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ADVANCEMENT OF MASONIC KNOWLEDGE.

NOTWITHSTANDING the many discouragements which Freemasonry has met with, it is an undoubted fact that at this moment it is on the advance throughout the globe; and in no part of the world is it making greater strides than in the British dominions. If we refer to our own island,—to which our remarks will more especially in this instance be confined,—and examine its progress during the last ten or fifteen years, we shall observe a marked improvement in the class of persons who have ranged themselves under its banners; and find that the majority of those, who have joined its ranks, have become so far imbued with its principles at the very outset of their career, as to become “working” Brethren, as contradistinguished from others, who do but little suit and service, and seem to imagine that the whole business of the society is merely to offer a means of periodical relaxation from the cares and anxieties of the usual avocations of life. It is clear that brethren of this character are not only the slowest to discover the secret arts and hidden mysteries of the several degrees, but, moreover,

are the least calculated to understand the noble principles which lie beneath this peculiar system of morality, which is veiled in allegory and illustrated by symbols. As far as they are concerned, Freemasonry might be only that which the popular world still think it to be,—a superior kind of Benefit Society,—in which the education of the young, and the care of the old and infirm are made a matter of some moment, as a species of apology, as the cowan contends, for the eating and drinking, which, he asserts, are the invariable sequel of Lodge meetings.

It is clear, if the advancement of the noble and time-honoured Order of Freemasonry depended upon “men of like passions” to these, it would speedily not only bear *all* the characteristics which the cowan attributes to it, but would also rapidly decline in influence, respectability, and prosperity. Its ritual would soon dwindle into a mere skeleton, leaving but the bones of the system without the muscle, sinew, and flesh with which it is clothed. It would, in a word, speedily be all “flat, stale, and unprofitable.”

Happily, however, for the safety of the Order, and as a guarantee for its permanent security, such Brethren as these now form the exception, *not the rule*. Time was, in the recollection of most of us,—as we remarked in our previous number,—when the Order seemed to be in a fair way of dying, not a natural death, but by a suicidal hand. Those, who were bound by their most solemn obligations to be its best friends, showed themselves by their misconduct to be its most bitter foes.

It was no easy task to revivify the dying body. It required more than an usual amount of moral courage to set one’s self against pretended magnates of the Order, whose evil examples, as also their habits of life and conduct, were contagious. But men of uprightness of purpose and moral rectitude were found, who did not shrink from the task, and they had their reward, for they crushed the evil influences which were paralysing the energies of a system which has held men of all climes and all creeds together in a solemn

bond and covenant, from time immemorial; they rescued its noble properties from the hands of the destroyer.

It is a remarkable fact, that in every instance, in which Freemasonry has revived, either from the effects of neglect, or from the damage of misconduct, the work of reformation has commenced with newly initiated Brethren. Wherever a Lodge has fallen into decay, and wherever the principles of the Craft have been laid aside, or forgotten, it is the infusion of young blood which has blown the slumbering embers into a flame. In many instances disgust at the prostration of this noble system has made that blood to flow a little too rapidly through the veins, and induced those whom it warmed and vivified, to go faster than prudence or discretion dictated; but in general the body, grown nearly effete by lapse of time, or decayed by reason of neglect, has sprung into youthful vigour, whilst the experience of a few years has shewn that it is with Freemasonry as with the actions of a life,—that however honest, open-hearted, and sincere the impulses of early days may be, it is not until those feelings are tempered and tamed down by controlling influences, that wisdom is attained, strength consolidated, and beauty enhanced by these united combinations.

Just this state of things has been going on, and is still going on. Throughout the English Lodges, both metropolitan and provincial, the majority of initiated Brethren, as we have said, in the present time, enter more into the spirit of the Order, than into its festivities. A man must be of the most impassive temperament who is not moved by the applicability of the three first degrees to his moral state and condition. If he possess a mind bent upon investigation,—and how few minds there are in the present day which are not so inclined,—he will be stirred up to search and see what more is to be discovered of a system, at the very threshold of which his thoughts have been solemnized, and the better principles of his nature strengthened. We know many instances where the introduction to

the Order has acted like an electric flash upon the mind of the neophyte; when a cord, hidden till then in the inmost recesses of the heart, has been suddenly made to vibrate with such intensity, that no rest has been taken until the way has been prosecuted, which in the end develops "the full-toned harmonies of these mysteries divine." How many a thoughtless one, capable of far better things than his animal nature was pursuing, has been arrested by the "still small voice" of admonition and direction which first spoke to him with authority in open Lodge, and been led to become, through such instrumentality, an ornament to society, and a useful member amongst the ranks of his fellow men! In every such instance the principles aroused have acted with an immediate *momentum* upon Masonry and for its advancement. Impulse has been given to its diffusion, and its benefits have grown in relative proportion.

If we refer to the present returns of the Grand Lodge of England, and compare them with those of former years, the fact will speak for itself. Its funds have increased in a remarkable ratio, although the times over which those accounts are carried have been far less prosperous than they were at an earlier period. If we pass on to the enumeration of the condition of the Charities of the Order, we shall still find "PROGRESS" indicated. This year has been one of the most remarkable in the records of the Order in this respect. The Girls' School is not only prosperous, but increasing in prosperity. A great advancement is proposed, and will eventually be carried out to the fullest extent in the education of the boys, so as to make them able in after life to compete with the children of others, who by affluence and prosperity can more readily fit their offspring for their future station in society. The provision for the old man in the decline and decay of his days, has been consolidated under happier auspices than ever could have been anticipated. The widow, left in destitution and distress, by no fault, but through the misfortune of our



Brother, is also to be cared for, and comforted. The circle of Masonic charity is therefore now complete, and we look to the ensuing year, 1851,—the commencement of a new cycle as it is,—as another great starting point, from which, in the present spirit and resolution of the Order, benefits untold shall spring, and incalculable blessings inevitably result. Few, very few, can expect to live to see the completion of the present century; but if Freemasonry goes on advancing in this portion of the British dominions, as it is now “going forward,” it will still rear its head, and maintain its reputation as second only to Christianity in its influences, and maintain its proud position as the most wonderful human institution which the world has ever seen.

We attribute much of the advancement of Freemasonry to the growing desire of newly initiated Brethren to attend Lodges of Improvement, and, by means of instruction therein received, to perfect themselves, not only in the ritual of the Order, but to imbibe the spirit of its teaching. Without these means Freemasonry could not fail to decay; but the growing desire to attend these Lodges, *for the sake of the work itself*, and for *no* other purpose, than to enter upon the research of the hidden mysteries of nature and science, must “strengthen its stakes, and lengthen its cords.” There the craving desire for “refreshment,”—the bane of many—cannot be satisfied, neither are the ceremonies hurried over, nor portions omitted, to enable the Brethren to surround “the festive board” as soon as possible. *Masonry is here followed for its own sake.* And it is because so many of the intelligent of the newly initiated support the wiser of their elder brethren, and make a point of considering the Improvement Lodge evenings a strict engagement, that the science is day by day advancing, and its usefulness rapidly increasing. So long as his state of things prospers—so long as the desire is fulfilled, not merely to make the Brethren “letter perfect,” and to repeat the ceremonies as parrots, without the slightest idea or consideration as to their refer-

ence,—but to dive into the depths profound,—the extension of Freemasonry will be certain, its progression positive, and its use and advantages proportionate.

We have referred only in these remarks to England. We shall have yet to speak of other portions of the British dominions, and especially of Scotland,—where Masonry unhappily is still at a very low ebb, and sadly fallen from its pristine glory. We deplore the practices and habits which call forth those statements from our Scotch correspondent, which will be found in another portion of this number. The evil, has however, become so prominent, that it must be speedily rectified. Reformation has begun, and ere long, Scotland will have the honour to stand as high for intelligence in Masonry as in civilization, and find it to be to its honour, no less than to its advantage, to emulate the sister lodges of England and Ireland. Ritual and practice will then become uniform; refreshment will be less cared for; better means for the support and advancement of the Craft will be found than now exist; Lodges of Improvement will restore Masonic feeling; Scotch Masons will be able to work their way into English, Irish, Colonial, and Foreign Lodges, without the fear or the disgrace of refusal of admission on account of ignorance. Thus the Masonry of the British islands, like the circle of charities now attached to the Grand Lodge of England, will become perfect in all its parts and honourable to the builders.

## THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

## CHAPTER THE FIRST.

DR. DESAGULIERS. FROM 1717 TO 1722.

"I could a tale unfold."

SHAKESPEARE.

"Dost feel a wish to learn this thing of me?"

TITANIA.

"————— hoc est  
Vivere bis, vitâ posse priore frui."

MARTIAL.

A FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities, forwarded to me, some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal battered, the inscription is still distinctly visible. On one limb of its upper face is the following legend—

KEEPE WITHIN COMPASSE;

and on the other —

ACTE ON Y<sup>S</sup> SQUARE.

At the angle of junction is a rude heart with the letter J on it. The reverse is blank, with the exception of two small old English capitals *C. W.* at the angle.

The jewel is soon described; but how am I to pourtray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contem-

plated scenes of bygone times—the working of Lodges—the solemn Labours and convivial Refreshments which this small token had witnessed—the racy jests and sparkling wit which set the table on a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass: and therefore we may readily believe that the Lodges had their share of it. “O!” I exclaimed aloud, “if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!”

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers, Payne, Anderson, Lamball, Morrice, Timson, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity, on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart which was delineated at the angle, put forth two eyes, a snub nose, and a mouth—a sort of amplification of the letter J. I could trace the features distinctly, as we see the figure of a human face in the fire on a winter’s night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an expression—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Everything appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light; and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as if determined to indulge in some demoniacal soliloquy to which I was constrained to listen. At length it communicated its intention by saying—“Attend to me, and I will realize all your wishes, by enlightening you on the subject of your meditations, and giving you the benefit of my experience; but first let me caution you not to utter a single syllable, for if you do the charm will be broken; the sound of the human voice silences me for ever.

“I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masons at the latter end of the seventeenth century, which fell into desuetude when King George I. had the impolicy to supersede this great man in favour of Bro. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plot exulted in the idea that he had given it its death-blow by some illnatured animadversions in the History of Staffordshire.\*

“In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled ‘Observations and Enquiries relating to the brotherhood of the Freemasons;’ and a few others had been issued on the decline of the Order, as if triumphing in its fall.† About this time Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul’s Churchyard, and subsequently removed by him to the Queen’s Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held.‡ The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren.

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\* “The Natural History of Staffordshire,” by Robert Plott. Oxford, 1686.

† These were—“A Short Analysis of the unchanged Rites and Ceremonies of Freemasons.” London, Stephen Dilly, 1676. “The Paradoxal Discourses of Franc. Mercur van Helmont concerning the Macrocosm and Microcosm, or the Greater and Lesser World and their Union; set down in writing by J. B., and now published.” London, Freeman, 1685. “A Short Charge,” O. D. A. A. M. F. M. R. O. 1694. “The Secret History of Clubs, particularly of the Golden Fleece; with their Original, and the Characters of the most noted Members thereof.” London, 1709.

‡ It is now called the Lodge of Antiquity.

Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

“You may perhaps be inclined to enquire,” said the Square, very naively, “how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher’s collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor’s plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, as they generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

“Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon

extended its stately branches to every quarter of the globe.

“There was no code of laws in existence at that period to regulate the internal economy of the Lodges except a few brief by-laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet as Masons, and perform all its rites and ceremonies, with no other authority than the privilege which was inherent in themselves, which had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

“But as this privilege led to many irregularities,” continued my companion, “and was likely to afford a pretext for many unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Bro. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft. Accordingly, at the annual assembly on St. John’s day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient Fraternity; provided always *that the old landmarks be carefully preserved*, and that such alterations and new regulations be proposed and agreed to at the quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, *even of the youngest apprentice*, the approbation and consent

of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

“The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c. : you remember the charge?”

I nodded acquiescence. The Square took the alarm, and hastily said—“Do not forget our compact; if you speak my revelations are at an end. To proceed :—

“I can testify to the convivial propensities of the Brethren of that day. Dermott did not libel them when he said, ‘some of the young Brethren made it appear that a good knife and fork in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.’

“Bro. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St John the Baptist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that ‘being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;’\* and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Bro. Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and therefore merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several Lodges, I had a fair quantity of experience in a small space of time, and I can confidently

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\* Anderson’s Constitutions, Ed. 1838, p. 110.



affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as being strictly confidential, and was persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, and therefore was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocose and free hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy; an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

“Our business, however, is with Dr. Desaguliers, as the chief agent in the revival of the ancient and honourable institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was proposed and unanimously agreed to, that the Grand Master should be proposed and elected there before he became eligible for the appointment of the Grand Lodge. It was supposed at the time that he was the author of that famous paper which so thoroughly refuted the absurd allegations of Dr. Plot against the Order.\* It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

“As a proof of his attention to discipline and propriety of conduct, I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But

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\* A Detection of Dr. Plot's Account of the Freemasons. See the Golden Remains, vol. iii. p. 31.

when the refreshment was introduced and the severity of discipline somewhat relaxed, his lordship, according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing was common both to peer and peasant. Now you are aware, I dare say, that the opening formula in those days was, ‘forbidding all cursing, swearing, and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or a majority of the Brethren shall think proper to impose.’ Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words created an unfavourable sensation, which was not much to his lordship’s credit. Bro. Desaguliers said nothing, how much soever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

“‘I say doctor—d—me, don’t you hear—I ask your pardon for swearing!’ After this had occurred more than once, Bro. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,

“‘My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him!’

“The peer was silenced, the Brethren pleased, and, I must say, I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice—‘My lord, if you thought you were honouring God, you would not swear so furiously.’\*

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\* Do not let me incur the imputation of libelling the manners of the eighteenth century by the above anecdotes, for they are strictly true. Swearing was the besetting vice of the age, and Swift observes—“I cannot recollect, in this maturity of my age, how great a variety of oaths I have heard since I began to study the world, and to know men and manners.

For nowadays men change their oaths  
As often as they change their clothes.”

And he gives a case in point. “I remember an officer who had returned from Flanders, sitting in a coffee-house near two gentlemen, whereof

“I assure you, sir, that Masonry, as then practised, was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us; the three *moveable* Lights were explained to mean the same as your three *lesser* ones, and were indeed the same in every particular; and we had three *fixed* Lights, or imaginary windows in the east, west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usage, were represented, not as at present by three pillars or orders of architecture, but by the two pillars of Solomon’s Porch and the Blazing Star, the left hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre Beauty.

“The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly-initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens it was an unalterable law that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master *by ballot*, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.

“The chief governor of the Craft is annually elected by the delegates from the Lodges; and in imitation of the

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one was of the clergy, who were engaged in some discourse that savoured of learning. This officer thought fit to interpose, and professing to deliver the sentiments of his fraternity as well as his own, turned to the clergyman, and spoke in the following manner—‘D—m me, doctor, say what you will, the army is the only school for gentlemen. Do you think my Lord Marlborough beat the French with Greek and Latin? D—m me, a scholar, when he comes into good company, what is he but an ass? D—m me, I would be glad, by G——, to see any of your scholars, with his nouns and his verbs, and his philosophy, and trigonometry, what a figure he would make at a siege, or a blockade, D—m me!’ &c.

practice at Thurium, the office was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would have been excluded from an honour which ought to be equally accessible to all.

“The general laws of Masonry, however, were but loosely administered. It was provided ‘that no Brother should belong to more than one Lodge within the bills of mortality;’ but little notice was taken of that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And again instances occasionally occurred where a Grand Master continued in office for more than a year, but the society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

“Again, with reference to private Lodges; no candidate can be admitted as a Mason, nor can any one become a member without the scrutiny of the ballot-box, and so imperative were the laws respecting secret votes, that it was provided ‘that when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being for ever expelled the Lodge, (if members,) and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

“After all—I speak from experience,” the Square continued, “the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Hesletine, and White.

“In these happy times—they were times of real enjoyment—labour was conducted with great seriousness; and perhaps you will be surprised when I tell you—and if you

are not, there are those in this latitudinarian age who *will*—that the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the Order. And in the lectures, Brothers Desaguliers, Anderson, and Payne placed the following passages as unalterable landmarks to designate the religious character of the Order.

“ ‘Why due east and west?’

“ ‘Because all Christian churches and chapels are or ought to be so.

“ ‘What does —— denote?’

“ ‘The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple.’

“ Refreshment was a genuine feast of reason and flow of soul. Punning, however it may be condemned and sneered at by the fastidious scholar of the nineteenth century, as being a worthless and contemptible pursuit, was extensively practised according to the category laid down by Swift and Sheridan; and many a witticism have I heard uttered which created the most uproarious mirth; for loud laughter was not inconsistent with the manners of an age when high jinks in a sister country possessed attractions which led, as Sir Walter Scott expresses it, ‘the best educated and gravest men in Scotland gradually on, from wisdom to mirth, and from mirth to extravagance.’

“ One evening as these choice spirits sat round the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge—Brothers Lamball, Sorell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Gofton, Senex, Hobby, Mountain and a few others being present with the W. M., all celebrated Masons, whose names are well known to the Craft; Brother Lamball, who was an incorrigible laugher; and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse laugh. Brother Madden rose with much gravity, and addressing the chair said,

“ ‘W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?’

“ ‘No,’ said Bro. Desaguliers, ‘but I’ve heard a *mad’un* (Madden) make an ugly *noise* (Noyes).’

“ ‘O,’ rejoined Bro. Sorell, ‘let him ride his *hobby*

(Hobby) quietly, his lungs will be no worse for *wear* (Ware).

“‘Aye,’ Bro. Ware snapped in, ‘particularly if the colour of his hobby be *sorrell* (Sorrell).’

“‘The lamb had better go to *sea next*, (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the *mountain*, (Mountain)’ shouted Bro. Hobby.

“‘Well,’ replied Bro. Lamball, ‘I shall never quarrel with any Brother who holds the *cord well* (Cordwell—*cable tow*) for this or anything else, provided he does not call me a *villian*, O. (Villeneau) Ha! Ha! Ha!’

“‘I shall not, Brothers and fellows,’ responded Bro. Villeneau, ‘question your good faith, altho’ you carry on so briskly a *Pun—ic* war.’

“‘A truce to your wit,’ Bro. Madden interposed, ‘I *thirst* to mend my simile.’

“‘Nay,’ said the W. Master, ‘if Bro. Madden *thirsts*, why theres an end of it.’

“‘O ho,’ echoed Bro. Noyes, ‘if a *pun is meant*, I move that we inflict the usual *punishment*.’

“‘Why then,’ says the chair, ‘we will replenish the glasses and try to quench Bro. Madden’s *thirst* with a *toast*.’

“Now all this may appear very puerile to you, Sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land.”

## A DIPLOMATIST'S MEMORY.

BY THE AUTHOR OF

"STRAY LEAVES FROM A FREEMASONS' NOTE BOOK."

It would not be easy to sum up the amount of misery that has arisen from pledges lightly made and recklessly broken. There are few men, however smoothly the current of life may have run, who cannot recal hours of torturing disappointment caused by violated faith and repudiated promises; and the blow has fallen heavier if inflicted by those in whose honour the betrayed party has reposed unlimited confidence.

Masonry teaches its followers a contrary course. FIDELITY is a term which not only rises frequently to the lip of a *real* Mason, but has a vital influence on his practice. Desirous of observing life-long fidelity to the Great Ruler above, he is particularly careful that "*fidelity*" should characterize all his dealings with his fellow men. A broken, falsified, forgotten promise the *true* Mason abhors.

Would that the world without were similarly tenacious! Instances like the following would then "have no place upon the record."

An active magistrate, whose services had been long and beneficially exerted in his district, died, after a severe illness, leaving a widow and large family in almost indigent circumstances. One of the county members—no stranger to the energy and worth of the deceased—volunteered to represent his past services, and the destitution of his family to Lord S——, then Home Secretary, and to beg his Lordship's early and favourable intervention in their behalf. The application was made in person. Lord S—— received Sir Charles —— with great courtesy; said the name of Mr. M. was not unknown to him, but as his attention was that day particularly claimed by matters connected with the public service, he must request that Sir Charles would reduce his statement to writing; forward it to Richmond Park, and particularize in his letter what he wished to be done for the family; whether the considera-

tion of government was desired for the widow—or for the family jointly—or for one of the children. His Lordship's suggestion was adopted; and his favourable decision solicited for the second son. The minister's answer was speedily given, and in his own autograph throughout. He stated briefly, but decisively, that, in recognition of the services of the father, and as the result of the earnest application made by Sir Charles for the family, an appointment in one of the government offices would, ere long, be conferred on the second son. The joy of the widow and her household was deep and uncontrollable; hope seemed not to have entirely deserted them. Blessings were invoked on Lord S——'s name: and his communication was hailed as an omen of future competence and peace.

Meanwhile days, weeks, months sped away: no second communication from the Home Secretary arrived; Sir Charles ——, long passed the meridian of life, sank, unexpectedly, into the grave; and still the promised appointment was in abeyance. At length an appeal was forwarded to Lord S——, claiming, in terms which perhaps had rather too much of the *fortiter in re*, the redemption of his pledge. His Lordship's reply was immediate and cautious. He "had but a very faint recollection of the name of M——," and "none whatever of any promise." A "perusal of the letter alluded to would afford the best solution of the difficulty." The family were alarmed. Their rejoinder was immediate and lengthy. It gave names, dates, conversational details, and ended with begging for an early appointment for the wearied aspirant. Lord S—— replied by again calling for the letter. *It was not forthcoming.* It had been most carefully set aside. It was in existence; all were sure of that. Each member of the family had perused it—knew it by heart—could quote it verbatim, but no effort of recollection could point out its hiding place. All this was submissively stated to the Home Secretary with considerably more of the *suaviter in modo*. His Lordship wrote no more—an official took his place—he replied by order of his chief—the brevity of his communication was only equalled by its sting.

"Lord S——'s first impression remaining unshaken, he is not at all surprised at the non-appearance of the letter."

Further representations were made—long—earnest—touching—repeated. Fruitless all. They served but to call forth, anew, the impracticable command, "*Produce the*



letter." After a long family consultation an uncle was dispatched, purposely, to town, to see Lord S——, and try the effect of a personal interview. It was obtained with extreme difficulty, only to issue in renewed disappointment: when assured that the mislaid letter was still in existence, and would yet be forthcoming, but that the strictest search had hitherto failed in bringing it to light, Lord S—— re-adjusted his spectacles, looked the flushed and agitated speaker full in the face, and speaking with great deliberation, said, with provoking calmness, that "the promise could exist only in the imagination of the family; such a promise could never have been made by him; *it was utterly impossible*; inasmuch as it was "at variance with every principle which he had observed during a long official life."

Further struggle was fruitless; the reduced and dispirited family yielded to a hostile influence which they could not control. One daughter became a governess; another went out to India. The youngest son entered the merchant service; the second, Edward, half maddened by his disappointment, and resolved no longer to eat the bread of dependence, worked his passage out before the mast to Demerara, where he obtained employment, but died within a year from the effects of climate.

Many months after his death, when Lord S—— and his promise were almost forgotten, or if perchance momentarily recalled were hastily dismissed as subjects fraught only with useless and indescribable anguish, the mother was slowly turning over some relics of her absent children, and thinking the while of those beaming faces and cheerful voices that were never more to gladden eye or ear; among other matters, an old fishing-basket belonging to the deceased—the companion of many a joyous excursion—was dejectedly examined. The contents were miscellaneous enough: a pair of boxing-gloves, a powder-flask, the thong of a hunting-whip, a couple of brass reels, a broken foil, and a cigar-case. Replacing them with a sigh, she turned to examine a large discoloured morocco case which lay beneath. It was crammed with artificial flies, hooks of all sizes, fishing-lines, and choice feathers from the wild duck. In a side pocket, most carefully wrapped up in three or four casings of stout paper, lay some document. She opened it. It was the long-sought letter in Sir Charles ——'s frank, with a few lines from the baronet himself, expressive of his

pleasure at the success of his application. A few days afterwards the mother laid the inclosure before Lord S—— with her own hands!

It is due to the diplomatist's memory to state that he read the letter with expressions of unbounded regret. The old excuse was at hand. He "could charge himself with no similar lapse of recollection during a long official life." His feelings did not merely vent themselves in words—he behaved kindly and compassionately to the family; but he *could not recal the dead*, nor obliterate the recollection of countless hours of anguish which his obstinate persistence in error produced.

"They who lift up their voice to warn, shout to the winds," says a popular humourist; but, braving the pungency of the remark, let me add that, if we wish the principles of our Order to flourish—if we desire to acquire and maintain weight with those around us, no surer means can be desired than that of carrying out unswerving fidelity in word and deed.

What greater triumph could the Order secure than for this to become proverbial among the masses—"He is a Mason, *therefore* rely on him; the Order breaks no faith, repudiates no promise."

## THE LATE LORD MAYOR AT SOUTHWOLD.

AMONG our local intelligence will be found an account of the Southwold and Woodbridge gatherings. The former, however, from its peculiar features, merits some specific notice at our hands. We have often painfully forced on us the petty jealousies and paltry rivalries which mar the demonstrations of popular feeling in country towns. To them Southwold appears a stranger. It was a day on which *all* classes seemed to make holiday. The beauty of the decorations at the Masonic Festival was only equalled by their universality. Right and left—from mansion to cottage—good-will was expressed. Throughout the day not one single disturbance took place, not one unfriendly feeling was exhibited. As for the illuminations, some, it is true, had reference to the Masonic Order; but many were proffered by parties who had no connexion with the Craft, and whose display originated in the wish to gratify their neighbours.

There was something, too, at once *Masonic* and gratifying in the answer to the question—What brought all these people together? What has enabled the young and struggling apprentice—the toiling artizan—the striving mechanic—the thrifty and emulous tradesman, to gaze on the successful man—the honoured man—the first magistrate of the first city in the world—once as friendless and as dependent as themselves—and embodying in his own person an instance of what conduct, character, industry and perseverance can effect? What has presented them with this spectacle and its mighty moral? *Masonry*.

That is the spell which has brought the Lord Mayor of London hither; and that is the tie which binds him to the diversified group around him.

There was something, too, very cordial, hearty, benevolent and kind, in the words and gesture with which the chief guest announced his comprehensive pledge to those who sat with him at the festive board:—"Brethren, the Lord Mayor drinks to you all."

Even the mode with which the visitor was borne through the streets of the little crowded town—the blue-jackets, dispensing with his horses, yoking themselves to his carriage, and speeding him by their own strength along the teeming thoroughfare—seemed to convey a moral: "Such is the homage which Englishmen are ready to render to unblemished character and successful industry. Time and chance happen unto all men. Conduct is fate."

Sheriff Nicol spoke with point; the talented Chaplain with real eloquence; and the Worshipful Master with true and genuine feeling; but after all, the two main and most delightful features of the Southwold festival were the unanimity and hearty good-will which pervaded the little town, and the lesson which the proceedings of the day could hardly fail to teach, that Masonry is *not a phantom, but a reality*,—that it boasts some hidden but marvellously stringent bond, and that its onward progress is everywhere marked by the same traces—kindly feeling and benevolence.

To the Southwold people what shall be our farewell greeting? This: the hearty and well-known Cornish wish—"*Success to one and ALL.*"

## NOTES UPON FUNERAL SOLEMNITIES.

BY THE AUTHOR OF

“THE SYMBOLICAL CHARACTER OF MÆDIEVAL HERALDRY AND  
ITS CONNECTION WITH FREEMASONRY.”

IN these utilitarian and economic days, what is usually termed a “Highly respectable Funeral,” bears but few traces of the solemnities with which the Church in days of yore was wont to receive into her courts, and consign to the earth the mouldering remains of her “faithful soldiers and servants.” To the reflecting and observant mind which wanders from the beaten track, and sickened by the dull commonplace and stern realities of the present day, gladly seeks refreshment and relaxation, in perusing, and realizing to itself, the ideal glories of the past, to such a mind the faint traces of holy ceremonies and time-honoured customs which have escaped the wreck of “powers and principalities” of ancient institutions and noble families are doubly and trebly dear. It is in such a progress from the present to the past, that the philosopher of the nineteenth century, discovers that not only our laws and our public institutions belong to, and have been handed down to us by ages, ignorantly and falsely called “The Dark,” but that our most insignificant customs and conventionalities, so familiar, and so little thought of, are the shadows of holy ceremonies or hospitable rites condemned as obsolete, and doomed to survive only in a degraded and transmuted state.

The funeral ceremonies of the middle ages form indeed a most interesting subject for consideration, replete with facts more particularly valuable to the historian, the archæologist, and the herald. It is in their connection with heraldry that we shall attempt to point out the most remarkable features in the ceremonies attending the burial of the dead in the middle ages.

Indeed, in our comparison between the funeral solemnities of the period to which we allude, and the present time, the only point of similarity between them which strikes the mind is this very fact, namely, the application of the rules

and formalities of heraldry in marshalling the funeral obsequies of the rich and the noble. These last words may cause a sneer, and demand explanation. The costly ceremonies celebrated at these funerals were such as could be defrayed by the rich alone, and none but those of noble birth and goodly lineage cared to assume honours which by law were restricted to properly qualified claimants. They belonged then exclusively to the "great ones of the earth," to the feudal baron, the warrior knight, the high-born, and the territorialist. The poor man died and was buried without taper light or emblazoned scutcheon, with the green turf for his hearse cloth and the damp clay for his pall. Such indeed was the case, but when the rich man was buried were the poor forgotten? most assuredly not. In perusing various accounts of funerals of the fourteenth and three following centuries, we find that almost without an exception ample provision was made upon these occasions for the less favoured brethren of the deceased. In some instances amidst the panoply of war, and the pomp of heraldry, the corpse was borne by poor men, poor men were among the mourners, and were sometimes the most sincere, for they lamented a benefactor and a friend, and to these poor men who in some cases were utterly destitute or afflicted by disease, food, money, and clothing were freely distributed. Nor were these alms given undeservedly or without discrimination,—in the houses of the rich and noble a special officer called an almoner was appointed for this duty, and where an almoner was not retained, a superior domestic, or the minister of God assigned to each poor dependant the dole or funeral rations, which varied according to the indigence of the recipients, or the services performed by them for their departed lord and master.

