to the number of thirty, sat down to refreshment. The W. M. proposed the usual Masonic toasts, and by his kindness and urbanity won the admiration and good wishes of every Brother present. Take the meeting altogether, it was a reunion of friends and Brethren, well calculated to dissipate differences, renew and strengthen former attachments, and unite all still closer in the bonds of harmony and brotherly love.

NORTH MUNSTER, April 19.—The Union Lodge, No. 13, Limerick, gave a grand entertainment to the Prov. Grand Master, and to the Officers of the Artillery, Carabineers, Royals, and 68th Regiment, members of the Masonic Order, at their club-house, George-street, when brotherly kindness and harmony pervaded the reunion in its truest sense.

LIMERICK, May 4.—The Prov. Grand Lodge of North Munster met at high noon at the Freemasons' hall, Cecil-street, and in addition to the business of the district, instituted a local Orphan Society.

The Prince Masons Chapter, No. 4, held its regular quarterly meeting and also subscribed to the local Orphan Institution.

PROVINCE OF DERRY AND DONEGAL.—The Brethren of Ramelton Lodge 407, have presented their Past Master with an extremely handsome Jewel of his office, and the following highly complimentary address:—

Ramelton Lodge, No. 407, St. John's Day, 1849.

Right Worshipful Sir and Brother.—In my official capacity, I am called on by my colleagues and the rest of the Brethren of this Lodge, to request

your acceptance of the accompanying Past Master's Jewel, as a small testimonial of our respect, gratitude, and affection. Though not possessing much intrinsic value, they and I trust it will prove to you how highly we appreciate your unwearied exertions for the welfare of the Craft in general, and of this Lodge in particular.

Your able services while in the Chair, your lucid and well-conveyed explanations of the working and other ceremonials of the Order, as well as your anxious and constant endeavours to promote that harmony and Brotherly love, which Masons above all other men know how to value, have secured you a place in our hearts, from which neither time nor separation can remove you.

Any observations I could offer would be quite inadequate to express the deep debt of gratitude we owe you, and the respect we feel for you; and this we believe to be the sentiment entertained towards you by all the members of the Craft who have the advantage of your acquaintance.

I shall not by any further remarks of mine, weaken the effect of the inscription on the Jewel, which I trust will ever testify to you, how high a position you hold in the estimation of the members of No. 407, the Lodge of your native place.

It is a cause of regret to us that your unavoidable absence, will deprive us of the gratification of formally investing you with it, but I now transmit it with the fervent wish that, as a man and a Mason, you may through life continue to maintain the same high character in our ancient and honourable Society.

Believe me to be, Right Worshipful Sir and Brother,
With much affection and respect, fraternally yours,

MERRICK SHAWE PERSE,

To Right Worshipful Bro. W. Browne, *M. D.*,
Prov. J. G. W., P. M. of Lodge, No. 407.

Master of Lodge, No. 407.

On the Jewel was this inscription:—

“ Presented by the Brethren of Ramelton Lodge, No. 407, to Right Worshipful Bro. William Browne, *M. D.*, Prov. J. G. W., their late most efficient Worshipful Master, as a testimony of respect, gratitude, and affection, 1849.”

The following is Bro. Browne's characteristic reply:—

Worshipful and dear Sir,—Such a flattering and generous demonstration of kind feeling on the part of yourself and the Brethren of our Lodge, deserves a more eloquent reply than I am capable of conveying. I can only assure you that it has given me very great gratification.

Your handsome and valuable gift will be worn with pride in whatever part of the world it may please Providence to cast my lot. It and your address will be a testimony in my favour, carrying with it a moral weight, such as could have been conveyed by none but the Brethren of my native place. My anxiety to promote the welfare of the Craft, you have not overstated, but your partiality has made you estimate my ability to do so, much above its real value. It has indeed been my endeavour although imperfect to inculcate the spirit of Masonry as well as its letter; to show that however desirable it may be to preserve our ceremonials in their ancient uniformity, it is equally necessary that they should be understood in their extended and hieroglyphical sense—every emblem as merely a type—every form a symbol—every legend as containing an allegory, and every ceremony pregnant with meaning even to its minute details. Herein is the higher and better mystery of our Order, and from the true and clear appreciation of this mystery, we can alone expect that perfection of our system, of which Harmony and Brotherly Love form but a small portion of the Grand Result. It is the general development of this knowledge among the Brethren and the perception and adoption of the spirit accompanying it,

that I look on as the real advancement of Masonry; it is this alone that will enable our Institution to regain its ancient proud position, which in importance in nobility of character, as the inculcator of Virtue and Morality, and in universality, has been second to that of Christianity alone. It is this which every Member of our Society, understanding its principles and loving it as it deserves to be loved, will endeavour to promote.

