

THE
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THE GRAND FESTIVAL AND GIRLS' SCHOOL
DINNER.

THE office of a censor is not agreeable; and as far as Freemasonry is concerned, nothing but an imperative sense of duty could induce us to undertake such an office. But there are times when it is impossible to hold one's peace; and when it would be disgraceful not to attempt to induce the Brethren to give their consideration to a matter, which by a little exertion can be speedily remedied, and *which must be remedied*, if the Craft is to maintain a character for respectability and propriety of demeanour.

It will be remembered, that we drew attention, in our last publication, to the absence of the Grand Stewards for the past year at the Grand Lodge meetings. That absence called forth, on the occasion of the last evening on which their services were required previous to the Grand Festival, the observations of a worthy Brother* in Grand Lodge, who pointed out the anomaly of one of the most important duties of Grand Lodge having been for a whole year both improperly

* Bro. J. Havers, P. S. G. D.

and negligently performed. The Board of Grand Stewards had acted during the year with singular inattention to their relative duties; and as they had gone through the year, so they completed it on the 28th of April. On that occasion a larger number of Brethren attended at the banquet in Freemasons' Hall than usual; and the duties of the Grand Stewards on this account naturally became more onerous. On that evening, we believe, every member of the Board of Stewards was at his post; but most assuredly, as far as the happiness and comfort of the meeting were concerned, they had far better have retained their character for negligence, and kept away altogether from the Festival, as they had abstained from taking any part whatever in the proceedings of the previous Grand Lodge meetings.

For many years past the Grand Festival has been looked forward to as anything but an auspicious event,—as a gathering from which every member of the Craft, who must of necessity attend, would gladly be excused, and for which every Brother, who can remain away, feels devoutly thankful that he is at liberty to escape. To such an extent has the annoyance been carried,—so, “fast and furious” has the noise become,—so disorderly are the proceedings, and so devoid of common courtesy to those in authority, as well as to those who seek to increase the harmony of the evening, that the moment of the Festival's termination becomes a perfect relief, and is felt to be a release from a kind of purgatory.

A few years ago an unseemly squabble disgraced the proceedings, and called forth a lengthened and painful inquiry. The character of those proceedings caused a slight improvement to be introduced in succeeding years; and last year, upon the confession of all then present, the evening went off more harmoniously than it ever had been known to do; whilst every Brother, who was compelled to attend, anticipated that a decided change for the better had at length been effected. The cause assigned for that improvement was doubtless the right one. On that year the M. W. the Grand Master had given the appointment of Grand Organist to a Brother of

European reputation,—Bro. M. Costa,—who in accepting the office, manifested the strength of his zeal in the cause of Freemasonry, and unquestionably conferred a distinguished honour upon the Craft. The perfection of the musical arrangements on that occasion was the theme of universal admiration. The exquisite rendering of the selection,—so far superior to anything heard of late years at the Grand Festival,—held the assembled Brethren entranced, and the only noise which resounded was that of warm and hearty plaudits at the conclusion of each of the musical *morceaux*, which showed the gratification that prevailed, and a high appreciation of Bro. Costa's and his coadjutors' talents.

The anticipation of a scene of similar gratification was far from verified at this year's gathering. Similar talent was engaged; the same worthy Brother had made the musical arrangements at great personal inconvenience, though, it is said, little consideration was shown to his position, as the first musical conductor of the day; indeed, we understand that he was treated as if he were rather at the beck and call of the Board of Stewards, instead of their feeling that they had an honour conferred upon them by his giving up his valuable time, to listen to the manner in which a huckstering spirit was displayed relative to the professional engagements. The same musical talent, we repeat, was secured as at the Festival of 1851, but the effect produced was widely different. The noise and uproar throughout the evening was so great,—literally exemplifying the poet's "confusion worse confounded,"—that not only was little or no attention paid to the Grand Master's repeated demand for silence, and that the Grand Stewards would do their duty and preserve order, but before half the business of the evening had passed, it became positively impossible to hear a word from a single speaker, whilst one of the worthiest Brethren of whom the Craft can boast,—to name whom is to give a testimony to the warmth of his heart in the cause of universal philanthropy,—Bro. B. B. Cabbell, was not even allowed to be heard, when returning thanks for the Masonic

Charities, and positively performed that duty in dumb show. An insult so gross as this might surely have been considered as the *ne plus ultra* of offensiveness. But it was as nothing compared with the event which followed it. After Bro. B. B. Cabbell's attempt to be heard, Miss Louisa Pyne, the most elegant and accomplished of our native *artistes*, commenced a song; and though silence was commanded by the Grand Master, and those Brethren, who were not dead to every sense of shame, entreated that this lady might be heard, she was crushed by the noise, compelled to desist, and driven from the Hall in tears!

We can imagine that many of the Brethren, who had not the common decency to remark that a young and elegant female, who had come thither to minister to their pleasure, was positively, though we would fain believe unintentionally, insulted,—will join in the refrain of the Entered Apprentices' song on some future occasion; but if they have any recollection remaining of their not having abstained from the gratification of their palates, when Miss Pyne was attempting to be heard at the Grand Festival, like Macbeth's "Amen, which stuck in his throat," these words must surely do so—

" We are true and sincere,
And just to the fair!"

If we may judge by our own feelings of indignation on the occasion, we can, in some measure, understand what the many elegant ladies, who occupied the gallery, must have thought of the scene passing beneath them. As many of them as were the wives, daughters, and sisters of Freemasons must have been disgusted with the entire proceedings, and thoroughly ashamed that any relative of theirs was committed by his presence to such conduct; whilst those who had no family connection with the Craft must have congratulated themselves thereon, and recorded a silent vow that, as far as their influence could extend, no relation of theirs should ever be a Mason.

We have very little doubt that the exposure of the conduct, which prevailed at Freemasons' Hall on the evening of the

Grand Festival, may bring down upon us some degree of obloquy; that many who were present, and have not the feeling to perceive how sadly such conduct, in which they shared, must tell against the usefulness, no less than the character of the Craft, will be very angry that we should have brought this matter to "light;" and that others who were present, and reprobated such conduct—and some who were not present—may blame us for taking such cognizance of a noisy scene, of which "the least said," in their opinion, "the better." Much as we shall regret to be exposed to the angry vituperation of the one, or the vehement objurgation of the other, we will not shrink from doing our duty to the Craft,—the welfare and the usefulness of which we have devoutly at heart, and which—we fearlessly repeat it—is brought into immense discredit in the popular world, by the too frequent repetition of habits and bearing, which belong rather to a former than to the present century. We speak out thus freely, faithfully, and unequivocally, because we *know* that the proceedings of the last Grand Festival have engendered feelings of disgust in the minds of many highly respectable and influential Brethren from the Provinces,—who have not hesitated to avow their sentiments, — to assert that nothing shall induce them ever again to subject themselves to similar annoyance. We speak freely, faithfully, unequivocally, because we also *know* that hundreds of Brethren are annually kept away from the Grand Festival in consequence of the noise and uproar which invariably prevail. They will not be put to inconvenience and be made uncomfortable at seeing the M. W. the G. M. treated so discourteously, or endure the heat and suffocation of the room, combined with doings that excite disgust and painful recriminations afterwards. However much we must blame such Brethren from abstaining from the Grand Festival,—because if they would "put their shoulder to the wheel" to effect a reformation, it would speedily come, and if they would but attend they could at once put down such a spirit of insubordination, — they undoubtedly feel that the nuisance is too great to be encountered.

The Grand Festival of 1852 has, however, at length brought the matter to a crisis. The confusion, which, we understand, equally prevailed at the Festival of the Girls' School—to which our report refers—has added to the accumulated necessity of something being done to remove a blot and stigma from the character of the Craft. The task would doubtless have been a difficult one for the Board of Stewards to have effectually fulfilled, had they done their duty; but, as they did not seem even inclined to make the slightest effort to do so, the time has clearly come when the Board of General Purposes must take the matter up, and make such provision, both for the musical arrangements and for the comfort of the Brethren, as shall preclude the possibility of a repetition of scenes like these, to which we have, most painfully, felt it our duty to allude in the strongest terms of censure.

Such discreditable conduct would not, and could not by any possibility, occur in any similar gathering in the popular world. Even could it, however, once occur, it would not for a moment be tolerated, much less be permitted to be perpetuated year after year. We have attended many public dinners, unconnected with Freemasonry, at which a far greater crowd has been assembled than were present at Freemasons' Hall, on the 28th April; but never have we found any but Masons—whose profession of obedience to authority is so loud—not only not attending to the speakers or vocalists, but utterly disregarding the Chairman's appeals for order. If such a state of things is to be perpetuated,—if noise and uproar are to be continued,—and if Freemasonry is to be converted—as it is too often supposed to be, chiefly through the faults of a few of its members—into a mere convivial society, at least let the invitations given to the members of the fairer sex to come to witness such scenes cease; for at such indecency they cannot but express contempt and loathing.

But proceedings, so utterly unworthy of the character of men and Masons, which took place at the last Grand Festival, cannot go on. Something *must*,—something *WILL*, forthwith

be done to prevent a repetition of similar occurrences, that Freemasonry may gain the credit of verifying the proverb of the poet,—

“ *Didicisse fideliter artes,
Emollit mores, nec sinit esse feros.* ”

MASONIC IMPOSTORS.

WE find that our American Brethren have recently been compelled to intimate, throughout the various States, that the time has arrived when it is positively necessary to take some steps to give an immediate check to the travelling vagrancy of many persons, who, either having unfortunately been admitted into the Craft, or pretending to have been so, are making a trade of its benevolence by passing from town to town, levying contributions both upon Lodges and individual members of the Order. To so great an extent has pseudo-Masonic mendicancy extended in this part of the world, that its very offensiveness is likely to prove its speedy remedy; and doubtless, ere long, a system, which has been regularly arranged, and is acted out in concert, will be thoroughly exposed, and broken up.

‘The “Boston Freemasons’ Monthly Magazine” for May thus alludes to the subject, under the head of “Travelling Mendicants:”—

“ Scarcely a month passes that we are not called on to expose the deceptions and impositions of a class of idle vagrants who are travelling about the country, begging their way from one town to another, by urging their necessities and claims on the Lodges or individual Brethren. Our readers in the cities and large towns can have no adequate conception of the extent to which this evil has grown within the last five years; for the parties are usually careful to confine their operations to the smaller interior towns and villages, where they run less hazard of detection and exposure. They are, almost without exception, foreigners of the lowest class; and, though prepared to exhibit any quantity of diplomas, certificates, and indorsements, their Masonic pretensions are usually as doubtful as is the propriety of their claims to relief from any quarter. The Committee on foreign correspondence in the Grand Lodge of North Carolina have felt this to be a serious evil in that state, where it probably exists to a much less extent than in many of the northern and western states. They refer to it as follows:—

“ There are many persons travelling in the country as *Mendicant Masons*, who have generally met with some *severe loss or severe affliction*,—stout, able men, capable of doing an abundance of hard work. We have no sympathy for such mountebanks, and no charity for them further than present food and rest.

If such wandering vagabonds have ever been made Masons, they are prostituting it most shamefully; for a Mason is taught to be industrious, and to strive to gain an honest living by the sweat of his brow. But we do not believe they are Masons, for there is no Lodge in the world that would permit her members to go forth into the world to beg from door to door, so long as the means of relieving their necessities were left.