But to return to the point of similarity between the funerals of the present day and those of the middle and subsequent ages, namely, the observance of the rules of heraldry and the presence of its accessories which may still be traced though in so mutilated a form almost to defy recognition.

The upholder\* or undertaker is the representative of the herald, whose duty it is to *uphold* and proclaim the titles or dignity of the deceased, and to declare his achievements in arms. The duties of the dismal looking personages called

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\* Newton's Heraldry.

rites were performed in bygone times by the porters of the castle gate or by other retainers of the deceased, who bore upon their staves of office his crests shrouded by black scarfs. Then came the esquire or page of the deceased, bearing his shield, helmet, and mantles. This part of the ceremony is now effected by one of the undertaker's men carrying on his head what is technically called "*a lid of feathers.*" After this comes the hearse, or hearse (as it is now spelt), decorated with plumes, drawn by black horses, having their heads ornamented with feathers as at a tournament, and clothed with pendent mantles of black velvet which are sometimes decorated with the heraldic devices of the deceased emblazoned upon small escutcheons. The hearse is supported on each side by the undertaker's men, having round sticks tipped with gold in place of the herald's with their wands of office. Then follow the immediate relations of the dead marshalled in their order of consanguinity. The procession is closed in the rear by the feudal tenants or dependants, who are in some cases, and more particularly in the metropolis, represented by two or three empty private carriages, lent as a matter of compliment by some of the friends of the family.

The armorial bearings of the deceased are emblazoned upon a diamond-like escutcheon and placed over the gate of his late residence for the space of a year, when it is generally removed, and suspended over his tomb in the parish church.

Such are the circumstances attending a funeral in the nineteenth century, a ceremony very often in proportion far more costly than those which we are about to mention but in which we are sorry to say the poor and needy are seldom invited, as of old, to participate, and it is indeed to be wished that a day sanctified to the memory of the departed, and begun with prayer and lamentation might more often be completed in the solacing performance of the other Christian virtues of almsgiving and ministration to the wants of our poorer brethren.

Independently of the expenditure in food, clothing, and other alms amongst the poor which accompanied the funeral exequies of the fifteenth and following century, they were in themselves conducted with great magnificence and solemnity and sometimes lasted several days. The coffin was usually covered with a pall of black cloth or velvet, garnished with escutcheons and borne under a canopy, accord-

ing to the rank of the deceased, by knights, esquires, or gentlemen, and placed in the choir beneath a hearse. The hearse was a frame made of wood, covered with black cloth, and ornamented with shields of arms corresponding in a great measure to the French "Catafalque." The Marchioness of Winchester, buried in the time of Henry 8th., had a herse of wax adorned with eight dozen *pensells*,\* arms, and escutcheons, and garnished with angels and archangels. The term herse of wax is of constant occurrence in accounts of ancient funerals, and is to be understood not of the material of the herse itself, but of the candles and tapers with which it was covered. In the *Vetusta Monumenta* will be found an engraving of the herse of Abbot Islyppe, at Westminster, with all its lights burning.

E. A. H. L.

(To be Continued.)

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SONNET TO MASONRY.

BY WILLIAM WILLIS.

Hail ! time honoured Masonry :  
 'Tis thine to teach and practise virtue,  
 To aid the fatherless, and dry the widow's tear ;  
 To pour a balm upon the stranger's smart,  
 And bid him rise and live !  
 To plant the seeds of mercy,  
 And to tend their rooting in the soul,  
 That they may yield sweet charity :  
 To keep the heart-springs warm,  
 And cause each chord to throb with love !  
 These are thy precepts, to remain  
 Till time shall end ;  
 And then, unveiled in all their purity, to shine  
 Glorious and bright throughout eternity.

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\* *Pennocell*, the diminutive of *Pennon*, a small banner.



## SYMBOL OF GLORY.\*

THERE must be a rooted vigour and an inexpugnable vitality in that institution, if such there be, which has defied the rudest shocks of time and change, the slow decay of wasting centuries, the decadence of nations, the subversion of dynasties, the earthquakes of revolutionary usurpations, the dark jealousy of despotisms, the gloomy intolerance of official religions, the assaults of barbarism and ignorance; outliving all successive religious, political, and social transformations; commanding all times, and (to use a strong Germanism), anticipating "all possible futures" as from the serene and sublime height of an IDEA, imperishable as the hopes and destinies of humanity.

Is there an institution at once eclectic and universal, in which all the earliest types of man's ceaseless yearning towards the infinite of perfect happiness and beauty, all the simplest elements of his faith and wonder veiled in the mysteries of ancient symbols, and thence emerging into the light and freedom of a purer and more perfect spiritualism, are traditionally mirrored? This is our Order. The origin of Freemasonry, as a distinct brotherhood, is lost indeed in the night of ages. It is more difficult, however, to tell when it was *not*, than when it first began to be. To say that it arose in the East is merely to assert extreme antiquity. We find its alphabet in the records of the first mythologies; we pursue its emblems on the walls of Assyrian temples; we recognise its symbols on the mysteries of Egyptian Isis, and in the religious festivals of the Greek Eleusis. The old philosophy was not a stranger to its tenets. *Οὐδεις ἀγεωμετρητος* is in the highest sense a truly Masonic motto. There are those who claim the son of Zillah, the first artificer in brass and iron, for the first Master Mason. In fact, if we only trace the Masonic pedigree back far enough with the eye of faith, we shall find (on the principle that at one time or other everybody has been related to everybody else), the whole antediluvian world a family of Freemasons. Pleasantry apart, it is well that the Order should have its patient and pious archæologists to trace its historical and traditionary landmarks; but it is better not to neglect the living spirit for the dead letter. It is at least a fundamental article of our faith, that the wisest of kings and men was the Grand Master from whom we are content to date, if we may so speak, our constitutional history. But we do not propose to pursue this path of investigation, so ably marked out by the indefatigable researches of the amiable and learned author of "The Symbol of Glory." To his works we earnestly commend all really inquiring

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\* "The Symbol of Glory: showing the Object and End of Freemasonry." by the Rev. G. Oliver, D.D.

and speculative, as distinguished from the mass of more conventional and convivial, Masons. We proceed to insist upon the spirit and vital intention of the Order.

We live in days of change and movement so rapid and profound, of problems so dangerous and difficult, implacable as the Sphynx to punish, if not rightly solved, that we cannot waste a moment on the shadows of the Past. Let us plunge deeply and fearlessly into the very innermost spirit of the Order, and, without prejudice or passion, search out the last expression, the inevitable intent and purpose of our words, signs, tokens, degrees, doctrine, dress, discipline. Political and religious discussions never cross the threshold of the Lodge. Far, far, from its precincts the religion of antagonistic forms and exclusive systems and official alliances; far, far, the miserable phantasmagoria of puppets, the ignoble juggle of mean servilities and vulgar ambitions, dignified by the name of politics, which consists in sacrificing the many to the aggrandisement of the few; in sowing and reaping war, discord, confusion, pauperism, ignorance; in creating castes at home, and setting up artificial barriers between nations and people. But the religion of the spirit and of truth, the religion of the mount, teaching meekness, toleration, forgiveness, charity, long suffering, divine equality, and the NEW political science—the science of peace and unity, domestic and international—breaking down conventional barriers and artificial distinctions; abolishing the last vestiges of servitude and intolerance; appeasing ancient grudges; healing the sufferings of humanity, by union in one common interest, and working out the better future of a more liberal civilisation—these are the vital and eternal watchwords of the Order; the life-breath and the heart's-blood of the Brotherhood; without which it were the most vulgar and ridiculous of impostures; a tawdry rag of false pretence and histrionic masquerading; an object of contempt and pity to all men of heart. It is sad enough to hear some post-prandial expositor, at a banquet, giving us this or that little narrow pocket definition of Freemasonry, measuring its purpose, like a *doctrinaire*, by some meagre standard of complacent optimism, as, “that it is peculiarly loyal,” or “eminently conservative,” or “useful and agreeable in bringing men together, who never meet elsewhere on the same terms.” All this is very true and satisfactory, so far as it extends; but we contend that it is true in a far higher and broader sense than these common-places indicate. Our Order is not idly “loyal” from respect to certain persons or titles; nor is it “conservative” from blind and narrow adherence to particular institutions. It is undoubtedly antecedent and superior to, and independent of, all mere forms of government. It has known how to exist and flourish under, and in harmony with, the most various and discordant civil and religious politics. The *loyalty* of a Mason, as a Mason, is not a mere effervescent sentiment, but a deep and well-rooted respect for

human LAW, so far as it is not opposed to the law of God, but an austere consecration of absolute equality in the presence of justice, and an exact and faithful reflex of that moral code of right, which is ever the sanctuary of all human institutions. The *conservatism* of a Mason is not the cant of a coterie ; the mask of indecision and expediency, devoid of all generous initiative, creating phantoms of anarchy out of its own weakness, and making legislation but a series of imperfect patches ; but it is, in other words, the science of progressive freedom ; the science that simplifies, organizes, establishes, enriches, reconciles, pacifies—making liberty and virtue, labour and labour's wage, the strength of a nation, and the personal comfort of its every citizen, go hand-in-hand. The idea of Freemasonry is broader than what men, abridging and mutilating the divine intention, call society—it is the idea of humanity. It is Man in the largest acceptation of the word. Man, endowed with an absolute independence of thought and reason, engaged in a life-long contention with the sins and prejudices which beset his thorny path, fighting bravely out his own deliverance, and through the fire of sufferings and temptations asserting and completing the dignity of his being.

Why should we hesitate to avow that in the heart of Freemasonry have been preserved and handed down in a more or less imperfect condition, the germs of all the new ideas which, from age to age, have found a slow but certain development, and to which as they first spring from the tormented brains and glowing hearts of thinkers in advance of their age, the selfish greybeards of opinion give such awkward names, making truth itself a bugbear ? It would scarcely be an exaggeration to affirm, that in the heart of Masonic Lodges has ever burned, unseen but to the few, the Asbestos lamp of all grand political and social emancipations, of all the discoveries of science, destined to transform the world. There in the darkest night of error, intolerance, tyranny, privilege, caste, popular ignorance, and priestly superstition, the vital flame of truth, toleration, science, progress, and all the pacific conquests of advancing civilisation has never ceased to shine. It is Freemasonry that teaches the duty of society to promote the welfare and comfort of all its members with an equal solicitude. It enforces by every sign and symbol, the moral, material and intellectual amelioration of the sons of toil. It encourages that great work of reparation, which for intestinal revolutions and rival nationalities, substitutes abundance and instruction at home, peace and goodwill abroad. It teaches to employ wisely and economically the strength consumed in war and violence. It enlightens men on their real advantages, and instead of foes in war, makes them only rivals in the arts of peace. It renders national frontiers imaginary ; above all things, tending to unity. Unity, the last reach of human progress ; unity, after the image of the Creator himself. It is Freemasonry that

kept open the sources and regulated the streams of charity in past times, and that will, at some future time, remove the necessity of almsgiving, by uniting all men in the bonds of association. Examine well every emblem, sign, and symbol of the Order. In all, one intention is conspicuous, to signify the claims and the dignity of labour, the primal and final equality of mankind, not the senseless equality that brutalizes and degrades, but the divine equality that instructs and elevates; the freedom, which resides in the practice of virtue, and is inseparable from duty; and the new fraternity which instead of being a mere name, (often vilely misinterpreted and misused), or a rare and exceptional sentiment in the hearts of individuals, will be raised into a harmonious science, enabling all to work and to live by their work, exchanging a barren and selfish individualism for a more fertile principle of co-operation, and rendering pauperism as exploded and extinct an evil as ancient slavery or mediæval villenage.

Bossuet says that the Egyptians were the first nation who understood the real end of government: "to render a livelihood easy and comfortable to the masses of the people." If our Order be indeed of Egyptian birth, are not these too *our* principles in full activity?

But we must stop to beg the pardon of Doctor Oliver for this long digression from the valuable, kindly, and instructive pages of his latest work which forms the title of our notice. Their ample suggestiveness and pregnant wisdom must be our best excuse for giving rein to a conviction deeply aroused, that Freemasonry has a great work to do, and *does it not*. If there were more such pillars and ornaments of the Order as our venerable author, it would assume a far higher position, and operate more widely and decisively on the outer-world. It would become a silent force of government, an instrument of moral and social legislation. We have heard it anxiously discussed in a foreign Lodge, whether *public* lectures might not be given by Brethren on the principles of the Order, in connection with the great social questions of the age, treated of course from a Masonic point of view, and in a Masonic spirit; whether, in short, if Freemasonry really contains a body of such admirable principles, it might not become a propagandist institution, in the best and noblest sense, of reconciliation and charity. But the ever wakeful plea of the objectors was that such an approach to publicity, would be to disturb profoundly the organisation of the Order, and to unveil the inviolable *arcana* to the curiosity of its profane crowd. The force of this objection is, in fact, not to be denied. There is a certain natural jealousy in the preservation of traditional secrecy which is, even to exaggeration, intolerant of the slightest infringement. There are many too who will not let others take advantage of what they neglect or are ignorant of themselves. Example is far better than precept; and if a

Freemason carries the spirit of the Brotherhood into his daily life and conduct, he will work more good than a hundred lecturers on principles and theories. "If all the professors (says Dr. Oliver), of our noble and sublime science would endeavour to merit the character of good and worthy Masons, by a regular attendance on the duties of the Lodge, by studying the peculiar principles of Masonry, which I have embodied in the present volume, and by practising in their several stations the precepts which are there inculcated, then would our opponents see and acknowledge the pre-eminent beauties of the Order, and be fully convinced that speculative Masonry is something more than an empty name."

It is with very sincere regret that we find, from the "Valedictory address" of our venerable author which prefaces this volume, that its pages are the completion of the series of admirable works on "the beloved Institution" to which he has devoted all the best energies of a vigorous intellect, the treasures of deep and comprehensive learning, and the broad sympathies of a generous and fruitful heart. In this, his modest and emphatic farewell, he gives us a brief and interesting history of his literary labours in the service of the Craft; of the modesty which led him to contemplate the plan of "working out, in a specified cycle, a detailed view of its comprehensive system of knowledge, human and divine."

"The plan was extensive, and the chances were, that it would share the fate of that gigantic edifice on the plains of Shinar, which was intended to scale the heavens, and never be completed. But the mind of youth is elastic. Hope urged me on, and enthusiasm lent its powerful aid to encourage me to persevere, and with the blessing of the Great Architect of the Universe, I have now the pleasure to present you with the concluding volume, by which the cycle is perfected, and the cope-stone laid."

Bro. Oliver's first work was on the early history and antiquities of the Order; and it will be remembered by many Brethren with what admiration it was received, and immediately took rank as a standard work, as remarkable for its deep and varied research as for its perspicuous and lively style, and the evident affection for a subject treated with so much ease and power. His next contribution to the Masonic library was "to shew the absolute connexion between Freemasonry and religion;" a triumphant reply to the ignorant and bigoted accusations of "infidelity" launched against an institution of which the precepts are the very ideal of *Christian* morality. This work was followed by a volume on the "Signs and Symbols of the Order,"—a forcible explanation of their hidden meanings. The success of this publication was so great that the first edition was sold off in a few months.

The "History of Initiation" was a complete view of the entire system of religious mysteries as practised in every part of the idolatrous world, and met with even a more rapid and wide success

than the "Signs and Symbols." Thus encouraged, the author published in succession lectures on the "Theocratic Philosophy of Freemasonry,"—a "History of Freemasonry" (from 1829 to 1840, during which period the Order had "flourished beyond all former precedent," not a little, we conscientiously believe, due to the attention excited by this striking series of Masonic classics—and after no long interval, his great work, the "HISTORICAL LANDMARKS OF THE ORDER"—a work of immense erudition, and of very comprehensive design. During this time our Rev. author found time to write some powerful apologetic and controversial pamphlets in refutation of erroneous and hostile statements, a series of letters on the "JOHANNITE Masonry"—on the "Origin of the Royal Arch"—a "Book of the Lodge"—an indispensable manual to a Mason, desirous of learning the science; to edit, with annotations and illustrations, the "Golden Remains of the early Masonic Writers," and to be "a constant and regular correspondent to the Freemasons' Quarterly Review." Our readers will pardon us for adding the very words of the author—"And I communicated the more readily and cheerfully with this journal because I think that the great modifications which have manifested themselves in the opinions of men towards Freemasonry of late years would not have been produced without the efficient aid of this powerful engine. It has effected a wonderful revolution in favour of the Order by mild and gentle reasoning; and has rendered extensive benefit to the Craft by diffusing information on the rules of discipline and practice, as well as on the public transactions of the Lodges." We believe that all that is said here on the renewed strength of the Order redounds to the praise and honour of Dr. Oliver, as the real instrument of the good effected; but we take pleasure and pride in recording this high testimony in favour of a Quarterly Masonic organ. So long as the Order shall exist, the author of the "Historical Landmarks" will be a living name. It is delightful to find him in the evening of a well-spent and useful life setting down to record his thankfulness for the success and esteem and approbation his labours have brought home to him; an enduring compensation for the passing bitternesses which may have chequered an honourable pilgrimage. "I now feel," he says, "like the architect who, seeing that his plan in the erection of a magnificent edifice is nearly completed, entertains some fear lest the finishing ornaments should deform the whole building. My Lodge has been erected according to the established rules of art, the floor has been consecrated, the internal decorations disposed in order, and not a single indispensable ceremony has been omitted which might tend to confer the attribute of perfection on the whole design. The covering is the most important portion of a Lodge, and to make it perfect requires a judicious combination of skill and judgment. In this volume the experiment is made, but it needs the decision of the Fraternity to determine whether it will be

attended with success." Our esteemed author need not for a moment be apprehensive of the verdict of fair and impartial criticism. He need not fear lest "his hard-earned fame melt away like an icicle in the sun." There is something very touching and beautiful in the spirit that dictated the following appeal.

"Yet I shall not complain if you, my dear brethren, pronounce it to be your deliberate opinion that my late severe indisposition has impaired my faculties, and disqualified me for a Masonic writer. It is rather late in life to divest myself of habits of thinking and acting which I have fostered for nearly half a century, and which have constituted almost the only source of pleasure and gratification in which I have freely indulged during that extended period; but I shall endeavour to lay them aside in cheerful acquiescence with the decision of those who are better judges than myself, if the opinion should prove to be unfavourable. I entertain, however, a sanguine hope that you will consider the *covering* to be at least equal to the rest of the fabric, and that the cope-stone adds beauty rather than deformity to the work. Should my anticipations be correct, your approval will be a cheering reflection at the latter end of a life spent in the service of the Fraternity." How gladly do we confirm the best anticipations of the author. "*Finis coronat opus.*" These pages, so full of fine wisdom, large experience, of mature erudition, of kindness not untempered with the serene gravity of a good old age, we recommend cordially to all readers, Masonic and general. This volume deserves not merely to find a place in the library, but to be well read and studied. We can bear witness to the happiness it has caused us in the perusal. There are twelve Lectures, each preceded by an epistolary dedication to one of the celebrated Lodges to which the author's name and services have made him an honorary member.

We especially recommend to the study of Masons the second Lecture, "On the Poetry and Philosophy of Freemasonry," in which the author expatiates on the prejudices current in the profane world on the character and tendencies of the Order, attributable in no small degree to the indifference and short-comings of many of the Brethren, who can give no account of the Fraternity, nor any reason for their attachment to an institution, to which they professedly, but loosely and ignorantly, adhere. "It is for want of being thus deeply versed in the poetry of Freemasonry, that so many even of the Fraternity themselves differ in their estimate of it. But they draw their opinions from their own private feelings and propensities, rather than from any inherent property of the Order. While the *bon vivant* considers it to be a society established for the purpose of social convivialities, and the man of the world throws it aside as frivolous and useless, the more studious differ in opinion whether it be Christian or Jewish, moral or religious, astronomical or astrological; and all this confusion arises from a confined view of its nature and properties, which limits them to one particular

point or phasis of the Order, while, in fact, Freemasonry is cosmopolitical, and embraces the whole region of poetry and philosophy, science and morals."

"While these shades of difference agitate the members of the society, we are no longer surprised that the uninitiated should wander so much out of their way to satisfy their curiosity as to the real design of the Order. What is Masonry? This is the great and important question which has puzzled the heads of all the uninitiated from the day of its first establishment to our own most curious times. What is Masonry? I could give fifty definitions of it if I chose to be communicative; but I should consider myself 'courteous overmuch,' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him cackling like a young pullet after she had laid her first egg, and hops round the farmyard in an ecstasy of joy to tell her companions what a feat she has done. I shall give him only the one definition at present, and he may muse and meditate upon it at his leisure. Freemasonry is a triangle upon a triangle, placed in the centre towards the rising of the sun; chequered with the *opus Grecanicum*, circumscribed with scroll work, permeating through the sephiroth, and graduating to a perfect heptad. There! Let the cowan digest that, and I will then impart some further instruction to edify his mind." We ardently recommend this definition to the use of brethren, who may be persecuted by the impertinent inquisitiveness of strangers to the Order, as a sharp and decisive clincher to profane curiosity, and a portable extinguisher for idle or sneering interrogations.

"An ancient objection against the Order was, that the Freemasons, in their Lodges, 'raise the devil in a circle, and when they have done with him, they lay him again with a noise or a hush as they please.' Others diverted themselves with the story of an old woman between the rounds of a ladder; or with the cook's red-hot iron or salamander, for making the indelible character on the new-made Mason in order to give him the faculty of taciturnity. We can vouch for the fact, that many a well-intentioned but thin-skinned cowan is debarred from seeking initiation to the Order by the terrors of the gridiron, supposed to be used 'for making the indelible character on the new-made Mason, in order to give him the faculty of taciturnity.'"

In the letter of dedication introductory to the third lecture, we find these just and serious words of advice which cannot be too deeply weighed by sincere Masons:—"A true knowledge of the science will not be acquired by indolence and apathy, nor by a mere acquisition of its signs, and tokens, and technicalities. These are but the keys to our treasure. The cabinet must be opened, and its contents examined carefully, and with an ardent desire to profit by the materials which are deposited there. If a Brother be desi-



rous of becoming useful to the science of Freemasonry he will not be content with a mere superficial knowledge of the externals, but will examine its exterior secrets with the feelings of an enthusiast, and by bringing forth its latent virtues into view, will himself reap a full share of the blessings which it is so well calculated to confer on society at large." In the third lecture, Dr. Oliver advocates with great power and conclusiveness an expansive development of the lecture-system, a gradual amendment of some faulty details in the working of Lodges; and enforces the necessity of progress in Freemasonry as in all other sciences and institutions, so as not to run the risk of lagging behind the onward march of the age. He notices two parties in English Freemasonry; the one, if we may so say, Observantist, the other Expansive. We have already alluded to a similar divided movement in French Masonry. "In England" (he writes), "there is an influential party whose study it is to discourage all scientific disquisitions connected with Freemasonry. Such a course, if persisted in, would throw us back upon the dark ages and furnish our adversaries with a weapon which they would not fail to wield with fearful effect. But happily we have a sufficiency of liberal minded Brethren who are anxious to place the beauties of Masonic benevolence, and the excellencies of Masonic science fairly before the public, that its light may shine before men, to the glory of T. G. A. O. T. U. who is in heaven. These two sections entertain very different opinions on the best means of promoting and cementing the general interests of the Craft. The former think it inexpedient to allow any alterations to be made in the system; lest, under the idea of improvement, innovation should creep in, which might, in process of time, change the very essence of the institution, and gradually deprive it of those characteristics which are considered to be its greatest ornaments. The other party, who are also numerous and influential, are of opinion that Masonry ought to keep pace with all other scientific improvements; and that in the rapid progress of mental enlightenment, which distinguishes the present era, if this Order alone should remain stationary, and take no part in forwarding the march of intellect in its own peculiar sphere, it will forfeit its claim to public notice or approbation."

"In the present state of intellectual improvements, men do not meet together for the insane purpose of hearing repetitions of truisms with which they are already acquainted. Their minds rush forward to something new. They will not consent to retrograde, nor are they satisfied with remaining stationary. Time is considered too valuable to be wasted without actual improvement; and it is by the exercise of the intellect that it is strengthened and rendered capable of renewed exertion. To Freemasonry, as in all other human pursuits, the onward principle must be applied, if we would make it applicable to the poetry and philosophy of life; or

the paralyzing question *cui bono?* will be surrounded with difficulties that, in the end, will be found inextricable. The time is drawing near when the investigations of Masonry must be carried on in common. Every member will demand his share of the work."

After setting forth with admirable clearness and temper and precision the opinions and objections of the onward and the stationary party in the Order, our esteemed Brother thus records his own deliberate judgment in emphatic and memorable words—words worth remembering as they proceed from no rash innovator or inexperienced enthusiast, but from a tried veteran in the service of the Fraternity, profoundly versed not merely in the mechanism of the Order's working, but in the great land-marks of its history, the mysteries of the science, and the full scope of the principles of Freemasonry, of which he has been the zealous exponent, and the labours of whose comprehensive learning, unwearied industry, and honest devotion, remain to be the noblest record. At the age of three score years and ten, and in his final work, Dr. Oliver deliberately avows:—"I belong to that class who think that Masonry, being a progressive science, is susceptible of improvement in accordance with the temper and intelligence of the age, without trenching on established land-marks." These words deserve to be inscribed on the portals of every Lodge, and to be faithfully preserved in the hearts of all earnest Brethren. We are glad to have this opportunity of ranging ourselves cordially and devotedly in the ranks of progressive Masonry under such undeniable authority.

The Lectures (VI.) on the august symbol of the "Circle and Parallel Lines;" (VIII.), on "the Theological Virtues, and their application to Freemasonry," and (IX.) on "the Cloudy Canopy and its attendant symbols," at the summit of the ladder, are rich with the fruits of the author's researches, and illustrated by free and liberal thoughts and bold deductions. The XIth Lecture on the glorious and consoling symbol of the Blazing Star (dedicated very appropriately to an Oriental Lodge), dwells upon all its sublime indications with a chastened and hopeful solemnity; and in the XIIth, on the "general import of the Symbol of Glory," we have read the following hopeful and encouraging passage with peculiar interest, acquiring as it does a certain sacredness from the age of the writer, who is now resting from his labors in the calm anticipation of an eternal recompense.

"Old age succeeds a time of comfort and satisfaction, after a life spent in the performance of the three great moral and Masonic duties. He has no fear of death, because he is prepared for it. The coffin and its mournful embellishments display no terrors to him, because he considers life as the sleep of *darkness*, and death as awakening him from a disagreeable dream to the enjoyment of life and happiness. The peace of God, which passeth all understanding, keeps him firm in the faith; by the aid of which, added

to the practice of universal benevolence and love for his fellow-creatures, he is enabled to contemplate with calmness and equanimity that event which will separate him from all his earthly friends and connexions; because he sees before him, by the eye of faith, a world where every thing is bright and glorious; where he shall be reunited to his friends—where sorrow and trouble cannot intrude, and where never-ending pleasures will reward the cares and troubles of his mortal pilgrimage. He approaches the scene of his hopes and wishes with a palpitating heart, and finds the portals of CHARITY thrown open to receive him, and the bodily pains of death are alleviated and cheered by the sound of the angelic host singing the anthems of heaven, and ready to conduct him to that place of rest, where he will wait with patience, in company with the spirits of other just and holy men, till all things are consummated, and the day of resurrection ushers in the eternal reign of the Messiah."

In the recapitulatory and supplemental Lecture, being a succinct analysis of the design of the preceding twelve, Dr. Oliver takes occasion once more to make a strong protest in favour of progressive Masonry in harmony with the requirements of the age; never forgetting the old maxim—" *Il faut être de son siècle, et les siècles ne reculent pas.*"

We have scarcely been able, within prescribed limits, to do all the justice to this the latest, but not the least important work of our respected Brother, that we could have desired, and that its pages so highly deserve. We are sensible of our inability adequately to express our sense of the deep debt of gratitude that all true Masons owe to the builder of so complete a Masonic edifice, of which this last work is (as he says), the coping stone. But as (for the moment at least), we close "the Symbol of Glory," (we shall return to it as often as we feel the want of a strengthening of our convictions and an enlarging of our sympathies), we cannot forget at how blessed a season we are inditing this feeble and halting testimony of a good man's labours. May his autumn of life be long, bright, and calm; and may the *winter* never come, save as an eternal Christmas within the gates of heaven.

E. F. J. P.

## CORRESPONDENCE.

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

## TO THE EDITOR.

Sydenham, November 14th, 1850.

SIR AND BROTHER,—When the next number of your journal appears, the Masonic season may be said to have commenced in earnest; for, on the advent of a new year, men are prone to consider not only their own position in the world, but likewise the prospects of those institutions in which they take an interest. I cannot but believe that this rule especially applies to Freemasons, besides which the London Lodges, and most of the provincial, either elect or install their rulers at the commencement of the year. My inducement to address you arises from a conviction that in the year 1851 more than ordinary responsibilities rest on the Masters of Lodges and influential members of the Craft. The Exhibition of the Industrial Works of all Nations will bring numerous Brethren to our land from distant parts of the earth. Let them find that Freemasonry and civilization, like twin sisters, go hand in hand; let them find us equally anxious for the prosperity of each of our charities, and only that difference of opinion existing amongst us with regard to the degree of support either ought to receive, which financial or other circumstances may fairly warrant. The 24th of February has been appointed by our esteemed Grand Master for a festival to be held in aid of our poor, aged, distressed Brethren; on which occasion it seems to me that the Craft at large, particularly the Masters of Lodges, and those who share the honours of our “noble Order,” are called upon to make one grand effort to perfect the amalgamation of the Royal Benevolent Annuity Fund with the Aged Masons’ Asylum.