It was my aim to make our Lodge a fountain of such knowledge. That it will become so under the watchful superintendence of one who so eminently possesses the capacity and the will to raise the veil which still partially excludes the light from it, is my sincere hope, and from the spirit which experience has shown me to pervade the minds of the Brethren composing it, my firm expectation.

To yourself, your Colleagues, and the rest of the Brethren of Lodge No. 407. I again beg to offer my warm thanks and kind wishes,

Believe me worshipful and dear Sir,

Your sincere friend and Brother,

WILLIAM BROWNE.

P. M. of Lodge No. 407.

To Brother M. S. Pesse, W. M. of
Lodge No. 407, Ramelton.

COLONIAL.

LAUNCESTON VAN DIEMEN'S LAND.—Tuesday, Oct. 16. 1849, being the day fixed for laying the foundation stone of the new Scotch church by his Excellency the Lieutenant Governor, Sir W. T. Denison, according to arrangement, the members of the Masonic body, at one o'clock, left the Lodge for the kirk, where a short service was conducted by the Rev. R. K. Ewing. The Brethren then proceeded to the Cornwall Hotel, where they were joined by his excellency, and the procession then marched to the site of the new building.

On arriving at the ground, which was crowded with spectators, the following, written on parchment, was read by the Rev. J. Little, and then enclosed in a glass phial deposited in the foundation stone:—

“This building is erected as a place in which the Lord shall be worshipped according to the Presbyterian form of the Church of Scotland, and the doctrines of the Gospel preached as set forth in the Westminster Confession of Faith.

“The foundation stone is laid in due form by his excellency Sir William Thomas Denison, Knight, Lieutenant Governor of the Island of Van Diemen's Land and its dependencies, on the sixteenth day of October, in the year of our Lord one thousand eight hundred and forty-nine, being the twelfth year of the reign of her Most Gracious Majesty Queen Victoria, the forty-sixth year of the colony, and the third year of the administration of his excellency the Lieutenant Governor.”

After the dinner, which followed this interesting ceremonial, the Chairman, Dr. Grant, in adverting to the proceedings of the day, which had passed so satisfactorily, and had been productive of so much pleasure to all engaged in them, stated that its effect had been much increased by the appearance of the highly respectable Masonic body of Launceston, who accepted the invitation of the building committee of the new church to be present on the occasion of laying the foundation stone; and he would therefore propose “prosperity to the Masonic Lodge of Launceston.”

Bro. W. L. Goodwin said, that in the absence of the Master of the Lodge, he had much pleasure in acknowledging the compliment paid to the Masonic body of Launceston. Not only the members of the Lodge, 346, but many highly respectable Visiting Brethren, had enjoyed the pleasure that day, of taking part in the most interesting and ancient ceremony of laying the foundation stone of a public edifice; which ceremony, however, he must be permitted to say, was particularly and peculiarly the province of Masons. The Masonic Lodge of which he had the privilege and happiness of membership, heartily responded to the invitation to be present at the ceremony; they considered they were in the path of duty when engaged in any manner in promoting the cause of religion. Masons were not ambitious of high places—they were content to assist in the simple capacity of door-keepers, if necessary, in any cause having for its object the happiness of their fellow-men. Mr. Chairman, (continued the speaker) you have this day laid the foundation stone of a building dedicated to the service of God—may you raise on that foundation, a superstructure, perfect in all its parts and honourable to the builders. May that noble edifice remain unimpaired for ages to come, a proud monument of the piety and liberality of the Scotchmen in this their adopted home; and may the truths of revealed religion be preached within its walls to the honour of the Most High God and the advantage of His creatures.—From the *Launceston Examiner*, Oct. 17. and *Cornwall Chronicle*, Oct. 20. 1849.

BAHAMAS, NASSAU, N. P.—Bro. Thos. Wm. H. Dillet, having been elected to the Masters chair, was, on the 26th Dec. last installed by Bro. Joseph Aken Chase, P. M., holding rank as P.P.S.G.W. of the province.