“ ‘When such persons come along, give them work, or assist them to find work, give them victuals and lodging, and nothing more. It is wrong to sign passports for them from one Lodge to another, for many are deceived thereby. If the beggar be really a Mason in distress, he has another passport to the hearts and pockets of the Fraternity more powerful than all the written recommendations he could carry.’ ”

A nuisance similar to this has for some time past been growing in London, and requires the immediate attention of the Masonic authorities. It is not merely that, month after month, cases of Brethren asking for pecuniary aid find their way to the Board of Benevolence, which, when thoroughly sifted—as they invariably are by the dispensers of that Masonic fund—are too generally found to be undeserving of attention, or of the slightest consideration,—but the houses of well-known Brethren are beset, particularly by foreigners, who are loud in their demands, and most impertinent if the help they claim be not immediately given to them. As a general rule—as in all other cases of mendicancy—it is a great mistake to give money to such applicants. In nine cases out of ten, these, upon inquiry, will be found to be—if not unworthy Masons—nothing better than impostors, who, having laid hold of a foreign certificate, and obtained some idea of a sign or a pass-word, thrust themselves into the houses of the Brethren, to their great annoyance, and to the discomfort of the members of their families.

Doubtless many worthy foreign Masons are at this time in England whose cases, if examined, would be found to be deplorable, and to whom the extension of the hand of benevolence would be indeed an act of mercy; but the greatest discrimination is required in investigating the particulars connected with their distress, and in seeing that the relief afforded to them is not instantly swallowed up by claims outstanding against them, or by their own imprudence. Where, however, one deserving case meets the consideration of the Brethren, nineteen undeserving instances will come before them; and, therefore, the time has assuredly arrived when imposition should be tracked and exposed, and the innocent and deserving be emancipated from the injury, which they cannot but suffer by the abuse of true benevolence, which has become almost proverbial.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE SIXTH.

DUNCKERLEY.

1770 AND 1771.

“ Do good to them that ben nedý, and that shall pleyse me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thow were every day rauyssht to heaven.”—*The Prouffyttable Boke for Mannes Soul*—WYNKIN DE WORDE.

“ Cryst then of hys hye grace,
Zeve zow bothe wytte and space,
Wel thys boke to conne and rede,
Heven to have for zowre mode!
Amen! amen! so mot hyt be,
Say we so alle per charyte.”

OLD MASONIC MS.

“ Thy watchful EYE, a length of time,
The wondrous circle did attend;
The glory and the power be thine,
Which shall from age to age descend.”

DUNCKERLEY.

THE Square thus moralized in continuance of its Revelations:—

“ The mind of man is an inscrutable mystery, past finding out. Talk of the mysteries of Freemasonry, they are nothing to the enigma of the human mind. There are so many springs of thought—so many motives of action, that positive results can never be divined by any series of preconceived notions. If a locomotive is out of order, the engineer will speedily set it to rights; if a vessel has lost its helm, the shipwright will restore it safe and sound; but if a man’s ideas become disarranged, it is twenty to one whether they ever resume their original tone. In the course of my experience I have witnessed many well-regulated Lodges; but the end has been attained by so many different processes, that I have often

wondered how they should happen to conduce to the same harmonious conclusion.

“ Bro. Hesletine was a good Master ; and so was his successor, although differing *toto calo* from each other in character and style of government. The former being appointed to the high office of Grand Secretary, in May, 1769, I was transferred at the ensuing election of officers to a young but very zealous Mason, named Dagge, who had served as a warden in the Caledonian Lodge, holden at ‘ The Ship,’ in Leadenhall-street. Being in easy circumstances, he devoted the greater portion of his time to the study of Masonry, and the duties of the Lodge ; and as industry generally produces excellence, he soon became a proficient in the art.

It will be plainly seen that Bro. Dagge had a great affection for the Order ; and if his enthusiasm did not, like that of the Spanish Don, cause him to mistake windmills for giants, Benedictines for enchanters, and a flock of harmless sheep for an army of ‘ divers and innumerable nations,’ bristling with lances, and advancing, with banners displayed and trumpets sounding, to the charge, it sometimes led him into ludicrous situations. He would occasionally, when he had an hour to spare, get the key of the lodge-room from Mrs. Kitching, the woman in whose custody it was deposited, and locking himself in, would open the Lodge, lecture the empty benches with becoming gravity, close the Lodge, lock the door, and take his departure, very much edified with this supererogatory exercise.

“ This occurred so often in the early part of his career as Master of the Lodge, that two or three of his most intimate friends concocted a scheme for detecting him in the fact. Having arranged their plans, with the assistance of Mrs. Kitching, they watched his motions, and very soon had the satisfaction of surprising him in the act of riding his hobby at rail-road speed. When he next called for the key,—after pretending to search for it, first in one place, then in another,—the woman said, ‘ Oh, I remember, I swept out the Lodge, and dusted the furniture yesterday, and forgot to lock the door ; I must have left the key in the lock. You will find the door open, sir.’ The door indeed was open, but the key had been removed ; and consequently he was unable to secure himself, as usual, from interruption. He cared very little for this, as he had not the slightest anticipation of being intruded on. He placed me on his breast, and mounting his rostrum before the pedestal, opened the Lodge, and com-

menced the first lecture, addressing his imaginary wardens and brethren, with all due seriousness and decorum, with

“ ‘ Bro. Senior Warden, where did you and I first meet ? ’ and the lecturer went swimmingly on through the first three sections.

“ While he was thus pleasantly engaged, Mrs. Kitching, the agent of mischief, sent a message to the conspirators to apprise them that the mouse was in the trap. By the time they were assembled below, Bro. Dagge had got into the marrow of his subject, and was enlightening the benches and tables on the theological virtues, with his mind wholly wrapped up in the fascinating employment, when, at a pause in the discourse, he fancied he heard something like a suppressed titter. No—it could not be ;—his ears had deceived him. He looked at the entrance-door from the Tyler’s room, —it was closely tyled : he listened,—all was silent, and he resumed the thread of his argument, on the chequered scenes of life figured in the Mosaic pavement of the Lodge. ‘ To-day success may crown our labours, while to-morrow we may be suddenly surprised, ’—again the same noise was repeated. ‘ What can it be ? ’ said Bro. Dagge to himself ; ‘ Oh, some people in the garden below. I wish Mrs. Kitching would be more on her guard. ’ Satisfied with this conclusion, he started off again in full career. ‘ Then let us ever act according to the dictates of reason and religion, and cultivate harmony, maintain charity, and live in unity and brotherly love ! ’

“ At this point the door opened, and in walked three Brethren, with Mrs. Kitching at their heels, freely indulging in the laugh they could no longer restrain. ‘ Capital ! ’ they shouted. ‘ Ah ! Dagge, my boy ! ’ exclaimed Bro. Hesletine, ‘ I am glad to see you in harness ! Take care the hobby does not throw you ! ’

“ ‘ R. W. Sir, ’ said Bro. Rowland Berkeley, who was one of the party, with an appearance of great respect, ‘ we hope the Brethren are edified. ’

“ ‘ They are very silent and attentive, ’ said Bro. Bottomley, ‘ as in duty bound ; and are no doubt considerably benefited by such a learned dissertation. ’

“ ‘ Aye, ’ rejoined Bro. Hesletine ; ‘ sure never R. W. M. was blessed with such an obedient Lodge of Brethren. There is not a scabbed sheep amongst them. Hope you will favour us with a touch of your quality, R. W. Sir. ’

“ ‘ What have you done with the key ? ’ Mrs. Kitching slyly asked, with a mischievous leer at her companions. ‘ I

hope you have not taken it out of the lock, for I don't see it there.'

"This brought on an uproarious peal of laughter from the conspirators, as Bro. Dagge descended from his elevation to meet his brother officers.

"He met the joke," said the Square, "with his usual good nature,—for he was too enthusiastic to care anything for their jeers. *Finis coronat opus* was his motto, and he worked it out famously. Freemasonry was his hobby. He rode it hard, and it mattered little who saw him mounted. And this is the feeling which leads to success and eminence, as it actually did in his case; for he rose to the office of S. G. W. in 1778.

"At the expiration of Bro. Dagge's year, during which the circumstances of the Lodge were greatly improved, I had the good fortune to fall into the hands of the most eminent Mason of the age," my garrulous companion continued,— "Bro. Thomas Dunckerley, an expert Master, and a good tactician. He was supposed to be the natural son of King George the Second, and his manners did not belie his breeding. He was a perfect gentleman, and a ripe scholar; combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration he was a student at one of the inns of court, and was in due time called to the bar.

"Though conversant in scientific and philosophical researches, he was of too virtuous and vigorous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his constant practice.

"In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that while the society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge to a distinguished celebrity, and procured for us the honour of many distinguished visitors, who all admired the quiet and easy deportment of Bro. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

"In conducting the business of the Lodge, Bro. Dunckerley did not content himself with the usual commonplace demonstrations contained in the Lodge lectures, but, like a skilful

navigator, boldly launched forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful; for he discovered and brought to light a hidden vein of science which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion to the holy cause soon advanced him to the greatest dignities Freemasonry had it in her power to bestow.

“By the indefatigable assiduity of this truly Masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertions for many years to promote the honour and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place next the present Senior Grand Warden for the time being.

“He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk, Sussex, and Warwick, under the patronage of His Royal Highness, the Duke of Clarence; and Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H. &c. of England, under His Royal Highness Prince Edward, Patron of the Order.

“Bro. Dunckerley was well known as a Mason,” the Square continued, “and had acquired a competent general knowledge of the Craft before the period in which I am introducing him to your notice, for he delivered a charge at Plymouth in 1757 on the Light and Truth of Masonry,* which in a printed form spread through the length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feel-

* “The Light and Truth of Masonry explained; being the substance of a Charge delivered at Plymouth in April, 1757. By Thomas Dunckerley.” Davey and Law, 1757. See Golden Rem. Vol. I. p. 137.

ings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly. There was silence in heaven for the space of half an hour.

“After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however, proved insufficient to stifle the still small voice of benevolence and peace which reigned triumphant in his bosom; and he had only returned to this country a short time before he was induced to accept the office of R. W. M. of our Lodge. He delivered two other addresses, — one at Marlborough,* and the other at Colchester,† which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

“Bro. Dunckerley was the oracle of the Grand Lodge, and the accredited interpreter of its constitutions. His decision, like the law of the Medes and Persians, was final on all points both of doctrine and discipline, and against it there was no appeal. His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons’ Lodges for the purpose of ascertaining what was the actual difference between the two systems, as Lawrence Dermott, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that which was recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the ancients, to his undisguised astonishment, several material innovations in the system of Masonry, including some alteration of the Old Landmarks, and a new application of the Master’s Word. As John Wesley is said to have observed, when he adopted some popular ditty to his collection of hymns,—‘It is a pity the devil should monopolize all the best tunes,’ so our Bro. Dunckerley, how loudly soever the self-styled *Ancients* might blow their schismatical trumpet, and proclaim the exclusive excellence of their schism, resolved that they should not appropriate to themselves a single pearl of any real value towards the elucidation of the Craft. And hence, when he was authorized by the

* September 11, 1769.

† “A Sermon preached at St. Peter’s Church in Colchester, June 24, 1777. By W. Martin Leake; before the Provincial Grand Master and the Grand Lodge of Essex. To which is added, a Charge, by Bro. Dunckerley, and an Address, by Bro. Henry Chaimers.” Colchester, 1778.

Grand Lodge to construct a new code of Lectures by a careful revision of the existing ritual, and a collation of all the ancient forms, he executed the task so well, that the Grand Lodge adopted it without alteration, and enjoined its practice on all the Lodges under its jurisdiction.