It will, indeed, be a proud day for Freemasonry should an amount be collected sufficient for the *practical* amalgamation of the two charities, as we shall then be able to present to the world and to the foreign Brethren who visit us in 1851, the Masonic charities attached to the Grand Lodge of England “perfect in their parts and honourable to the builders.”

*Carpe diem* ought to be our motto with regard to the aged. The young have the world before them. The laws of nature do not give us long the opportunity of soothing the sorrows of an aged man; let us, then, endeavour to complete the Royal Benevolent Institution for Aged Distressed Freemasons and their Widows at once, and if we prevent thereby even one poor Brother (who, on the close of life, through unavoidable circumstances of calamity and misfortune, is reduced to the lowest ebb of poverty and distress), from sinking into his grave unfriended and unheeded, we shall have our reward.

Be it remembered, that not either an annuity fund or an asylum can meet every case, but only such an institution as the Royal Benevolent Institution is sure to become if each object it has in view is properly and unitedly supported.

In saying so much for the aged, I cannot forget the claims of the young. Our schools for the education of the children of deceased and

decayed Brethren are bright gems in the Masonic diadem, and deserve our utmost support. On the threshold of Freemasonry we are taught the advantages of education in the explanation of the working tools; to extend that blessing to those who otherwise might be left in darkness, is a duty as well as a privilege; but the Royal Benevolent Institution for the aged, at the present time especially, claims our assistance. For the young there is little to fear: those who care for the aged cannot forget them.

Hoping that all the Masonic charities will meet with more than ordinary support during the year 1851,

I remain, Sir and Brother,

Yours fraternally,

JNO. HODGKINSON.

#### TO THE EDITOR.

SIR AND BROTHER,—Until I saw the “Freemasons’ Quarterly Review” last week, I had heard nothing of the hero rejoicing in the euphonious name of Trevilian, nor of his performances. I call him a hero, because he must be a *very bold man who*, in such a manner, would risk his reputation (if he have any), as a Christian and a gentleman, and, I was about to say, as a Mason, but that is a character which, fortunately, he repudiates; and, I presume, no Mason will claim him as a Brother. He must be a man of small judgment and less temper who could write in such intemperate terms and so dogmatically on a subject on which he is so totally uninformed. But I leave this *professed* Christian, *par excellence*, to your more able handling, as I wish to submit to your consideration a few remarks on a subject which appears to me to be but imperfectly understood amongst us.

Dr. Oliver, and other Masonic writers, have laboured, by ingenious argument, to prove Freemasonry to be a *Christian* institution. But, with proper deference to Brethren so much better qualified than myself to argue this subject, I must say that I have not been convinced by their reasonings.

Freemasonry may, shortly, be defined to be a social and charitable private society, acting upon, and entirely guided by, principles which are not only moral, but strictly *religious*, and entirely accordant with, and similar to, the purest principles of Christianity.

This definition, as it appears to me, expresses truly the nature of our fraternization, whilst it obviates those differences of opinion which prevail respecting it.

The argument, that it is a Christian institution, seems conclusively answered by our universal belief that it existed long before our Saviour’s appearance; whilst to insist on its being so, would exclude from it not only a large number of Jews, who are zealous members of the fraternity, but all persons, of every nation, who do not profess Christianity, which would destroy its universality. If it is to be considered simply a Christian society, the experience of nearly 2000 years renders it more than a probability that it would soon become *sectarian*. It has for centuries past, and does still, include men of every clime and creed in one united brotherhood; but, in the event I am supposing, how many years is it likely that such a union would last? The foundation and superstruc-

ture of Freemasonry are laid upon "the purest principles of piety and virtue," which are not only professed, but the practice of them is constantly and earnestly insisted upon as necessary to the formation of the character of a good Freemason through every department of our Order. In fact, Freemasonry would not be Freemasonry unless it were so. These principles, I am happy in believing, are not confined to Christianity, but are common to every other system which can be called religious. The accusation of its tending to promote Deism, is simply ridiculous, and proves nothing, except that the Solomon who made it was writing on a subject of which he knew nothing. If his object has been to secure himself a niche among the pious worthies of the present age, it is to be *hoped* that he had capacity to select some topic of which he knew *something*.

One of the distinguishing merits of Freemasonry is, that it is the only institution which has ever existed calculated to include the whole family of man in one common Brotherhood; and, although I believe, without hesitation, in the Christian revelation, I should look with great alarm at the prospect of Freemasonry being confined within the narrow bounds of any *one* religious sect; believing, as I do, that such a consummation would cause the final extinction, at no distant period, of an institution which has, hitherto, been of such incalculable benefit to mankind.

I remain, Sir and Brother,  
Yours fraternally,  
A P. M. OF NO. 472.

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#### TO THE EDITOR.

1st John, chap. iv., ver. 7.

SIR AND BROTHER,—We are not a little surprised at the lukewarm manner in which very many important matters of Lodges in the West Indies, holding from the Grand Lodge of England, are treated, when we read such vague rules laid down for their guidance as are contained in the Book of Constitutions: rules which are neither explanatory or in any way conducive to the welfare of the Craft abroad; one section is intermingled with another under different heads, and, ultimately, so clashing with each other as to render it utterly impossible for members of Lodges in the West Indies to define what is really meant. That it is a matter of difficulty for the Grand Lodge of England to frame laws suitable to its subordinate lodges in the "west," is probable; but, on the other hand, we do not see why, in being so incapable of doing that which is correct, it should in any way cripple the good efforts of our West Indian Brethren, who are just as zealous and as well drilled in the cause as Masons in Europe. We are free to confess, however, that the Constitutions, although faulty in these respects, are unintentionally so, and solely owing to a want of proper information on points suited to the locality. The question, then, will no doubt be: How are these to be obtained? and how are the grievances of the Brethren at so great a distance to be remedied? We at once meet the question, and strongly recommend the appointment of Provincial Grand Masters for different sections, as has been already suggested by a zealous and worthy Brother in one of

the West India Islands, a Brother who, for true Masonic knowledge, accompanied by other acquirements, stands high.

What we mean of sections is this: divide the West India Islands into so many sections, care being observed as to their geographical position, and to each of these appoint a Provincial Grand Master. The self-same plan has been already brought under the notice of our excellent Grand Master by the Brother above alluded to. These Provincial Grand Masters will naturally open Provincial Grand Lodges, and will no doubt adopt measures for a proper supervision over the working of each Lodge appertaining to its section, whilst a stream of correspondence will flow from one Provincial Grand Lodge to another, and which cannot otherwise than tend to diffuse knowledge, perfect masters and members, and establish one uniform manner of working, which at present *is not the case*.

The plan proposed to the Grand Master, as we understand, by our respected friend and Brother, is to divide the West India Islands into four sections, in manner following:—

*Trinidad District.*—Trinidad, 2; Grenada, 1; St. Lucia, 1; St. Vincent, 1; Venezuela, 2.—Seven Lodges in this section.

*Barbadoes District.*—Barbadoes, 3; Demerara, 2; Berbice, 1; Tobago, 0; Dominica, 1.—Seven Lodges in this section.

*Antigua District.*—Antigua, 1; Montserrat, 0; Nevis, 0; St. Kitts, 2; Tortola, 0; St. Thomas, 1.—Four Lodges in this section at present.

*Jamaica District.*—Jamaica, 11; Honduras, 1; New Providence, 1; Curracoa, 1.—Fourteen Lodges in this section.

The plan deserves, in our opinion, immediate attention on the part of the Board of General Purposes, who, we trust, will view the expediency of the case as we do. Complaints are loud and heavy on the part of our West India Brethren, and we candidly confess, from all we have learned, that they are not without *just cause*. We shall, on a future occasion, return to the subject.

We are, dear Sir and Brother,

Yours fraternally,

“WE THREE.”

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## TO THE EDITOR.

Bristol, November 22nd, 1850.

SIR,—In the remarkably interesting papers in the “Freemasons’ Quarterly Magazine,” Nos. 1 and 2, on the connection of Mediæval heraldry with Freemasonry, the ingenious writer asks, “Is not a chevron between 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 roses, two and one.” The necessity for inverting the apron in order to produce the chevron, is a sufficient argument against the ingenious theory above cited; and the answer is, that the blue border to the fall of a Mason’s apron is not a chevron; that the practice of ornamenting the original badge of the “skin of the lamb pure and undefiled,” with a border of blue ribbon and the three rosettes of the same colour, is undoubtedly modern; that the original Mason’s apron bears no

heraldic marks whatsoever; and that the apparent inverted chevron now seen upon it is an accidental and not an intentional result.

There seems to be no doubt that the chevron really represents two rafters of a roof; and the idea connected with its original adoption as an ordinary of the shield, was most probably architectural. For the same reason it was doubtless given to the *Company of Carpenters*, and introduced into the arms of the Society of Freemasons—a chevron between three towers. Had its form been derived from the badge, the latter body would hardly have inverted it in their arms. It would seem that the Master Masons of the 15th century, finding the chevron in existence as an heraldic ordinary, having an architectural derivation, adopted it as peculiarly appropriate to themselves as architects, and that Masonry has derived the chevron from heraldry, not that heraldry has adopted it from Masonry.

I am, Sir, your most obedient servant,

N.

## TO THE EDITOR.

### THE VALLEY OF JEHOSEPHAT.

DEAR SIR.—A few of the Brethren having expressed a difference of opinion with respect to the term “Valley of Jehoshaphat,” as used in the Emulation Lodge of Improvement,\* and some having gone so far as to assert that there is no such place, has induced me to offer the following by way of explanation, and in justification of its use:—

“JEHOSEPHAT. The son of Asa, King of Judah, by Azubah, the daughter of Shilhi. At 35 years of age he succeeded his father, A.M. 3090, reigned 25 years, and died A.M. 3115. Also a son of King Solomon; also others.”

“————— Iosephar, i.e., the Lord is the Judge.”—*Peter Oliver's Scripture Lexicon.*

“————— יְהוֹשָׁפָט, signifies, God judges, or the judgment of the Lord.”—*Robinson's Biblical Dictionary, &c.*

“VALLEY OF JEHOSEPHAT. This valley, which is also called the Valley of Kidron, because through it runs the brook Kidron, lies on the east of Jerusalem, between that city and the Mount of Olives.”—*Ibid.*

“The Valley of Jehoshaphat,” says a recent traveller, “exhibits a desolate appearance; the west side is a high cliff supporting the walls of the city, above which you perceive Jerusalem itself; while the east side is formed by the Mount of Olives and the Mount of Offence, thus denominated from Solomon's idolatry. Three antique monuments, the tombs of Zachariah, Jehoshaphat, and Absalom, appear conspicuous amid the scene of desolation. From the dulness of Jerusalem, whence no smoke rises, no noise proceeds; from the solitude of these hills, where no living creature is to be seen; from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine

\* This Lodge is misnamed in your previous numbers. It is there called “the Emulation Lodge of Instruction,” instead of the Emulation Lodge of Improvement. You will have the goodness to correct this in your future publications.



that the last trump had already sounded, and that the Valley of Jehoshaphat was about to render up its dead."—*Chateaubriand's Travels in Greece, Palestine, &c.*, vol. ii., p. 38; *Stackhouse's History of the Bible*.

It appears to be an extravagant opinion that all mankind shall be judged in this valley, merely because Joel (iii., 2, 3) hath said, "I will gather all nations, and will bring them into the Valley of Jehoshaphat, and will plead with them there for my people.—Let the heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the heathen round about." This signifies no more than the valley or place where the Lord shall judge and punish them, or, alluding to the word "Jehoshaphat," which signifies "God judges, or the judgment of the Lord," it may refer to the judgment which God will denounce and execute on his enemies. Now, when we say, "in the Valley of Jehoshaphat," we do not use it as a proper, but an appellative name, which denotes the judgment of God.

It would not be proper in this place to enter more fully into this subject, but as most of your readers will no doubt clearly understand what is here set forth, I trust a more lengthened explanation will be deemed unnecessary.

Yours fraternally,

S. B. WILSON, P.M.

Cadogan Lodge, No. 188, &c

#### TO THE EDITOR.

SIR,—Many of our Craft, from their position in life, must be readers of books of travel and historical and descriptive works of various kinds. If each were to make notes of what they read which appear to relate to Masonry, and send them to your Magazine, they would form a collection which those who have time to study these isolated facts might connect together and elucidate many points. Below are some of my notes, by way of example.

##### LAYARD'S "NINEVEH."

Vol. i., p. 110.—At Al-Hather all the stones are marked with either a builder's sign or have reference to some religious observance, and are found on most of the buildings of Sassanian origin in Persia, Babylonia, and Susiana.

Page 282.—The tomb of Sheik Adi, prophet of the Yezedis, on the lintels of the doorway are rudely carved a lion, a snake, a hatchet, a man, and a comb. He was told by Sheikh Nasr that they were not emblematic ornaments, but merely the fancy of a Christian mason who repaired the tomb some years ago.

Vol. ii., p. 142.—Note on the rock-tablets of Bavian, near Mosul: in the description of them it says, "On the body of the king and in the centre of the writing, is an inscription *inclosed within a triangle*; I suppose a name."

##### LYNCH'S "DEAD SEA."

Page 159.—Town of Tiberias; Lake Tiberias; Palestine in 1848. The Jewish Sanhedrim of this town consists of seventy rabbis. The rabbis stated to him that controversial matters of discipline among the Jews all over the world were referred to this Sanhedrim.

Page 219.—In their passage down the Jordan, Dr. Anderson, at the top of Wady Yales, found the remains of a wall, at the summit some large stones dressed to a face, and marked ///—

Page 334.—In the ruins of Masada on the Dead Sea (believed to be built by Herod), a gateway with a pointed arch, the *keystone* and voissuras of hewn stone curiously marked with Greek delta-shaped figures,  $\Delta$ ; and others resembling the planetary symbol of Venus,  $\text{\textcircled{V}}$ , some upright and some reversed; and others again with rude crosses and the unfinished letter  $\text{\textcircled{T}}$ .

The name of the book and the paging should be given by all correspondents in quotations of facts, as it insures a ready reference to those who wish either to pursue the matter further or to authenticate the correctness of the reference.

Yours obediently,      LEGO.

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#### TO THE EDITOR.

DEAR SIR AND BROTHER.—Some time back my attention was pointed to an article in the obituary of your valuable periodical, I think published last March, in which the degrees are mentioned that our departed Bro. Crucefix obtained in Freemasonry. I conceived at the time that those of your readers, not personally acquainted with him, may be led into error respecting his genuine opinions, and which I now find to be the fact, and therefore I communicate what I then intended, and to which from personal knowledge I can bear testimony. In April 1844, I became acquainted with our talented and highly accomplished Brother. The previous months I passed in Dublin where I heard of his Masonic fame, and received a letter of introduction from Bro. Counsellor W. O'Connor, who was then either Sovereign or P.S. of the Kil-winning Chapter of the Order P. G. R. C. held in Bro. Jude's Hotel in Grafton-street. On my arrival in London I called at Lancaster Place where he then lived, and accompanied him to his study, where, after his peculiar test and some conversation, I received an invitation to visit him as often as time would permit. At one of our conversations I mentioned the different degrees in the Order that I had received, amounting to fifteen!!! he smiled, and giving me a copy of the resolutions adopted in 1813, desired me to read the following particularly—"Remember," said he, "that those resolutions were adopted after the most diligent and strict scrutiny, by the *élite* of the best informed and consequently best qualified Brethren in the world, then assembled at Kensington by appointment, and subscribed to by the G. M.'s *Kent* on the one side, and *Sussex* on the other."

"Rule 2nd.—It is declared and pronounced, that pure ancient Masonry consists of three degrees, and no more—viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of said Order."

To those resolutions, said he, I have at an early period subscribed—to those I still adhere, and will during the remainder of my life.

I remain your's truly,

CORK.

RICHARD MEARA, P. Z.

## TO THE EDITOR.

## SCOTTISH MASONRY.

SIR AND BROTHER,—However much it may go against the grain or our national pride to own it, as Masons we do nothing to keep up the dignity of the Craft, our Brethren are only opening their eyes to the fact, that we have lost the ancient place assigned to us as Scotch Masons by the Craft throughout the world, allowing correct working in the Lodges to give place to the pleasures of the refreshment-table, and the natural result has been carelessness and ignorance. We have boasted about our charitable Institution, and our charitable principles, far more than we have astonished the world by our practical illustration of those principles; and it is a question whether the *will* is inclined to carry out that virtue which we *profess* to admire. Our working is careless and imperfect, and very often gone about in a manner calculated to excite a distaste, and often a disgust, for our initiates. I have known many who never entered a Lodge after they were made Master Masons, of course *having received the three degrees in one night*, and it is not to be wondered at; the ignorance, not to say anything worse, is shameful. This is not as it should be, and we need not be astonished when we find that as Masons we are looked down upon by our *English and Irish Brethren* with contempt, and such will and must be the case until we throw off that mantle of self-esteem in which we have so complaisantly wrapped ourselves, and by energy, activity, and zeal, set about reforming our Private, Provincial, and Grand Lodges; that not only our Brethren in the South and West may appreciate and admire the change, but that the whole of the uninitiated may see displayed in our character, as Scotch Masons, the principles of brotherly love, relief, and truth. Reform is necessary in our Lodges. The term may be strong, but it is the only one consistent with truth that can be used. Many Brethren may not like such a phrase, still it must be *reform*; view it in whatever way we may, if we wish the Craft to prosper, it will not be by picking out set terms to laud our *venerable Institution*, or by praise of the intelligence of our *Masonic Parliament*: no; it must be by *reforming* our private Lodges, by *improving* the working, by *teaching* the office-bearers the duties of their respective offices; by *instructing* the Brethren in the principles of the Craft; by *using* the ballot most strictly in the admission of members, and being *careful* even then in the selection of those who are admitted, that they may reflect honour on our choice, and not bring discredit on the Fraternity, by giving one degree only at one meeting, and the other with an interval of at least a month; by paying more attention to true Masonry and Masonic principles than to the refreshment, which but too often accompanies Masonic meetings; not that I object to the latter if *properly conducted*, and with moderation; but as this part of the business has been conducted, it has been the means of deterring clerical and other Brethren from attending Lodge meetings, and prevented the exercise of charity—that virtue which is *not practised*, though it is ever uppermost in our mouths. These are the reforms needed, and until they are made we can hardly wonder at the ignorance which prevails in our Masonic Legislature, no less than in our private Lodges. There is no uniformity in one point or another, whether it be in opening or closing—entering, passing, or raising—or in the general

management of the Lodges. Two are not to be found which work with any degree of uniformity; and it is this perfect freedom in our Lodges that has fostered carelessness, indolence, and produced the natural consequence of both, and ignorance in others. And whilst this is the case, any one must see that there is something wrong in the Grand Lodge of Scotland—that there is something radically wrong in the laws and constitutions, and in the subordinate Lodges. We need not be astonished that Brethren, through interested motives in this quarter, should have availed themselves of the opportunity which this circumstance has afforded, of improving their own private interests by their connexion with the Masonic Parliament of Scotland. Indeed we need not be astonished at what may take place in private Lodges, when it was only at the last meeting of the Grand Lodge that a perfect stranger gained admittance without a single question being asked of him, whether he was a Mason or not; and the Brother who informed me of this fact stated that it was mentioned openly at a meeting of a number of the Craft. This I consider a greater evil than even giving the three degrees in one night, or even in addition granting to favoured individuals the degree of Arch Mason on the same or on the following evening. But I have no intention of entering upon Arch Masonry; it is, happily, in a more healthy state than Craft Masonry.

Whilst such a state of laxity prevails in the Grand Lodge, need we wonder at the private Lodges? It is to the members of private Lodges, however, that we must look to correct the evils, and there is not a single member of the Order who wishes it to prosper, that may not render efficient assistance to repair the errors and correct the abuses that have crept in amongst us. Every one is entitled to give his opinion, and to impress upon the Brethren the correctness of his views. It may cost time and trouble; but is there any thing ever gained without time and trouble?

Let all the members of Lodges who are anxious to reform the Grand Lodge, look how they stand upon its books, and see that there are no dues to be paid up. Let them ask their Proxy-Masters and Wardens, if they have them, what is doing in the Grand Lodge, and how they vote; let them send motions to the Proxies, and ask whether they regularly attend the meetings of the Grand Lodge. Let the Lodges stir up their Proxies and get the use out of them. It would be very desirable to know the value of Proxy-Masters and Wardens. The opinion of many Brethren is, that *they are of no use whatever*. It is the duty of the Lodges, however, at once to test their value. And as I heard that at the last meeting of the Grand Lodge a Brother made a doleful lament, upon what he called the system of doing away with Proxies, from our Masonic parliament, I shall show the Lodges the value of their Proxies, as regular attenders at the meetings of the Grand Lodge. On the roll at present, we find 170 Lodges; this should give us 510 members in all. Now as there are a number of Wardenships vacant, to give them fair play we will take off 110. This will leave 400 *bona fide* Proxies, who of course must take a great interest in the affairs of the Grand Lodge. How do they attend the meetings? How many of them give their valuable time and able assistance to represent the interests of the 170 Lodges in the Masonic parliament, four times a year?—NOT THE FOURTH PART!—and I firmly believe that the average is considerably under 100—so much, then, for the value of the proxy system. The Lodges in the country do not know this. They are in a state of happy ignorance, which the Proxies here will most assuredly lend no

hand to remove, by giving them information—and they need not expect to get any information from the Grand Committee. We get the information here because we are on the spot, and do not require the intervention of Proxies. Should a country Lodge, however, require it, let them write their representations, and the chance is that they will not obtain it, unless they pay for it to the Grand Clerk.

The Masons of Scotland ought to take steps to place themselves in a right position in the eye of the world; at present we are placed by our Grand Master in such a situation that at least some explanation is requisite. If he fail to set himself right with the Brethren and right with the world, by giving publicity to those letters which have been but partially published, as having been addressed to Prince Albert, it would be unworthy of the name of Masonry, were he to be continued at the the Head of our Order. We would fain hope that a satisfactory explanation may be given for the credit of the Craft.

One word more, and I have done. Let the Grand Committee alter their conduct towards the subordinate Lodges,—let them be more conciliatory,—let them give more information than they seem inclined to do, as there is a point beyond which even the most careless of the Lodges may cease to regard the Grand Lodge with that courtesy which she ought to receive from them, but which it is quite possible they may, from the conduct of those who manage her affairs, be very much inclined to transfer to one or other of the sister Grand Lodges.

I remain, yours fraternally,

FELLOW-CRAFT.\*

Edinburgh, September, 1850.

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## TO THE EDITOR.

### THE STATE OF MASONRY IN SCOTLAND.

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Proverbs, Chap. xxiii. v. 20.

"It is useless to profess a knowledge of Freemasonry, if we do not frame our lives according to it. It is not enough to be acquainted with its doctrines and precepts, if we fail to reduce them to practice.—OLIVER.

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SIR AND BROTHER,—Since I last addressed you, two important events have taken place here,—first, the Grand Lodge of Scotland have resolved that no Brother shall receive the three degrees in one night,—that there must be at least an interval of a fortnight between each—so far good; that blot, as it was called, is now removed from Scotch Masonry, and we are in a position to put ourselves right with other Grand Lodges if this resolution be faithfully acted up to. The second event is the festival of the Grand Lodge; circumstances in connection with both events are very much to be deplored. I allude to the conduct and behaviour of the Brethren on both these occasions, which was at both meetings most disgraceful, rude, and unmasonic, in the highest degree disrespectful to the chair, unworthy of Masons, and such as would not have been tolerated in any well regulated society. These are very strong remarks, and many Brethren may blame me for using them. The wound, however, must be probed before "the leech" can apply his remedy, and it is only

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\* The above letter was received too late for insertion in the last No. of the F. M. Q. M. & R.

with the hope of doing service to the cause, that I feel it a duty to lay the conduct of Brethren open to the Lodges who send them to the Grand Lodge. Although I do not think our Grand Master is the most fit Brother to fill the chair, I consider it but right to give him praise where his conduct deserves it, and however much we may be opposed to him, his conduct at the last Quarterly Communication deserves credit. Nay, he deserves the thanks of the Craft for his aid in removing that "*foul blot*" from the laws and constitutions; and his conduct in the chair was very good, and would have been much better were the first principles of the Craft better understood by him. His explanation of the correspondence between himself and Prince Albert was very satisfactory, but that correspondence must be submitted to the test of publication, if he wish it to be complete, that all may judge. His conduct in the chair at that meeting, and in the chair at the festival, bore a striking contrast to that of many of the Brethren by whom he was surrounded. At the Quarterly Meeting, on the Master of St. Stephen's Lodge, rising to nominate a Brother for the office of Grand Master Mason, in opposition to the present, and to present a protest against the appointment of the Duke of Athol, signed by a number of Brethren in Aberdeen, a scene of tumult, noise, and riot commenced, mingled with cries of "shame," "put him out," and (mark the *well regulated* Lodge) *hissing*!! Any one who has witnessed the bearing of a well conducted body of Masons, could scarcely have believed it possible that Brethren should so far forget themselves, as to behave as they did. But what did one of these Brethren say there and then, when this tumult was reprehended?—"that they treated the Master of St. Stephen's Lodge *much worse in the Grand Committee*," than in the scene here so feebly depicted, as taking place in Grand Lodge. The Grand Master endeavoured to maintain order, but in vain; he wished the protest to be read, but it was useless, his unruly friends did not wish it, and that was enough.

Now for the festival, that occasion when there should be nothing but fraternity, good fellowship, and moderation; how did it get on? "Splendidly," says one; "First rate, the Duke was there," says another. Read the remark of an English Brother who felt what Masonry is, and one who wishes it to be put in practice by its professors: "*I went there expecting to see how Scotch Masonry was conducted, and to enjoy a treat; but I never in all my life witnessed such a scene in any pot house; it was a low drunken affair;*" and he continues; "*I did not expect to find such toadyism as I saw, in any Lodge; the Duke appeared to look down upon the actors with pity.*" Such is an English Brother's opinion of the festival!

I will now give you my own; and I regret that it must run parallel with the above. The speeches in general began and were interlarded with such fawning, and sycophantish addressing of the chair, as made it most distasteful to the audience, and not less so to the Grand Master, who was *my Lord Duked* to an extent that would have gladdened the heart of "*Sandy Maclarren*" himself, had he been a witness of the proceedings; and again, there was noise and tumult to such an extent, that the Grand Master was forced to say that, "*he would leave the chair and never come back.*" The unfortunate Master of St. Stephen's was in this, as in the former case, the cause of uproar, but he was not allowed to be heard; by his independence and straight forward conduct, he had fallen under the displeasure of the Grand Committee, and therefore he was to be put down. Whether such conduct be Masonic, I leave the

Craft at large to pass their verdict. I need not take up your space by giving you the speeches that were made by this learned Brother and those who followed him. Here you have the facts from which every Brother can draw his own inference.

I feel great pain in communicating these circumstances. It has not been done with a brotherly feeling, some will say. I communicate them to you because I consider it is the only method of correcting the evils which have parasitically taken hold of Scotch Masonry, which the Brethren throughout Scotland are not aware of, and can never be, unless they obtain information in this manner. We know it who are on the spot; but how very few are there who care whether the principle of Freemasonry be acted up to, or even be understood. Certainly the scene at the last communication and at the festival, would never be found in a just, perfect, and regular assembly; and if this be true, it necessarily follows that they can only be found in one of another description.

When the country Lodges are made aware of what is going on in Grand Lodge; when their opinion on this subject and the next is requested; when more deference shall be paid to them by their appearing in the persons of their Worshipful Masters and Wardens, than was the case with the Dalkeith Kilwinning Lodge, at the Quarterly Communication, then we may expect Masonry to prosper. It is a farce to think that Lodges can respect a body at their head when that body does not act up to the principles of the Order, and is only careful about pounds shillings and pence. It is only by spreading information among the Country Lodges, that we can expect the body to be raised to a respectable position, and the motion that was carried in Grand Lodge, that the three degrees be not given in one night, will ultimately be most beneficial; that motion, if faithfully carried out, will restore the character of the Craft; but the supporters of that measure will do well to watch over it; it will require a long time to root out the prejudice which exists against *innovation*, and this fundamental rule, will be considered by many of the "*use*" and "*won't*" Brethren as an *innovation*, and a waste of time. Time will prove whether this rule be disadvantageous or not. It must have a fair trial, and in this city we are in a position to give it.

Our Lodges of Instruction, or Masonic Clubs, are striving to excel each other in correct working, for which they have adopted what is called the English system: why it is so called I am at a loss to discover. It is the system which England received from Scotland, and which our English Brethren, with that care which is characteristic of true Masons, have been careful to maintain in its purity; whilst we in Scotland, pleased and tickled by being considered at the head of the Craft, have sat down contentedly and patronised the refreshment part of the process—and by some means or other have forgotten the labour. I have no doubt that the Lodges in this city will feel the benefit of this movement, and that our Brethren will be able to demonstrate to the country Lodges that they are Masons, and at the same time own with truth that we have only copied their example. And if the country Lodges wish to carry out what they have begun they will require to continue their exertions; in many things they will get no assistance from us in this quarter, our interests are too much bound up in the Grand Lodge, and they must not sit down thinking that the process of reform will work like a charm. No, it must be by continued and active exertion—some definite plan must be marked out for operations—and if the arrangements are carefully made, there is no question of success. Let all country Lodges

withdraw their proxies—if possible it would be far better for the Masters and Wardens to attend the Grand Lodge, but where this is not possible let the Lodge appoint a Brother of the Lodge, or any Brother that will take an interest in the matter, and let that Brother be careful who he fixes upon for Wardens. Then, as was suggested last year, fix a particular meeting of the Grand Lodge, say August, for the Masters and Wardens of Lodges and the Proxy Masters and Wardens to go to that meeting, and by having motions tabled at the previous meeting in May, they may wait the result with a sure but firm confidence. There is much to be done ere the Lodges obtain that influence which their own apathy has transferred to the hands of their Proxy-Masters. In order to obtain the proper power which is vested in the Lodges by the very principles of the Craft, the Proxy-Masters should be done away with; the Lodges should be represented by their own principal officers, and by all Past Masters who are paying members to the Lodge, as they, from their knowledge of the work, and the interest which they should have in the Lodge, are naturally fitted to be amongst the rulers of the Craft. It is perfectly absurd to suppose that a youth newly entered, passed, and raised, can be fitted by his experience to be a ruler. Yet this is constantly the case, and such is the proxy system!