The father of the W. M. occupied the same chair two years ago, and ranks as one of our most intelligent and deeply-read Masons. Indeed he is our oracle.

The Provincial Grand Lodges, under the Registries of England and Scotland, marched in procession to Christ Church on the following day, (St. John's), where they heard an eloquent discourse from the Rev. Bro. Wm. Strachan. D.D., Prov. Grand Chaplain.

In the evening the Fraternity entertained Mrs. Gregory, the Lady of his Excellency the Governor, and the Ladies of Nassau, at a ball, which went off with a great deal of *éclat*.

INDIA.

MADRAS.—*Provincial Grand Lodge*.—A Quarterly Communication was held 18th February, A.D. 1850, A.L. 5154. *Present*—The Right Worshipful Bro. J. B. Key, Deputy Pro. Grand Master, presiding, and the Masters, Past Masters, and Wardens of several Lodges.

The R. W. the D. P. G. M. was pleased to nominate and appoint the undermentioned Brethren, to be Grand Officers for the year:—E. G. Papel, P. S. G. W.; J. Thomson, P. J. G. W.; J. Ouchterlony, P. G. Reg.; W. Glover, P. G. Sec.; J. Maskell, Dep. Sec.; W. P. Macdonald, P. S. G. D.; G. M. A. Storey, P. J. G. D.; A. M. Ritchie, P. G. D. of C.; J. Goolden, P. G. S. B.; J. Brock, P. G. Tyler; after which the Prov. G. L. transacted a large amount of interesting business.

SINGAPORE—*Lodge Zetland in the East, No. 748.*—The Brethren of the above Lodge assembled at 7 A.M., the 27th December, for the installation of the Worshipful Master Elect Bro. M. F. Davidson, and the investiture of the Office Bearers for the current year. The ceremony of installation was very ably conducted by the Worshipful Past Master, Bro. J. B. Cumming.

In the evening the Brethren assembled in their new Banqueting Room, which was well lighted up and tastefully decorated with the flags of different nations, as also with the appropriate emblems on the ceiling, and the usual elegant arrangements of the table. The usual toasts were given with appropriate honours.

We may remark that during the past year the number of members of the Lodge has nearly doubled—the Lodge list at present enumerating ninety-four, exclusive of honorary members.—*Singapore Straits Times, Jan. 1st, 1850.*

On the occasion of the Governor-General, Lord Dalhousie's visit to Singapore, 19th February, was the day fixed by his Lordship for holding a general levee at the Court House, and receiving the various addresses. The first address was that of Masonic Lodge, Zetland in the East, his Lordship being the Grand Patron of the Order in India. The deputation presenting the address consisted of about forty of the members of the Lodge, who were most graciously and kindly received, and who left deeply impressed with the courtesy of their Grand Patron. The next was that of the Singapore Chamber of Commerce, which was presented by Mr. George Garden Nicol, the Chairman, and a numerous deputation. His Lordship's manner in delivering the reply to the address of the Chamber, was as gratifying as the matter of it. It was characterized by depth of sentiment and perfect sincerity, leaving an impression on the minds of those to whom it was addressed, that from one possessing such clear and statesman-like views, combined with such honesty of purpose, our great Indian empire, not less than its remote dependencies in the Straits, had everything to hope and nothing to fear. On the conclusion of the reply his Lordship addressed the Chairman, and after remarking on the wide circle of countries and nations represented by the members of the Chamber, took occasion to inform the deputation of the appointment of her Majesty of Sir James Brooke to a special mission to Siam and Cochin-China, with a view to place British trade there on a more satisfactory footing, and his Lordship expressed his hope that it would be successful. The deputation then withdrew.

The following address was also presented to the Most Noble the Governor-General during his visit to Singapore :—

To the Most Noble the Marquis of Dalhousie K. T. Governor-General of India, and Most Worshipful Lord Patron of the Masonic Fraternity throughout Bengal and its Territories, &c. &c. &c.