“These were the palmy days of Masonry,” said the Square, exultingly, “and it is doubtful whether it has ever been in greater repute than under the direction of this learned and philosophical Brother. In one instance, he certainly laid himself open to the charge of building on another man’s foundation, for he reconstructed Dermott’s Royal Arch, and introduced it into the Grand Lodge of England. It was a bold attempt; but from the patronage of the duke of Clarence, united with his own influence in Grand Lodge, it was eminently successful. I cannot deny but it was an innovation, for it absolutely disarranged the Landmarks, by transferring the Master’s Word to a subsidiary degree. And so it was generally considered at its first introduction. It was like grafting a crab upon an apple-stock. But time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch Degree is now considered the perfection of Masonry.

“Bro. Dunckerley found amongst the Ancient Masons a French work, which, taken as a corollary to their professions of superior antiquity, constituted a curious anomaly that is deserving of a passing notice, its professed object being to rebut the claims of Masonry to a high antiquity, and to limit its existence to the last two hundred years. The author confidently asserts that it was a purely English invention, never contradicted by the Fraternity when speaking with each other in confidence, and tacitly acknowledged by all foreign Lodges, which are nothing more than branches from this original stock. And he asks triumphantly, ‘But what happy mortal amongst the English has been able so to interest the heavens in his favour, as to gain the glorious title of founder of this Order? There are few who will guess at him from the hints I have given, yet still fewer who, like him, could penetrate into the very heart of man, could trace all its windings, and draw from him all his thoughts; fewer who, like him, could at one glance discern the advantages of such an institution, the means of establishing it with success, and of making it useful to his political and religious designs. There are few whom (as the poet says) Jupiter eyes so partially, as suddenly to dispel the night which environs them, and bringing them into

light, to show them truths concealed from others under shadows and hieroglyphics. In a word, it wanted a CROMWELL to insure success. A genius so vast as his could alone embrace a project of such importance, and contrive the means of supporting it, until its final and surprising execution astonished the world by a most terrible metamorphosis. If we refer to the Masonic deliberations of those days, we may discover in them storms continually increasing, and powers sleeping on the very verge of a precipice. . . . The Order frequently changed its name in the first year of its formation. That which it now bears was the first; its partisans afterwards called themselves Levellers, then Independents, afterwards Fifth Monarchy Men. At last, they reassumed their original name of Freemasons, which they keep to this day. They had a standard upon which was a lion *couchant*, to designate the lion of the tribe of Judah, with this motto,—
 WHO SHALL DARE TO ROUSE HIM UP ?

“ What do you think of this, sir ? But more extraordinary things are yet to come, the author gives the following unique application of the symbolical Temple of Solomon : ‘ The Society adopted the Temple of Solomon for its symbol, because it was the most stable and the most magnificent structure that ever existed, whether we consider its foundation or superstructure ; so that of all the societies men have invented, no one was ever more firmly united, or better planned, than the Masons. Its chief aim is to conciliate and tame the passions, to establish among men the spirit of peace and concord, which may render them impenetrable to the feelings of hatred and dissension, those bitter enemies which poison the best of our days ;—to inculcate sentiments of honour and probity, which may render men more attentive to their respective duties ;—to teach a dutiful obedience to the orders of parents and princes ;—to support towards one another the tender relation of Brothers, by which name they address each other ;—and, in a word, to form an admirable sect, whose only aim is liberty, love, and equality. If this interpretation should not be to the taste of the candidate, or if he feels any repugnance to adopt it, they well know how to reply in a manner still more artificial. The Temple of Solomon, then, signifies nothing more than a temple sacred to the Virtues, which are practised by the Society in the greatest perfection ; a dungeon destined for the vices, where these monsters groan under the most rigorous confinement. . . . The edifices which Freemasons build are nothing more than virtues or vices to be

erected or destroyed ; and in this case heaven only occupies their minds, which soar above a corrupted world. The Temple of Solomon denotes reason and intelligence, &c.*

“We had once a rich scene in our Lodge, during Bro. Dunckerley’s Mastership, which carries with it a useful lesson, and ought not to be disregarded,” proceeded my gossiping companion, who, like the barber in the Arabian Nights, would not suffer anybody to talk but himself. “A stranger presented himself as a visitor, was examined, and admitted. He proved to be of a respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair ; and the R. W. M., with all his tact and discrimination, was very nearly outwitted. An ancient law of Masonry provided that no visitor, however skilled in the art, shall be admitted into a Lodge unless he is personally known to, or well vouched and recommended by, some of the Brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of the rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable Brother called aloud,—‘IT RAINS !’

“Bro. Dunckerley’s presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor,—‘Where were you made a Mason ?’

“The answer was at hand. ‘In a Lodge at the King’s Head, Gravesend.’

“This reply betrayed him ; the daw was stripped of his borrowed plumes. The Brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of a strange dog.†

* It is believed that this authority, and a few other writers of the same school, induced the English Opium Eater to assert, in the *London Magazine* for 1824, as a *fact established upon historical research*, “that before the beginning of the 17th century, no traces are to be met with of the Masonic Order.” And he adds, “that although the Arabs have been the instructors of the moderns in mathematics, astronomy, astrology, medicine, materia medica, and chemistry,—and although it is very probable that from the Arabs might have originally proceeded the conceit of physical mysteries without the aid of magic, such as the art of gold-making, the invention of a panacea, the philosopher’s stone, and other chimeras of alchemy which afterwards haunted the heads of the Rosicrucians and the elder Freemasons ; but of cabalism and theosophy, which occupied both sects in their early period, the Arabs as Mahometans could know nothing. I am willing to concede,” he concludes, “that alchemists, cabalists, and dealers in the black art, there were unquestionably before the 17th century, but not Rosicrucians and Freemasons, connected into a secret society and distinguished by peculiar characteristics.”

† The Square is inclined to be facetious here. A strange dog (*κυων*), filling

“ Indeed, if the wandering Jew had appeared among them *in propria personá*, they would scarcely have exhibited a more urgent demand for his summary expulsion than was implied in the loud and universal murmur of disapprobation which was heard from every part of the Lodge. The intruder was perplexed ; he saw his error, but knew not the remedy : and when the R. W. M. quietly observed : ‘ Now, sir, will you be kind enough to favour us with your version of the story,’ he replied, in the language of Canning’s Knife Grinder :—

“ ‘ Story !—Lord bless you !—I have none to tell ! I was anxious to see a Lodge of Brethren at work ; and one of your seceding Members furnished me with answers to a few questions which he said would be proposed in the Tyler’s room, and for a frolic I was determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace ; for, to say the truth, I scarcely expected to gain admittance into the Lodge.’

“ What was to be done ? The dilemma was pressing, and various opinions were proposed and discussed, while the delinquent was securely locked up in the preparing-room, and left in darkness to his own agreeable reflections. The confusion in King Agramante’s camp, so well described by Ariosto, where one said one thing and another the reverse, may convey some idea of the consternation which ensued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder ; for the R. W. M. had retired with his Wardens behind the pedestal, leaving the Brethren in the body of the room to denounce or threaten at their pleasure ; and their objurgations were rather amusing than otherwise. One or two young Members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck breaking open the spirit-room, jumped upon the benches, like Victor Hugo’s scholars in Notre Dame,* vociferating,—‘ Out with him ! Down with the intruder ! Turn him out !’

“ Others were more moderate. One Brother observed, in a deprecatory tone of voice : ‘ He ought not to have been admitted.’ A fat Brother, with a red face peering from under a periwig and *queue*, who had not taken the trouble, amidst

the flock with apprehension, is brought forward as an apt comparison to the appearance of a strange eaves-dropper (cowan) amongst the Brethren of a Tyled Lodge.—P. D.

* The Square anachronizes.—P. D.

all this excitement, to move from his seat, quietly asked, 'Who examined him?' And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the roundhouse.

"Meanwhile, Bro. Dunckerley had matured his plan, and having ascended into the chair, and given the signal which appeased the tumult, and brought every Brother to his seat in a moment, he said:—

" 'Brethren,—I need not tell you that we are placed at this moment in a situation where a false step may involve not only this Lodge but the entire Craft in unknown difficulties. It was the maxim of Socrates,—it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him? or why he was admitted? for he is actually amongst us; and it is too late to prevent the intrusion. And if we were to adopt that worthy Brother's advice who recommended him to be turned out, the matter would not be greatly mended;—the principal difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavours towards converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous flowers, by transforming the unwelcome cowan into a worthy Mason. For this purpose I propose that—if his station in life be not objectionable—the provision of our bye-laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot.'

"The proposition was regularly seconded by the S. W., and was unanimously agreed to; and the intruder was again introduced by the senior E. A. P., for we had in our Lodges at that time neither Deacons nor Inner Guard. The R. W. M. first examined him as to his residence, trade, and respectability of character; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a Mason, to avoid the disgrace of being posted as an impostor.

"He said nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, as an atonement for his error, and a means of wiping away his disgrace. He accordingly received the first degree; and not only proved an excellent and zealous Mason, but in due course rose to the chair of the Lodge.

“The origin of the above significant watchword,” continued the Square prosingly, as if he was taking credit to himself for communicating some very important secret which was known to none but himself, — “Don’t speak !” — he ejaculated, in a sharp and eager tone of voice, as I exhibited indications of a reply, — “Don’t speak, and you shall hear ! In our time, a cowan, or over-curious, uninitiated person, who was detected in the fact of listening, or attempting to procure, by any undue means, a knowledge of the peculiar secrets of Masonry, was termed an eavesdropper, from the nature of the infliction to which he was subjected. He was placed under the eaves of a house in rainy weather, and retained there till the droppings of the water ran in at the collar of his coat, and out at his shoes, and therefore the phrase, ‘*it rains,*’ indicates that a cowan is present, and the proceedings must be suspended.

“Bro. Dunckerley always endeavoured to keep the Lodge in good humour, and it was seldom indeed that he was unsuccessful. He adopted a very judicious method of lecturing, which never failed to interest the most careless Brother. His lectures were often delivered extemporaneously, and interspersed with amusing anecdotes. He knew the value of that Horatian maxim, *Misce stultitiam consiliis brevem*, and used it with a most beneficial effect. He was an acquaintance of the celebrated lexicographer Dr. Johnson ; and I remember, on some particular occasion, when the Lodge was remarkably full, he entertained the Brethren, at the close of a copious illustration of the Theological and Cardinal Virtues, with the following characteristic sketch. A person in company with Ursa Major, as the learned doctor was sometimes denominated, said he had been so unfortunate as to displease Dr. Johnson, and, wishing to reinstate himself in his good opinion, thought he could not do it more effectually than by decrying such light amusements as those of tumbling and rope-dancing. In particular, he asserted that a rope-dancer was in his opinion the most despicable of human beings. Johnson (awfully rolling himself as he prepared to speak, and bursting out into a thundering tone) said, ‘Sir, you might as well say that St. Paul was the most despicable of human beings. Let us beware how we petulantly and ignorantly traduce a character which puts all other characters to shame. Sir, a rope-dancer concentrates in himself all the Theological and Cardinal Virtues. We will begin with Temperance. Sir, if the joys of the bottle entice him one inch beyond the line of sobriety, his life or his limbs must pay the forfeit of

his excess. Then, sir, there is Faith: without unshaken confidence in his own powers, and full assurance that the rope is firm, his temperance will be of little advantage; the unsteadiness of his nerves would prove as fatal as the intoxication of his brain. Next, sir, we have Hope: a dance so dangerous who ever exhibited unless lured by the hope of fortune or fame? Charity next follows: and what instance of charity shall be opposed to that of him who, in the hope of administering to the gratification of others, braves the hiss of multitudes, and derides the dread of death. Then, sir, what man will withhold from the funambulist the praise of Justice, who considers his inflexible uprightness, and that he holds his balance with so steady a hand as neither to incline to the one side or the other? Nor, in the next place, is his Prudence more disputable than his justice. And, sir, those who shall refuse to the rope-dancer the applauses due to temperance, faith, hope, charity, justice, and prudence, yet will scarcely be so hardened as to deny him the laurels of Fortitude. He that is content to totter on a cord while his fellow-mortals tread securely on the broad basis of *terra firma*,—who performs the jocund evolutions of the dance on a superficies compared with which the verge of a precipice is a stable station, may rightfully snatch the wreath from the conqueror and the martyr,—may boast that he exposes himself to hazards from which he might fly to the cannon's mouth as a refuge or a relaxation! Sir, let us now be told no more of the infamy of the rope-dancer!