Then there are complaints as to money matters. Are they managed in the most prudent method? We have two paid officers, when one is perfectly sufficient for the work. Let there be only one, and pay him well, and get the work well done. We have two offices, neither of which we can call our own; let us have one in a convenient part of the city, which we may call our own, where all Masonic business may be transacted. Again, the country Lodges cannot obtain information on the various matters to be brought before the Grand Lodge. After every meeting of Grand Lodge a circular ought to be transmitted to each Lodge, giving an account of what has been done, and what motions are tabled for the next meeting, with a statement of the funds, and how their representatives voted, and many other particulars which would naturally interest the Brethren. If this were done, it is scarcely possible that such irregularities as those which took place at the last Grand Lodge meeting and Festival should occur. Correct working and discipline would put a stop to hissing and noise, and those only would be censured who break the laws. That improvement may progress is the ardent wish of

Yours fraternally,

FELLOW-CRAFT.

EDINBURGH, Dec. 1850.

[The present state of Masonry in Scotland as detailed by the above letters, is anything but satisfactory. We give this "communication" as we have received it, without being answerable for its statements, and leaving them to stand or fall upon their own merits. But, at the same time, we are bound to say that we have it from unimpeachable authority,—from a Scottish Brother who has long dissolved his connection with the Craft, on account of the inconsistencies above related, and (who is unacquainted with the writer of the above letter)—that such is its present condition in Scotland, that it is much more creditable to be known nor to be a Freemason than to be one. The termination of Lodge meetings are constantly disgraced, he says, by rioting, confusion, and drunkenness, and the Order is consequently at a discount. There must be something rotten at head quarters that such things should be allowed. Although



we, as English Masons, have often occasion to deplore the noise at our Festivals, yet it cannot be said of any one of our Lodges that they tend to disorder. On the contrary, it is the universal remark of those who watch for our halting, that the breath of slander, and the tongue of evil report, cannot be *justly* raised against us. The eyes of English Masons are directed to Scotland. We are rejoiced to hear that reformation has begun its work. But till this foul reproach be entirely wiped away, there can be no hope of uniformity of ritual, or progression of order,—no real amendment, or positive vindication of true Masonic feeling and practice, and no prospect that the Grand Lodge of England can act in similar concord and harmony with Scotland, which happily exists, in bonds of the warmest amity and brotherly love, between itself and the Grand Lodge of Ireland.—Ed. *F. M. Q. M. & R.*]

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### Obituary.

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MEMOIR OF ROBERT THOMAS CRUCEFIX, LL.D. P. G. D.

BY THE REV. G. OLIVER, D. D., PAST D. G. M. MASSACHUSETTS.

THIRD PAPER.

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“If I might give a short hint to an impartial writer, it would be to tell him his fate. If he regards truth, let him expect martyrdom on both sides.”—DE FOE.

“Nothing extenuate, nor ought set down in malice.”—SHAKESPEARE.

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THE biographer who undertakes the arduous task of recording the particulars of a hot dispute, while the chief actors in the controversy are living, may calculate, even if he uses the greatest circumspection, on exciting unpleasant sensations in the mind of one party or the other; and should he have the good fortune to escape the extreme consequences mentioned by De Foe, he may not succeed in steering a course which is decidedly acceptable to either. Accordingly I entertain a lively consciousness of moral danger in attempting to explain the occurrences which took place about the year 1840. But the responsibility must be incurred, for they form an epoch of absorbing interest in the life of Dr. Crucefix: and I am content to venture the risk rather than suffer the actions of so useful and good a Mason to remain unrecorded. I appeal, therefore, to the kind indulgence of my readers, if I should unfortunately fail to give satisfaction to the chief parties implicated in the dispute. By adhering strictly to the terms of my motto, and advancing nothing but what may be verified by ample authority, I may at least hope to escape censure if I do not merit commendation. And if, in any instance, the memoir should be devoid of perspicuity, it must be attributed to a want of authentic materials, and not to premeditated design or culpable neglect.

In the course of this eventful year many circumstances occurred of such a delicate and doubtful nature, that however correct the principle from which they emanated, prejudice arrayed them in such adverse colours, as to produce a diversity of opinion amongst the Craft according to the peculiar views of individuals, or the light in which they were placed by the influence of party feeling. That the genius of Dr. Crucefix was not estimated at its full value, will, I believe, be conceded, now that the tomb has closed over him, even by his most determined opponents ; although, during his life, they were unable or unwilling to comprehend the vast designs by which Masonry was to be ennobled, and its holy principles promulgated throughout the whole length and breadth of the land. The extensive grasp of intellect which he displayed on the various subjects that were placed before him, will be admitted when every selfish feeling shall have passed away ; and his memory will doubtless be honoured with a niche in the Temple of Fame commensurate with the blessings which the Craft has actually derived from his herculean labours. The results of those labours are before us : The Asylum is an existing reality, and the Fraternity are in the actual enjoyment of its benefits. There it stands in all the pride of decorative architecture—an honour to Masonry throughout all time—an enduring monument to perpetuate the activity and zeal of Dr. Crucefix, whatever might be his errors or those of his opponents, and whatever disadvantages might be predicated from its erection. And a cenotaph ought to be placed here by the subscribers, containing a short inscription, like that on Sir Christopher Wren's monument in St. Pauls.

ROBERTUS THOMAS CRUCEFIX, LL. D.

Qui vixit non sibi sed bono publico.

Lector, si monumentum requiris,

CIRCUMSPICE.

He is gone to a place where controversy is at an end ; where the wicked cease from troubling and the weary are at rest. Peace to his ashes !

————— Qui prægravat artes  
Infra se positas, extinctus amabitur idem.

Hor.

We will now endeavour to trace the process by which his labours were consummated.

It may be difficult to ascertain by what minute steps Dr. Crucefix became unpopular with the ruling powers of the Order. Some incipient offence had undoubtedly been given, trivial perhaps at its origin, but producing serious consequences. I have bestowed much pains in the research, and the following is, I believe, an accurate statement of the facts. It appears that in 1838 Dr. Crucefix had

suggested the formation of an institution to be called the Ark Life Assurance Society, which should be chiefly applied to the mutual benefit of the Craft ; and at one of the meetings of the Directors after it had been organised, the Doctor was requested to conduct the correspondence. As this promised to be a laborious and weighty undertaking, he was desired to state to the meeting on what terms he was willing to incur the toil and responsibility of the office. Being pressed to name his remuneration, he at length complied with the reiterated intreaties of the board, and his demand was considered so reasonable, that a resolution to the following effect was unanimously agreed to.

“Resolved—That the services of Dr. Crucefix, in suggesting and materially assisting in the formation of this society, and in extending its interests, more especially throughout the provinces, have been and are most important ; this meeting do therefore strongly recommend that those services be secured by requesting him to accept a remuneration upon the following scale, viz., 100*l.* per annum ; to increase, with the progress of the association, up to 400*l.* per annum, as a maximum ; and that, should his demise take place before that of Mrs. Crucefix, and within five years, she should receive 100*l.* per annum, for life.”

Some months subsequently to the passing of this resolution, owing to certain misunderstandings which I am unable to explain, the board issued a prospectus, to which was appended a version of the above facts, which placed the Doctor before the public in such an equivocal position, as could not fail to be extremely painful to his feelings. The directors said, “If it was one of the original principles of the society that directors were to make money by their offices, there certainly has been, so far, an abandonment of a principle. Bro. Crucefix was connected with the society at the time when this original principle seems to have been considered by him in force, and he appears to have been disposed to carry it out to the fullest extent.”

This view of the case appears to be a mis-statement based on truth. *Dr. Crucefix was not a director* ; and by omitting to say a word about the onerous duties which he had undertaken on behalf of the society, for which the remuneration had been awarded, it gave a false colouring to the transaction, which was calculated to operate greatly to his discredit. And it did so operate. His enemies seized with avidity on the most unfavourable points, and brought them to bear on other matters, which told fearfully against him till they were officially contradicted. And even then the impression was difficult to erase. The French say, *l'utile secret, que de mentir à propos*. In the case of Dr. Crucefix, the effects of this absurd fiction were never totally eradicated. There are those who believe it to this day, and will bear the unfavourable conviction to their graves. He himself thus speaks of it, “With deep

regret, we observe that among several of our Order, there has been elicited a tendency to the forgetfulness of our sacred principles, which, unless counteracted by severe reflection on their part, will tell sadly against them. We do not go the length that some do in looking upon this misconduct as a new feature in the morals of our Order; for its principles denounce, in the strongest terms, the violation of decorum. What we allude to is, a growing permission to the encouragement of scandal and slander, which has been put forth by the unworthy, and for unworthy purposes, in low, vulgar, and defamatory papers; wherein the noble and high-minded, the ardent, the generous, and the benevolent, have been attacked with an unholy malignity. As a moral lesson the passing circumstance may not be without its value. Vice in its deformity may prove the best incentive to virtue, to those who have the moral courage to face the monster, and can turn from its pestilent breath to the mild aspirations of Freemasonry."

From this moment there was a current of prejudice at work which proved peculiarly unfavourable to the doctor; although he spent much time, and used the most unwearied exertions to promote the benefit of all the Masonic charities without exception. But even these benevolent labours were converted into a pretext for calumny and persecution. Petty foibles were magnified into crimes, and incautious omissions assumed the form of active misdemeanours. It is quite clear from his letters that Dr. Crucefix never relinquished the hope that H. R. H. the Grand Master would abet the scheme of an Asylum for Worthy Aged and Decayed Freemasons with all his influence, when he had sifted the prejudices which had been excited against it, and found them hollow and insincere, until he had publicly declared himself inimical to its erection, in a letter to Brothers Crucefix, Bell, M<sup>r</sup>Mullen, and Watkins, which was dated August 26th, 1839; and the Grand Lodge had originated, on its own responsibility, a similar plan exclusive of the building. It was then that the first note of an organised opposition to Dr. Crucefix and his project sounded in his ears.

At the Grand Lodge in December, when the Duke of Sussex was nominated as Grand Master for the year, Dr. Crucefix declared most unequivocally his Masonic allegiance, and also expressed on the part of those who agreed with him in the general exercise of privilege, that they considered loyalty to the Masonic throne to be the key stone of their duty; and yet, at the same Grand Lodge, a printed paper was placed in the hands of the members present, and circulated freely in the provinces, denouncing the Asylum under the title of "The Workhouse Question," and stigmatized it as a *job* for personal aggrandizement, and accused Dr. Crucefix of disloyalty. The author stated his conviction, with an oblique insinuation at the doctor, that "we have a strong suspicion that

this Workhouse question is to be made use of for political purposes. We know the peculiarity of our Masonic organization; we know how important an instrument that organization would be for a political adventurer, seeking admission to the highest power in the government; and surely the deposition or resignation of His Royal Highness would (apparently undesignedly) make way for that adventurer. The question then is, will you be such mean and dispicable animals as to pander to any man's personal ambition? Perish the thought!"

The document was signed Caveac, 205, and was traced to a Bro. Jackson, a member of that Lodge, who at once avowed himself its author. It will be but an act of simple justice to Dr. Crucefix to add that at a special meeting of the Craft, the document was pronounced "false and scurrilous" by eighty-four Brethren out of eighty-six who were present. In reply to this decision, Bro. Jackson followed up his attack by preferring a series of substantive charges against three distinguished Brothers, Crucefix, Wood, and Stevens, founded on some indiscreet words which had been inadvertently suffered to escape them during the altercation with him at the above meeting.

What motive Bro. Jackson could have for such a proceeding it may be difficult to conjecture. Certain it is that he succeeded in creating much confusion in the Craft, without any corresponding benefit; and his interference affected the most exalted personage in the Order; for after these public charges, the Grand Master had no alternative, in justice to the accused Brethren as well as to himself, but to institute a grave enquiry into the truth or falsehood of the allegations, in order to afford the accusers an opportunity of proof, and the accused the means of vindicating themselves from imputations which affected their reputation as consistent members of a Fraternity whose chief characteristic is Brotherly love. Perhaps it would have been more honourable to Freemasonry if the subject had been permitted to slide quietly into oblivion. A different policy, however, was pursued, and the matters in dispute were submitted seriatim to the deliberations of Grand Lodge, on the memorial and complaint of four Brethren, who grounded their charges on the information afforded by Bro. Jackson.

These charges, in substance, were, that "Ald. Thomas Wood, attorney, repeated most disgusting falsehoods and scandalous insults against His Royal Highness the Grand Master; that Mr. Stevens made a speech in which he said that His Royal Highness is no gentleman, because he had declined receiving a deputation, and imputed King Craft, that is deception to the Grand Master; and that Dr. Crucefix, a Past Grand Deacon, the Chairman of the meeting, did not, as in duty bound, check or call to order the speakers; but, on the contrary, gave them his sanction and countenance."

A meeting of the Board of General Purposes was convened on the 28th January, 1840 to examine into the truth of these allegations, and Brothers Wood and Stephens emphatically pronounced them to be untrue. Bro. Crucefix, when called on for his answer, replied, that "he thought the Board had travelled out of the record, in ferretting him out as an accessory, before they had proved the charges against the principals. That his position as Chairman had been most difficult ; and his best solace was, that he had concluded the business of that evening with as much satisfaction as circumstances permitted. In fact, that parties prosecuting should change with the accused, as the whole of the disturbance complained of, was owing to their unmasonic conduct. Nevertheless he stated his willingness to meet the charge, provided the case was honourably proceeded with ; but that he should except to two members of the Board, by reason that as they had publicly declared their belief in the truth of the charges, they were disqualified from sitting in judgment, and he was not safe in their hands. He also adverted to the fact, that he could except to several other members of the Board, owing to certain well-grounded causes ; and even to the President himself, from his general unfriendly bearing towards him (Dr. C.) in Grand Lodge, but he would trust his honour, nevertheless, to the President's high-mindedness."

We have nothing to do on the present occasion with the further proceedings against Brothers Wood and Stevens ; the former was pardoned, and the latter suspended from all Masonic privileges for three calendar months. Our business is with the case of Dr. Crucefix. Every one who had the happiness of his intimate acquaintance at that period can testify, that he had not the slightest feeling of disrespect for the Grand Master, of whom he always spoke in a manner which was highly honourable to his feelings as a man and a Mason. And it is a question whether he would not have secured his own peace of mind, and the dignity of His Royal Highness more effectually, by imitating the prudent conduct of Alderman Wood, in making "a qualified declaration to the Board." But Dr. Crucefix acted on a higher principle. He knew himself to be guiltless of the charges brought against him, and was determined to suffer the extreme penalty of Masonic law, rather than falsify the truth by confessing and making himself responsible for a fault he had never committed.

He himself spake calmly and deliberately on the subject, and used no recrimination against those who had originated the charge against him. "The Treasurer of the Asylum," these are his own words, "is among those who have fallen under displeasure: his crime is attributed to his not having interrupted two Brethren in their remarks at a meeting of their institution, at which he presided as chairman ; the charges grew out of some disgraceful circumstances that will probably, hereafter, be more fully entered into. How short-sighted, however, are some folks ! they would

have had a Chairman be the ringleader of confusion, instead of being the calm observer of decorum. The Treasurer, however, on promulgation of the sentence against him, immediately resigned his office, and a special meeting was called. Did any of the complainants attend to face him? not one! He was unanimously re-elected to the office, which he thankfully accepted, as an indication that his conduct was approved; and the other two Brethren received the warmest expressions of kindness from the meeting."

It would be invidious and unnecessary, in this brief abstract of the Masonic life of Dr. Crucefix, to enter into all the multifarious examinations and cross-examinations which attended his case. Suffice it to say, that after a full hearing, the Board "Resolved unanimously, that it is the opinion of this Board, that the charges made against the W. Brother Robert Thomas Crucefix, P. J. G. D., for not checking or calling to order at the meeting on the 13th of November, 1839, at Radley's Hotel, the W. Brothers Alderman Thomas Wood and John Lee Stevens, when those Brethren were making observations and using language disrespectful to His Royal Highness the M. W. Grand Master, are fully proved. Resolved unanimously, that the W. Brother Robert Thomas Crucefix, P. J. G. D., be suspended from all his Masonic functions and privileges for the term of six calendar months. By order of the Board, William H. White, G. S."

Dr. Crucefix was equally surprised and displeased at this result; but he wrote to me saying; "The annals of the Grand Lodge have recorded my suspension; but the ancestry of my mind is not thereby polluted—nor will I permit myself to be self-haunted by this unexpected result." When Alexander was told that some one had reviled him, he replied, "It is better to be evil-spoken of than to do evil." The feelings of Dr. Crucefix, however, were wounded, as appeared from subsequent events; and we are not surprised that he should speak sharply on the sentence pronounced against him. Such a proceeding *quoad hoc* would not have excited any unpleasant feeling. But, unfortunately, he went farther, and laying aside his usual prudence, he gave new cause of offence, by the unguarded expressions in which he vented his indignation, in a detailed account of the proceedings published in the pages of the "Freemason's Quarterly Review." Under the influence of excited feelings, he also imprudently penned a letter to the Grand Master which would have been better unwritten, because, in that document his habitual respect for the chief ruler and governor of the Craft was abandoned; and he thus armed his enemies with a power which they would have sought in vain throughout all the previous proceedings. He had hitherto suffered nothing in the opinion of the Fraternity; although, on his suspension, he had deemed it expedient to resign all membership with the Craft. Addresses of

condolence were forwarded from many Lodges both metropolitan and provincial. His suspension occurred on the 10th March. On the 25th of the same month he was re-elected Treasurer of the Asylum; on the 30th of April he was elected on the House Committee by the governors of the Female Charity; and at the ensuing ballot for Auditors, the name of Dr. Crucefix appeared at the head of the list.

He was at length cited before a Board of General Purposes to be holden at Freemasons' Hall, on the 18th July, to answer the new charges which would then and there be preferred against him. This summons Dr. Crucefix refused to obey; stating that, "Having given up all membership in English Craft Masonry, I deny the power of the Board of General Purposes to call me to account in any way whatever; and I therefore decline, upon this ground, attending on that Board, as summoned by a letter from the Grand Secretary, under date of the 11th instant; and as peremptorily summoned, by a second letter, from the same party, under date of the 18th instant."

On this refusal a communication was made by the Grand Secretary to the Grand Registrar, as President of the Board of General Purposes, that it was the pleasure of His Royal Highness that "Proceedings be adopted for the preservation of order in the Craft, and for the maintenance of that subordination which is so essential to be observed in all regular communities which are governed by laws, and by no one more particularly than by the great body of Masons." The Board accordingly assembled, and after mature deliberation arrived at the following result. "That the letter of the W. Brother, Robert Thomas Crucefix, P. J. G. D., was a false, scandalous, and unwarrantable attack on the character and conduct of the M. W. Grand Master, as the head of the Craft. That the publication of the proceedings of the Grand and other Lodges in the 'Freemasons' Quarterly Review' of the 30th June, 1840, and of other proceedings detailed in it, is a gross violation of the constitutions of Masonry. That Robert Thomas Crucefix is guilty of offences against the laws and constitutions of Masonry, in the particulars above referred to, of so flagrant a nature, as to call on the Board of General Purposes to make this Special Report to the Grand Lodge, as the case in the judgment of the Board of General Purposes requires the expulsion of the W. Brother, Robert Thomas Crucefix, from the Order, by the Grand Lodge, to which body all this is humbly submitted."

This recommendation of the extreme penalty of the law was severe, and could scarcely be justified by the position which the parties occupied; the one being the highest Court of judicature possessed by the Craft, except the Grand Lodge itself; the other an excommunicated person, equally powerless and of no account in Masonry, having resigned his grand office, and his membership to every English Lodge on whose rolls he was registered as a Mason.



We are quite willing to believe that the Board were sincerely persuaded that they had faithfully discharged their duty to the Grand Lodge, and to the Craft in general, by thus pronouncing sentence on a discarded Brother; because as he had refused to obey their summons, they were bound to consider him as contumacious, and in the absence of his justification, to judge conscientiously on the *ex parte* evidence which lay before them. Although Dr. Crucefix positively declared in his defence before the Grand Lodge that, "as regarded the Board of General Purposes, he was so convinced that the sentence was contrary to the evidence, that in the presence of God and the Grand Lodge, he could not too emphatically declare his conviction that if the evidence had been read the Grand Lodge would have arrived at a totally different conclusion."

But the question imperatively forces itself upon us, whether it would not have been more in accordance with the benignant principles of the Order, to have reclaimed him as a friend, and reunited him to the fraternity in brotherly love, rather than to treat him as an inveterate enemy, and to make him such by an irreclaimable anathema. It was the advice of Terence never to use compulsion till every mild expedient had failed. *Omnia prius verbis experiri, quàm armis, sapientem decet.* Happily for the well-being of Masoury, his Royal Highness the Grand Master, whose comprehensive mind, divested of prejudice, saw the whole transaction in its true light, and the probable consequences which might result from an injudicious step; and impressed with the divine maxim, "Blessed are the peace makers," followed this course; and his benevolent interposition at length healed the wounds inflicted under the influence of party spirit, and restored the peace and harmony of the Craft.

The final scene of this memorable contest was enacted on the boards of the Grand Lodge on the 30th of Oct., 1840; the Marquis of Salisbury, D. G. M. on the throne. Dr. Crucefix appeared to show cause why he should not be expelled the Craft in pursuance of the above recommendation of the Board of General Purposes. There was a slight demur about the proper clothing in which it would be expedient for Dr. Crucefix to appear, as he had renounced all connection with Craft Masonry. It was decided by the D. G. M., who acted for his Royal Highness, that he should wear the costume of a Past Grand Deacon; and from this circumstance there can be no doubt but the Grand Master had issued instructions to restore the doctor to all his Masonic honours and privileges. Accordingly, during the long continuance of this painful investigation, and amidst all the indications of hostility which characterised a few of the most violent of the doctor's opponents, the D. G. M. acted with the utmost courtesy and kindness to all the parties concerned, but with a determination to promote those high and ennobling qualities of Masonry—peace, harmony, and brotherly love; and his conduct

on the throne was applauded even by those who publicly expressed themselves disappointed at the result.

It will be unnecessary to open wounds which have been long closed, and, therefore, I omit Dr. Crucefix's defence, at the conclusion of which he tendered an apology for the letter addressed to his Royal Highness the Grand Master, expressing sincerely and unequivocally his regret at having ever written it ; and also for publishing the proceedings of the Grand Lodge, held on the 3rd day of June, in the "Freemasons' Quarterly Review;" "and trusted that his honest admission of error would not impair his reputation as a Mason, or his views of Masonic polity." The apology was accepted ; and the following amendment to the motion for expulsion was carried amidst the acclamations of a majority of the Brethren present.

"Resolved that Bro. Dr. Robert Thomas Crucefix having written the letter to his Royal Highness the Grand Master, and published the proceedings of the Grand Lodge in June last, under great excitement, and believing himself to be innocent of the charges which had been made against him, and he having apologised for so doing, it is not expedient that the Grand Lodge should proceed any further in the matter."

The questions—Whence did the hostility against Dr. Crucefix originate ? What was its real object ?—And how did he bear the infliction ? might be, with great propriety, discussed in this place ; but I must decline the task, and leave these important inquiries for the decision of some future historian, who, being exempt from all individual feeling of either friendship or enmity to any of the parties concerned, may freely and justly speculate on the facts and pronounce a correct judgment without partiality or respect of persons. I shall merely insert a letter which I received at the time, as it contains his own reply to one of the above questions.

"LONDON, 4 Jan. 1841.

"To the Rev. Dr. Oliver,—I had intended, my ever dear friend, to have devoted a few minutes to general explanations, as soon as I could find myself sufficiently clear headed to do so ; but your kind lines oblige me to anticipate such intention, and it is, perhaps, best as it is. The plain truth is that this persecution has so very seriously impaired my health, that I may probably be compelled to retire for a time even from professional duty ; and as the F. Q. R. not only requires mental exertion, but a freedom from pains and penalties ; so it became absolutely necessary that I should relieve myself from the responsibility, which has now fallen upon the shoulders of a Brother whose *incognito* will preserve him from those severities that have so unsparingly been inflicted on me. To you I freely confess my hopes that you will not desert our cause. I have a perfect conviction that all my contributors will continue at their post ; and I propose to receive their papers myself and forward

them to the editor, or to use them by transcript. So that, my dear doctor, I have merely vacated a post of honour that I may be, if possible, of still more use to Masonry. You kindly allude to Christmas and my wife—we never passed a duller time—but there is hope in the change, and we look forward to the new year in contrast with that which is just gone by. With a grateful sense of your friendship and support, &c., &c.

R. T. CRUCIFIX.

(*To be continued.*)

NOTE.—Dr. Oliver would be obliged to any Brother who would favour him with the loan of “Preston’s State of Facts, 1778,” for a few weeks. It may be forwarded either to him direct, or to Bro. Spencer, 314, High Holborn.

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BRO. JOHN LANE, D. C. L.,

Died October 25, Aged 37 years. Bro. Lane was initiated into Freemasonry in the Alfred Lodge, No. 425, March 5, 1833, and served the office of Inner Guard, in 1834. He joined the Apollo Lodge, No. 460, in 1841. He also assisted in the re-establishment of the Prov. G. Lodge of Oxfordshire, on the appointment of Lord John Churchill, in 1841, to the office of Prov. G. M.; the Prov. G. Lodge having lain dormant since the death of Lord Saye and Sele. At this time Dr. Lane was appointed Prov. J. G. Deacon.

In 1841, in conjunction with Bros. Rev. W. H. Cox, Rev. G. F. Thomas, W. Lane Fox, Ralph Fawcitt, Wm. Thompson, and others, he founded the Churchill Lodge, No. 702, at Henly-on-Thames, Oxon., and served the office of W. M.

He was exalted in the Alfred Chapter, No. 425, and served all the offices, including that of First Principal, and rendered much service to it.

He was a member of the Mount Moriah, and other Lodges, in London, and served the office of W. M. in the Mount Moriah.

He was a member of Queen’s College, in the University of Oxford and proceeded to the degree of D.C.L.

It is with no ordinary grief that we record the death of Bro. Dr. Lane. Although he had been but little occupied with the duties and claims of the Order during the last two or three years, he yet continued to admire its precepts to the last hour of his life. He commenced his career with bright hopes, and brilliant prospects. Alas! they were suddenly overcast, and, as with many others of the human race, misfortune had such an effect upon a too sensitive mind, that he sunk under a weight which hastened him to an early and premature grave. We had hoped for his assistance and exertions in carrying out this publication. Ill health prevented the accomplishment of his wishes and our own. He has now passed this “life’s fitful fever;” but though his presence is no longer with us, he will be long remembered as one, who took an active part in the proceedings of Grand Lodge, and sought, not always wisely, but invariably with good intentions, to promote the welfare of the Order.

## CAPTAIN R. W. L. L. MURRAY,

Died 2nd Nov. 1850, at his seat, West Felton Hall, Shropshire. Captain Murray was born 22nd Dec. 1780, was educated at Westminster and Cambridge, was in the Royal Manx Fencibles during the rebellion in Ireland, and under the Duke of Wellington in the whole of the Peninsular campaign, for which he was honoured with the Queen's medals. He went to Sydney, New South Wales, in 1816, and was appointed assistant police magistrate, &c. In 1821 he went to Van Dieman's Land, where he remained till the year 1847. Captain Murray was the father and founder of every Lodge and Chapter in the island of Van Dieman's Land, and nearly every Mason in the Colony was either made by him or by the Masters whom he had initiated and instructed in Masonry. He had been for nearly fifty years before his death an installed Master, and possessed high registered rank in the Craft. It was upon his application and recommendation that the warrant of the first and every succeeding Lodge and other Masonic body in that island were obtained from the Grand Lodge of Ireland, of which he was a strenuous supporter, having for many years kept up an active correspondence with the Grand Secretary and Grand Master, his reports of the state and progress of Masonry being highly esteemed and acknowledged by repeated votes of thanks in open Lodge. There is no doubt that he would, from his zeal, state in the Craft, and influential position in the colony, have been made Provincial Grand Master for Australia, had not the M. W. G. M. the Duke of Leinster, set his face against making such officers out of Ireland. The Lodge which Captain Murray first formed in Hobart Town, the Tasmanian Union Lodge, has recently received its first warrant, and is acting now under the Grand Lodge of England, being No. 781 on the registry. No man endeavoured to act more strictly in conformity with the principles of the Craft than did our deceased Brother, and no man was more generally and universally esteemed. And this is the more creditable to him, because, as the founder of the press, and the talented editor of the first newspaper of the colony, which was long known in all parts of the world as Murray's Review, and while conducting publications which succeeded it, he was necessarily brought into collision on political, local, and general topics with many parties. His prudence, temperance, brotherly love, and truth, enabled him, however, to make friends even of his political opponents, and to render himself alike esteemed in public and private life. He has left, as his successor in the Craft, his son, Bro. Darcy Murray, the editor of the Cornwall Chronicle, Launceston, Van Dieman's Land, and it is to be hoped that the mantle of his worthy father will have descended on him, and the jewels, services of plate, and numerous testimonials of respect received by his father will stimulate him to tread in his footsteps.

## BRO. CHARLES CLIVELEY.

Died Dec. 3rd, at Bristol, after a few hours' illness, aged 52. Bro. Cliveley was well known as a man of strict integrity and of unblemished honour. He was equally an ornament to society as to Freemasonry, and his sudden death will be deplored by all who knew him and valued his friendship.