My Lord Marquis—We the Master, Wardens, and Brethren of Lodge "Zetland in the East" No. 748, holding under the Grand Registry of England, approach your Lordship with mingled feelings of pleasure and regret; for while we feel infinite gratification in seeing you among us, and in the opportunity thus afforded us of giving expression to those sentiments of respect and attachment with which we are animated towards you, as the Lord Patron of our Ancient and Honourable Order in India, we are nevertheless deeply concerned at its cause. We regret, my Lord, most sincerely, that your devotion to the service of your country, and your unceasing exer-

tions to secure that peace, happiness and prosperity which now pervade the whole of British India, have been attended by so untoward a result as the serious impairment of your health. We trust, however, that the salubrity of our island air, will tend to affect that change so desirable and so essential to the interests of the vast empire, whose destinies you have been called to direct.

In offering you a most hearty welcome, suffer us to add our humble meed of praise and admiration of the distinguished services you have rendered to your country.

The announcement of your Lordships appointment to the high post you now fill, was hailed with the utmost enthusiasm by all classes in India, but by no body of men was it more gratefully or more enthusiastically received than by your Brethren in Masonry. You were looked upon as the harbinger of peace and prosperity to a country vast in extent, fertile in soil, and rich beyond almost all other countries in its natural resources.

That you have fulfilled the high mission to which you were called—that you have secured those blessings so earnestly hoped for and so confidently expected from you, we need not aver. These are points which are already recorded in the History of your Country, in whose enduring pages those brilliant achievements which have marked the course of your Administration in India, will be handed down to posterity among the brightest examples of British valour and of British statesmanship.

My Lord, permit us to congratulate you on these auspicious events which have attended your rule, and to offer our best and warmest thanks for your noble exertion in the cause of humanity, in securing by your wise counsels the inestimable blessings of peace and happiness to so large a portion of our fellow-men.

With much toil, and labour, we have sought to raise up the Temple of Masonry in this isolated spot separated from the rest of the Masonic world, on the very confines of civilization; and it affords us unspeakable satisfaction to be enabled now to report to your Lordship, as the Grand Patron of Masonry in India, that our efforts have been eminently successful; and that the cause is advancing in this distant region with rapid strides. My Lord, we rejoice at its progress, because we feel a conviction of the beneficial influence it exercises over mankind of its tendency to promote moral advancement, and to engender human happiness.

In conclusion, my Lord, we beg to offer you our best wishes for your speedy restoration to health. May the Great Giver of all good—the Grand Architect of the Universe, prosper all your undertakings for the honor of your Country, and the welfare of those committed to your charge. May His all seeing eye watch over you, and guard you and yours from every impending danger—that you may long continue to occupy that high post that you now fill, and to pursue that wise and honourable course you have hitherto adopted, so essentially beneficial to the interests of that vast population over whom you rule.

On behalf of the Members of Lodge Zetland in the East No. 748.

M. F. DAVIDSON, Master.

Reply.

Worshipful Master and Brethren all, I pray you to believe, that I am grateful for your most kindly welcome, and am deeply sensible of the friendly feeling which has led you to express yourselves towards me, in the terms with which you have honoured me.

I congratulate you on the success which has already attended your efforts for the foundation of your Lodge. I rejoice in the encouraging prospect you see before you, and I heartily wish you good speed in the further extension of the principles of the Craft, which in each community in which they are established, tends to deeds of charity, and to a spirit of good fellowship and good will.

LITERARY NOTICES.

Nervous Diseases, Liver and Stomach Complaints, Indigestion and Low Spirits, &c. With Cases. By George Robert Rowe, M.D., F.S.A., &c. Churchill, Princes Street, Soho.

Even in these days of bookmaking, when volumes so encumber the reviewer's table, that he wishes The Schoolmaster were really abroad, one occasionally rejoices in the sight of a modern work—a particular flower, and sometimes a small and unpretending production, claiming special notice, because of its intrinsic worth, and contrasting remarkably with its numerous and variously-coloured neighbours. It is so with us now. Our eye is attracted by a title that goes home to thousands; one that addresses itself so eloquently to humanity (as we find it in civilized life), that the most robust and most fearless among us cannot help pausing to consider how closely it applies to him, and the physically weak and mentally timid—a deplorable majority!—either sigh despairingly with the thoughts and sensations the words suggest, or shape them into a promise of escape from ills which “flesh is heir to.”