“ The Masonic career of Bro. Dunckerley was brilliant as the stately progress of a comet amidst the permanent orbs of heaven; and he was regarded, according to the testimony of an eminent contemporary, as a great Masonic luminary. He was truly a Master in Israel; and by the powerful efficacy of his moral example, controlled the destinies of the Order, which

—‘ From pole to pole,
Its sacred laws expands,
Far as the mighty waters roll,
To bless remotest lands.’

And his memory will be dear to every true-hearted Brother as long as Masonry shall endure. When his year of office expired, the Brethren earnestly entreated him to retain possession of the chair; but his public duties left him no time to devote to the business of a private Lodge, and he felt himself obliged to decline the offer, although he expressed his extreme reluctance to dissolve his connection with a

Society of Brethren, amongst whom he had enjoyed so many hours of unalloyed happiness.

“Freemasonry was all in all,” continued the Square, as if he knew not when he had said enough in praise of this distinguished Brother,—“Masonry was all in all to Bro. Dunckerley, whether as an employment, an amusement, or a medium for the practice of every moral and social duty. He gave numerous Masonic parties at Hampton Court, where he resided, to eminent Brethren in all classes of society; amongst whom I could name, if I were so disposed, many estimable men, whose virtues shed a lustre on their rank and title; and where was the Brother who did not covet the honour of a card to these most agreeable reunions? Nor did his profuse hospitality, though it trenched awfully on his purse and his time, prevent his regular attendance on the public meetings and festivals of the Craft, and particularly in those provinces where he held rank. But it made him poor. And coupled with his liberality, which never suffered a needy Brother to apply in vain, his pecuniary difficulties ceased only with his life. *Quando ullum inveniemus parem?* He died at Portsmouth, A.D. 1795, at the age of 71 years, universally lamented by the Fraternity.”*

* A writer (Fidus) in *The Freemasons' Quarterly Review*, 1842, exclaims, when recording this event, “Alas! for human nature! Bro. Dunckerley's masonic example was lost on his son, who embittered the last years of his existence. Extravagance straitened the means,—disorderly conduct afflicted the mind of the fond, unhappy parent. Every means were tried ineffectually to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. At last he became a bricklayer's labourer, and was seen carrying a hod on his shoulders, ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and the grandson of a king died in a cellar in St. Giles's.”

THE MARQUIS AND THE MASON'S WIDOW.

ALL was bustle at Donnington.

The quiet of the little inn was disturbed by arrivals, and its narrow courtyard invaded by carriages of various builds and pretensions. Some were aristocratic, some plebeian. But their owners seemed actuated by one common impulse, and pressed one common inquiry.

“ Had the Earl arrived at the park ? When would he leave it ? Could he be spoken with ? ”

There was anxiety on many countenances. Hurried and eager exclamations issued from many a lip. Many hopes and many fears were expressed. Will any one explain the spectacle ? The single word—PATRONAGE.

The object of many inquiries and many surmises was busily engaged on his part sorting papers, destroying letters, and signing certain lengthy parchments, prior to a long absence from England.

Lord Moira was on the eve of starting for the seat of government in India. Thousands of miles were soon to interpose between him and the seat of his ancestors. Was he ever to return to its shades a free, unembarrassed, independent man ?

He sat in that noble library stored with no commonplace or heterogeneous array of authors. The glorious products of intellect and industry were piled around. Nor were the triumphs of art wanting. Gazing down upon him in all her beauty was the lovely but too-celebrated Nell Gwynne—a priceless portrait. Its owner might well have refused to part with it to Russia for a sum almost fabulous in amount. Near him was a Jewish rabbi, by Rembrandt ; while over the fireplace hung the full-length portrait of a king* whom Donnington had sheltered when an exile, and soothed with the most acceptable hospitality,—the credulous and misled Charles the Tenth.

Those who were with him on that well-remembered day did

* Then Comte D'Artois.

not scruple, in after-years, to relate that the Earl once and again intermitted his employment, planted himself at the window, and gazed long and wistfully on the home-landscape before him, remarking, with deep feeling, as he resumed his task : " After all, it is exile : the chains may be *gilded* ; but it is undoubtedly and unmistakably *evile*."

While so employed, there was a clamour, a hubbub, the mingling of many voices ; and above them all rose a woman's shrill accents. The tone seemed that of a frantic entreaty. A bell was rung. The servant in waiting appeared, and, in reply to Lord Moira's inquiries, remarked :—

" A woman, my Lord, has, unperceived, got admittance into the inner hall, and we cannot prevail upon her to quit it. She is determined to see your Lordship."

" Her business ?"

" Military business, my Lord : so she says."

" I cannot see her, be her errand what it may."

" I told her so, my Lord ; but she will take no denial."

" Remove her gently—understand me—gently ; let no force be used,—but remove her."

" No force, my Lord, did you say ?"

" None ;—none," returned the Noble decisively.

" I must tell your Lordship, then, that she says she will never leave the hall till she's carried ; and—and,—my Lord, I believe she means to keep her word."

A scuffle,—more hubbub,—and then a faint shriek in the outer apartment, seemed to confirm the man's assertion.

" The shortest way to end this business," said Lord Moira kindly, " will be for me to see this poor creature at once. Let her enter."

It was with a bow, respectful but reluctant, that the servant disappeared to obey his lord's orders. An order, " Eject her at all risks," would have been evidently more agreeable.

A pale, haggard, wild-looking woman—no longer young, but who must in early life have been singularly handsome—staggered in, and after a lowly reverence to all present, at once singled out Lord Moira, and advancing towards him, said in a plaintive, winning voice,—

" Forgive me, my Lord, for being so bold,—so very bold—'tis distress that makes me so ; but to whom should those who are in deep trouble flee, but to such as your Lordship ? Yes ! such as your Lordship, who have the power with one word to right them !"

" What may you want from me ?" said the Earl coldly.

“Your good word—nothing else—your good word—that will be all-sufficient. I’m a widow, left with four sons; the eldest is an idiot, the two youngest can’t earn their own bread; but the second, as steady and good a lad as ever lived, who has kept a home over our heads, and wrought day and night for us, is drawn for a soldier—for a soldier—and his leaving us will be our ruin.”

“I cannot help you,” was the Earl’s rejoinder; “if your son has been regularly balloted for and drawn in the militia, he must serve.”

The poor mother listened eagerly to the noble’s answer, and wrung her hands piteously at its close.

“One word,” said she, hoarsely; “one word from a great man like you would get him off. He’s not fit for a soldier. He’d work and toil for ever for his poor mother, but as for soldiering—”

“Whether fitted or unfitted for military life, if regularly drawn, he must serve,” said his Lordship decisively.

“Serve!” exclaimed the poor woman bitterly and vehemently, as if her grief was getting the better of both reason and prudence. “Yes, that’s the word—‘*serve*.’ My three brothers did so, and fell on the field of battle. My father did so, and his bones lie in the sands of Egypt. My husband did so, and fell in action at Corunna. Woe! woe! that a soldier’s orphan and a soldier’s widow, can’t get a living soul to help her in her deep distress.”

“A soldier’s widow, eh?” said his Lordship, musingly. “What was your husband’s name?”

“Isaac Wardroper.”

“Did he ever serve in the 63rd?”

“He did, and volunteered out of it for foreign service.”

“The 63rd! I should know something about that regiment!” returned his Lordship quickly. “I had a company in it!” Then in more measured tones—“I think I recollect your husband—what was his rank?”

“Pay-corporal,” was the reply.

“Right,” said his Lordship, “I remember him, a steady, well-conducted man.” Then turning to a party who sat near him, a pinched, screwy-looking body, with not an atom of feeling in his harsh, wiry countenance (the veriest tyro in physiognomy would have pronounced him a full-blown attorney), said in a low tone, “What would a substitute cost? Ten, fifteen, or twenty pounds?”

Old Capias vouchsafed no reply, but motioned with em-

phatic gesture to the parchment lying before him, and then fixed his grey, distrustful eyes intently on Lord Moira's frank and manly countenance. That look carried with it its own solution. It seemed to say, "How can you, with such an heavy mortgage as this you are about to execute, think, for one passing instant, of incurring the cost of a substitute?" The Earl understood it, for he coloured and looked away—away from his prudent monitor, and away from his anxious visitant.

"I cannot interfere," said he at last, in a husky, hesitating tone; "the law is peremptory, and must be obeyed."

"In other words," said the woman, despairingly, "there's the cold shelter of the workhouse for me, and the still colder bed of the battle-field for my boy."

"Get a substitute—get a substitute," cried Old Capias, testily; "they are to be had—get one."

"Whence should I?" returned the woman fiercely, fronting the speaker. "Whence should I? 'Out of the barn-floor, or out of the wine-press?'"

"Better dismiss her, my Lord," said the attorney, quickly, and very indignantly, "her expressions are highly disrespectful, and border on abuse."

"They are at all events Scriptural," interposed his Lordship, with increasing gravity.

The tone, perhaps, of the Earl's voice, rebuking one whom she felt to be an antagonist, might have heartened her, or the energy of despair might have suggested the movement, but again advancing to his Lordship, she said faintly,—
"About a week before he went into action for the fifth time, my poor fellow gave these into my hands, and told me, that should he fall, and I be ever able to reach England, they might, perhaps, be useful to me."

She handed to his Lordship, as she spoke, a certificate, drawn up on vellum, and certain insignia—of which a more detailed description would be objectionable—and waited in bent and hopeless attitude the result.

He to whom Masonry was so dear, whose devotion to its interests never varied, who held so high a place in the Order, and in the affections of the Craft, extended his hand, and examined narrowly and deliberately the various insignia; the parchment, its tenor, its signatures. The scrutiny, it would seem, left no suspicions behind it, for the Earl, with a smile, said firmly and cheerfully,—

"Your husband, it appears, was a Mason. Of that I am

satisfied. He belonged, unquestionably, to a Military Lodge. There are such in the army, not many, nor perhaps much countenanced by the authorities; but they do exist. For you it is well. Go, and with a light heart. Stephen! is that your son's name? Stephen, so good a son, had best remain where he is. He will not be torn from you. I require no thanks. Go, I can listen to nothing further; go, and have no fears about the future."

A substitute for Stephen Wardroper was procured.

Who provided him? who sought him? who paid for him? and who, before the week's end, sent a £10 note by post, to the Mason's widow? The poor woman accurately conjectured, and so methinks will the reader.