## COLLECTANEA.

WAS GEN. TAYLOR A MASON?—We have been frequently asked if the late President was a member of the Masonic Fraternity. We have seen it stated that he was the Grand Master of the Grand Lodge of Louisiana, at the time of his death! and some of our Brethren have been led into unpleasant dilemmas by assuming that he was a Mason. To prevent a recurrence of similar mistakes, and that the Institution may not, through inadvertence, or for the want of the proper information, be exposed to the charge of assuming what does not rightfully belong to it, we feel called on to say, that *Gen. Taylor was not a Mason*. When the direct question was put to him by a friend at Washington, his answer was, that he had always entertained a favourable opinion of the Institution, that many of his personal friends, and officers of the army with whom he had been associated, were Masons, and that he should probably have been one himself, had not so much of his time been occupied in camp duties, or had he been more favourably circumstanced to avail himself of the opportunity of joining a Lodge; and added, "I would do so now, but have got to be too old." We may not have given the precise words used by the late President in the conversation referred to, but we are sure they are in substance as they were communicated to us by the Brother who was a party to the interview, which took place soon after the inauguration in 1849.—*Freemasons' Monthly Magazine*.

SUBORDINATION.—Subordination to the legally constituted authority is a cardinal virtue which should govern every good Mason who has the best interest of the Institution constantly in view. And so should every subordinate Lodge be governed in like manner, by the same spirit of subordination; for it would be a matter of impossibility for our glorious and time-honoured Order to exist for any considerable length of time without complete subordination in all things to the Supreme head of the Fraternity. If the officers and representatives of that Supreme head (who all go out from the subordinates) commit errors in the management of its affairs, or infringe upon the constitutional rights of any, the evil can easily be remedied by those who are subordinate to it, by electing and sending such representatives to said body, as are known to have correct views upon the question in dispute. It will not justify, by any means, any one in committing "violent and riotous acts," which are calculated to bring the Masonic Institution into disrepute, because the officers and members of Grand Lodge adopt laws and regulations which conflict with our views upon the subject.—*Ibid*.

INTERESTING ANECDOTE.—Professor Lawson, in a recent lecture before McMillan Lodge, at Cincinnati, related the following circumstance which occurred at the battle of Buena Vista:—"In the ever memorable and almost unequalled battle of Buena Vista, a scene occurred which, although unknown at the War Office, and untold by the public prints, yet there was no event connected with that wild and fearful struggle more worthy of record. During the fiercest of the fight, while

the storm of battle raged in its wildest fury, and the engines of destruction dealt out death on every side—when foemen fought hand to hand and sunk in deadly embrace, a young man belonging to the 2nd Kentucky Infantry, was still struggling in the more than decimated ranks of that ill-fated regiment; and there where McKee, and Clay, and Vaughn, and Willis fell, he bravely fought, and finally wounded, but apparently not mortally, he too fell prostrate by the side of his officers. And there, as he lay helpless on the bloody earth, a score of burnished lances pointed to his heart, and were ready to drink the last drop of his blood. This young man was a Mason, made in the Lodge to which I belonged; and at that trying moment he threw himself upon that faith which never fails. *He made the sign*, and the next instant a *Mexican*, having caught the sign, rushed to the fallen soldier, dashed back the gleaming instruments of death, and raised his prostrate *foe*, now his *Brother*, and bore him off. But I regret to add that they had not progressed twenty paces, e'er the Mexican lost his life in attempting to save his Brother. This incident was witnessed by Masons, and related to me by the father of the young man referred to, himself a Mason of high order; and although the youth ultimately perished with his protector, the act itself lives a memento of the force and purity of the Masonic ties."—*Ibid.*

NOAH'S ARK.—Mount Ararat is 6000 feet higher than *Ætna*, and 1528 feet higher than *Mont Blanc*—the latter the point of the greatest elevation in Europe. It is detached from the other mountains of Armenia, and is divided into two conical peaks. Sir Robert Porter paints in glowing colors the magnificence of the spectacle when he first came in sight of Ararat, majestically rising from a widely-extended green plain, fertilized by the clear waters of the Aras (the ancient Araxes), and covered with Armenian villages. In various points of view the summit has a striking resemblance to a ship, a fact which has been recorded by all travellers to the spot; and the whole country around is full of traditional stories relative to Noah's ark and the flood. It is a common belief amongst Armenians and Persians, that the remains of the ark still exist on the summit. Several attempts have been made to reach the top of the mountain, even by the Turks, in order to ascertain the fact; but no one has ever yet got beyond the snowy limit. Moving sands which threaten to overwhelm the traveller, flinty rocks which cut his shoes to shreds, and terrible precipices with overhanging rocks, and above all, vast nests of tigers, have constantly struck terror into the stoutest hearts; and the inquiry has necessarily been abandoned. At Erivan the Armenians show the spot, where Noah first planted the vine; and the town of Nakhdjovan (*place of descent*) is believed to mark the spot where the patriarch first settled on quitting the ark.—*Prince's Parallel History.*

ON THE INAUGURATION OF THE CORONATION STONE,  
KINGSTON-ON-THAMES, SEPTEMBER 19, 1850.

BY EDWARD PHILLIPS.

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“THE GOOD OLD TIMES.”

THE good old times, some people say,  
Were in the ages past ;  
Come listen to this roundelay,  
You'll hear the truth at last.

The good old times! they could not be  
When George the Third was King ;  
Though conquest followed victory,  
As on the whirlwind's wing.

When continents and dynasties  
Were added to his sway,  
Till from its mighty boundaries  
No sun withdrew his ray.

Nor when King William and his Queen,  
Came o'er the German sea ;  
And much prefer'd the Thames I ween,  
To the rolling Zuyder Zee.

Though surely they were halcyon days  
In cottage, hall, and tower ;  
For William planted all the maze,\*  
And Mary made the bower,

Nor when majestic Anne assum'd  
The sceptre she could wield,  
And glory won with warrior's plumed,  
On Blenheim's battle-field.

Nor were they when Elizabeth,  
The virgin Queen arose :  
Whose slightest frown and gentlest breath  
Struck terror to her foes.

But there were bright and brilliant hours  
In conflict and in calm ;  
On ocean foam—mid myrtle bowers,  
She bore away the palm.

\* At Hampton Court.

They could not be in Harry's reign,  
 A bluff bad man was he ;  
 Yet when he broke the popish chain,  
 'Twas a joyful thing to see.

The world was young when Alfred came,  
 Though Time was rather grey ;  
 He was a king of spotless fame—  
 'Twas England's opening day.

But good old times they could not be,  
 Although the harpers sang,  
 And shouts and joyous minstrelsy  
 Through all the welkin rang.

Far better times they were than when  
 The Druids held their sway,  
 With horrid rites in forest glen :  
 No good old times were they.

O time of sorrow, time of gloom,  
 Which to the mem'ry clings ;  
 Where human victims met their doom,  
 There Druids crown'd their kings.

On that grey stone the Saxon Kings  
 In Kingston took the crown ;  
 And this a royal halo flings  
 Around our loyal town.

Good times in Kingston's early date !  
 Although to fame unknown,  
 She ever kept that chair of state,  
 The Coronation Stone.

This day we do inaugurate  
 Our Coronation Stone,  
 And with all honour celebrate  
 This symbol of a throne.

"The good old times," God save the Queen !  
 May these good times increase !  
 Long live Victoria ! Bless the Queen !  
 And send her lasting peace.



## THE KINGSTON CORONATION STONE.

BY MARTIN F. TUPPER.

REJOICE ! that Praise and Honour at length  
 Return to their ancient rest,  
 As a wounded eagle gathers his strength,  
 To recover his rock-built nest ;  
 For of old, around yon rugged throne  
 Tradition tenderly clings,  
 To hail that stone, as its brother of Scone,  
 The Throne of the Seven Kings !

EDWARD THE ELDER there was crown'd,  
 Great ALFRED'S glorious son,—  
 And ATHELSTAN, thro' the wide world renown'd  
 For merchant-trophies won,—  
 EDMUND, and ETHELRED, in high state,  
 With ELDRED, and EDWYN THE FAIR,  
 And EDWARD, due to a MARTYR'S fate,  
 Were throned in honour there !

Thou then, such ancestry's Royal seed,  
 Britannia's Heiress-Queen !  
 In grace consider the loyal deed,  
 Thy Saxon children mean ;  
 To the time hallow'd Past its homage due  
 The Present wisely brings,  
 And thus would we pour our chrisam anew  
 On the Throne of the Seven Kings !

August, 1850.

## MASONIC CHARITY.

WE help the poor in time of need,  
 The naked clothe, the hungry feed,  
 It's our foundation stone ;  
 We build upon the noblest plan  
 For friendship rivets man to man,  
 And makes us all as one.

The widow's tear—the orphan's cry—  
 All wants—our ready hands supply,  
 As far as power is given.  
 The naked clothe—the prisoner free—  
 These are thy works, sweet Charity,  
 Reveal'd to us from Heaven.

## MASONIC INTELLIGENCE.

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### SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November 6, 1850.*

*Present.*—M. E. Comps. R. Alston, as Z. ; A. Dobie, as H. ; R. G. Alston, as J. ; W. Farnfield, as E. ; B. Lawrence, as N. ; F. B. Alston, Pr. Soj. ; F. Pattison, Assist. Soj. ; J. Havers, Assist. Soj. ; C. Baumer, P. Assist. Soj. ; A. E. Campbell, P. Assist. Soj. ; G. W. K. Potter, Sword Bearer ; R. J. Spiers, Standard Bearer : P. Thomson, P. Standard Bearer ; J. H. Goldsworthy, P. Standard Bearer ; T. Pryer, Dir. of Cerem. ; T. Tombleson, P. Dir. of Cerem. ; L. Chandler, P. Dir. of Cerem. ; A. Le Veaux, P. Dir. of Cerem.—the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

The E. Comp. R. G. Alston informed the Grand Chapter that the E. Comp. W. H. White, G. Scribe E, had requested him to express the great regret with which he found himself compelled by most urgent and unavoidable business to absent himself from his place at this Convocation.

The Committee for General Purposes reported the amount of receipts and disbursements of the last quarter.

On Petitions regularly signed, Charters were granted to be attached to Lodges as follows :—To Lodge, No. 585, Trinidad ; No. 673, Simla ; 781, Hobart Town.

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

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

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### UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *December 4, 1850.*

*Present.*—The R. W. H. R. Lewis, Prov. G. M. for Sumatra, as G. M. ; R. W. R. Alston, Prov. G. M. for Essex, as D. G. M. ; R. W. F. B. Alston, S. G. W. ; R. W. F. Pattison, J. G. W. ; R. W. W. Tucker, Prov. G. M., for Dorset ; R. W. A. Dobie, Prov. G. M. for

Surrey, and G. R. ; R. W. J. Fawcett, Prov. G. M. for Durham ; R. W. H. C. Vernon, Prov. G. M. for Worcestershire ; R. W. R. G. Alston, P. J. G. W. ; R. W. J. C. Morris, P. S. G. W. ; R. W. C. B. Hebelcr, P. S. G. W. Representative from G. L. Berlin ; R. W. H. C. Surr, P. S. G. W. ; V. W. Rev. J. E. Cox, G. Chaplain ; V. W. W. H. White, G. S. ; V. W. H. L. Chroin, G. S. for Ger. Cor. ; W. E. H. Bailey, S. G. D. ; W. G. W. K. Potter, J. G. D. ; W. B. Lawrence, P. J. G. D. ; W. S. C. Norris, P. J. G. D. ; W. C. Baumer, P. J. G. D. ; W. J. H. Goldsworthy, P. S. G. D. ; W. L. Chandler, P. J. G. D. ; W. G. R. Rowe, P. S. G. D. ; W. T. Parkinson, P. J. G. D. ; W. J. Havers, P. S. G. D. ; W. J. Nelson, P. S. G. D. ; W. R. W. Jennings, G. D. of Cer. ; W. T. Chapman, Assist. G. D. of Cer. ; W. R. J. Spiers, G. S. B. ; W. G. P. De Rhe Philipe, P. G. S. B. ; W. J. Evans, P. G. S. B. ; W. H. B. Webb, P. G. S. B. ; W. E. H. Patten, P. G. S. B. ; W. F. W. Breitling, G. P. ; W. R. L. Wilson, Rep. from G. L. of Ireland. ; W. Rev. W. J. Carver, Rep. from G. L. of Massachusetts ; W. J. Bonorandi, Rep. from G. L. of 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 G. L. was opened in form and with solemn prayer.

The GRAND REGISTRAR said he had come here this evening in the full expectation of seeing the M. W. G. M. in the Chair, knowing that his Lordship had come to town for the express purpose of being among them. He was, however, most sorry to hear that their Grand Master had been taken ill and was unable to attend ; he would call upon the Grand Secretary to state what communication he had with his Lordship.

The GRAND SECRETARY said that on Tuesday last he had received a letter from the M. W. G. M., which he would read to the Grand Lodge, viz.—

*Arlington Street, December 3rd, 1850.*

“ My dear Sir,—Although I came to town purposely to attend the Grand Lodge, I much fear that I shall not be able to do so. My journey in very cold weather has brought on a return of intermittent fever, and my doctor has just told me that he does not think I can be well enough to attend to-morrow night. I will do so if possible ; but at any rate I shall hope to see you to-morrow morning if you do not call this afternoon.

“ Yours, ever truly,

(Signed) “ZETLAND.”

He had this morning seen his Lordship, who, he was happy to say, was somewhat better ; however, during the time he was with him, his Lordship's medical man arrived, and had told him (the G. S.) that although better, yet the state of the weather and his Lordship's health were such that he would incur great risk if he ventured out, and therefore he positively prohibited his leaving the

house. His Lordship had desired the Grand Secretary to communicate this to the Grand Lodge, and to state that it was a great mortification to his Lordship not to be able to be with them this evening. He had come to town solely and expressly for the purpose of being present. He (the G. S.) had ventured to say that he was quite sure there was not an individual who would not feel regret if his Lordship should have attempted to leave his house contrary to the directions of his medical man ; for in such an event, if any ill consequences should have arisen, they would all have felt that they were the cause of any increase of indisposition. The D. G. M. would not be present, as the G. M. had written to him stating his intention of taking the chair this evening, and he knew that the Dep. G. M. would attend a meeting of the Prov. G. L. at Lincoln on Friday, at which the G. M. had also promised to be present ; but of course would now be prevented.

R. W. Bro. R. Alston deplored the illness of their G. M., but trusted he would soon be restored to health. The G. L. must feel the obligation they were under to his Lordship for having taken the journey to town expressly to preside over them. He was sure the G. L. would be anxious to express their regret for the cause of his Lordship's absence.

The Grand Secretary was then directed to convey to the M. W. G. M. the sentiments which had been expressed by the Grand Lodge.

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

This being the usual period for nominating a G. M. for the ensuing year, The Right Honourable Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the County of York, Lord Lieutenant of the North Riding of Yorkshire, &c., was put in nomination for that high office, the nomination being accompanied by every demonstration of respect, gratitude and affection.

#### PAST MASTERS FOR THE BOARD OF BENEVOLENCE.

The Grand Secretary read the names of the following Brethren who had been put in nomination, viz. :—

W. Bros. Joseph Smith, Charles Robb, William Wing, William Watson, John Barnes, J. F. White, Robert Levick, Stephen B. Wilson, William Carpenter, Algernon Attwood, W. H. Andrew, John Savage. The Brethren put in nomination being no more than the number required by the law, a ballot was unnecessary ;

The GRAND REGISTRAR therefore moved that the Twelve Brethren whose names they had heard read should be elected as Past Masters on the Board of Benevolence, which being seconded, was carried unanimously.

The Report of the Board of Benevolence for September, October, and November was read and approved.

R. W. Bro. R. G. ALSTON proposed that the sum of 100*l.* be granted to Bro. William Honey, P.M. of the Athelstan Lodge, No. 19, London, as recommended by the Lodge of Benevolence, which was seconded by Bro. J. Hodgkinson; and testimony being borne to the merits of Bro. Honey, the question was put and carried unanimously.

The Board of General Purposes reported that the Glamorgan Lodge at Cardiff, No. 43, having recommended the petition of Amelia, the widow of the late Bro. Capt. A. K. Dunn, who had been initiated in that Lodge on the 12th of February, 1849, and was drowned at sea on the 22nd of August following, the same was laid before the Lodge of Benevolence, when it appearing that the name of Bro. Dunn had never been returned for registry, the case was referred to this Board for inquiry.

A letter was thereupon written to the Master of the Lodge, who replied that, although Bro. Dunn was initiated in the Lodge, he had not been raised to the third degree; and the Lodge supposed that no register could be made so as to obtain a Grand Lodge certificate before taking the third degree. It, however, appeared that the Lodge had received from Bro. Dunn the sum of 17*s.* to pay for the registry and certificate. The laws on this subject are very explicit: article 17, page 64, article 2, page 73, direct that every Lodge is to make a return of all Brethren initiated therein; and article 1, page 91, and article 5, page 93, declare that every Brother is entitled to a G. L. certificate immediately upon his being registered; that each Lodge, therefore, when it makes a return of the Masons whom it has initiated shall pay for the certificate; and further that a Brother who shall have obtained a certificate of the first or second degree will, after he has been advanced to a superior degree, be entitled to exchange such certificate for one of the superior degree without any additional expense.

The Board therefore resolved, that the W. M. of the Glamorgan Lodge, No. 43, be admonished for his neglect, because it is his bounden duty to make himself acquainted with the laws of the Craft, especially those which he has to carry out in the faithful discharge of his important office, and the withholding fees which are entrusted to his keeping is not only a wrong towards the G. L. funds, but unjust towards individuals who have paid the money in full confidence of their being placed in a position to claim and enjoy those privileges and advantages which upon their initiation they are led to expect.

W. Bro. J. SAVAGE, pursuant to notice moved that the sum of 20*l.* should be granted to Bro. J. Lewis, of the Robert Burns Lodge, No. 25, as some acknowledgment for the kindness he had shewn to the widow and family of the late Bro. Puttock. Bro. Savage recapitulated the circumstances of the case, which, however, it is not necessary now to detail, as they have been stated at former meetings of the Grand Lodge.

Bro. R. G. ALSTON seconded the proposition.

W. Bro. R. W. JENNINGS did not think the sum sufficient, and moved, by way of amendment, that the grant should be 30%.

W. Bro. T. PARKINSON seconded the amendment, which was carried.

The GRAND SECRETARY said he was directed by the M. W. Grand Master to acquaint the G. L. that there had been in the State of New York, in America, a disunion among the Craft, and an application had been made to his Lordship to receive a representative from the G. L. there. The G. M., however, being aware of the disunion, and of the existence of two New York Grand Lodges, had declined to receive a representative from one or the other, as his doing so would convey an opinion as to which was legally to be considered the G. L.; but his Lordship had written a letter of considerable length to the G. Lodge which had made the application, stating his deep regret at the schism that had taken place, pointing out the mischief which must result to themselves, and referring to the mischief which had accrued to the Masonic Body in England about a century since by a similar disunion; and in that communication his Lordship had stated that he should be very happy to do aught within his power to forward a reconciliation, recommending to the parties to make mutual concessions; adding, that he could not acknowledge the existence of two Grand Lodges in any kingdom or state; and, therefore, as he could not say which was right or wrong, he could not receive any representative from either. That G. L. had afterwards made a request to the G. M. to arbitrate between them. The G. M. had no power to enforce any opinion he might give; and he must consequently know from the two bodies whether they were prepared to act upon his decision if he undertook the investigation. On Monday last a communication had been received from the M. W. Bro. J. D. Willard, who was the G. M. at the time of the rupture, who expressed himself confidently that the Fraternity in New York would be very willing to receive any suggestion from the G. M. of England; and a communication of a somewhat similar character had been made by the G. Lodge over which the M. W. Bro. Isaac Phillips presided. These communications having been laid before the G. M., his Lordship had said he should be willing to lend his aid towards a reconciliation; but he must have an expression from both parties of their willingness to abide by his decision before he would look into the matter: and it was his Lordship's intention to make such a communication, and to state that, upon receiving their acquiescence, he would appoint a Committee of a few experienced Brethren to look into the whole affair and make a report to him; which report he would lay before the G. L., and take their opinion on the subject.

All business being concluded, the G. L. was closed in form and with solemn prayer, and adjourned.

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

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Deus meumque jus.

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WE are glad to ascertain that this Order is likely to be carried on with renewed vigour. Owing to the long illness of its late lamented Sov. Commander, very little was done for some time before his decease. Since that melancholy event the influential members composing the Council seem resolved that the Council shall assume its truly Masonic and dignified position. We are

informed that the Ill. Bro. Henry Beaumont Leeson, M.D. (Cantab), Physician of St. Thomas' Hospital, of Grove House, Greenwich, and Bonchurch in the Isle of Wight, is the Sovereign Commander—the two senior Members of the Council, the Ill. Lieut.-Commander, Dr. Oliver, and the Ill. Bro. Henry Udall having, with the assent of the other Members of the Council, waived their right of precedence.

A Grand Convocation of all the higher degrees will take place at Freemasons' Hall during the month of January, most probably Thursday the 23rd, on which occasion Dr. Leeson will be Masonically announced and presented as Sov. Commander. On this interesting occasion the rank of the 30th Degree will be conferred on some distinguished members of the Order; and the Metropolitan Chapter, which will also meet, will confer the degree of Rose Croix. It being the first public Convocation since the decease of the late Sov. Commander, each Member will wear a crape rosette on his collar or scarf, according to the rules of the Order.

## METROPOLITAN.

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**THE EMULATION LODGE OF IMPROVEMENT.**—The anniversary festival of this Lodge was held at the Freemasons' Tavern, Friday, Nov. 29th, W. Bro. Hervey, P. M., presided on the occasion, and was supported by Bro. Fawcett, P. G. M. for Durham; Bro. F. N. Beadon, P. J. G. W., Bro. Potter, J. G. D., Bro. Philipe, P. G. S. B., Bro. Evans, P. G. S. B.; and about seventy others, old and distinguished members of the Craft.

The business of the evening, as previously announced, was to have been the first tracing boards, but owing to the indisposition of Bro. S. B. Wilson, who was unable to attend, the W. M. worked the third ceremony in his usual impressive manner.

The Brethren then adjourned to the banquet, and after the pious memory of the late Bro. Peter Gilkes, the customary loyal toasts were drunk with the usual honours.

Bro. HERVEY then proposed the D. G. M. and the rest of the Grand Officers; he observed how glad he was to see so many at the table; how gratifying to the members of the Emulation Lodge, and more particularly how much he was indebted to them for their support on the occasion.

Bro. FAWCETT, P. G. M. for Durham, returned thanks, expressing the great gratification it was to him to see so many Brethren attending the Emulation Lodge, feeling assured that the most learned in the art could never pass an evening in it without learning something. He sat down amidst loud cheers, thanking the Lodge on behalf of Lord Yarborough and the Grand Officers.

Bro. FAWCETT then rose to propose a toast—a toast no doubt anticipated by the Lodge. No one could fail to observe the very high position held by the W. M. in the estimation of the Brethren, which from his own personal knowledge, he felt justified in saying he was perfectly entitled to; he (Bro. Fawcett) was in the habit of presiding at large assemblies of Masons in his own province, but he must say he never saw a numerous meeting such as this more unanimous in the good feeling which prevailed towards the W. M.; he was delighted to see him in that honourable position, which he filled with so much credit to himself and satisfaction to the Lodge; he concluded a very eloquent speech by proposing the health of the W. M. Bro. Hervey.

The W. M. in returning thanks observed, how much pleasure it afforded him to see so many happy faces round the festive board, and trusted that he should live to see many such meetings of the Emulation Lodge; with regard to the kind manner in which his health had been proposed, he would simply add, that at all times it afforded him the greatest pleasure to meet the wishes of the Lodge, and hoped they might never alter the opinion they entertained of him.

The W. M. then proposed the Officers of the Lodge, and in so doing remarked he should be wanting in courtesy if he did not express his best thanks to Bro. Beadon, P. J. G. W., for the exceeding kind manner in which he accepted the office of S. W. for the evening, an office which up to the eleventh hour was considered engaged, but owing to unavoidable circumstances, the Brother who was to have filled it could not attend; the Lodge was deeply indebted to Brother Beadon for his kindness in undertaking it, as likewise for the ability with



which he discharged the duties ; to Bro. Roberts, W. M., Middlesex Lodge, as J. W., the best acknowledgments were due ; Bro. W. H. Absolon, secretary, was too well known to all for perseverance and integrity to require any comment ; to Bro. Thompson, S. D. ; Bro. Grey, J. D., and Bro. Wynne, W. M. Yarborough, who kindly undertook the post of I. G. his best thanks are due for their assistance in the working, and his most sincere wish was that they may attain every honour in the Craft they may desire.

Bro. BEADON briefly returned thanks ; it was ever gratifying to him to be of service to the Lodge, and while he feared the W. M. had much over-rated his capabilities, he could assure him that he should ever be ready to take any part in promoting the harmony and good feeling which he saw prevailing.

The W. M. then gave "Success to the Emulation Lodge of Improvement," and coupled with it the name of Bro. Philipe, P. G. S. B.

Bro. PHILIFE in responding to the toast said he could not understand why he had been called upon, as there were so many Brethren present regular attendants at the Lodge, unless it was because he happened to be the oldest member present, he having had the honour of belonging to it some twenty years ago ; although he could not boast of constant attendance, still the interests of the Lodge were most dear to him, as he continually observed the beneficial results arising from young members frequenting it ; he was glad to see so strong a muster this evening, and hoped the Lodge would ever continue among, if not, the first, in the metropolis.

The W. M. then gave the Masonic Charities, coupling with it the name of Bro. Evans, P. G. S. B.

Bro. Evans observed that it was quite unnecessary for him to dwell on the nature and objects of the Charities alluded to, all were so good, and so Masonic that there was no great reason to choose among them, and he hoped that those Brethren who might not happen to be already enrolled as subscribers would speedily forward their names and donations to the respective secretaries.

Bro. W. F. Beadon then proposed "The Lodge of Stability, and Bro. Peter Thompson, P. G. S. D.," and coupling with it the name of Bro. Potter, J. G. D.

Bro. POTTER returned thanks, and in so doing could not but feel most deeply the flattering manner in which the toast had been proposed and greeted ; for his friend and Brother, P. Thompson, he entertained the most profound respect as a man, a Mason, and a gentleman ; he should take care and acquaint him of this kind expression of feeling, a feeling alike honourable to the proposer, and those who had so cordially responded to it.

The W. M. then proposed "The Stewards of the evening." The Brethren were well aware that such an entertainment as they had had must have entailed on that body a considerable degree of exertion and trouble ; he was sorry to see that two of the stewards, Bro. Roberts and Jones, had already left, but he was likewise happy to say that Bro. W. H. Absolon and Bro. Symonds were still remaining, and he was sure they could not better testify their appreciation of the management than in drinking their health.

Bro. W. H. Absolon, S. D., Mount Moriah Lodge, acknowledged the toast, and said, while he regretted the absence of two of his Brother Stewards, no one could feel greater pleasure in returning thanks than

himself. It was at all times to him most gratifying to assist as far as lay in his power the Emulation Lodge of Improvement; no one could possibly be more indebted to it than he was; to it he owed the whole of his Masonic knowledge combined with some friendships, which he trusted might remain to him as long as the Great Architect of the Universe permitted him to remain on this earth. He returned them his best thanks on behalf of the stewards, and hoped the exertions they had made might act as a stimulus to others in years to come.

The last toast of the evening was "All poor and distressed Masons," and thus terminated one of the most pleasant meetings the Emulation Lodge can boast.

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## PROVINCIAL.

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CHESHIRE.—BIRKENHEAD.—On Wednesday, Sept. 26th, the Provincial Grand Lodge of Free and Accepted Masons of Cheshire was held at Birkenhead. The Craft Lodge was opened at the Craven Rooms by the Worshipful Masters of the different Lodges, who received the Grand Officers; and the Provincial Grand Lodge was then opened. There was also a numerous attendance of visitors, including many of the Brethren and principal Officers of Lancashire. Amongst those present were Right Hon. Lord Combermere, *K.C.B.*, *R. W. G. M.* for Cheshire; J. F. Maddock, *R. W. D. G. M.* for Cheshire; Rev. G. Cockcroft, *V. W. P. G. C.*; Rev. G. Dowty, *V. W. P. G. C.*, *E. Lancashire*; Rev. M. Margoliouth; G. C. Antrobus, *V. W. P. G. S. W.*; Hon. Major Cotton, *M.P.*, *R. W. P. G. J. W.*; W. Cruttenden, *V. W. P. G. R.*; J. J. Moody, *V. W. P. P. G. J. W.*, Cheshire; J. Moss, *V. W. P. P. G. J. W.*, Gloucester; C. A. Watson, *V. W. P. P. G. J. W.*, York; A. Henderson, *V. W. P. G. R.*, West Lancashire; R. Broun, *W. P. G. D. of C.*, West Lancashire; E. W. Griffiths, *V. W. P. G. S.*; A. R. Martin, *V. W. P. P. G. J. W.*, West Lancashire; E. Mocatta, *W. P. P. G. S. B.*, West Lancashire; T. Kilpin, as *W. P. G. S. B.*, West Lancashire; E. D. Maddoch, as *W. P. G. S. of W.*, West Lancashire; J. Molyneux, *W. P. G. O.*, West Lancashire; — Smith, *V. W. P. G. R.*; — Bland, *V. W. P. P. G. J. D.*; J. Twiss, *W. P. G. O.*; — Barker, *V. W. P. P. G. S. W.*; — Hyde, *W. G. P.*; L. Hornblower, *W. P. G. S. of W.*; W. Butterworth, *W. P. G. S. B.*; W. Rayner, *V. W. P. G. T.*; John Lewis, *W. P. G. S. D.*; A. Stephens, *W. P. G. J. D.*; — M'Cormick, *G. L. of Ireland*; E. G. Willoughby, *P. P. G. S. D.*; C. Rampling, *P. P. G. S. of W.*; &c., &c.

About 200 Brethren went to church in procession, at which prayers were read by the Rev. G. G. Dowty, *P. G. C.* for East Lancashire; the lessons by the Rev. C. Hamilton; the Rev. Bro. G. Cockcroft, incumbent of Oxton Hill Church, preached the sermon. His text was the 16th verse of the 14th chapter of the Epistle to the Romans: "Let not your good be evil spoken of."