Nervous Diseases—low spirits—indigestion, what a train of troubles do they conjure up! What real and imaginary evils come into this category! What stories they tell of abuses early and late, of errors never seen—of war against Nature, and Nature's retribution—of laws which mock refinement, and make worldly wealth and power ridiculous! You see the *gourmand* moan his loss of appetite, the sensualist his want of vitality, the intemperate his early decay, and the thoughtless his changed and indistinguishable symptoms of disorder! And the comparatively innocent, too, come into review: the victim of labour, and the victim of fashion—the sickly seamstress and the consumptive-looking lady—the puny child and the shattered adult. In the midst of all these stands the *quack doctor*, the only one among the throng who smiles, and well he may! for his is a profitable pursuit, and his customers are many, for the weakness of mortality is in his favour, and we all know how that prevails among high and low, rich and poor! Happily for society, however, there are practitioners who address themselves to the people we have described, with a higher aim than that of making money by them, and other qualifications than those which unscrupulous medical adventurers, the most dangerous of all pretenders, go on and prosper upon, and Dr. Rowe is of that number. He takes his stand upon Common Sense—he furnishes himself with what Experience can afford, and Science justify; he puts his appeal in plain terms, and the system he pursues is that of a plain dealing philanthropist, as well as a skilful physician. An honorable principal is conspicuous in all he describes and recommends, and his orthodoxy is not that of a bigot, but the conviction of a liberal, as well as of a penetrating mind.

Such a volume, then, as this we welcome for the good that it contains, and praise for the benefits it is calculated to bestow upon frail humanity. Anybody may read it to advantage, and thousands would do well to apply to it for advice and consolation. The doctor evidently writes for the non-professional reader, although he cannot forget that other eyes are upon him. Technicalities, and what would be to many, the mysteries of medicine, he avoids as much as possible, but at no sacrifice of that information which his title page promises. In the preface he observes, “I aim at nothing more than to point out a regular and decided mode of treatment in the cure of the Hypochondriac and Dyspeptic diseases, consistently with the concentrated opinions of the most eminent men in the profession. In doing this, I do not pretend to possess a knowledge superior to that of other practi-

tioners, or attempt to subvert the usual systems of treatment of these prevalent maladies. My object is to communicate the result of long-continued application, carefully exerted in the investigation and consideration of these particular diseases in this and in other climates. Plain practical observations are first set forth, concerning the causes, the progress, and the different phases of these great disturbers of the health and state of the human frame; a course of treatment and remedies are next suggested, and proofs and illustrations offered in several of the most striking and interesting cases that have come under my notice."

What can we say to enhance the value of such a work, further than it realises all the hopes he is likely to inspire? The remark of Cicero applies to him: *Medici causa morbi inventa, curiationem inventam putant*, and like the great Abernethy, whose pupil Dr. Rowe was, he says, quoting his old master, who has said, "We cannot reasonably expect tranquility of the nervous system whilst there is disorder of the digestive organs." Abernethy was familiar with the physiology of man, and while he prescribed for the material part of him, he was not indifferent to immaterial influences. But Dr. Rowe's plan is to search out the cause, that he may so destroy the effect, and the very simplicity of his treatment recommends it. "Every art," says Seneca, "is an imitation of nature," and our author is evidently impressed with the propriety of helping the constitution to overcome disease, knowing that he has nature on his side, and wanting aid more than perversion. He illustrates his mode of treatment by various interesting cases, confirming the soundness of his views; and there is, if we may so say, a cheerful view, a view of encouragement as well as honest rationality, running through his book, and producing that confidence which is often more salutary than physic. We need not enter into the particulars before us; they will be regarded as more or less important according to the reader's state of health; and when we consider how many he addresses, and how great a portion of that number suffer in mind, in body, and in pocket, from sheer ignorance and wanton imposition, we cannot do less than congratulate the public upon the protection on one hand, and the relief on the other, to be gathered from Dr. Rowe's treatise upon low Spirits and Indigestion.

The Castles, Palaces and Prisons of Mary of Scotland, by CHARLES MACKIE, Esq., London: C. Cox. Second Edition.

The Castles, Palaces, and Prisons of Mary of Scotland! What a history does this title disclose! Chequered as was the life of the unfortunate Mary, what emblems more fitting to symbolise its varied fates, than a palace, a castle and a prison!

Tossed as a lamb among wolves, or a dove in the midst of an eagles' eyrie, without a single trusty friend to guide her through the tortuous mazes which embarrassed her path at every point; with only her gentleness and feminine accomplishments to contend against the unruly, unscrupulous, and turbulent spirits amongst whom her lot was cast, all that relates to the history of this beautiful, but persecuted Princess—every spot which witnessed her transient joys, or has become consecrated by her sorrows, still preserves an interest—an interest which to the sympathetic mind will ever remain fresh and undecaying.