But those, and such there are, who delight to represent Masonry as "a hollow mockery," "a shadow," "a phantom," "an after-dinner bond, broken the moment the party separates;" who contend that "it involves no moral tie," and is "productive of no holy fruits," would do well to muse over the moral pointed by this characteristic incident in the life of that generous and noble-minded being, Francis, the first MARQUIS OF HASTINGS.

A VISIT TO CANTON.

BY A FRENCH NAVAL OFFICER.

Our impatience to see Canton was so great, that the very day after our arrival at the anchorage of Wampoa, the roadstead of Canton, and at a most inconvenient distance from the city, we hastened on board the steamer which plied twice a day between Wampoa and Canton. As we rapidly ascended the river, our attention was incessantly attracted from one shore to the other, by the verdant rice-fields which stretch along the sloping banks, villages peeping between hedges of bamboos, temples half-concealed beneath the branches of the banyans, and towers in the distance, with their roofs rising one upon another, and their galleries of many angles. Every object indicated the approach to a large city, and important centre of population.

We at length reached the barrier, which, during the war in 1840, was thrown across the mouth of the river; and hardly had we passed this, and the forts which defend it, when the red masts of the mandarins' boats, and the first houses of the faubourgs, built upon piles, and, as it were, suspended over the river, the massive squadrons of junks ranged side by side, their white pennants floating in the breeze, with the increasing swarm of *tankas* (small boats, nearly as wide as they are long, and rowed by women), told us that we were approaching the harbour. Canton, indeed, soon presented itself to our view—no longer buried within her massive walls, which, surrounding the Tartar city, had hitherto only allowed us a sight of the ridges of piled-up roofs—no longer stretching out in the mud upon the oft-inundated banks of the Chou-Kiang,—but the city we had pictured to our imagination, such as the Chinese artists are fond of representing this Venice of the Celestial Empire. In the background rose the imposing buildings of the European factories, the flag-poles of the different consuls, and the proudly displayed colours of England, Denmark, and the United States. There lay the city of a hundred thousand boats, the floating

town, her avenues of palaces with their gilded façades and delicate green trellis-work, her long streets of cottages with deal walls and roofs of bamboo—a picturesque quarter, dazzling the eye with its bright colours, stunning the ear with its noisy life and activity—fantastic as an Arabian tale or a scene upon the stage.

From this vast faubourg, which is laid out symmetrically in lines, issues every day at sunrise an immense concourse of people, to cast their nets in the river, or to cultivate the rice-fields on the plain.

Our steamer succeeded in making her way between the tankas which block up the approach to the quay, and landed her passengers at the entrance of the large square, planted with trees, in the centre of which is hoisted the flag of the United States, whose consul was to be our kind host during our visit to Canton.

The Chinese have never been lavish in their attention to strangers ; and this circumspection is especially observable in the niggardly manner in which they have measured out the space allotted to the European merchants. Upon nine or ten hectares of a marshy soil, which had to be drained at a great expense, stand the vaulted warehouses and the wide front of the two-storied factories. These buildings, constructed of granite and bricks, are divided into thirteen distinct groups by transverse streets, two of which, running at right angles to the course of the river, "Old China-street" and New China-street," are occupied by Chinese shops. Here are seen stored the cases and the trays of lacquered goods, porcelain, bronzes, carved ivory, the thousand objects of an exorbitant price, as well as fabulously cheap, which come from the industrious hands of the Canton workmen ; and hither we hastened, to exchange the few dollars in our pockets for some curious trifles of Chinese art.

We had been assured that the moment of our arrival was peculiarly propitious to our project of making purchases ; the approach of the new year rendering the Chinese merchants more accommodating, and lending an irresistible charm to the jingling of our dollars. A law obliges the subjects of the Celestial Empire to balance their accounts, and to wind up their affairs before the first moon of the new year shows her crescent above the horizon. At a later period of our visit to China, however, when experience had made us better acquainted with these cunning and phlegmatic tradesmen, whose patience is proof against all the vexation of delay, we learnt

the resolution with which a Chinese can at need repress the yearnings of his cupidity. The insolvent debtor, under the threatening bamboo of the *Tché-s-hien*; the shopkeeper, invited by the discharges of all the fireworks and rejoicings in Physic-street, to hasten and join the sports and pastimes of his neighbours, would neither of them abate one *sapœ* in his demand, if he detected in the imprudent eagerness of his customer a chance of obtaining his price. But at this moment we had just landed in China, and had to pay the necessary price of our inexperience.

Amongst all the tradesmen, the one who most gained our confidence, and whose shop was beset by the most customers, was the venerable Sao-qua, an old man with a shaking head, a grizzly tail, and warmly wrapped in a long wadded robe which crossed over his chest. His skilful manner of displaying his goods exhibited every object to the greatest advantage, each one setting off the rest; precious vases placed upon exquisitely carved wooden tripods, the graceful flower-work holding a bronze cotemporary of the *Ming*; an amphora from Nan-king; a cup made of rhinoceros-horn, filled with vine-leaves and birds; an ebony horn, inlaid with mother-o'-pearl, with precious stones beautifully cut and polished. It is not requisite to speak either the Mandarin dialect or the *patois* of Canton, to be understood by the merchants of China-street; a slight knowledge of English is all-sufficient; in fact, English has become the commercial language of the far East—not with the rough and hard pronunciation which issues with its native asperity from a true British throat, but the English softened and improved, rounded with glibly-flowing syllables and easy inflections—a perfect exotic, grafted upon a wild stock. The Chinese speak this soft creole language without difficulty or effort. They, as it were, seem to take pleasure in exchanging the fatiguing monotony of their own language for this liquid flow of vowels. With a hieroglyphic and expressive conciseness, and an adaptation for condensing thought, the Anglo-Chinese language has already its dictionary and grammatical rules, and may one day have its literature.* The worthy Sao-qua knew all the resources of this insinuating idiom, and he failed not to fascinate us by

* I may cite one example of this last-born of modern idioms. During a voyage to Chusan, we one day asked our pilot whether the wind, which had kept us at anchor for several days, would not soon become more favourable. His answer was characteristic:—"Pilot no can sabee; Joss makke pigeon." *Anglicè*,—"Pilots cannot know; God makes that business."

his eloquence. As a merited testimony to his tried veracity, he had accepted, or adopted, the honourable surname of "Talkee-true," which, he informed us, the English had given him for his strict integrity and candour. With what an amusing air of easy familiarity would this old opium-smoker incline his sallow, emaciated face on the shoulder of his hesitating customer, and say, with an insinuating air of self-sacrifice,—“ You all my fiend—me talkee-true—foty tolla ! ”

The silk stuffs manufactured in the Kiang-nan, and embroidered in the faubourgs of Canton, the cases of lacquered articles, covered with tiny painted figures, which ought to be inspected through a microscope, exposed us to no less dangerous temptation than the porcelain and bronzes of Old China-street. In the *atelier* of Lam-qua, we had an opportunity of seeing his paintings in water-colours, the velvety brilliancy of which seems as if stolen from the wing of a butterfly. It took us above an hour to choose and collect, in an album, specimens of his art : deities brandishing their thunderbolts ; warriors emptying their quivers ; condemned spirits suffering the fearful punishments of the Buddhist *Inferno* ; mandarins seated in their ivory chairs ; nymphs, like the fabulous birds of Paradise, without feet, gently poising themselves in space. At length we ceased our purchases, but not until our purses were emptied. Before taking leave, however, of the merchants of China-street, it is but right to do them justice. No less cunning and adroit than the Jew of the East, as long as a bargain is in hand, no sooner is it concluded, than the Chinese merchant shows himself as scrupulously honest as the most respectable Osmanli in Constantinople ; his customer may rely entirely upon his care in packing the purchased goods, and pay him in advance without the slightest fear.

Old China and New China-streets are wide and regularly built, paved with large granite flagstones, and lined on either side with shops one story high. These streets are very little frequented, except by Europeans. In seeing them thus silent and deserted, a stranger would never dream of the immense crowd which is in agitation within a few steps from this quiet quarter, of the bustle of people and goods going on in Physic-street. This long, narrow, and crooked street runs east and west, between the factories and the islands of the western faubourg. Here are displayed, with artistic ingenuity, the mandarin oranges, with their crimson peel, the *pamplemousses* of Amoy, their rind carved with various figures by the graver ;

together with pears of Shan-tong, and jujubes of Pe-tche-li. Here are seen large tubs, containing live fish, from the Chou-kiang, and baskets of bamboo, filled with reddish-brown dogs, destined for the tables of the Luculluses of Canton. Here, too, are exhibited smoked water-dogs, flattened as if they had been put into a press; shoulders of cats strung like beads; bunches of dried rats suspended in front of the shops, side by side with quarters of beef and mutton, and fattened pigs. The perpetual movement and pell-mell confusion in this street, the noisiest in Canton, are indescribable: an unlucky stranger, venturing without a guide into the midst of the Maelstrom, would be in danger of being carried away by the crowd into a labyrinth of streets, which are all so uniform and alike, each shop displaying the same vertical signs, that the only chance of regaining his way to the factories, would be the thread of Ariadne, or a lucky meeting with some honest mandarin.

A Chinese woman never shows her face on foot in Physic-street; by no chance is the button of a mandarin ever seen in the midst of this crowd. The women and the mandarins have their litters and bearers, although these are not the only people who use this aristocratic conveyance: the very poorest bachelor will sometimes sport his equipage, with its bamboo seat and reed blind; and the humble sicou-tsai may be seen bent double and crouching at the bottom of this narrow cage, and carried through the crowd by two vigorous coolies, like a grand signor, upsetting everything in his passage. The right to ill-treat the passers-by in this manner is no restricted privilege in Canton; it belongs alike to the powerful dignitaries who precede their liegions and executioners, and the half-naked street-porters, who, with their arms extended behind them, support a flat pole laid upon their broad shoulders, a flexible lever, at each end of which are suspended, nicely balanced, the large baskets full of vegetables, or the ambulatory fish-ponds which are carried about in every quarter of the town. No quarrels or fights, however, take place amongst these men, who push, squeeze, and knock against one another without any ceremony: patience is the prominent characteristic of a Chinese. A rich merchant will remain quietly seated at his desk, whilst an importunate beggar stands in his shop, under his very nose, striking two bamboo sticks together, and splitting his ears with the most annoying *charivari*. There he will sit, with imperturbable composure, amidst all this din, poring over his accounts, or engaged in the most important

bargain, without ever betraying a sign of anger or impatience. Sometimes, indeed, he will purchase a release from this persecution with a few *sapees*, but more frequently the phlegmatic patience of the besieged tires out the assaults of the besieger, and the blind beggar has to turn away in quest of a more charitable roof.

Calculations, founded upon the daily consumption of rice in Canton, have given the population of this industrious city at 1,200,000 souls. The "floating town" alone, we are assured, contains 300,000 inhabitants, whilst 900,000 dwell upon *terra firma*. An embattled wall, eight or ten metres high, incloses the space formerly occupied by the Mandchu Tartars, when, after a siege of eleven months, on November 24th, 1650, they took this stronghold, the last which surrendered to their power. Within these walls, in the inner town, the Viceroy, and the authorities of the province, with the richest and most respectable portion of the population, retire every evening. The merchants of Canton frequent their shops only during the day; as soon as night draws on, they hasten to their homes, some to the inner inclosed town, and others to their larger and more comfortable dwellings in the faubourgs, where they repose from the labours of the day in the midst of their families.