The procession returned from the church in the same order as it went, when the Provincial Grand Lodge was resumed. After the transaction of other important business, the Brethren adjourned to

Monk's Ferry Hotel for refreshment, at which P. G. M. Lord Viscount Combermere presided, supported on the right by D. P. G. M. Bro. J. F. Maddock, and on the left by the Rev. Bro. G. Cockcroft; assisted by Bros. Edmondson, Dixon, and Hull, from the different Lodges of the province of Cheshire.

Before the withdrawal of the cloth, the P. G. M. drunk the health of the whole of the Brethren, who rose simultaneously in response.

On the removal of the cloth, *Non Nobis Domini* was sung, and the first toast was given by the P. G. M., "The Queen and the Craft."

The P. G. M. next gave, "The health of Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." The Queen's Consort, he said, was a good husband and a good father, and he believed him worthy of being Grand Master of England. The toast was duly honoured.

The next toast, "The Army and Navy," was responded to by Bro. Walter and the Hon. Major Cotton.

Bro. ANTROBUS proposed the health of "The Viscountess Combermere and the ladies." The toast was drunk with three-times-three.

The noble Viscount responded, assuring the Brethren that his lady was most anxious to do everything in her power to promote the welfare of the Craft generally, and of this body in particular. (Applause.)

At this juncture the ladies in the recess withdrew, and the Lodge was tyled, none but Masons remaining present.

The following toasts were drunk with Masonic honours:—"The Earl of Zetland, M. W. G. M.," "The Earl of Yarborough, M. W. D. G. M.," and "The Duke of Leinster, G. M. of Ireland." The latter toast was responded to by Bro. M'Cormick, a member of the G. L. of Ireland.

Bro. F. MADDOCK, in a few appropriate sentences, proposed the health of the noble president, the G. M. of the Province.

His Lordship, in responding, said that he never felt so happy as when surrounded by his Brethren in the province of Cheshire. It was some time since he had the honour of meeting them. However, many changes had not taken place since he last had the satisfaction of meeting them. He congratulated the Brethren on the progress which had been made in the art within the last few years. He had heard that day of the increased regularity in the books and proceedings of the different Lodges; and he was gratified to find that they had faithfully acted up to his wishes as Provincial Grand Master. He was glad also to find that a truly Masonic feeling existed throughout the whole province, and that there was a uniformity of attention to the divine art, which gave him the most sincere and heartfelt satisfaction. So long as his life was spared he would devote as much time as he could to promote the good of the Craft in general.

The health of "The Duke of Athol, the G. M. of Scotland," was next drunk, and responded to by Bro. Broune, a member of the G. L. of Scotland.

Brother MOODY, at the request of Brother Rampling, presented a petition from Mr. Charles Cahill, an artist of Cork, who was desirous of executing in marble a bust of Viscount Combermere, in order that the Brethren might possess a lasting memento of their noble Prov. G. M.

His Lordship, who was much affected at this significant mark of affection on the part of the Brethren, consented to give the artist the requisite number of sittings, and said that he would either come to Birkenhead for that purpose, or receive Mr. Cahill at the Abbey. His

Lordship then proposed the health of "The Right Worshipful Deputy P. G. M. Bro. Finchett Maddock, which was drunk with much enthusiasm.

The venerable Deputy Grand Master acknowledged the compliment in appropriate terms, and assured the Brethren that though he was afflicted with deafness he was not unconscious of their kindness; and it would always be his delight to show that the office which had been devolved upon him by the noble lord was not misbestowed.

The next toast was, "Le Gendre Nicholas Starkie, the R.W.P.G.M. for West Lancashire," which was duly responded to by Bro. Mocatta; then followed the health of "The Provincial Grand Wardens," responded to by Bros. Antrobus and the Hon. Major Cotton.

The Prov. G. M. then proposed the health of the Rev. Bro. to whom they were principally indebted for the service that day; expressing a hope that the P. G. C.'s sermon might be printed.

The Rev. G. Cockcroft briefly responded.

The proceedings of the banquet were brought to a conclusion about ten o'clock, a most pleasant evening having been spent.

**DEVON.—PLYMOUTH.**—A Provincial Grand Lodge for Devon was held on Friday, October 18th, for the purpose of appointing and installing the various Provincial Grand Officers for the ensuing year. The Right Hon. Earl Fortescue, and R. W. G. M. for Devon, occupied the throne, being supported by the Prov. G. S. and J. Wardens, P. Masters, S. and J. Deacons, Treasurer, Secretary, &c.

The proceedings of the Provincial Grand Lodge commenced at one o'clock, when the different Lodges of the province were called over and summoned to the Lodge. The following officers were appointed and installed:—D. P. G. M. the Rev. J. Huyshe, *A.M.*; P. G. S. W. the Viscount Ebrington; P. G. J. W. J. C. Luxmoore; P. G. Chap. the Rev. W. H. Carwithen; P. G. T. Th. Pollard; P. G. Reg. E. B. Savile; P. G. S., W. D. Moore; P. G. S. D., T. Russell, *R.V.*; P. G. J. D., Cap. A. J. Greenlaw; P. G. S. of W., J. Hayward; P. G. D. of C., P. E. Rowe; P. G. Assist. D. of C., J. Hallett; P. G. S. D., A. Narracott; P. G. O. A. S. Hexter; P. G. P., J. M. Luckcraft; P. G. T., J. Gregory.

The Prov. G. M. was particularly fluent and happy in the remarks which he offered to the Lodge. He alluded in the most feeling terms to the loss sustained by the lamented demise of the Rev. Dr. Carwithen, the late D. P. G. M., who was endeared to him as a personal friend and as an ornament to the Craft.

Several charitable donations were voted at this meeting of the Pro. G. L. Amongst others was a donation of 10*l.* (being in addition to three previous donations of like amount) to the Royal Masonic Benevolent Annuity Fund, of the benefits of which most excellent charity three of the distressed Brethren of Devon had been recipients, and a fourth had been an annuitant of the Decayed Freemasons' Asylum. It is greatly to the advantage of these societies that they are now united.

The Prov. G. L. broke up about three o'clock, when Earl Fortescue immediately left for Castle Hill, the state of his health, we are sorry to state, rendering it quite impossible for him to remain to join the Brethren at the banquet, prepared in the large room, underneath the Ball Room of the Royal Hotel.

In the absence of the Prov. G. M., the next in rank, the D. Prov. G. M.

presided ; Prov. G. S. W., the Viscount Ebrington, and Prov. G. J. W., J. C. Luxmoore, officiating as vice-chairmen.

On the removal of the cloth, the D. Prov. G. M. rose to propose that which was the first toast in every Mason's heart, and which he trusted would ever continue so to be, so long as Masonry existed ; it was the health of the "Sovereign of England, her Most Gracious Majesty Queen Victoria."

The next toast was that of "H. R. H. the Prince Consort, Albert, Prince of Wales, and all the Royal Family."

After the loyal toasts had been disposed of, the D. P. G. M. rose and proposed the health of "The Right Hon. the Earl of Zetland, G. M. of England, whose name was received with the manifestation of those feelings of respect and with the observance of all the Masonic honours due to one filling so exalted a position in the Craft.

The G. M. of Scotland, the Duke of Athol, and the G. M. of Ireland, the Duke of Leinster, formed the subject of the next toast, which was duly honoured.

The health of "the Right Hon. Earl Fortescue, P. G. M. of Devon," was then proposed by the D. P. G. M., to which

Bro. Viscount EBRINGTON returned thanks on behalf of his noble father, and proposed the health of "the respected D. Prov. G. M. of Devon.

The D. P. G. M. HUXNÆ, in acknowledging the compliment paid to himself, remarked that it would be his highest ambition to walk in the steps of his reverend and venerated predecessor in office, the late Dr. Carwithen, whose demise was one of the greatest losses which Masonry had ever sustained. He concluded by proposing as a toast "the pious memory of our late Bro. Carwithen," which was duly and solemnly honoured.

"The Masters, Past Masters, and Brethren of the Lodges of Plymouth, Devonport, and Stonehouse," was the next toast, which was followed by a proposal from the chair, to drink the health of "the Prov. G. S. W., Bro. Viscount Ebrington," to whom the D. P. G. M. referred in glowing terms, as a worthy representative of his honoured parent.

Bro. Viscount EBRINGTON having acknowledged the compliment in appropriate terms,

The health of "the Prov. G. J. W.," was next proposed.

Bro. JOHN C. LUXMOORE returned thanks.

The following toast was "the Prov. G. C.," which was acknowledged by the Rev. W. Carwithen.

The D. P. G. M. having given the healths of "the Prov. G. S., W. D. Moore, the Grand Deacons, and other Officers of the Prov. G. L.,"

Bro. W. D. MOORE returned thanks in terms which were as graceful as they were apposite.

The D. Prov. G. M. then left the chair, and the meeting which, we understand, was throughout remarkable for that harmonious and brotherly feeling which is so characteristic of the Craft, broke up.

DEVONPORT.—*Lodge Brunswick, No. 115.*—A number of the Brethren of this Lodge assembled at Townshend's London Hotel, on Wednesday, Oct. 16th, for the purpose of testifying their regard for Bro. P. E. Rowe, and to mark their high approbation of the great zeal he has ever manifested in promoting the best interests of Masonry. Bro. H. J.

Waring, the W. M. of Lodge Brunswick, presided, and after a very appropriate address, in which he warmly eulogised the invaluable services of Bro. P. E. Rowe, observed he felt more pleasure than words could express in being selected by the Brethren to perform the pleasing duty of presenting to their worthy Brother a very elegant silver snuff box, in testimony of the esteem in which he was held by his Brethren of the Lodge. The box, which was elegantly chased, and exquisitely finished, weighed half a pound, and was supplied by Bro. Hyman, of Plymouth. The box bore on the lid the following inscription:—

Presented to  
Bro. P. E. ROWE, P. M. and P. G. D. C.  
by the  
W. M., Wardens,  
and Majority of the Members of Brunswick Lodge, 1850.  
In testimony of their respect and esteem, and in acknowledgement of  
his valuable services in the Lodge.  
Sept. 1850.

Bro. P. E. Rowe in returning thanks assured the Brethren that he should ever prize their gift as the proudest tribute a man could receive, coming as it did from a number of Masonic Brethren of the highest character and respectability. He had ever felt a deep regard for the Order, and he assured them that, whatever might have been his past services, the high compliment that had been just paid him would stimulate him to greater and more zealous exertions in carrying out the important and interesting duties of their ancient and honourable fraternity.

**DURHAM.**—On Tuesday, Oct. 29, a Provincial Grand Lodge was held at the Mechanics' Institute, in this city, by the R. W. J. Fawcett, P. G. M. assisted by Sir H. Williamson, Bart., Past P. G. M., and the Prov. G. Officers, when, after the usual ceremonies and business, the following officers were appointed:—H. Fenwick, D.P.G.M., A. W. Hutchinson, P. G. S. W., G. J. Wilson, P. G. J. W., Rev. F. Thompson, P. G. Chaplain, F. P. Ionn, P. G. R., J. Crosby, P. G., Treasurer, Matthew Thompson, P. G., Secretary, O. Trechmann, P. G. S. D., W. Stoker, P. G. J. D., G. Watson, P. G. S. W., — Crowe, P. G. D. C., J. Spark, P. G. O., W. Burdiss, P. G. P., W. M. Laws, P. G. Tyler, — Holliday, P. G. S. B., William Robson, P. G. S. M. B. Grand Stewards. — Bros. Monro, Saville, Garthwaite, John Thompson, Hardcastle, and Heron. After the proceedings of the Lodge, a numerous party of the Brethren dined at Brother Thwaites's, Waterloo hotel.

**HEREFORDSHIRE.**—**HEREFORD.**—On the 9th October a Prov. Grand Lodge was held at the Green Dragon Hotel, in this city, when there was a goodly muster of "the Brethren of the Order," on the occasion of the installation of the R. W. Prov. G. M. for the province of Herefordshire, the Rev. Joseph Bowles, D.D., LL.D.; the installation of Henry Seymour Westmacott, as D. Prov. G. M.; the appointment of Grand Officers, &c., &c. The ceremony was conducted by the R. W. William Tucker, Prov. G. M. for Dorset, who performed the duties most gracefully and efficiently.

At three o'clock a procession was arranged for attending divine service at the Cathedral, at which the Rev. Dr. Symons, P. G. C., delivered an admirable discourse from St. Luke, ii., 14: "Glory to God in the highest, and on earth peace, good will towards men."

On the conclusion of the service the Brethren re-formed and returned

to their Lodge-room. After the performance of certain routine business, the Brethren retired to refreshment; after which,

The Prov. G. M., Dr. BOWLES, who presided, called upon the Brethren, as good and loyal subjects, to do honour to the toast he should have the pleasure to offer to their notice. Masonry, he said, is synonymous with loyalty, and therefore the first toast which he should give was, "our Sovereign Lady the Queen."

The Prov. G. M. then gave, "the Earl of Zetland," the M. W. G. M., whose heart, he said, is with us,—his hand ever ready to do us service.

After this toast had been given and had been rapturously responded to, the Prov. G. M. again rose and gave "the Earl of Yarborough."

The Prov. G. M. for Dorsetshire then called upon the Brethren to charge their glasses to the toast he should have the pleasure to offer them, in fact, *the toast* of the evening. It was, "the health of the G. M. for the province of Hereford, Dr. Bowles." The importance of a P. G. M. in this district had been well considered ere the appointment was offered to their worthy and excellent Brother; and he thought it was a very great point, and of the utmost consequence in public opinion, that the clergy should be heard of as filling such offices. By their precept and example they were calculated to do honour to the Craft; and whilst it was advantageous to themselves as Masons to have so learned a gentleman to preside in this province, it had been a source of great satisfaction and pleasure to himself to have installed a Doctor of Divinity in the chair, and whose first act was, with his Brethren, to pay their grateful acknowledgments to their Supreme Grand Master in His house of prayer, according to the rites and ceremonies of the Church of England. When Freemasonry had been attacked, as it frequently was, by those who knew little or nothing of the many characteristics of their profession, it was well to have persons of eminence to answer such attacks, and one grand and useful step was the publication of the "Freemasons' Quarterly Review," which it is to be hoped will soon gain the sanction of the Grand Lodge of England. He would not detain them longer than to offer his congratulations to his Brethren generally on the auspicious occasion which had brought them together, and they would unite with him in offering every good wish for the happiness and long life of their Grand Master, Dr. Bowles.

The Prov. G. M. having most appropriately and feelingly returned thanks, requested the Brethren to assist him in paying their meed of gratitude to the Prov. G. M. for Dorsetshire, who returned thanks with much eloquence.

The Prov. G. M. next offered the toast of the Deputy Prov. G. M., *the nephew of the illustrious sculptor, Sir Richard Westmacott.*

The toast having been drunk with the greatest enthusiasm,

The Deputy Prov. G. M., H. S. WESTMACOTT, acknowledged the kindness and good-will with which he had been received, and offered many excellent observations on the value of the Order.

The Prov. G. M. next gave the health of the Grand Chaplain, and thanked him for the able manner in which he had addressed them, and the instruction which he had given them in Christian and Masonic duties that day.

Dr. SYMONS expressed himself gratified at receiving their kind testimony to his humble services, and felt proud that he had endeavoured to aid in the interesting business of the day by addressing them from the pulpit on their duties to God and man. Most willingly would he

do everything in his power to forward the good work. The Rev. Doctor then said that he had been enrolled a Mason on the Continent, during the Peninsular war, and gave several instances of the advantages of Masonry at home and abroad.

Harmony, "the chief strength and support of all societies," was kept up in speech and song till "high twelve," when the Brethren separated, each and every one delighted with the proceedings of the day.

**MONMOUTH.**—On the 9th of October, the town of Monmouth was enlivened with a procession, on occasion of the installation of Deputy Provincial Grand Master for the Province of Monmouth, Bro. John E. W. Rolls. The Brethren assembled at the New Market Hall, where they formed in procession; and, headed by the Monmouth band of music they proceeded to St. Mary's Church, where an excellent sermon was preached by the Rev. Bro. George Roberts, Chaplain to the Provincial Grand Lodge, from Genesis, i., 3: "And God said, let there be light; and there was light." After service, the Brethren re-formed in procession, and returned to the Market Hall, where the mystic ceremony of the installation was efficiently performed. The Brethren afterwards proceeded to the Beaufort Arms Hotel, where a banquet was prepared, which was partaken of by the large party who had composed the procession.

The newly-installed D. Prov. G. M., Bro. John E. Rolls, presided with his usual good taste and ability, and the evening was spent with that brotherly love and harmony which ever distinguish the Craft.

**OXFORD.**—*The Apollo University Lodge*, met on Nov. 8th, and Dec. 9th, when the following gentlemen were initiated:—Sir J. Ferguson, of University College; E. H. Knatchbull, of Oriol College; Hugesson, of Magdalen College; R. H. Millard, of Balliol College; W. C. Hill, of Exeter College; and Octavius Ogle, of Wadham College, son of the highly respected Dr. Ogle, Clinical Professor, and Past Master of this Lodge. Bro. Rich. St. John Tyrwhitt, of Christchurch, was elected Worshipful Master. Br. Spiers, Grand Sword Bearer, announced that a Great Festival to commemorate the union of the two Charities, the Benevolent Annuity Fund, and the Aged Masons' Asylum, was appointed to take place on the 12th of February, at Freemasons' Hall; that the Earl of Zetland intended to preside, and that a large and influential Board of Stewards, consisting of five Grand Officers and twenty other Brethren, was formed. He expressed an earnest desire, as a member of that Board, that there should be a full attendance on that occasion, of the Brethren from the Province of Oxford; and as they had hitherto well performed their duty in this respect, he hoped that they would not relax in their efforts, but study to uphold the character which they had gained for the province.

*The Alfred, City Lodge*, met on Tuesday, December 17th, when Bro. Edward Owen, surgeon, was elected Worshipful Master, and Brs. Gardiner and Frazer, were appointed Stewards.

**SOMERSET.**—**TAUNTON.**—*Lodge of Unanimity and Sincerity, No. 327.*—This distinguished Lodge have commenced their winter season vigorously, initiations and admissions follow each other, and are of the right materials to enhance the dignity and working of the Order; the Lodge has to regret the removal of a Brother (Bro. Harriott), Superint-



dent of the Great Western Line), to the north—the Lodge is to be congratulated which receives him.

The Annual Assembly of the Prov. Grand Lodge of the Province, took place on Sept. 13, in the Masonic Rooms of No. 327, Taunton, when a large gathering of the Craft met together to do honour and welcome to the Provincial Grand Master, and his Grand Lodge. The Lodge of Unanimity and Sincerity was opened at 11 A.M., and at high twelve received the Grand Lodge with the usual honours and customary interesting ceremonies. Among the Grand Officers present, we noticed R. W. P. G. M. for Dorset, Br. Tucker; the R. W. D. P. G. M., Br. Randolph; Brs. Carrow, Wyatt, (Devon) Thwaites, Browne, Maher, W. Beadon, sen., H. Randolph, Rev. J. Bythesea, Stradling, Rees Mogg, Eales White, Dr. Woodforde, Dr. Hodges, Harriott, Trevor, Jones, Haseler, Dr. Pope, Rev. W. T. C. Brande, Steel, Dr. Burrigge, Ball, Waghorn, Kingsbury, Francis, May, Davis, and many other distinguished Masons. The R. W. P. G. M., Col. Tynte, was labouring under evident attack of severe cold much to the grief of the numerous assembly of warmly attached Brothers, but it did not interrupt him in his completing the high duties of Grand Lodge. The Address from the Chair of the Lodge was delivered with that plainness and impressiveness which has always rendered the salutary admonition and recommendations contained therein most valuable to the Craft, and it was listened to by the host of aproned hearers with profound respect and attention. At the conclusion of the Address, the Grand Master proceeded to appoint and invest the Officers for the ensuing year, accompanying the presentation of each jewel with most appropriate illustrations and remarks—the selected Grand Officers, were severally conducted to the Pedestal, and invested in the following order:—

Bros. James Randolph, R. W. D. P. G. M.: Dinham, S. W.; Harriott, J. W.; Rev. W. T. C. Brande, Chaplain; W. Stradling, Treasurer; Captain Maher, Secretary; J. W. Street, Registrar; Symes, Sup. Works; J. Parsons, Director of Ceremonies; W. Street, S. D.; B. Abraham, J. D.; P. Davis, Organist; Taylor, Sword Bearer; Mitchell, Pursuivant.

The Grand Lodge then received Petitions from distressed and unfortunate Brethren, which petitions were answered in that ample and sufficient manner which is among the best evidences of the real charity and benevolence which distinguish the Order. It was gratifying to record also, that the long and faithful services of a distinguished Grand Officer, namely, Bro. Stradling, were not overlooked—this worthy Brother, has discharged the important duties of Grand Treasurer of the Province upwards of twenty-one years, with a zeal and attention which have well merited the Testimonial which it was the determination of the assembled brethren to present to him. It is highly to the credit of the Craft, to thus notice and compliment the "Bees," whose industry and excellence in the mysteries of the Order, tried by the crucible of years, and proved in the advantages of long experience, are among the more valuable "Jewels" of the Brotherhood. The Grand Lodge was then closed with the usual forms, the Prov. G. Master explaining and too truly showing that his present indisposition prevented him from being personally present at the Banquet, which was provided by Bro. Giles, with that profusion of catering which is generally acknowledged. Venison was most amply supplied, and the wines reached the right standard suitable for the occasion; the R. W. D. P. G. M. accompanied the duties of the

Chair with that agreeable adroitness, urbanity, and cordiality of manner, which peculiarly belong to this excellent man and Mason; the Vice-Chair was ably filled by the newly-appointed G. S. W., Bro. Dinham; nearly sixty sat down to the tables. We regret our want of space to report the eloquent addresses which followed the removal of the cloth, especially those of the R. W. G. M. for Dorset, Bro. Tucker, the Rev. Bro. Bythesea, and Bro. Eales White, who, all, received most flattering assurances of high Masonic estimation, and fraternal regard. Bro. Harris has laid the Brethren under infinite obligation by his admirable illustrations, &c., *a la* "John Parry," with the aid of a grand-piano; nor are the Brethren less grateful for some charming glees, sung by Bros. Haseler, Eales White, Burridge, Butler, Kingsbury, and Harris, with the judicious and excellent "accompanying" of Bro. Ball. The Brethren separated at an early hour, after voting that it had proved (with the exception of the absence of the R. W. P. G. Master from the Banquet, and its cause,) one of the happiest Masonic gatherings which had ever been held.

**SOUTH WALES.—Eastern Division.**—On the 17th October last, a Provincial Grand Lodge was held at Cardiff under the able superintendence of the R. W. the P. G. M., E. J. Hutchins, M. P. In consequence of the facility offered by the South Wales Railway, an unusually large number of Brethren met together—so many indeed, as quite to fill the very large Lodge-room. The P. G. Lodge was opened in due form, at 12 o'clock, immediately after which the Brethren walked in procession to the parish church—the use of which was most politely granted by the Rev. T. Stacey (the Rector)—who was also kind enough to read the prayers on the occasion. The sermon was preached by the Rev. D. Jeffreys, the P. G. Chaplain, curate of Neath, and was admirably adapted to ensure the attention of the Brethren. The principal point urged by the reverend preacher was the absolute necessity that Freemasons should not be content with professing the principles of their Order, but should carry them out into active practice, by which they would not only promote their own well-being and that of their fellow-creatures, but ensure for the Fraternity that respect from those who are not enrolled in it, which its principles so eminently deserve.

At the conclusion of divine service, the procession returned to the Lodge, when the usual business was transacted. Bro. G. E. Aubrey, P. G. Treasurer, and Bro. J. L. White, were unanimously re-elected and re-appointed to their respective offices, after having received the thanks of the Lodge (which were carried by acclamation), for their past services. A heartfelt tribute of respect was also paid, with loud and long-continued applause, to the R. W., the P. G. M., who, I am sure, must be gratified to know that he enjoys the sincere esteem of every Bro. of this province, who has attended the meetings at which he has presided over them. His zeal for the cause of Masonry—his courteous and gentlemanly behaviour—and the fact that he has held and attended a P. G. Lodge every year of his appointment, have given a great impulse to the cause in this province, and these annual meetings are therefore anticipated with great pleasure. Much disappointment was felt that some of the principal officers of the P. G. Lodge did not attend to support the P. G. M. In fact, though nominated nearly three years ago they have never attended to be installed, although, when appointed, they promised to fulfil the duties imposed upon them. It is hoped that the P. G. M. will now replace them by

other more active Brethren. The custom was again observed on this occasion of making a collection in Lodge for the poor of the parish in which the Lodge is held, when the liberal sum of eight pounds was contributed, and handed over to the Rector, who was good enough to undertake its proper distribution. A number of the ladies of Cardiff were then admitted to see the Lodge, which had a very imposing appearance. After their departure the Lodge was closed in due form. At five o'clock the Brethren reassembled to partake of refreshment, at which about one hundred were present. Our correspondent being unused to reporting, is unable to send us even an outline of the eloquent speeches delivered on the occasion. The loyalty of Freemasons being proverbial, it will be understood that proper respect was, in the first place, paid to her Most Gracious Majesty and the Royal Family. In the masterly address of the P. G. M., which was frequently interrupted by bursts of applause, he urgently pressed the Brethren to make themselves well acquainted with the principles of the Order—and to prove to the world, by their lives, that Freemasonry is something more than a name. In the course of the evening he also took occasion to recommend every Brother to subscribe to, and to read, the F.M.Q. Magazine and Review, stating, that it was now conducted by a very able Editor, and was free from those offensive personalities which made the old series so very unpopular. Eloquent speeches were also delivered by Bro. W. Done Bushell, Past D. P. G. for Bristol, in the glowing and energetic language which he has at such ready command—by Bro. Arthur Palmer, of Bristol—a Brother from the P. G. Lodge of Monmouthshire, whose name we are sorry to have forgotten—by Bro. Dr. G. G. Bird, of Swansea, P. G. S. W., and others—all breathing the same love for the Craft, and professing the pleasure with which they looked forward to these gratifying reunions. The evening, it is needless to add, was passed in truly rational, and cheerful enjoyment—the party separating, with mutual congratulations, soon after eight o'clock, in order to be able to return to their respective homes by last railway trains.

SUFFOLK.—SOUTHWOLD.—*Masonic Festival*.—As soon as it was publicly known that the late Lord Mayor of London (Thomas Farncombe, Esq.) had signified his intention of being present at the installation of his Masonic Brother, Thomas Wallace, Esq., as Worshipful Master of Lodge Fidelity, No. 813, Southwold, a general desire was expressed to receive him in a suitable manner; this feeling was not only manifested by the Brethren of the Craft but was shared by the Mayor, the members of the Corporation, and the townspeople in general. The council met and voted an address, to be delivered to his Lordship, and funds to carry out his reception in a style worthy of the town in which they resided. Committees were formed, and the inhabitants of Southwold proved the truth of the fable of the bundle of sticks, that "Unity is strength."

Monday, September 23d, was happily fine, and had a cheering effect upon those who had made up their minds to make holiday. Many triumphal arches were raised in different parts of the town, with appropriate mottoes. At the entrance was one with the inscription "Welcome." The next, near the residence of Mr. Wallace, had "The Queen, God bless her." The one in the Market-place was very extensive, and had three mottoes: that in the centre, "God save the Queen," that on the right, "To the Lord Mayor of London," and that on the left, "Success to Southwold." There was also arches at the houses of

the Mayor, and at the Red Lion, the house where the Odd Fellows' Lodge is held, with appropriate mottoes and decorations. Many private arches were also erected, and there was scarcely a house but hoisted a flag, and was otherwise decorated with flowers, boughs, and devices.

At eleven o'clock, the Brethren of the Craft assembled at their Lodge-room. Bro. Wallace was installed in the presence of nearly 100 Brethren, in due and ancient form, by Bro. Harvey, who then proceeded to appoint and instal his officers. The business of the Lodge being over, the Brethren arranged themselves in Masonic order and proceeded to church, preceded by a band of music. The sermon was preached by the Provincial Grand Chaplain, the Rev. Bro. French, to a very large congregation. The Brethren then returned from church in the same order, and, passing round the town, joined the Body Corporate, of which many of the Masons are members: then escorted by two bands, they proceeded to the entrance of the town to receive the Lord Mayor. This was at about four o'clock, where, punctual to his time and attended by his Chaplain, the Rev. Bro. S. Marshall, his Secretary, Br. Sheriff Nichol, and J. B. Cox, Esq., he was met, and received a most hearty welcome—his horses were unyoked from his carriage, and he was drawn by thirty blue jackets, in white ducks, and most neatly apparelled, through the principal streets. During his progress he was greeted with cheering and waving of handkerchiefs by an immense assemblage; the bells ringing merrily and the guns roaring joyfully; he then proceeded to the Hill House, the residence of Captain Ellis, R.N., where he took up his abode. The Mayor and Corporation of Southwold were then introduced, after which Mr. Gooding, the Town Clerk, read the following address:—

“My Lord—We, the mayor, aldermen, and burgesses of the borough of Southwold, beg to express to your Lordship the sincere gratification which we, and other inhabitants of Southwold derive from your Lordship's visit to their ancient town. In common with all classes of her Majesty's subjects, we regard with just pride and pleasure the dignity and importance of the vast city over which your Lordship presides. As Englishmen, we glory in the unrivalled greatness of its commerce, the splendid privileges by which it is distinguished, the magnificence of its public institutions, its unexampled benevolence, and the unequalled wealth, and power, and greatness which constitute it the first and noblest city in the world.

“At any time, my Lord, it would be an honour and a gratification to welcome to Southwold the head of such a city as the great metropolis of her Majesty's dominions; but our pleasure at the visit of your Lordship is twofold. It not only affords us an opportunity of testifying our admiration of the City of London, but also of expressing our respect, personally and individually, for one in whose hands the power and dignity which rightfully belong to your high office are supported with unexampled splendour, magnificence, and hospitality.