The author of this new *national* work—for truly *national* it most unquestionably is—has, in treating this subject, proposed to himself to unite historical facts with archaeological lore, to describe those crumbling relics of antiquity which the fate of Mary has invested with interest, as well as to narrate all those historical occurrences of which they have been the silent witnesses—and well has the task been executed. The work is not a mere compilation from the ordinary sources of information; with genuine

devotion to his task, Bro. Mackie has laboured with antiquarian perseverance—he has ransacked every record which could in any way tend to illustrate his subject, and like a pilgrim has personally visited every spot which he has described, and now lays before the public the united efforts of his talents, his assiduity, and his zeal. From the “Royal dwelling” at Linlithgow, where Mary first saw the light, whilst her ill-fated father was dying of a broken heart in consequence of his ignoble defeat at Solway Moss—to the fatal Hall of Fotheringhay—where the implacable hatred of her persecutors consummated her most unholy murder—there is not a spot in Britain, where Mary resided or was imprisoned, that is not brought vividly before us. Stirling Castle and Palace—the picturesque ruins of the priory of Inchmahone—the Abbey and Palace of Holyrood—the Castles of Edinburgh, Seaton, Lochleven, Borthwick, Dunbar, and Crookstone, with many other time-worn towers, and ivy-clad ruins in Scotland, and Carlisle Castle, Naworth, Bolton, Tutby, the Manor and Castle of Sheffield, the Manors of Hardwicke, Wingfield and Chatsworth, and the Castle of Fotheringhay in England, with their various historical legends and traditions, and more particularly every event relating to the history of the persecuted Mary which occurred within their walls, are most graphically described.

The illustrations are numerous, and beautifully executed. The frontispiece is most appropriate. It is an engraving by Finden, from Janet's portrait of Mary dressed for her execution. She holds in one hand a crucifix, and in the other a breviary. In the back-ground is represented the closing scene of the tragedy, introduced in a singular, though effective manner, forming an affecting episode, which none can even now contemplate unmoved. The original portrait by Janet is in the state apartments at Windsor Castle, and was engraved by *permission of Her Majesty*, as the frontispiece for the present work. The other steel-engravings are ornamented by an appropriate rose, shamrock and thistle border, in which are represented the respective signets of Mary Queen of Scots, and Queen Victoria. We have been favoured by an impression from Queen Mary's signet. The steel engravings of Linlithgow Castle, Edinburgh Castle, and Lochleven Castle, are, from their truthfulness and picturesque appearance, particularly striking. The vignette views of Dunbar and Crookstone are also worthy of notice. Among the wood cuts we would call attention to the moonlight view from the battlements of Linlithgow Castle, Queen Mary's Room, and the Picture Gallery at Holyrood, and also to the view of Hermitage Castle. All of the views however are illustrative and highly interesting. The scene of the murder of Darnley, from the original in the State Paper Office, 1567, being a drawing made for use on the trial of Darnley's murderers, is a singularly interesting historical document—and a fac-simile copy of a letter from Mary to her “*truist freind*,” Sir John Maxwell, Laird of Pollock, written after her escape from Lochleven will be perused with great interest. There is also a drawing of a key of curious construction which was found in Lochleven; from the style of ornament, which is very elaborate, it is evidently of Queen Mary's period. Might not this have been thrown into the lake at the time of her escape? It has evidently, with its fastenings, been forcibly wrenched from a lock.

The descriptions of Linlithgow, Stirling, the Abbey and Palace of Holyrood, and Fotheringhay, where the most important events in Queen Mary's life occurred, are necessarily more copious than the other places; all however abound in interesting matter, and most of the leading events affecting the history of Scotland, will be found incidentally noticed in the course of the work. The Abbey and Palace of Holyrood are particularly described, and Bro. Mackie notices the following inscription on one of the stone piers of the arches in the north-west angle of the palace, towards the inside of the piazzas, “*FVN. BE. RO. MYLNE. M. M. JVL. 1671.*” That is founded by Robert Mylne, Master-mason, July 1671. In a note Bro.