In spite of the treaty of Nan-King, and the demands of Sir H. Pottinger, this inner town had remained closed to the "barbarians." We were therefore obliged to forego a visit to the Tartar city, but we wished, at least, to walk round the place. Leaving the factories at daybreak, under the guidance of an American missionary, who had become habituated to these adventurous excursions, we quietly traversed the western faubourg, then turned eastward, to cross the barren rocks, which, north of the town, are covered with burying-places, and leaving behind us this tract, we climbed the hill upon which Sir Hugh Gough established his head-quarters, May 24th, 1841. From this point we descried the distant outline of the mountains, the green valleys, numerous windings of the river, and the smiling hamlets scattered over the plain. On our right lay the practising-ground for shooting with the bow and matchlock, on our left the fertile gardens bounded by the river. We saw the yellow sails gliding through the meadows, the robust coolies hurrying along the footpaths, and the "tigers" of the Celestial Empire shouldering their pikes, and marching up and down before the gate of the "Eternal Repose." It was quite a panorama, full of life, and animation,

and singularity: but we could see nothing of the Tartar city, sheltered within its high inclosure, except the scaffolding on which the night-watch is kept, and the kind of acropolis which the five-storied pagoda commands, with its graceful tower. Our guide soon drew us away from the attraction of these objects, telling us he had observed that the Chinese never molest a stranger as long as he is walking, but immediately collect round him when he stops out of curiosity to observe anything. We were therefore obliged to resume a quick pace, and regained the factories by passing through the faubourg at the southern side of the inclosed town.

The Viceroy, who resides at Canton, governs the two provinces of Kouang-si and Kouang-tong: his jurisdiction extends over 407,000 square kilometres, and he is invested with the supreme power over 27,000,000 souls. China thus contains nine distinct realms, which lie at vast distances from the Imperial City, rendered still greater by the difficulty of communication. Canton lies at full thirty days' journey from Peking, and, like the capitals of the other eighteen provinces (of which two are always under the government of each viceroy), is the seat of an administration which has only in rare instances recourse to the head fountain of authority. Notwithstanding the complete system of delegated power, the great dignitaries of the empire are never known to raise the standard of revolt, or usurp the supreme authority, like the Mussulman pachas. The security of the government is doubtless in part attributable to the mental servility, the pusillanimous devotion of the mandarins, which tends to extinguish all feeling of manly ambition; at the same time, the machinery of government is skilfully adapted to prevent or repress any spirit of rebellion. A mandarin is never employed in his native province, and rarely exercises his functions for more than three years. His power is also shared among several officers, independent of one another, whose concurrence is necessary in all important acts, and who refer to the decision of the court all matters upon which they do not agree. Next in point of rank to the Viceroy, who is surrounded by all the pomp of supreme authority, and whose salary is about £3,000 a year, stands the lieutenant-governor, the *fou-yuen*, whose jurisdiction extends only over one province, but who is quite independent of the governor-general. On the contrary, without the consent of the *fou-yuen*, the latter cannot exercise the *wang-ming*, or power over life and death, by virtue of which, in urgent cases, a criminal is instantly executed,

without awaiting a confirmation of the sentence from Peking. The command of the armed forces is intrusted to a Tartar general, who provides for the defence of the city. The administration of the finances is confided to the director-general of the customs, the receiver-general of the taxes, and the inspector-general of the salt-mines; that of justice is under the criminal judge, who is only assisted by the other authorities of the province in cases of capital punishment. These are the functionaries on whom the charge of the viceregal government devolves, and under their control the administration of the department and districts is carried on. Each department is placed under the jurisdiction of a civil magistrate, who exercises functions analogous to those of a French *préfet*, but with more extensive privileges. Each district has its own magistrate (a kind of *sous-préfet*), who, like the magistrate of the department, is invested with powers at once judicial and executive. The department in which Canton is situated is divided into fourteen districts, in each of which the magistrate nominates an officer, who has the police and the duty of raising the taxes. These officers are of a very subordinate rank, rarely decorated with the "button," and men whom the magistrate subjects to the bastinado without ceremony. In the country, however, whenever any public works are to be undertaken, or any grave affair to be decided, these officers preside at the council of the elders, who direct the deliberations.

The administration of affairs in China is, as we have seen, little complicated; 14,000 mandarins suffice to govern a population of 361,000,000: but this simplicity of organization, by accumulating enormous prerogatives in the hands of one individual, is attended by those evils which are inherent in a despotic administration,—the venality of justice, and the most odious exaction in levying the taxes. The sentence in the courts of justice is in a manner put up to the hammer, and the decisions of the law are in the hands of the highest bidder. An income-tax is levied upon all Chinese from the age of twenty to sixty, and there is also a tax on the products of the soil equal to from a tenth to a thirtieth part of the harvest, according to the quality of the land. These taxes, however, are almost invariably doubled or tripled by the cupidity of the mandarins.

The Chinese have not recourse to insurrection to remedy social evils or injustice; they are of too peaceable a nature. In the south, however, there has been at all times less dispo-

sition to submit to the vexatious exactions of the authorities. In the numerous villages scattered around Canton, the resistance of the municipalities has more than once triumphed over the power of the mandarins. During the last opium war, the inhabitants of these villages ventured to take up arms; and the apparent success they obtained at times over the English contributed to increase their turbulence and arrogance. At the moment when the Tartar troops had been repulsed, and forced to shut themselves up in the town, and a part of the ransom of Canton was already on board the English vessels, the rabble formed into threatening masses, and planted their standards in front of the heights which Sir Hugh Gough commanded. A vigorous fire dispersed these irregular bands, who were pursued by a few companies of foot from village to village; but towards sunset a fearful thunder-storm succeeded the oppressive heat of the day, and changed the face of things. The English had only flint-locks, which the rain had rendered perfectly useless. Sir H. Gough was obliged to fall back toward his positions; the Chinese rallied, and followed the English column in their retreat. These hordes exhibited a boldness which was little to be expected of them: more than once, when the ranks of the retreating column were broken, in crossing a river, or defiling through the narrow streets of a village, the English soldiers were met in single combat, hand to hand. In the midst of a thick fog, which covered the whole country, a company of sepoys became separated from the body of the column, and was obliged to form in square, to prevent being cut off by the enemy. It was pitch dark, and the fury of the storm increased. This small detachment, harrowed by their numerous enemy, could only oppose them with the butt-end of their muskets; whilst the Chinese succeeded in dragging a small field-piece to the top of a hill near at hand, which would have told with fatal effect upon this square of troops. The sepoys believed themselves lost, when fortunately two companies of marines, armed with percussion-guns, came to their relief. On the second morning after this, the English evacuated the heights of Canton, and the Chinese probably attributed the precipitate retreat of the "barbarians" to the terror inspired by their bravery. Placards were posted about—up to the very walls of the factories—alluding to this pretended triumph; and proclamations addressed to the rural population adverted to it with pride. This presumption must naturally have emboldened the hostility of the people of Canton, and impeded the pacific task which the Viceroy Ki-

ing had undertaken. Every concession he made, with a view to prevent a fresh collision, only irritated the passions of the populace against himself.

The day at length arrived when we were to be admitted to an audience of the Governor-General of Canton, the most eminent statesman in the Celestial Empire, and the honestest Tartar that has ever worn the peacock-plume and the red button. Ki-ing could not have received the envoy of a foreign power in his palace, which is situated in the centre of the Tartar city. The mandarin Potin-qua, therefore, son of a rich merchant, placed at the Governor's disposal, for this interview, his country-house on the banks of the river; and it was in the direction of this Chinese villa that, on the morning of the 19th of January, the rising tide was carrying the French Legation and the officers of "*La Bayonnaise*." The mandarin-boat, on board which we embarked near the quay of the factories, would have conveyed us without fatigue up to the sources of the Chou-Kiang. This pleasure-boat bore on its wide deck a vast edifice, with curiously carved partitions; and the interior, divided into two apartments, ornamented with delicate work in bamboo and ivory. Upon the deck the crew, armed with long poles, kept moving to and fro, keeping in the middle of the river, or guiding from one bank to the other the heavy boat, as it was carried out of its course by the current. At the end of an hour, our barge entered a canal cut through the recent alluvium of the left bank, and landed us at the entrance of Potin-qua's park. Landing on the muddy shore of the canal, we penetrated into one of those gardens of which the Chinese are so fond, with their ponds of green water, over which wind, in broken lines, bridges uniting by a double row of arcades small artificial islands and miniature hills. The sky was grey and dull; the trees in the park were for the most part stripped of their foliage; exposure to rough weather during several winters had long effaced the brilliant colours, a trace of which was still visible on the wormeaten galleries of the bridges, and on the faded façade of the pavilion in which the Viceroy Ki-ing awaited us. This kiosk, or summerhouse, with its fantastic cornices and mouldings, stood, supported upon eight granite pillars, in the midst of a stagnant pond, covered with the large leaves of the water-lily. An indescribable air of decay and age pervaded the whole scene around, which was sufficient to destroy all charm, and invest it with a tone of sluggish melancholy.

The Viceroy received us with the most zealous demonstrations of Chinese politeness, which the numerous mandarins by whom the Governor-General at Canton was surrounded emulated one another in imitating. There is a wide difference between the obsequious familiarity and the impertinent curiosity of the Chinese functionaries, during this interview, and the natural dignity and quiet reserve which is generally seen in Turkish officials. It is a difficult matter to deal seriously and in earnest with these statesmen, who play with the lining of your dress, scrutinize its embroidery, and who see in the credentials of an ambassador merely a piece of parchment curiously figured, which is immediately submitted to the examination of all those lower menials who in China assist at the most secret conferences. Ki-ing, who in truth was quite as little grave in his official deportment as the subaltern mandarins around him, was a man of at least sixty years. His erect figure and firm step seemed to promise a green old age; and under the effeminate folds of his long Chinese robe might still be seen the intrepid Tartar, used of old to contests with the tigers and bears in the forests of the Mantchourie. In other respects the physiognomy of the Viceroy did not answer to our expectation: there was a general character of simplicity and kindness, but scarcely any trace of superior intellect; nor was it easy to read in that vacant look of indifference the political ability of which Ki-ing had given so many proofs during the negotiations of 1842, and the complicated events which followed the treaty of Nan-King. A member of the imperial family; however, Ki-ing must, like the humblest of the Chinese, have attained by his personal merit the elevated rank which he occupied in the empire. Public offices in China rarely devolve on the relatives of the emperor. Most of these princes, who have greatly increased in number during the two last centuries, vegetate in idleness, often in misery, and have no other resources than the slender pension granted them. Every man in China, as in Turkey, owes his position to his own talents, and to the imperial favour; the meaning of the word *parvenu* is unknown to the Chinese. There are, it is true, in the Celestial Empire hereditary titles of nobility, which are gradually degraded one degree in each generation, and are not extinct until the fifth; but these titles confer no privilege. The members of the imperial family and the Chinese nobles have no more control over the affairs of state than rich private individuals who purchase the button and rank of a mandarin by their liberal

contributions to the public treasury. Few among the great officers of the empire can boast an illustrious origin. Houan, the intimate adviser of the Viceroy, the mandarin to whose influence rumour attributed in part the diplomatic skill of Ki-ing, was born in the Shan-tong, of obscure parents. He had attained the rank of mandarin of the second order, and was a member of the imperial college of the Han-lin, when he was accused by his enemies of venal partiality in the examinations over which he was called to preside. By a severe sentence he was at once hurled from the pinnacle of rank and honour to the very foot of the official ladder. At the time when we were presented to him by the Viceroy, Houan was engaged, with that patient resignation the secret of which the Easterns alone possess, in regaining step by step the position from which he had so suddenly fallen. The blue button already decorated his cap, which had not yet regained its peacock's feather. Amidst the servile crowd who surrounded the Viceroy, the expressive look, the noble physiognomy of his intimate councillor, inspired a powerful sympathy. Ki-ing, to his honour, had not abandoned his *protégé* in his disgrace, and from the confidence which he showed him publicly, might be inferred, that in his heart he protested against a decree which was probably aimed, in the person of Houan, at the champions of that moderate cause, the chief of which was as yet beyond the power of attack.