“Be assured, my Lord, that we, and indeed every inhabitant of Southwold, are desirous to do whatever is in our and their power to render the visit of your Lordship to their town in the highest degree agreeable to your Lordship.

“In no place in the United Kingdom (although at an immeasurable distance from those other cities and boroughs which have received, or are about to entertain your Lordship as their honoured guest—in respect to wealth, population, and influence) will your Lordship find more devoted loyalty to our most Gracious Sovereign, greater respect for the City of London, or more unfeigned admiration of your Lordship's conduct in your office of chief municipal magistrate in the kingdom.

“Entertaining these sentiments, we respectfully offer to your Lordship a most hearty welcome, and have to beg your Lordship to believe, that however deficient your reception has been in splendour and magnificence, it is at all events replete with cordiality, sincerity, respect, and friendly feeling; and in taking our leave, permit us to wish your Lordship health, happiness, and long life to enjoy the fame and public estimation which your Lordship’s liberality, princely hospitality, merits, and character, have so effectually achieved.”

During the reading of the address, the Lord Mayor paid great and marked attention, repeatedly bowing and testifying his pleasure at particular parts of it.

The Mayor of Southwold then presented the address (splendidly inscribed and emblazoned on vellum), to which his Lordship gave the following reply:—

“Mr. Mayor, Aldermen, and Burgesses of Southwold—Your address, to which I have listened with deep attention, is, I assure you, highly gratifying to my feelings—whether I consider the respect which you have paid to the city of London, or the kind expressions which you have made towards myself as the chief magistrate.

“To visit your borough on the present occasion is to me a source of much pleasure, and the pleasure is increased by a consideration of the especial object of my visit—to meet many of my Brethren of the Masonic Order. I hope that during the remainder of my year of office I shall continue to give satisfaction to my fellow citizens, and that at the close they will give me credit for having desired to discharge its important duties faithfully. I beg again to assure you of my sense of your kindness, and to express, for the marked respect which you have paid me, my cordial thanks.”

After hearing the address and the reply, Captain Ellis introduced a splendid silver goblet, filled with some most excellent beverage, and presented it, as the loving cup, to the parties present, who severally pledged his Lordship, and then retired.

The banquet took place at about six o’clock, when the Brethren, in number about 100, took their respective seats at the tables, directly after which the Lord Mayor arrived, attended by his suite, and took his seat on the right of Bro. Thomas Wallace, the W. M. and the Chairman of the feast. The following distinguished Brethren were also present from a distance:—Sir Chas. Blois, Bart., E. S. Gooch, Esq., M.P., G. Thomas, Esq., D. P. G. M. of Suffolk, Rev. W. French, F. W. Ellis, Esq., R.N., Rev. Erskine Neale, Capt. Gooch, Richard Lambert, Esq., Rev. F. W. Freeman, John Hatton, Esq., Rev. Geo. Mingaye, J. Jones, F. W. Farr, J. Gooding, E. Norton, J. Harvey, Richard Ferrier, P. Allez, Esqrs., &c., &c.

A splendid haunch of venison, the present of E. S. Gooch, Esq., M.P., a fine supply of game and fruit from the same munificent Brother, together with a most plentiful supply of champagne, the present of the W. M., tended greatly to add to the pleasure of the members then collected, of the largest, the most extensive, as well as the most affectionate Brotherhood in the world.

After grace had been said by the Rev. Bro. Burn, the Chaplain to the Lodge of Fidelity, No. 813.

The W. M. gave the health of “The Queen.”

“Prince Albert and the rest of the Royal Family.”

“The Army and Navy.”

Sir CHAS. BLOIS, Bart., returned thanks, and said he had served his country in the army, was present at the battle of Waterloo, and he con-

sidered it an honour to belong to a profession to which England owed much of her greatness.

Bro. Capt. GOOCH in returning thanks on behalf of the navy, said he was proud of the profession to which he belonged, and although he had been severely shaken on the coast of Africa, and one half of him was already gone, his heart was still left with the remaining half, and that should ever be at the service of his country.

Bro. WALLACE then gave "The W. G. M. of England, the Earl of Zetland," complimenting the order upon having so distinguished and excellent a nobleman at their head.

The next toast was "The Earl of Yarborough."

The W. M. then rose to propose the health of their distinguished guest, the Lord Mayor of London. He said it was a proud day for him and for the inhabitants of Southwold to have amongst them the chief magistrate, the representative of the greatest commercial city of the world. He must confess, when he sent an invitation to his Lordship to be present at this banquet, he had little thought that his Lordship would have conferred upon him the distinguished honour he had that day done; but knowing as he did that his Lordship never forgot the Brethren of their Order, as he had practically shown in the exercise of his princely hospitality, at a splendid banquet he had given to a large assemblage of Brethren of the Craft at the Mansion House, to which he had invited his friend and Bro. F. W. Ellis, who expressed himself to him as being highly gratified with his reception at that most hospitable board—he could but say that it was an honour almost unheard of, a proud day to the Craft, and not only to the Craft, but to the inhabitants generally of Southwold, to receive a visit from one of so high standing in the world. He was happy to announce the pleasure of the Lord Mayor to join Lodge Fidelity, 813, as a subscribing member, and to intimate to his Brethren that his Lordship had been pleased to present him with his Masonic apron, and to accept one of him in return, as a token of good will.—(Cheers.) He regretted it had not fallen to the lot of a more able spokesman than himself to propose his health, but he begged to assure his Lordship that nothing could delight him more than that of seeing him partaking of the enjoyments of the festive board with them in right good brotherhood. He gave them the health of "The Lord Mayor." Received with immense applause.

The LORD MAYOR said he was pleased and gratified at the reception he had met from his Brother Masons at Southwold; he was always proud to meet his Brethren of the Craft; he was proud of the notice that had been taken of him, and of the feelings of kind interest that had been shown to him by the corporation and inhabitants of Southwold; he was glad to find that he had given satisfaction during the time he had held the Chief Magistracy of the City of London. To receive the approbation of his fellow-countrymen for his conduct whilst he stood in the proud position of the Chief Magistrate of the first city in the world, was to him a source of sufficient gratification and remuneration. He was happy to have acted in his situation satisfactorily, and he hoped he should continue to do so to the end of his term of office; he was not out of it at present, but he trusted when he retired he might carry with him the same goodwill of his fellow creatures he had already received. He wished to return his sincere thanks and express his gratitude to them and their W. M., Bro. Wallace, for introducing him to Southwold and the Lodge of Fidelity, and, in conclusion, he drank the

health and happiness of the Brethren around him on that occasion. His Lordship's speech was received with marked respect and applause.

Bro. FREEMAN, the S. W. of the P. G. Lodge, gave the better health of Lord Rendlesham, the P. G. M. of the county, regretting that his ill health prevented him being present on this occasion; he wished his Lordship a speedy recovery, that he might be enabled to meet them at Woodbridge on Friday next. (Drunk with applause.)

Bro. THOMAS, D. P. G. M., returned thanks for Lord Rendlesham, and stated that he had seen him a few days since, when he expressed his sorrow that he was obliged to forego the pleasure of being at Southwold through ill health.

The LORD MAYOR then rose, and in complimentary terms, proposed the health of Brother Wallace, to whom he was indebted for the invitation to partake of his hospitality; he felt confident that that Brother was worthy of the situation he held, and that he would become an ornament to the Craft. The toast was drunk with three times three, led by the Lord Mayor.

Bro. WALLACE in returning thanks, thanked his Lordship for the handsome manner in which he had proposed the toast, and his Brethren for having accepted it; he could assure them that it was a proud day for him to have so distinguished an individual on his right hand, and highly gratifying it must always be to him to receive the approbation of his Brethren: he said it was a proud day for him, the proudest day of his life; he thought he could never expect to receive in his Masonic character another so happy, and, he said, out of the fullness of the heart the tongue speaketh, but his heart was so full that he found it difficult to speak at all. He must allow he had been only two years a Mason, but at having been so early raised to the Masonic Chair he said that he delighted in it and admired the beautiful principles it inculcated, and he hoped he should never be found wanting in his Masonic duties. He concluded by again thanking them for the great honour they had done him, and wished all his Brethren health and happiness to the end of their days.—(Cheers.)

Bro. WALLACE proposed the health of Bro. Nicholl, Sheriff of London. (Received with cheers.)

Bro. NICHOLL rose and said, it afforded him great and sincere pleasure at receiving so truly and hearty a welcome. He approved of the good old custom of breaking bread and eating salt together.—(Cheers.) The last two years of his life had been eventful—the first as having been at a comparatively early age made a Sheriff of London; and the other of joining the Masonic Craft, the principles of which he greatly admired. He eulogized the tasteful decorations of the town, and declared himself proud of the reception he had met with.—(Cheers.)

Bro. ELLIS proposed the health of Bro. Thomas, D. P. G. M.

Bro. THOMAS, in few but expressive terms, returned thanks.

The health of Bro. Alex, the W. M. of Halesworth Lodge, was proposed, to which he responded.

The health of Bro. the Rev. S. Marshall, the Chaplain to the Lord Mayor was proposed; to which he returned thanks in a most expressive and energetic manner. He said, that the cordial reception he had met with was highly gratifying to him. If Athens were called the eye of Greece, London might be justly termed the eye of the world; and England owed her greatness to the enterprize of her citizens. He spoke of our mercantile splendour, and paid a well-timed compliment to the

Lord Mayor, declaring that he obtained his distinguished situation through merit, and that it must be a proud honour to be highest in power next to the Queen. The present Lord Mayor had risen to his present greatness from the people by industry and perseverance, and it was a proud thing to reflect that the civic chair was so worthily filled. He mentioned the number of distinguished guests who had the honour of banqueting at his Lordship's table. After some further observations, he concluded by hoping that his Lordship's visit might prove beneficial to the fraternity and the town of Southwold in general.—(Cheers.)

At half-past ten the Lord Mayor and his friends retired.

*Suffolk Provincial Grand Lodge.*—The annual gathering of the fraternity in this county, for the purpose of holding a Provincial Grand Lodge, took place on the 27th of September, at Woodbridge.

The new building near St. John's Church was appropriated for the Grand Lodge, the furniture for which was kindly supplied by the British Union, No. 131, to the W. M. of which the thanks of the P. G. Lodge are due. The day was fine, and a large influx of Brethren honoured the town with their presence.

In the absence (from ill-health) of the Provincial Grand Master, the Right Hon. Lord Rendelsham, his chair was ably filled by his deputy, George Thomas, Esq., who, from his urbanity and kindness of manner, won the hearts of his brethren and fellows.

The time advertised for opening the Lodge was high twelve, but it was somewhat later before the Deputy Grand Master arrived.

The Brotherhood then took their seats in Lodge; a procession was formed by P. G. Officers, and the D. P. G. Master was escorted to the Throne, and his presence hailed with acclamation.

The business of the G. Lodge having been arranged, at about half-past two the doors were thrown open, and the procession moved in the following order:—

	Police Officers.	
	Band of Music.	
	Two Tylers.	
	Assistant P. G. D. of Ceremonics, Bro. Dorling.	
Banner of G. Lodge.	Banner of Lord Rendelsham.	Banner of P. G. Lodge.
	Masons not subscribers in the Province.	
	Members of Lodge 813 Southwold.	
	" " 757 Stowmarket.	
	" " 751 Eye.	
	" " 544 Halesworth.	
	" " 522 Ipswich.	
	" " 417 Hadleigh.	
	" " 383 Beccles.	
	" " 272 Ipswich.	
	" " 131 Ipswich.	
	" " 96 Woodbridge.	
	P. G. Pursuivant, Bro. W. Townsend.	
P. G. Sup. of Works, Bro. Fulcher.	P. G. D. of Ceremonics, Bro. Wallis.	
	P. G. Secretary, with Constitutions, Bro. J. Gooding.	
	P. G. Registrar, with bag, Bro. H. Case.	
	P. G. Treasurer, with Alms, Bro. T. Jones.	
P. G. Chaplain, with volume of Sacred Law, Bro. Rev. W. French.		
	Corinthian Light, borne by Bro. Bayes, W. M. 96.	
P. G. Junior Warden, Bro. J. Head, with Plumb-rule.		
	Column of Junior Warden, borne by a M. M.	
	Doric Light, borne by Bro. Baxter, S. W. 272.	
P. G. Senior Warden, Bro. Rev. F. W. Freeman, with Level.		
	Column of Senior Warden, borne by a M. M.	
	P. G. Junior Deacon, Bro. R. Burrows.	
	Ionic Light, borne by Bro. Franks, W. M. 522.	
P. P. G. Junior Warden, Bro. B. Head, as D. P. G. M.		
	P. G. Sword Bearer, Bro. W. J. Chaplin.	
P. G. Steward, Bro. Pitcher.	D. P. G. Master, Bro. Thomas, as P. G. M.	P. G. Steward, Bro. Gower.
P. G. Steward, Bro. Pettit.	P. G. Senior Deacon, Bro. Gissing.	P. G. Steward, Bro. Salmon.
	P. G. Tyler, Bro. A. Robertson.	



On arriving at the entrance of the Churchyard, the Band and Brethren opened to the right and left into two lines, and the D. P. G. M. was escorted by his P. G. Officers to the north door of St. Mary's Church. Prayers were read by Bro. Rev. Erskine Neale, and the sermon was preached by the P. G. Chaplain, Bro. W. French: his text was from the 7th chap. of the Acts of the Apostles, part of the 26th ver., "*Sirs, ye are Brethren.*" The Reverend Brother's very able discourse was fraught with those benevolent and generous sentiments inculcated in Masonry, and was attentively listened to by a crowded congregation. A collection was then made in the church, the proceeds of which were handed to the P. G. Treasurer, to be added to the one already made in the Lodge for the benefit of the East Suffolk Hospital.

The procession was again formed, and the Brethren returned to their Lodge-room, where the business of the day closed by offering solemn supplications to the Most High.

About five o'clock, sixty of the fraternity sat down to a munificent banquet, prepared by Bro. Salmon, of the Bull Inn, who is also one of the P. G. Stewards. The game was kindly supplied by the P. G. M., Lord Rendlesham. The chair was taken by Bro. G. Thomas, Esq., D. P. G. M., supported on his right by Bros. E. S. Gooch, Esq., M.P., E. Lawrance, Esq., J. Gooding, Esq., P. G. Sec., T. Jones, Esq., P. G. Treasurer, J. Fulcher, Esq., P. G. Sup. of Works; and on his left by Bros. B. Head, Esq., P. P. G. J. W., Rev. W. French, Rev. E. Neale, H. Case, Esq., P. G. Registrar, &c., &c. The P. G. S. W. Bro. Rev. F. W. Freeman, and P. G. J. W. Bro. J. Head, Esq., were supported by the W. M.'s and P. M.'s of the various Lodges in the Province.

The cloth being removed, the desert (which, by the way, was one of the most elegant ever put on table, and supplied by Bro. Salmon at his own cost), and wines were served to the company, the D. P. G. M. gave as the first toast of the evening, "The Queen and the Craft."

National Anthem, "God save the Queen." Bro. Moody.

The D. P. G. M. then proposed the "Health of the Earl of Zetland," Grand Master of Masons in England, observing that for amiability of character, and love of the Craft, he was unsurpassed.

Song, "Let us speak of a man as we find him;" Bro. Moody, previous to which the D. P. G. M. requested our professional Brother might be allowed to sing without interruption.

The "Earl of Yarborough, and the rest of the Grand Officers."

Song, "A Song to the Craft." Bro. J. Crispin.

The D. P. G. M. then stated the next toast he should introduce to their notice would be drunk with mingled feelings of pleasure and regret; pleasure, in being able to rank at the head of the Craft in this province so inestimable a nobleman; and regret, at his absence on the present occasion. "The Right Worshipful the P. G. M. Lord Rendlesham."

Song, "The Four-leaved Shamrock." Bro. Moody.

Bro. E. S. Gooch, M.P., briefly returned thanks, and proposed, "The health of our Deputy Bro. Thomas."

Song, "When first I went to Sea." Brother Grimwood.

The D. P. G. M. returned thanks, and proposed, "The P. G. Officers, and many thanks to the P. G. Chaplain for his excellent sermon."

Song, "Sally in our Alley." Brother Moody.

The P. G. Senior Warden and P. G. Chaplain severally acknowledged the toast.

The "Health of Bro. the Rev. Erskine Neale," and thanks to him for his assistance.

The Rev. Brother acknowledged the toast.

His concluding remarks appear worthy of consideration, especially at this juncture, when certain parties of Mr. Trevilian's school are raising the oft-refuted cavil that Masonry is antagonistic to Christianity: "The more I study Masonry the deeper is my conviction that it is a system which every thoughtful and right-minded man may conscientiously embrace. Viewed dispassionately, it is one of the purest and most benevolent of creeds; and its agency is peculiarly needed. What is now wanted in the world is not intellect—enterprize—earnestness—activity. Those we have. What we need is a more kindly spirit between man and man; greater consideration for others; less reference to self; more unity of purpose; and a greater disposition to forget differences. These are lessons which Masonry inculcates largely, perpetually, emphatically, and irresistibly. Holding this from my heart, can I do other than echo the aspiration—'All the world a Lodge, and every man a brother.'"

The D. P. G. M. then proposed the healths of the "W. M.'s of Lodges in the Province."

Song, "The Temptations of St. Anthony." Brother Dorling.

Bros. Bayes, W. M. 96, Gower, W. M. 272, Chaplain, W. M. 131, Franks, W. M. 522, Alez, W. M. 544, severally acknowledged the toast.

The "Healths of our Visiting Brothers," was acknowledged by Bro. Moody in a humorous speech.

The last toast, "Speedy relief to all poor and distressed Masons," completed the festivities of the day.

Bro. Wallace officiated as toast master.

**SURREY. — KINGSTON.** — *Inauguration of the Coronation Stone.* — With half-an-hour's ride from the Waterloo terminus of the South-Western Railway stands the modern-built town of Kingston, familiar to most travellers by that line of road; and a mile and a half from that, but not so well known, the ancient, neat, and pleasant borough of Kingston-on-Thames. Here it was that some antiquarians have contended the Romans under Julius Cæsar, crossed the Thames, though it seems more probable that the passage was effected at Cowig Stakes, a proximate point. Be this as it may, however, Kingston is undoubtedly a town of great antiquity, and was certainly of considerable note in the times of the Anglo-Saxon kings, of whom we have it recorded that several were consecrated there. It is also celebrated as the place where Sir Thomas Wyatt crossed the river at the head of his Kentish men in an attempt to possess himself of London in the reign of the infamous Mary. And, again, during the period of the Commonwealth, it was at Kingston that the Earl of Holland, with the Duke of Buckingham, and his brother, Lord Francis Villiers, endeavoured to revive the Royalist cause, when a skirmish took place with some troops of parliamentary horse, sent from Windsor to suppress the insurrection, and in which the insurgents were defeated and Lord Francis Villiers slain. A stray visitor to the town more than ordinarily curious in his inquiries and investigations, may perchance have had his attention directed to a large square block of stone which, until very recently, was suffered to lie on the exterior of the Town Hall, in which position it was used for the humble purpose of a

stepping-stone to enable goodwives to mount their horses; though some ten centuries ago—so says the legend—it constituted a “stepping-stone” to the throne of England itself. No one could have supposed, unless informed of the fact, that this rude, almost shapeless, and uncared-for mass of stone was hallowed by historical associations of deep and enduring interest to Englishmen, and that upon it no less than seven of our Anglo-Saxon sovereigns, ancestors of her who now wields the sceptre of this mighty empire, knelt, and were anointed to the kingly dignity. Yet such we are assured was the fact, and the names of the monarchs were Edward the Elder, son of the great Alfred, Athelstan, Edmund, Ethelred, Edred, Edwy, and Edward the Martyr. After lying, as the legend states, in this position for ages, it has been reserved for the Kingstonians of the year 1850 to rescue the interesting relic from further desecration, and to preserve it as a monument of the times when the constitution and laws which have grown to such perfection in our own days, had their very birth and origin. A neat and substantial monument, enclosed by handsome iron railings, having been erected in front of the Court House and facing the Town Hall, the venerable stone was lately elevated to the summit, and its inauguration as the “Kingston Coronation Stone” was celebrated Sept. 19th, with much rejoicing. The occasion was observed as a general holiday. The shops were all shut, and the inhabitants universally on the *quâ vive*. Flags and banners—the royal standard conspicuous over all—floated from windows and house tops, wherever the eye wandered. The church bells rang out merry peals. Bands of music paraded the streets, and pleasure and enjoyment beamed on the countenances of the people. At one o’clock the Right Worshipful the Provincial Grand Master of the Freemasons of Surrey (Bro. Dobie), attended by a large number of the brethren of the province and other Masons, met Mr. Pamphillon (the mayor), the corporation, burgesses, and visitors, at the Town Hall, whence they marched in gay and imposing procession through the principal streets to the monument, where the ceremony of inauguration was performed with “masonic honours,” the Prov. G. M. applying the square and level, and certifying, amidst the repeated cheers of the audience, that the stone was erected “upon masonic principles.” A party of upwards of 400 ladies and gentlemen afterwards partook of a *dejeune* in an elegant tent raised on a picturesque site in the beautiful grounds of Mr. Charles Rowils. The Mayor presided, supported by Mr. Freshfield (of Betchworth park, high sheriff of Surrey), and Bro. Dobie, the Prov. G. M. of Surrey. The following Brethren and gentlemen also honoured the event by their presence:—Sir Edw. Sugden, Bart., Bros. Evelyn, M.P., Sir George Smart, Mr. Cook (Mayor of Guildford), Colonel Smyth, of the gallant 16th Lancers, Mr. Henry H. Young, to whom belongs the honour of having originated the monument. Mr. Jemmett (of Kingston), the Rev. J. Cox (of Essex), Mr. F. Gould, &c.

The excellent band of the 16th Lancers were in attendance, and charmed the assembly by their masterly performance of numerous operatic and other favourite pieces of music.

Many toasts suitable to the occasion were given and responded to, with appropriate honours.

Subsequently the company again proceeded to the monument, where the children of the Kingston schools sang the National Anthem, and were presented with medals in commemoration of the day’s proceedings.

A series of aquatic sports at Town's-end followed, and the festivities terminated with a display of fireworks on the river.

YORKSHIRE.—HULL.—Considerable interest was manifested in this town on the 28th of October in consequence of the announcement that a Provincial Grand Lodge would be held here in the Freemasons' Hall, Osborne-street, at which the Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England, and Provincial Grand Master for this Province, attended by the Earl of Yarborough, Deputy Grand Master of England, and Provincial Grand Master for Lincolnshire, would assist. A large number of strangers were present from the neighbourhood. It will be seen that the Earl of Zetland was prevented by illness from attending.

The proceedings connected with the opening of the Provincial Grand Lodge for the North and East Riding of Yorkshire took place in the Humber Lodge, No. 65.

In opening the proceedings, the Earl of YARBOROUGH expressed his regret at the absence of the Grand Master of England, the Earl of Zetland, and read a letter from that nobleman stating the anxiety he felt to have been present at what he anticipated would have been a very large meeting of the Brethren of the province, but, owing to severe illness, he was confined to his room, and prohibited from leaving it by his medical attendant. Lord Yarborough said, that having, in consequence of the lamented illness of the Grand Master, been unexpectedly called upon to preside over them, he trusted that, under the circumstances, they would extend to him their indulgence.

The Provincial Grand Lodge was then opened, and the Masonic business of the province duly transacted; after which the banquet was held in the Victoria Rooms, where upwards of 200 of the Brethren sat down to refreshment. The Earl of Yarborough presided, supported by the Rev. Dr. Bowles, Prov. G. M. of Herefordshire; and H. S. Westmacott, Esq., D. Prov. G. M. of Herefordshire.

The noble Chairman, in a singularly eloquent and appropriate speech, gave as the first toast of the evening, "The Queen and the Craft," which was drank with all the honours.

His Lordship next proposed, "The health of the Grand Master of England and Prov. G. M. of the Province, the Earl of Zetland," which was received with great enthusiasm, and drank with all the honours.

The Rev. Dr. Bowles then rose to propose "The health of the Earl of Yarborough." The toast was received with enthusiastic applause.

In reply, Lord YARBOROUGH said—Brethren, I thank you cordially for the manner in which you have received the toast which my rev. friend has so eloquently proposed. I expected a hearty welcome, and rejoice to find that I am not disappointed; and I feel the compliment the more, because I am your close neighbour, and you are therefore enabled thoroughly to appreciate my character. The noble river which separates Lincolnshire from this county prevented much communication between us previous to the application of steam power, but now we know more of each other, and are, in fact, less separated than the inhabitants of the west end of London are from the east. (Hear, hear.) I occupy a position to-night which I did not anticipate, and the cause of which, namely, the indisposition of my noble friend, we all so much lament. I should have been highly satisfied at being present at this Provincial Grand Lodge as your guest. I congratulate you upon the

increase of Masonry in the province, and on the consequent increase of our charitable funds. Most sincerely do I wish that the ladies present could see our schools for the education of the children of our distressed Brethren, and that they could also inspect our noble Masonic charities; they would then be convinced, from their own observation, that Masons are amongst the foremost in acts of charity and benevolence, and in carrying into practical effect the Masonic motto of doing to others as they would wish that others should do unto them. I congratulate the Humber Lodge at the gratification they must feel in entertaining so large a number of distinguished visitors. Dr. Bowles has come 200 miles on purpose to be present on this occasion, and Brother Westmacott has come an almost equal distance. This is a compliment not only to the Grand Master and myself, but also to the province. The Earl of Zetland proposes to attend a Provincial Grand Lodge at Lincoln, on the 6th Dec., where we will give you all a hearty welcome; and I am delighted to see so numerous an assemblage of the Brethren belonging to the North and East Ridings. I have, as Dr. Bowles has told you, forgone the duties of hospitality to-day, in order to be enabled to fill this chair; in so doing, I feel that I have only performed my duty as a Mason, and the reception with which you have honoured me I feel to be a more than sufficient reward. In conclusion, Brethren, permit me to propose "The health of Mark Milbank, Esq., Deputy Grand Master for this Province," whose absence this day, I lament to add, has been caused by a severe domestic affliction.

The Earl of YARBOROUGH next proposed "Dr. Bowles's health," in a most eloquent speech; to which the doctor replied in most appropriate terms.

Brother SUTTON then, by permission of the noble Chairman, proposed "The memory of the late Provincial Grand Treasurer, the lamented Bro. Kirby." The toast was drunk in solemn silence.

At the request of the Chairman, Dr. BOWLES then proposed, "The health of the Worshipful Master of the Humber Lodge, Bro. Feetam," and in doing so urged upon the Brethren the necessity of forming a Freemasons' Mutual Assurance Fund, under the sanction and inspection of the Grand Lodge. By the establishment of such a society the Grand Lodge would obey the moral law, carry into effect the first principles of Freemasonry, and confer a benefit upon the Craft of such a nature that it will require the illumination of a lifetime to measure its dimensions and ascertain its value. The speaker then proposed the toast.

Bro. FEETAM returned thanks in a neat speech. After which the Provincial Grand Master for Herefordshire, the Deputy Grand Master for Herefordshire, and the other guests, retired.

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ROYAL ARCH.—BIRMINGHAM.—*Chapter of Fortitude, No. 51.*—The prosperous condition to which this old Chapter has been revived must be a subject of deep gratification to those zealous and distinguished members of the Order, who, by their energy and ability, under favour of T. G. A. O. T. U., have been instrumental in raising it to the eminent position which it now occupies among the Chapters of the provinces. In a brief period upwards of twenty excellent candidates have been exalted within its tiled recesses, and their names added to its muster roll, and every succeeding summons for its meetings displays a new list of candidates anxious to be admitted to a participation in its mysteries and privileges, proving the high estimation in which it is held.

At a meeting, held on the 11th instant, five new candidates were proposed, ballotted for, and accepted. Three of them were presented for exaltation, namely, Bro. the Hon. Leicester Curzon (a son of our respected P. D. G. M., the Earl Howe); the W. Bro. J. J. Empson, P. M. of 51, &c., &c., and the W. Bro. John Walton, P. M. of 135.

The beautiful ceremony of exaltation was most accurately and impressively conducted by the excellent Companion Frederic Dee, P. Z., ably supported by P. S. John Cornforth. A deeply marked effect was produced on the minds of all present, particularly those of the candidates, who at the conclusion of the ceremony declared that their admiration was only exceeded by the sense of awe with which they had been impressed and subdued during its progress. This important part of the business of the meeting being concluded, the excellent P. Z. retired from the chair, which was then taken by the excellent First Principal, Companion W. R. Kettle, the Z. of the Chapter, and another ceremony, though less important not less interesting to those present, was commenced.

To those who know the excellent P. Z. Companion Frederic Dee, and who are acquainted with the ready zeal and ability with which, on all occasions, he devotes his acquirements and valuable Masonic knowledge to the service and advancement of the Craft, it will cause no surprise that his Companions in the Chapter should desire to present him with some token of their respect and esteem.

Such indeed was the purport of a resolution passed at the last meeting of the Chapter, and in furtherance thereof the excellent Z. Companion W. R. Kettle addressed the excellent Companion Dee to the following effect:—"The Chapter is deeply indebted to you for the careful, able, and unwearied attention which you have devoted to the performance of all the duties of the several offices in which you have served. It acknowledges the advantages which it has not only derived from your exertions in its behalf but also from the emulation produced among its members who have profited by your example and instruction. When you first entered the Chapter it had almost ceased to exist, and its members were not sufficiently numerous to supply the necessary officers; for many years previous none of the ceremonies had been performed, unless when the services of an experienced Companion of some other Chapter could be obtained; it was seriously involved in debt, and such was its state of decadence and ruin, that its resuscitation appeared a task of hopeless labour. But now what is its condition—prosperous and flourishing, its members are numerous, its debts paid, its finances increasing, its position elevated and eminent; and it is perfectly independent of all external aid for the due and accurate performance of all its beautiful and imposing ceremonies. To you, excellent Companion, and to your exertions all this is mainly, if not entirely owing. The excellent Z. concluded his animated and very appropriate address, by presenting the excellent Companion Dee, in very flattering language, with a Past First Principal's Jewel, in gold, elegantly set with diamonds, on which is inscribed the following epigraph:—

To the Excellent Companion

FREDERIC DEE, P. Z.,

By an unanimous vote of the Chapter of Fortitude, No. 51,  
as a tribute of respect and admiration for his zeal and ability  
in the discharge of the several offices he has held in the Chapter,

this Jewel

was presented December 11th 1850, A. L. 5350.