Mackie observes: There is a splendid monument at the back of the Abbey to the memory of the father of this man, describing him as the *Sixth Royal Master Mason*: indeed the family must have resided at Holyrood for centuries.* A clergyman in Glasgow possesses a clock "made for George Mylne, Holyrood House, Edinburgh," and on the dial plate is inscribed—

"Remember man, that die thou must,
And after that to judgment just.

John Sanderson, Wigton, fecit, 1512.

This, Bro. Mackie remarks, is the oldest pendulum-clock he has seen, except one in the possession of Mr. Sharp, watch-maker, Dumfries, dated 1507, which is considerably prior to the date of Galileo's first application of the pendulum to mechanism.

In the appendix to his work there is an interesting correspondence between Bro. Mackie and the Duke of Hamilton, relative to the desecration of the Royal Vault at Holyrood, by the removal of some portion of the *Regalia Sepultura*. There is also Mary's last prayer at Fotheringhay—

"Oh! my God, and my Lord,
I have trusted in thee;
Oh! Jesu, my Love,
Now liberate me.
In my enemies' power,
In affliction's sad hour,
I languish for thee:—
In sorrowing, weeping,
And bending the knee,
I adore, and implore thee
To liberate me."

It is now 262 years since Queen Mary died, and all traces of her fair form have been lost for ages; yet her veil, a slight and tender fabric—the veil, in which she appeared in the last sad scene is still in existence, and we understand is in the possession of Sir J. Stuart Hipplesley, Bart. How dear, how invaluable must such a relic be!

Bro. Mackie is the author of the original History of Holyrood, the Histories of Dundee, Paisley, Roslin, and Hawthorndean, and several other works of historical, antiquarian, and topographical interest. The present however is his crowning work. It is dedicated by *special permission* to the Queen, and the exalted and liberal patronage with which it has been honoured, has induced the author to issue a *Second Edition*, and encouraged him to a greater expenditure, in a desire to render his work worthy of the many honours conferred upon him, and in the hope that it may ultimately find its way into general circulation. We trust that these anticipations, as they so eminently deserve, may be amply realized, and that Bro. Mackie may reap abundantly the just reward of his labours. The work is printed in a clear type, and superior manner, and is altogether splendidly got up. It has a crimson binding, ornamented with the Scottish Regalia in gold. Its external appearance is thus in strict accordance with its intrinsic merits. In conclusion we cordially recommend it to the attention of our readers.

* "In the Freemasons Quarterly Review—second Series, 1845, p. 441. will be found a paper by Bro. Pryer, in which there is a description of the Masons' marks at Holyrood Chapel—and at page 453 of the same volume, there is a drawing also communicated by Bro. Pryer of an interesting Masonic tombstone, which he observed in the pavement of the north aisle of the chapel, and which bears date, Anno. Dni 1543. The surname of the Brother then buried was too much obliterated for Bro. Pryer to ascertain the names correctly; but his attention having been drawn to the subject, Bro. Pryer considers that from the space occupied by the letters, and from the slight trace of them yet remaining, it is very probable that the name was Mylne, and that more particularly as the first letter was evidently M.

Masonic Charges and Addresses, delivered by Bro. W. TUCKER, P. G. M. Dorset. Axminster, Pulman. London, Bro. Spencer.

These charges and addresses will fully repay the perusal of the Brethren. They breathe a purely Masonic spirit, and are highly illustrative of the exalted and noble principles of the Order. They abound with sentiments in every respect most creditable to the worthy Brother, who is greatly esteemed in the Province over which he so ably presides, and by all who have the privilege of his friendship and acquaintance. The value of this publication, in fact, cannot fail to be appreciated not only by Freemasons, but also by the outward and popular world; for it gives practical proofs, that however much the Order may be maligned by the ignorant and perverse, it can receive no real injury, so long as men of character and respectability are willing and anxious to promote its extension, by giving utterance to such sentiments as herein abound, and by enforcing them both by precept and example.

Installation Address to the Provincial Grand Lodge of Jamaica, delivered August 9, 1849, by JAMES MACFAYDEN, M. D., R. W. Prov. G. M. R. Sherlock, Kingston.