In China no diplomatic conference takes place without a banquet. A dinner of thirty covers awaited us in a low saloon, ill lighted by the oblique rays which fell from above on an inner court. Comfortably wrapped in their warm pelisses, the mandarins defied the cold and humid temperature, against which we were very imperfectly sheltered by our thin uniforms.

A Chinese dinner is no longer a novelty; but it is always a frightful affair—we may add, an awful reminiscence—to a European stomach. The dessert alone might have found favour in our eyes, and this led the way to the repast. Two long rows of pyramids, three or four inches high, and composed of almonds, sweetmeats, dried fruits and preserves, presented as we entered the banquet-room a graceful *coup d'œil*, which would have made a child jump for joy. After this simple service, appeared a number of tin dishes filled with indescribable viands, all fuming with nauseous oily vapours and melted fat. The servants now quickly laid before the guests small bowls, filled to the brim with pheasants' or

pigeons' eggs, gelatinous balls, and whitish filaments which crackled between the teeth like the strings of a violin. These suspicious-looking messes were then watered with cups of tea without sugar, or cups of *sam-chou*,—a lukewarm drink obtained by the distillation of rice. Champagne, so called, with some Spanish and Portuguese wines, circulated amidst this frightful pell-mell, and added their European poison to these indigenous ones. At length, when this gastronomic penance seemed to be ended, after each of us had in turn received from Ki-ing, Houan, Potin-qua, or other of the hosts, some fragment, contributed by these amiable epicures from their own plates,—after we had all, *bon-gré mal-gré*, done honour to these offerings, which were skilfully transferred to our plates on the ends of the little skewers,—we found to our consternation and dismay that the veritable dinner had not yet commenced. A troop of scullions came rushing into the room, armed like a regiment returning from a marauding attack on pigs, roast sheep, fowls, geese, and ducks, at the point of the spit. Then resting the palm of their dirty hands on the meat, these heroes of the carving-knife set to work to cut off thin slices from the joints, which they presented to us. Happy the stomachs of iron able to bear such a trial without turning with disgust! At length the Viceroy took pity on his guests; balls of rice were set upon the table, and after rendering homage to this cereal of China, we were at liberty to rise from table, returning thanks at not having sunk under the effects of our first Chinese dinner. Of all the guests seated at this banquet, the most pitiable victim was our luckless interpreter; obliged to serve as medium of all the jokes and pleasantry, all the questions, all the messages, which passed incessantly across the table from one end to the other. There was not a mandarin present who did not think himself bound to pass a complimentary toast to one or other of us, which he did by raising with both his hands his cup full of *sam-chou* to a level with his lips, and giving his head a formal balancing movement. The handsome Houan, the pink of *ti-miê*, or fashion, distinguished himself above all the rest by his laudatory urbanity. With flattering expressions of politeness, he drank to the *venerable beard* of one of the officers of the “Bayonnaise,” modestly assigning the honours of a septuagenarian to a man who was scarcely thirty; but Houan knew the human heart, and his smile, full of finesse and meaning, seemed to say to his guest, “you fancy that I flatter you, but I am sure you will pardon me!”

Amidst this gracious interchange of compliments and courtesy, a mutual confidence and good understanding were naturally soon established between "the children of the flowery earth," and the amiable *Fa-lan-ça-is*; but the day was declining, and we were soon obliged to take leave of the Viceroy. The effusion of politeness which we had received on our arrival accompanied us to the boat, the Viceroy insisting on himself seeing us embark. The ebb served us now as the flood-tide had favoured us in the morning, and before sunset we had regained the factories.

FORGIVE AND FORGET.

Forgive and Forget, sweet doctrine refined,
 Which blesses the man who enjoys it :
 It gives him repose in his innermost mind,
 While actions contrary destroys it.
 Oh ! proffer the right hand of friendship and peace,
 To him who would injure or harm thee,
 And surely thy friends will in number increase,
 While enemies seem to alarm thee.

Forgive and Forget, or the anger conceal,
 Which causes dissensions at home,
 And hearts nearly breaking thy kindness will heal,
 And peace will extend to thine own.
 For passion is madness ! and anger is rage,
 Uncontrollable, cruel, and strong ;
 Deforming to young, and degrading to age,
 Indulgence in either is wrong.

Forgive and Forget, 'tis the language of God,
 The step-stone to heaven from earth ;
 The ladder to climb, the path which if trod,
 Will end in a glorious birth.
 Then cancel the wrong, how'er 'twas incurr'd,
 Make haste to be wise, to be just ;
 Be not thy forgiveness one moment deferr'd,
 But trample each wrong into dust.

Forgive and Forget, and taste of the bliss
 Lost affection recover'd bestows ;
 Why should you a portion of happiness miss,
 To add to thy number of foes ?
 Each generous action 's recorded above,
 And what can more generous be ?
 Than to fetter each foe in the bondage of love,
 And chain his affection to thee ?

G. M. M.

“ITS PRECEPTS ARE ETERNAL;”

OR,

THE PRACTICE OF A FREEMASON'S DAUGHTER.

By the Author of “Stray Leaves from a Freemason's Note-Book.”

(Continued and concluded.)

IV.

HIS Britannic Majesty's representative at that period at the Austrian court, was a nobleman who abhorred trouble, and loathed *a scene*. A veteran diplomatist was Lord Sars-ton: deep in the mysteries of courts and cabinets. He could speak for three hours on a knotty point of foreign policy, and leave his hearers as well informed when he closed as when he commenced. A plain topic he could mystify, embarrass, and perplex with a web of subtlety that defied all unravelment. But then he had a most courtly bow; a ready smile; could clothe a refusal in the most complimentary language; and had an irreproachable *cuisine*. His dinners were faultless, and his balls perfection. Rows, and everything that led to such atrocities, he held in utter detestation. Mr. Cobden himself could not be a more ardent lover of peace. His Lordship's aim was simple:—to discharge his duties easily; to pocket his ambassadorial allowances quietly; to escape all House of Commons comment on his despatches; and to be bored by “*no nonsense*.”

Who could have the heart to quarrel with a being who had no angles in his course of conduct,—such a quiescent man, and such an irreproachable envoy!

But on the memorable evening when Maurice Heathfield sought refuge at his hotel, his Lordship's digestion sustained marvellous derangement. He listened with averted eye and reluctant ear; and his dismay at young Heathfield's recapitulation of injuries,—at his appeal to him as a British subject for protection,—at the apparent absence of all provocation, deepened by a growing conviction that he must act, and at once,—was most amusing.

“Of course, I credit your statements,” exclaimed his Lordship, at the close of Heathfield’s narrative, “I have no reason to distrust them,—none—none; but provocation *must* have been given, though perhaps unwittingly, on your part. The Austrian government, sir, is—is—is—somewhat stringent in its enactments.”

“To my knowledge,” returned the young man, firmly, “I have not violated them, even in thought.”

“Your papers seized!—seized by government emissaries, and at mid-day! Strange! Pray, among your papers was there any political document?”

“None whatever.”

“Do you belong to any political society?”

“I do not.”

“Are you mixed up with any reform association?”

“I am not.”

“What brought you to Vienna?”

“Business connected with our firm.”

“But your main—your direct—your special object?” pursued Lord Sarston, somewhat sharply.

“Repayment of moneys injudiciously advanced to Herr Grüt.”

The peer looked up quickly.

“Herr Grüt!” he repeated musingly, “Herr Grüt!—the name is familiar to me. Is he not the wealthy banker; and the confidential financial agent of the Emperor?”

“My Lord,” returned the young merchant, with a smile, “the best proof to me of Herr Grüt’s wealth would be his prompt repayment of the debt he owes us. The other point has better foundation than mere matter of hearsay. It is matter of general belief. For myself, I can say that we have confidently reposed upon it.”

“Ah! say you so?” cried his Lordship, briskly; “then weigh my next question, and answer it fully and frankly: in any one of the papers seized, is there any allusion to the Emperor, direct or indirect, in his public or private capacity?”

“Many,—many allusions to him; but mostly having reference to his private enterprises.”

“Daylight!” said his Lordship, with emphasis,—“daylight!” Then to a servant, who entered—“The carriage within twenty minutes; and tell Mr. Stanhope, I wish him to accompany me.”

V.

But during this interval, where is the Frau Pfeffer, and how is she occupied?

That paragon of a silent woman, who has plied her busy needle for three long hours vigorously, assiduously, and continuously, now pauses from her task—and, for a while, seems wrapped in meditation. But the subject of her thoughts is unquestionably pleasant. For anon she drops her work on the polished floor,—rubs her shrivelled hands joyously together,—bursts into a merry laugh, and exclaims—“*Trapped!*”

Again she plies her task in silence. Another half-hour glides by; and the thick-coming visions of the past once more engross her. Those hard, harsh, stolid features are instinct with emotion. She murmurs,—“Yes! the feeblest may opportunely interpose. There are obligations never to be forgotten; aye, but faithfully to be repaid.” She wakes up from her reverie,—looks anxiously around her,—another ringing laugh is heard, closed with the expression joyfully uttered—“*Trapped!*”

VI.

Some six-and-thirty hours elapsed; Maurice during the interval remained at the embassy: that wearied period over, he was formally summoned into his Excellency's presence. Lord Sarston received him with a troubled brow.

“I have had a long conference, sir,” he commenced, “with the constituted authorities; and your case has undergone the most sifting investigation. Why were you not candid with me? Why have you condescended to any mental reservation?”

“My Lord,” returned the young man, firmly, “I am conscious of none; the entire circumstances have been faithfully laid before you.”

“Ah!” responded his Excellency, with a somewhat incredulous air, “that is a mode of expression easily used; it is, in fact, a stereotyped phrase with those who appeal to me for aid;—‘the entire circumstances!’ We shall see! You told me, Sir, if I remember rightly, that you belonged to no political society?”

“In making that assertion, my Lord, I submitted to you the truth,—the simple, honest truth,” replied Maurice, with manly and becoming boldness.

“You belong to the Masonic Fraternity,” exclaimed the

peer, with the earnestness and vivacity of a man who fancies that he has made a palpable hit, "can you deny it?"

"On the contrary, I exult in it."

"It is a political society," remarked Lord Sarston, with deepening gravity; "O'Connell, sir,—O'Connell is a Mason."

"So is Dr. Howley, the present Archbishop of Canterbury," was Heathfield's prompt and astounding rejoinder.

"The Society, I am assured, is anti-monarchical," pursued his Excellency.

"An assertion difficult to be reconciled with the fact, that our present Grand Master is the son and brother of a king; and that most of the princes of the Blood Royal have been affiliated with us."

"And essentially republican," persisted the Ambassador.

"Strange, then, my Lord, that Lord Moira, so unflinching a friend to his Prince, and so devoted a servant to his country, should for years have borne high office among the Fraternity!"

"He was a noble-minded, chivalrous, generous being," said the Ambassador, with some approach to feeling; "and I was little aware that you could claim him as a Brother."

"As certainly and as surely as we can say that politics under no guise can enter a Masons' Lodge; that the very Constitution of our Order banishes them from our precincts. Your Lordship looks incredulous; the day may come when you will admit that Masonry has happily nothing to do with politics."