The excellent P. Z. made a very suitable acknowledgment for this elegant compliment, in the course of which he declared that he would

not relax in those exertions to be serviceable which had gained him the approbation of his Companions, and such a mark of their esteem, which would be understood and appreciated by those nearest and dearest to him in the bosom of his family, and to whom it would afford a gratification the contemplation of which would, if possible, increase his own.

OXFORD.—ROYAL ARCH.—*Nov. 29.*—The Alfred Chapter met, when the new Principals, Comps. Spiers, Thompson, and Wyatt, officiated for the first time, in their respective chairs, and delivered lectures to four newly-exalted Companions.

LANCASHIRE.—LIVERPOOL.—MASONIC KNIGHTS-TEMPLAR.—The Eminent and Supreme Grand Master of the Royal, Exalted, Religious, and Military Order of Masonic Knights-Templar having granted a Charter of Constitution to open and hold a Chapter and Conclave of this Order at Liverpool, Wednesday, the 18th December, was appointed for its consecration and opening, with all the becoming solemnities, at the Adelphi Hotel, Ranelagh-place. The members of the Order responded to their respective summonses by presenting themselves numerous, eagerly, and promptly at the hour appointed, twelve o'clock at noon, and, invitations having been accepted by many of the Grand Officers of the neighbouring counties, and also of the Grand and Loyal Conclave at London, the assemblage was most brilliant and distinguished. The impressive and solemn ceremonies of consecration, installation of officers, and also of admitting new members into the Order, occupied the greater portion of the day, and on their termination a sumptuous banquet was partaken of by the whole of the "Sir Knights" who had graced the encampment with their presence. This encampment of the "Ancient and Royal Order is founded on the love of God, benevolence to mankind, and charity to the poor and distressed;" it is called after the martyr "Jaques de Molay," and, being thus opened and consecrated under such auspices, and by such influential members of the Order, it bids fair to "go on and prosper," to do its good work right nobly, and with the spirit of "true men," for the "Sir Knights" display that energy and earnestness for its success which has always been one of the characteristics of Knights-Templar ever since the institution of the Order itself.

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## IRELAND.

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DUBLIN.—*Freemasons' Hall, 14th Nov. 1850.*—The Original Chapter of Prince Masons assembled this day at three o'clock to initiate into that exalted Degree Bro. R. Bourke, a distinguished P. M. of Lodge 12, the inestimable Bro. Sir William Host, 33 Deg. on the throne.

At five o'clock the College of Philosophical Masons held a sacred conclave, and subsequently united at a most *recherche* banquet, under the auspices of their President, Michael Furnell, 33 Deg. the Provincial Grand Master of North Munster.

BELFAST.—The Provincial Grand Lodge of Belfast and North Down assembled on Wednesday, the 11th December, in the Masonic Hall, Bel-

fast, for the purpose of electing officers for the ensuing twelve months, and to receive a report from the Committee of the Ulster Female Orphan Asylum. The P. G. M., Archdeacon Mant, presided. There was a very full attendance of the Craft, all of whom evinced a deep interest in the proceedings, and seemed resolved by united action to place the Craft in the position it should occupy. The following officers were elected:—R. W. Bro. John Cuddy, G. S. W.; John M. Pirrie, G. S. D.; W. William Dale, G. S. D.;—Walsh, G. S. D.; Charles Duffin, Treasurer. Geo. A. Carruthers, Secretary.

The following Report was then submitted to the P. G. L. as the heads of a plan for the establishment of a Female Masonic Orphan Asylum for Ulster:—

#### *Report.*

**OBJECT.**—I. The object of this Institution shall be to provide an Asylum, clothing, and education for the female orphans of Master Masons, who have been initiated in, or who resided, at the time of their decease, in the Province of Ulster, who have been registered on the Books of the Grand Lodge of Ireland, and who, during their Masonic career, were never either censured, suspended, or expelled.

**MANAGEMENT.**—II. The affairs of the Institution shall be conducted by a Board, consisting of the President, Vice-Presidents, Governors, a Treasurer, a Secretary, four Trustees, two Auditors, and twenty-one Members, elected by the body at large.

**MEMBERS.**—III. 1. Any person making a donation of ten pounds, in one sum, shall be a Governor for life; and shall be entitled to four votes at all elections of candidates for admission to the Asylum; and to two additional votes for every additional donation of five pounds.

2. Any person making a donation of five pounds shall be a Governor for seven years, and shall be entitled to two votes, and be eligible to be elected President or Vice-President.

3. Any person subscribing two pounds annually, shall be entitled to four votes; a subscriber of one pound to two votes; and shall be eligible for the Committee, so long as the subscription continues to be paid.

4. Any person subscribing ten shillings a year shall be considered a Member, qualified to vote at all meetings for election of Officers, and be entitled to one vote for candidates, so long as the subscription continues to be paid.

5. Any person subscribing smaller sums than ten shillings shall not be considered a Member, or entitled to vote, until his subscriptions shall have amounted together to ten shillings, when he shall be entitled to one vote at the next succeeding election of candidates, but for that time only.

6. The executor or administrator of any person paying over to this Institution a bequest or donation of five pounds or more, shall have the same privileges as a donor of the same amount.

**LODGES.**—IV. 1. The W. M. for the time being of any Lodge that shall make a donation of ten pounds, and an annual subscription of one pound, shall be a Governor during his term of office; and entitled to five votes at elections of candidates.

2. The W. M. for the time being, of any Lodge that shall subscribe two pounds a year shall be entitled, during his term of office, to two votes, and shall be eligible for the Committee.

3. The W. M. for the time being of any Lodge subscribing one pound a year, shall be entitled to one vote at all elections; and in case of any Lodge subscribing less than one pound at any one time, the W. M. for the time being of such Lodge shall be entitled to one vote at any election of candidates next after their subscriptions shall have amounted in all to one pound, and the privileges shall then cease until the subscription shall again amount to that sum.

**FUNDS.**—V. One-half of all donations or bequests, one-half of the first year's



subscriptions, and one-half of the first subscriptions of all new Members, shall be invested in public security, in the names of the Trustees, to form a permanent fund: the interest of this fund, and all other annual subscriptions, shall be at the disposal of the Committee.

MEETINGS.—VI. The Committee shall meet once a month, or as often as they may deem it necessary; and seven members shall form a quorum.

CANDIDATES.—VII. 1. All candidates for admission into the Asylum must be recommended by two Governors, or subscribers of not less than one pound annually, or by the W. M. of Lodges having similar privileges.

2. No child shall be admitted into the Institution under seven, nor above eleven, years of age, nor allowed to remain in it after the age of fifteen, except in either case, by permission of the Board.

3. If the child of any former subscriber to the Institution should become a candidate for admission, and declared eligible by the Board, she shall be entitled to two votes for every pound subscribed by her deceased father.

A copy of the foregoing was ordered to be forwarded to every Lodge in the province of Ulster, and to request their co-operation and support for the accomplishment of so desirable an object.

After the transaction of some routine business, the Lodge was closed until the second Wednesday in March, 1851.

## COLONIAL.

CANADA.—On the 19th September the corner-stone of the Protestant Hospital at Bytown was laid by the Dalhousie Lodge.

CAPE OF GOOD HOPE.—A meeting of the Masonic Brethren was held at Port Elizabeth, on the 8th August, to make the necessary arrangements for applying to the Grand Lodge for a warrant to hold a Lodge at that port.

MALTA.—On Wednesday, the 5th of November, a Grand Masonic Festival took place in the hall of the Knights Templar, St. John of Jerusalem, and Knights of Malta, with the double purpose of installing their Commander under the warrant, recently received from the M. E. Grand Commander of the Order, Sir Knight Col. Charles Kemeys Tynte, and of presenting a small memorial to Mrs. Moore, wife of the E. Commander, Capt. J. B. McLeod Moore, 69th Regiment, in the shape of a Work-box, in testimony of the regard and gratitude felt towards that lady for the valuable services she had rendered the Encampment, by embroidering the several banners of the Order.

At the appointed hour, each Sir Knight having taken up his post, the ladies were introduced into the hall by the 1st and 2nd Captains, Sir Knights Winthrop and Goodenough, and presented to the E. Commander, Sir Knight Moore.

The ceremonial then commenced by an elegant address from the E. Commander, and a brilliant description of the banners displayed around the hall. The warrant, borne by the Aides-de-Camp, Sir Knights Lt. Smyth, 69th, and Dr. Somerville, 69th, was read aloud by the E. Commander, after which the Prelate, Sir Knight the Rev. S. Robson, escorted by the proper officers, proceeded, under an arch of steel, to the altar, where he offered up a beautiful and imposing prayer, admirably adapted to the occasion, the swords and banners being lowered during this portion of the impressive

ceremonial. The Herald having then proclaimed the E. Commander, exacted allegiance from the several Knights of the Order, in accustomed form.

The Herald having returned to his post, the second purpose of the meeting was commenced. The Aides-de-Camp having advanced, the Work-box, preceded by them, and borne by Sir Knight R. P. Chapman, supported on either side by the Captains, and followed by the banner bearers, Sir Knights St. G. B. Crozier and J. Sammut, was carried to the East, when Mrs. Moore supported by her husband advanced, and the box was presented, with an appropriate address from Sir Knight Winthrop, followed by a few sentences by Sir Knight Goodenough, the 1st and 2nd Captains.

The ceremony being concluded the camp was closed, in the accustomed solemn order; and so impressive was the whole proceeding that many an eye was seen dimmed on the occasion.

The Camp having been closed, the doors of the refreshment rooms were thrown open, and a *déjeuner* was offered, at which the rarest and most luxuriant viands of the season were provided.

The following was the order of the toasts, which we may at once say were introduced with a remarkable degree of good feeling and correct taste, and responded to as the subjects merited. "The Queen," by Sir Knight Moore; "Mrs. Moore," by Sir Knight Goodenough; "Sir Knight Capt. Moore," by Sir Knight Winthrop; "The Ladies," by Sir Knight Rev. S. Robson—Sir Knights Chapman and Somerville severally addressed the body in reply for the ladies; "The Army and Navy," by Sir Knight S. Tucker—Sir Knight Bathurst, R. N., and Sir Knight Green, 44th Regiment, returned appropriate thanks; "Prosperity to the Order," Sir Knight Somerville.

The light of joy having been extinguished by the departure of the fair at half-past four o'clock, darkness rapidly succeeded, until in the evening, the Order re-assembled, to discuss matters most *intimately* connected with their own good selves.

The band of the 44th Regiment, through the kindness of Lieut.-Colonel Spencer, was in attendance. The music that intervened between the toasts, and which consisted of several appropriate airs, was soft and gentle: the men were obliging and polite; and their deportment throughout the enlivening events of the day, was every thing the most fastidious could have wished.

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## AMERICA.

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Extracts from an address delivered by C. T. Bond, at an anniversary meeting of Joseph Warren Lodge, No. 71, of the state of Mississippi:—

At the building of King Solomon's temple operative Masonry was carried to the highest degree of perfection. When the last tinsel was given to the glittering dome that crowed that magnificent edifice, the assembled multitude rent the air with their bust of applause in honour to him who was its founder; it stood long after the splendour of the Jewish capital, like the sun in the great dome of heaven, the nation's glory and the nation's pride, the purest monument of art, and the noblest specimen of architectural grandeur. But at the erection of this admirable temple, the foundation of another institution was laid which was destined to last when the material building should have long mouldered into ruins. At the building of Solo-

mon's Temple speculative Masonry first assumed its distinctive character, and on the glorious principles of the Bible was laid that broad and firm foundation upon which our splendid edifice of Masonry has been erected, and against which the stream of time, as well as the storms of rage and persecution, have spent their force in vain, because contending against the eternal principles of truth and justice. The material edifice which gave rise in its erection to our ancient and honourable Order has long since ceased to exist; its grandeur and its glory have crumbled into dust, but still the beautiful and deep-rooted principles of our Order have remained unchanged, because unchangeable in their nature and unshaken by time and the lapse of ages.

There is not a solitary principle connected with the institution which Masons wish to conceal from the view of the deserving and meritorious. The first great doctrines held in sacred veneration by the Order are the existence of God and the immortality of the soul; it assumes the position that the works of nature demonstrate the wisdom and power of the Infinite Being, while the book of revelation discloses to man who that Being is, and the relations he sustains to Him as moral agent upon the conservative platform which Masonry has erected are all the multiform and sectional feelings of our race to meet, a living sacrifice to peace and harmony. This is one of the great and good features of Masonry; it allows no sectional feelings, no religious bigotry. Sectarianism falls, and bigotry hides its hideous head at the gate of the temple. The lesson impressed on the mind of the initiated is, that Masonry interferes with no man's religious or political opinions; it throws no shackles over the mind, but in the fullness of rational liberty teaches each brother to select for himself that altar which best suits its own peculiar mode of worship. This belief in the existence of God furnishes a broad and solid foundation or platform of love and brotherly confidence, whereon may stand, side by side, Jew, Mahomedan, and Christian, and salute each by the pleasing appellation of Brother. Yet, strange to tell, there are those found still who would have all believe that the institution in its operations is dangerous to the peace and well being of society, and who waits but the power to blast it from the earth. But still it lives and ranks high in its own unobtrusive dignity, exercising its true principles in demonstrating the fact that it is practicable for all men to live in peace, loving each other fervently, notwithstanding the many impediments of habit and education. Such is Masonry. It knows no distinction between man and man, but what virtue and vice creates. Wealth and poverty have no right in the balance with it; gold is estimated at its true value and no more; its glittering particles serve only as a means of doing good. In Masonry the rich and the poor meet together; the Lord is the maker of them all. I would ask if the principles are not good and substantial?—calculated in their very nature to promote the best interests of society, and the peace and happiness of man. Some may conclude that these are principles of religion and not Freemasonry; to all such I would respond, that there is a wide difference. Freemasonry and Christianity can never clash; there is a great void which can only be filled by a new heart. This Freemasonry has nowhere promised to give. The rigid performance of the principles of the institution will not atone for the past, though they are nearly and closely allied, teaching the same great moral truths. Morality, emanate from the same fountain, and is designed for the same good end, the happiness of man. Freemasonry does not profess to make a bad man good; but if its principles and teachings are duly and properly appreciated, and its doctrines practised, it will make good men better.

The impressive language of Masonry, although it is unwritten, is so perfect and universal that a worthy Brother may wander over every part of the habitable globe and find a ready response from the Fraternity to his appeal. It is as general as that of the eye, and needs no tongue to give it utter-

ance—it is undestroyed by light of day or unobscured by darkness of night; the former cannot be said to add to its comprehension, nor the latter to destroy its meaning. It is as readily understood by the Hebrew as the Christian, the Turk and Greek as the Mahomedan—acknowledged, loved, and appreciated in every corner of the world; no matter in what nation, country, or language a Mason is, whether in prosperity or adversity, his language is understood, and he is known as a Mason. The door of every Lodge hails a worthy Brother's welcome, and each member receives his hand in friendship. Not only this, but it solves difficulties and kindles a flame of love in the breasts of those who are at the greatest distance from each other on account of religious and political opinions; and we stop not here, a Mason will risk his life for a beloved Brother in the hour of danger, and safely deliver him, though he may be engaged as an enemy, and in the midst of battle; by Masonic friendship the savage tomahawk and scalping knife have been turned into protecting weapons; the glittering spear, though bent in vengeance, and the pointed dagger raised to put to death an unknown Brother, have been returned in friendship to the scabbard upon receiving the Masonic sign. Chains and shackles have fallen from the hands and feet, and prison doors thrown open in consequence of that mysterious token which none but Craftsmen ever knew. The principles and doctrines are taught to practice, are drawn from the Saviour's golden rule, "to do unto others as we would wish others to do unto us." Masonry teaches respect and obedience to the civil law—into the ear it whispers good counsel and the faults of the erring Brother, and warns him of impending danger, and, if possible, lead him who has gone astray back to the path of rectitude and honour. It has wiped the scalding tear from the eye of the distressed, relieved the wants of the suffering, cheered the sad chamber of sickness, and kindly smoothed the pathway to the tomb, and when the immortal spirit has quitted its tenement of clay, it reverently deposits the body in its mother earth, and finds a burial for the poor as well as the rich, then hastens to pour balm of consolation into the bosom of his sorrowing relations. The green turf which covers the mortal remains of the departed Brother, does not hide him and his. Masonry's arms embrace his bereaved relict, and kindly encircles his orphans; here food and sustenance for orphans are not permitted to suffer diminution—his little ones cry not in vain for food and raiment—its watchful care presides over the future destinies of his offspring—its hand directs their education, and guides their infant footsteps in paths of usefulness and honour.

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## LITERARY NOTICES.

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*Freemasonry, a Type of Christianity throughout all Ages.* A Lecture by Bro. G. Crook, P.M. Loyal Monmouth Lodge, No. 671. London. R. Spencer.

We can strongly recommend this Lecture to the consideration of the Craft. The worthy Brother who has prepared it is distinguished for his zeal in his own province, and is not unknown far beyond its precincts. This publication will enhance his reputation, and add to the esteem with which all his labours for the good of Freemasonry are regarded. If the space at our command would have allowed, we should have made several extracts from this publication for the benefit of Brethren residing at a distance. As we are unable to do this, we have only the opportunity to recommend the work to them, and every member of the Order, as deserving of attention, and as being calculated to open a source of improvement which cannot exist without the most advantageous results.

*The Objects, Antiquity, and Universality of Masonry.* An Address delivered in St. John's Lodge, No. 1. New York. Feb. 28, 1850. By R. W. F. G. Tisdale. New York. J. Winchester.

This address will fully repay for the perusal. It gives a most favourable idea of the progress of our Order on the other side of the Atlantic, and proves that wherever it exists it is fraught with the most considerable advantages to all its members. We would re-echo the sentiments it contains, and especially that of the concluding paragraph. Nothing affords us greater satisfaction than to be made acquainted with the cheering fact that wherever Freemasonry prevails, there are sure evidences in glorious prominence of the universality of its charity, and of the soothing influences of its conciliatory spirit.

*Memoir of James Burnes, R.H., F.R.S.* Edinburgh.

It is sufficient to mention the name of Bro. James Burnes to excite an interest in his behalf, and respect all things with which he was connected. This brief memoir will add materially to that interest, and tend to make his good qualities known as far and wide as they ought to be.

*On Excision of the Enlarged Tonsil, and its Consequences, in Cases of Deafness. With Remarks on the Diseases of the Throat.* By W. Harvey, M. R. C. S., F.R. M. C. S. Surgeon to the Royal Dispensary for Diseases of the Ear; and the Royal Freemasons' School for Female Children. Renshaw, London; Hunton, York. 1850, pp. 121.

When any peculiar surgical operation, or any especial mode of treating diseases becomes fashionable, as is occasionally the case, and is carried out to a very great extent, afterwards sinking into oblivion, it becomes necessary and is certain to be serviceable to trace out and ascertain the final results of the said operation, or of the peculiar mode of medication, both as regards the disease itself on which the operation was performed, or the medicines exhibited, and also the state of the constitution, after it has been subjected to the operative proceedings, *maguere* so fashionable. This has been Mr. Harvey's object with regard to an operation which has been performed on several hundred persons, and we have in the book before us the results of his investigations.

Several years ago, we will not say "the isle was frightened from its propriety," but the profession were gravely informed that stuttering was caused by enlarged tonsils, a reasoning of *post hoc, ergo proptu hoc*, led to this most illogical conclusion. A deaf patient, with tonsils enlarged so as to be an annoyance, stuttered, and the offending glands were cut away, and a powerful nervous impression was made in the system. The consequence was the patient no longer stuttered, and then the conclusion was arrived at, that enlarged tonsils were the cause of stammering. Hundreds of unoffending tonsils fell the victims of this mistaken idea; in some instances the stammer disappeared; in a few, but very few, permanently; in most of the cases it returned in a shorter or longer period; in some it remained as bad after the operation as before it, while in other instances again, the stutter was aggravated, the impression on the nervous system being induced, but acting contrarywise to that which had occurred in the first instance, and increasing the disease on which the operation had been performed.

Years have elapsed since this operation was in full vogue. It may still, perchance, be occasionally, but rarely performed, the profession hear not of it. As a cure for deafness, of which the enlargement of the tonsil was asserted to be a principal cause, it was highly lauded. The same oblivion enshrouds it in the one case as in the other. We seldom hear even that a deaf person has had his tonsils excised in order to effect a cure of the loss of hearing. But, while acknowledging that this operation has been fruitless

as regards the cure of stammering and of deafness, what has been the ulterior result on the system, and on the health generally? This is a question of great importance; but it is also one which it is very difficult truly to reply to. A man may make his name notorious in connection with a certain operative proceeding, and thus obtain an influx of patients really labouring, or supposed to be labouring, under the disease in question; but after he has done all he can, or all he wished to do, how few are there who are such genuine admirers of science as to seek after and hunt up their operators, in order to ascertain the ultimate results of the proceeding? And how rarely will it happen that a large, or even a moderate number of their clients (*clientelle*—not a bad name given by our brethren, *d'outre mer*) should come under the notice of another surgeon, so as to enable him to report on them to his professional brethren? Yet, in this instance, this has happened: a large number of *a-tonsillar* patients (a Greek negative) have presented themselves to Mr. Harvey at the Dispensary to which he is surgeon, and in private practice, and the results in these cases have been so singularly alike, that he has felt himself warranted in drawing the following conclusions:

“1. That the enlarged tonsil or elongated uvula does not, *per se*, give rise to imperfect hearing.

“2. That its extirpation does not only not remove deafness, but on some occasions, causes it.

“3. That in cases wherein the tonsil is enlarged, the disease is in the mucous membrane generally, and that its morbid condition, where remediable, is so only by means of a judiciously regulated constitutional treatment.

“4. That the tonsils are not merely secreting organs, but play a further and most important part in the animal economy, holding, as they do, most intimate sympathies with important though distant organs.

“5. That extirpation of the tonsils in the young have led to pernicious results, such as giving rise to bronchial and pulmonary disease, with other mischiefs; and, notwithstanding high authorities in favour of extirpating the tonsils or uvula for the relief of deafness, the operation has almost uniformly proved a failure.”

The statements advanced by Mr. Harvey have all been well considered, and are such as evidently bear the stamp of truth and experience. The operation is a failure, but it is more than a failure; it is positively, not merely negatively, but positively an injury to the general health and the functions of the body. Not only is the unhappy operatee more liable to bronchial and pulmonary disease—an infliction quite sufficient to banish this operation from the domains of surgery—but other functions are more or less seriously impaired. On this point the evidence collected by Mr. Harvey distinctly bears, although it may not yet be sufficiently elaborated to furnish a surgical or physiological axiom. As our space is exhausted we must refer the inquirer to the work itself for additional information. It will well repay perusal as the work of a practical surgeon, unbiassed by prejudice, and seeking only after truth.

*An Inquiry into M. Antoine D'Abbadie's Journey to Kaffa, in the years 1843 and 1844, to discover the Source of the Nile.* By Charles T. Beke, Ph. D., F. S. A., &c. London: James Madden. 1850.

The author of this “Inquiry” had already established a literary and scientific reputation of no mean character by various publications on Oriental subjects. In the “*Origines Biblicæ*,” which appeared some years ago, and a subsequent “*Essay on the Nile and its Tributaries*,” Dr. Beke's laborious research and learned investigation added considerably to our previous supply of information regarding the geography and history of portions of the world to the elucidation of which, of late years more especially, so much of the talent and genius of European travellers and explorers has been directed.

The narrow limits within which we are constrained to confine our observations on the present work, must of necessity prevent us from doing anything like justice to the scientific portion of its contents. It will be found, however, to contain much that is new and valuable concerning the Nile and the manners and customs of the varied inhabitants of the countries through which it flows, and adjacent to the many streams and tributaries of that mystic river.

But the object of the author of this pamphlet appears not to have been so much to establish for himself any additional reputation as a scientific traveller, as to expose to the world of literature and science a serious imposture that he considers has been practised upon it, by a gentleman upon whom our French neighbours have recently conferred honours to which, if we are to credit Dr. Beke's anatomy of his preposterous pretensions to ribands and medals, M. D'Abbadie has no legitimate title whatever. The work is, in short, an "Inquiry" into, and a denial of, the authenticity of M. A. D'Abbadie's Journey to Kaffa, alleged to have been performed by him in the years 1843 and 1844.

It appears that, in 1837, M. A. D'Abbadie, accompanied by his brother, left Europe for the purpose of visiting the source of the White Nile, believing, with Bruce, that it was situated in Kaffa. Having spent some years in researches and observations in countries to the south of Abyssinia, and more especially in the kingdom of Kaffa, the communications in which these travellers declared that they were the first Europeans who had visited these remote districts naturally attracted much attention, and created much interest, on the part of the learned societies of England and the Continent. It happened, however, that Dr. Beke had visited many of the places described in the statements alluded to, and was led to entertain very serious doubts whether the journey in question had really been undertaken. These doubts—now, we believe, amounting to conviction—became publicly known, and a lengthened controversy on the subject arose, the ultimate result of which has been the publication of the present pamphlet—a result to which the writer has been driven, not only by the manner in which that controversy was conducted against him, but by the duty which he felt he owed to science to expose to public observation, if not to public reprobation, that which the evidence he produces clearly places before our own mind as a barefaced endeavour to obtain for braggart pretension and flagrant imposture those literary or scientific honours which should ever be preserved as the rewards of modest merit and the successful prosecution of learned labour and research. It further appears that M. D'Abbadie states that, in 1843, he gained admission into Kaffa from Enàrea, crossing the river Godjeb (which, though only a tributary of the Nile, he speaks of as being the Nile itself,) within a few miles of its source, and yet not deigning to visit that source which had been for several years the professed object of his travels. Statements such as these could not fail to excite the surprise and curiosity of so experienced and intelligent a traveller as Dr. Beke. They have been exposed, we need scarcely add, to keen and searching examination in the pages of this pamphlet. To attempt even an analysis of the critical test to which the learned Doctor has subjected them would require more space than remains at our disposal; but a single passage from the work itself will briefly furnish our readers with ample inducement to make themselves more fully acquainted with the various reasons which have led the author to the conclusion at which he has arrived, and, at the same time, convey an idea of the many complicated circumstances he has had to consider and investigate in his laudable endeavour to expose this French traveller's fictitious performance. He says:—

"When the news of this journey first reached Europe, I at once saw reason to entertain doubts as to the correctness of several points connected with it. These doubts, instead of becoming weaker, were much strengthened when, in the course

of the year 1846, while engaged in preparing the materials for my "Essay on the Nile and its Tributaries," I had occasion to examine the various details of this journey published both in England and France. And since that time M. d'Abbadie's further statements, especially with reference to a second journey to Enàrea alone, said to have been performed by himself and his brother in the years 1845 and 1846, have supplied such a mass of evidence, as not only to satisfy me of the unreality of the former journey, but to warrant me in submitting to the judgment of the scientific world the objections to that journey which I now feel it to be my duty to make.

"These objections may be classed under four distinct heads:—

"1. The insufficiency of the time requisite for such a journey and for the various circumstances alleged to have attended it.

"2. The repeated anomalies and contradictions in the traveller's statements at different periods as to matters alleged to have been ascertained not from oral information but from personal knowledge.

"3. The errors and discrepancies in his recorded astronomical and geological observations, and the difficulties which they present.

"4. The care with which the first journey to Enàrea and Kaffa—the earlier and far more important of the two, and therefore the more deserving of notice—has been since kept out of sight; while the later and less important journey to Enàrea alone has been brought prominently forward and made to supersede it."

With these few remarks, we recommend to all lovers of truth and justice the perusal of this pamphlet; and much mistaken indeed shall we be if they do not rise from it, as we have done, with the full conviction that it contains manifold evidence that M. A. D'Abbadie's journey to Kaffa, in 1843 and 1844, is, purely and simply, a literary fiction.

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#### NOTICES TO CORRESPONDENTS.

P. Z., IPSWICH.—In reply to the inquiries of the Companion who requests our opinion on certain habits of exalting candidates, we beg to state that nothing can be more discreditable or irregular than the conduct of which he complains.

GREAT YARMOUTH.—P.—The ceremony is only deferred to the ensuing spring.

A. B. C. is referred to our leading remarks upon the advancement of Freemasonry for an answer to his enquiry.

CROYDON.—PHILO-MASONICUS is rightly informed. The Grand Chaplain has promised to preach a sermon in the ensuing year in behalf of the Boys' School, when there will, doubtless, be a good muster of the Brethren to repay his exertions in the cause of charity.

BIRMINGHAM.—A PROVINCIAL MASON.—The grant proposed in last Grand Lodge for Bro. Honey was 100*l*. We cannot say whether the minutes of the last Grand Lodge will be confirmed upon this proposition.

Δ.—the M. W. the Grand Master was this year nominated by Bro. Wynn, and the nomination was seconded by Bro. John Savage.

Ω. asks whether the proceedings of the last Grand Lodge were regular on the part of the chair. Most decidedly. The V. W. Brother who presided has more of the "*fortiter in re*" than the "*suaviter in modo*" in his manner; but he was clearly correct in his ruling.

GRAND-ORIENT, PARIS.—In all probability. There will no fault be found with the representation whenever it is determined upon.

\* \* We beg to acknowledge the receipt of No. I., vol. iv., of "the Masonic Signet," St. Louis, which arrived too late for notice in this number of the "Freemasons' Quarterly Magazine and Review."



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