This is an able, and as far as is allowable, an explicit exposition of the precepts and principles of Freemasonry, and is worthy of the high mark of favour with which the Brethren, who listened to it received it. At their request it has been printed, and by its circulation the advice and recommendations it contains cannot fail to be universally profitable. We were especially struck with the force of R. W. Bro. Macfayden's observations respecting the unseemliness of riotous and clamorous revelry at Masonic entertainments, which perfectly accord with our own sentiments. He rightly pronounces these occurrences now happily very rare, as forbidden by the principles and injunctions of the Order. Not only will the remarks on this head, but on every other be found exceedingly pertinent; but they must also have a direct tendency to promote the extension of the order amongst those members of society, who would do the most credit to it by enlisting under its banners.

ARTS AND SCIENCES.

WE are taught, as Masons, that under the veil of the mysteries of Freemasonry is comprehended a regular system of science; in the pleasing pursuits of which are blended morality and virtue on the one hand, and benevolence and charity on the other.

Bro. Laurie described Freemasonry as an institution having for one of its objects the instruction of its members *in the sciences and useful arts*. The seven liberal sciences are among the stated illustrations of our Order, though they are by no means exclusively so: for instance, the second degree contains an allusion to geography as well as astronomy, and to arithmetic as well as geometry and its application to architecture; and in the third degree we have references to geology and metallurgy.

The present times are distinguished by a general anxiety to produce mental edification in conjunction with amusements; this is a peculiar feature in Freemasonry, and therefore we have much gratification in being able to inform the Craft that a new institution for scientific exhibition, and for promoting discoveries in the arts and manufactures, is about being formed under very distinguished auspices.

In our advertising columns of this number will be found a prospectus of this institution, which is to be called, "The Royal Panopticon of Science and Art."

The site selected for it is in the Strand, near Exeter Hall. The main

objects of the institution are to render recreation and amusement productive of intellectual progress and edification, to open to the public a superior entertainment, not only free from objection, but fraught with moral, religious, and intellectual tendencies, to exhibit and illustrate in a popular form discoveries in science and art, to extend the knowledge of useful inventions, to instruct by courses of illustrated lectures in the various departments of science, history, and literature, and to exhibit select specimens of works of art both British and foreign.

In addition to the usual routine of optical experiments, there has been secured for this institution an exhibition of a high character, in "The Patent Optical Diorama," a recent invention of Mr. E. M. Clarke, the inventor of the Hydro-oxygen dissolving views. It is a great improvement upon the original design, and capable of producing effects most striking and unprecedented. The scenic representations exceed in size anything of the kind yet exhibited, and are quite divested of those chromatic imperfections which are inherent in the dissolving views, as now exhibited, and which detract materially from their excellence. There is scarcely, it is said, any movement in nature which may not be represented by this process: the waving of trees, the surging of the billows, the flashing of lightning, the motion of celestial and terrestrial objects, will here be imitated with the truth of nature. This invention is adapted to the representation of some of the most sublime scenes; and a series of illustrations, in the highest style of art, is in course of preparation. Nothing of this sort has hitherto been attempted.

It seems that a most powerful co-operation of men of science and industrial art has been secured, under the patronage of several illustrious noblemen, many of whom have, we understand, identified themselves with the institution by becoming not only patrons of it, but shareholders.

It may be considered as ancillary to the great Industrial Exhibition of 1851. To the modern spirit of enquiry it is intended to present a permanent place of varied scientific recreation, and it offers itself also as a parent to the numerous mechanical and similar institutions throughout the country which have been struggling unsuccessfully against the difficulties incident to their isolated positions and divided means.

It is to be, in a word, a national museum of the industrial arts, at the head of which, as President of the Council, we observe the Earl of Arundel and Surrey, the heir to the first dukedom in the kingdom.

The undertaking deserves the support of every lover of the fine arts, and we have no doubt but that it will meet with success commensurate to its great merits.

In recommending this institution, we have satisfaction in stating that her Majesty has been graciously pleased to grant a Royal Charter, incorporating the Company, thus rendering the shareholders absolutely free from all personal liability.

During the hours of exhibition, every shareholder will be entitled to a free admission, and every holder of 25 shares will have the further privilege of introducing a friend; a holder of 50 shares may introduce two friends, and a holder of 100 shares will receive annually 100 single admission tickets, only one to be used in the same day.

It has been intimated to us that the Council intend celebrating the inauguration of the Earl of Arundel and Surrey as their President at a dinner at the Freemasons' Tavern, Great Queen Street, which will be attended by many of the *élite* of the aristocracy and men of science. Shareholders will have the privilege of attending.