"Possibly; but Austria holds the contrary, and distrusts the entire Fraternity. I should recommend you, Mr. Heathfield, to curtail your stay in Vienna."

"I am ready, my Lord, to quit it the moment my papers are restored to me, and the debt due to our firm is discharged."

"True; that reminds me that your papers, on examination, contain nothing of a monetary nature."

Maurice started.

"They relate, I am assured, exclusively to private matters."

Maurice looked still more bewildered.

"Even Herr Grüt,—I allude to him thus distinctly because you suspected him of originating this seizure,—seemed surprised, and even disappointed, at the harmless nature of their contents."

"My Lord," cried the young merchant, "those papers contained securities for monies which Herr Grüt, as the agent of the Emperor—"

“No names!” interrupted his Excellency,—“no names! a greater indiscretion cannot be committed. But thus much I am authorized to say, that if among your papers one be found bearing Herr Grüt’s signature, which commits a certain illustrious personage to any knowledge of the loan, the whole of the moneys advanced will be repaid. Abstain from comment, sir, I beg.”

Maurice bowed.

“Your papers will ere this have been restored to your dwelling. You would say you are under obligation to me: Then thus repay it. The next time you visit Vienna, remember its *espionage* is perfect; and don’t affix to your letters seals bearing Masonic devices. The affair is ended.”

VII.

“It is anything but ‘ended’” thought Maurice, when, on reaching the Frau Pfeffer’s residence, he found his papers awaiting him, but the packet bearing on Herr Grüt’s transactions *missing!* “Without it I am powerless! Ruin,—speedy and inevitable ruin,—awaits us if this be destroyed, or transferred to our antagonist’s keeping. How face my poor father without it! And Helen!”—and a torrent of bitter self-upbraidings issued from the young man’s lips.

While thus disagreeably employed, a gentle tap was heard at his chamber-door, and an intimation given that the Frau Pfeffer desired her guest’s presence in her sitting-room below.

“Can see no one,—hear no one,—comprehend no one, at least *now,*” was his vehement reply; and the young man resumed his eager but fruitless search.

Some minutes elapsed. The summons was repeated.

“Old familiar faces are waiting to greet the English gentleman below,” were the terms of the oracular invitation.

“Helen?—my father?—my brother?” cried Maurice hurriedly; “and does their presence here announce the utter destruction of our fortunes?” A few seconds, and he burst into the room where the Frau was sitting. She was *alone,* and apparently indifferent to his arrival. She gazed up into his face with her usual quiet air, when, after casting an eager glance around, he questioned her with a look of intense disappointment. The latter feeling she evidently detected and enjoyed. Her dark eyes twinkled, and there was a mirthful movement about the mouth as if a laugh was close at hand.

“ I—I—had expected to see old—old friends,” exclaimed Maurice in accents of uncontrollable vexation.

“ They are not far off,” replied the Frau, stooping to recover her knitting-pins, and speaking with her habitual, passionless, and irritating unconcern.

“ Never more needed than now,” cried the young man vehemently.

“ The mercies of THE GREAT FATHER above often fall on us as opportunely as undeservedly,” returned the Frau gently and reverently.

“ But my friends! — friends! — old familiar faces were spoken of!—where are they?”

“ Here!”—and from a recess curiously contrived in the back of her cumbrous old-fashioned chair the lady produced to Heathfield’s wondering gaze the bulky packet containing Grüt’s correspondence. “ If, as I surmise, those documents are important, they are restored to you *entire*. Beside them repose the missing seals, cherished doubtless by their owner, but contraband in Austria. And now, sir, let your further stay in Wien be numbered not by days, but by hours: quit it to-night.”

“ How can I sufficiently thank you?”

The Frau’s whole manner changed; tears filled her eyes; her lips quivered, and, speaking under the influence of rarely-indulged emotion, she exclaimed: “ I am an Englishwoman, —*now* can you confide in me? I am the daughter and granddaughter of a Mason, —*now* can you understand me? When THE GREAT RULER above called my father home after the illness of an hour; when HIS inscrutable will made my mother a widow, and myself and four sisters orphans, — who was it that had compassion on us? who stepped in with its opportunity and invaluable aid? who rescued me from want and shame? gave me in their charity-school the education I needed, and by which ultimately I earned an honest livelihood? —THE FRATERNITY. *Can* I forget this?—should I? Are not ‘its principles ETERNAL,’ and its lessons EVER applicable? Do not both teach life-long benevolence, especially to the Brethren?—do they not say, Succour those who are in need: but especially, and at all hazards, shield in the hour of peril those whom you know to be Brethren? Such is my creed,—do you quarrel with its fruits?”

“ Quarrel!—a madman’s act! But how were my Masonic relations discovered?”

“ Did your seals—did the emblem they bore—convey no

meaning to a Mason's daughter? Had I not lived at Vienna for years? and was I not aware of the jealousy, the distrust, the hostility with which a despotic government regards all secret societies?"

"But these papers—these so important to me—how happened it that these should have been specially preserved?"

"I will not undertake to answer every question," returned the Frau, evasively, "nor do I admit your right to catechise me. Mixing in various grades of society,—speaking more languages than one, and keeping my ears always open, I know something of Herr Grüt. I discovered, — no matter how, — no matter where, — no matter when, that he wished to be master of ALL your papers. I resolved to circumvent him: I succeeded. Ask me no further question. I cannot reply without compromising others. For yourself, let this be your last night in Wien."

"But you must be recompensed, — must be rewarded, — largely and liberally."

"I am already, and by *anticipation*. Who saved me from ignorance and vice, — from misery and ruin? Rewarded? I was so —amply—*years ago!*"

"But that bears not on *us*: you have saved our fortunes," persisted Heathfield earnestly.

"No, not I," replied the lady, relapsing into her former quiet manner, — "not I, but, under God, the Order to which you belong. Promote it; its 'principles are eternal!' would that its fruits were universal!"

VIII.

Some two years after this event, a family group, consisting of a gentleman far advanced in years, a younger lady and gentleman, whom he addressed respectively as "Maurice" and "Helen," might have been seen on the lawn of a country villa near London. They appeared a happy party; and everything around them seemed to bespeak the presence not only of affection but of wealth.

"Maurice," said the old gentleman, speaking slowly and deliberately, "I think—indeed, I feel—after all that has happened, it will well become me to remember one or more of the Masonic charities in my will. Which shall I select?"

"My dear father," returned the happy-looking young man thus appealed to, "be your own executor. Help the charities

while you are alive, and able to witness and to rejoice in their progress and prosperity."

"Help Masonry!—*Masonry* in any shape! You amaze me, Sir," said the lady slyly; "I thought, Mr. Heathfield, that *that Society* was an abomination to you?"

"Happy is the man who outlives his prejudices, Helen," responded the elder gentleman, gravely. "I have seen something of its fruits. Many rash and hasty assertions have during a long life been made by me, but none more unfounded and ill-advised than that there is neither aim nor object in Masonry. Its basis is love. Does not that partake of the eternity of THE ETERNAL?"

KIND WORDS.

Kind words are like the morning sun that gilds the opening flower,
Kind words are like the blessings spread by ev'ry summer shower;
They light the heart with sunny beams, they shed a fulgent ray,
And cheer the weary pilgrim, as he wanders on his way.
Let us hear none but gentle words—no tales of dismal strife,
But only kind things whisper, as you tread this vale of life;
Then try by every word and glance, the suffering to beguile,
And watch them, when you speak kind words, how happily they
smile.

THE MASONS OF THE MIDDLE AGES.

(Continued and completed from page 62.)

CHAPTER III.

ERWIN was born at Steinbach ; his parents belonged to the middle class. Like all the artisans of the middle ages, he had commenced life by being a hewer of stone, a simple Apprentice, then a Fellow-Craft, and at last a Master Mason. His life had been passed in travelling, in order to perfect himself in his art, only staying where cathedrals were to be built. It was in this manner that he arrived at Strasburg, where he settled, on being received into the *corps* of Architects. Erwin was at this period an artist of great celebrity and extensive reputation. In a short time he acquired an immense influence over his companions, and some years after his arrival he was elected Master of the Works, which was one of the highest dignities of the Association. A great number of Freemasons' Lodges already existed in England ; Erwin instituted a similar Lodge at Strasburg, and the Emperor Rodolph granted him the necessary dispensations about the year 1275.

This institution was assuredly the result of a generous thought. It was to give rise to a Fraternity amongst the artisans of the middle ages, and to prepare a grand and noble Association for the future, where they would preserve the traditions of the past. All the members of this Society, though only hewers of stone, united by the love of their art, could thus travel through France, England, Germany, and Europe, as yet scarcely civilized, and be certain to find, wherever they stayed, that fraternal hospitality which, on the return to their country, they would know how to practise towards those whom they called Brethren.

“ Favoured by the system of election and association,” says Daniel Rainée, — “ ruled by an intellectual and moral hierarchy, which placed the most worthy in the chair (as Master), no wonder that the fine arts in a short time flourished, and that the building of churches rapidly increased.

The child of the people, as well as the son of the prince, alike inspired with a zeal and ardour on the subject of architecture, assisted in the construction of those vast cathedrals, which we now admire with wonder, after five or six centuries of their existence."

The Lodge of Strasburg was an immense hive, where every one deposited the result of his studies, his labours, and his travels, for the benefit of his Brethren. It was also, if they preferred it, a kind of caravansary, where the wandering artist could repose after his great fatigue, and prepare himself, by an exchange of sympathy and counsel, for new struggles and fresh labours.

This Lodge, instituted by the father of Sabina, recognised as their patrons the four crowned carvers of stone. The legend of these saints is to be found in Jacob of Voragine and Rebadencira; they were named Sévérus, Sévérien, Carpophorus, and Victorin. It is said that the Emperor Dioclesian, on being told they were Christians, resolved to make them sacrifice to false gods. As they refused to obey this mandate, they were put to death, and thrown into the Tiber; but the day following their murder, four crowns were (said to have been) found upon the shore, which the tide had cast up during the night.

The prosperity of this Lodge soon surpassed the expectations of its founder, and at the time of his death all the Lodges of England officially acknowledged its supremacy. Later still its influence continued to increase, and the work founded by Erwin acquired such importance, that in A.D. 1459 the Masters of the different Lodges, being assembled at Ratisbon by a special summons of the Fraternity, elected the principal architect of the cathedral of Strasburg as Universal and Perpetual Grand Master of all the Freemasons of Germany.

These free societies of the middle ages presented peculiar features, which give an idea of the spirit with which they were conducted. The Society of Strasburg included also that of England. It held its court of judicature in Lodges, and decided, without appeal, all the cases which were submitted to it, according to the rules and statutes of the Fraternity.

The members of the Association had no communication with those masons, who only used mortar and the trowel. They adopted as characteristic marks everything that related to their calling, which they looked upon as far superior to that of simple masons. The square, the level, the plumb-

rule, and the compass, became their symbols. Resolved to form a body distinct from the crowd of workmen, they invented a word and a sign, by which to distinguish themselves. They called the former "the pass-word,"—*das Wortzeichen*; the latter "the grip,"—*der Gruss*.

The Apprentices, Fellow-Crafts, and Masters were initiated with ceremonies, over which the most profound secrecy reigned.

In this brief description of the Society of the affiliated Masons of Germany, the reader will have already recognised the principal characteristics of a secret Society, which in later times has acquired great historical importance,—we speak of Freemasons. It is, in fact, to the Lodge of Strasburg, or to those even earlier established in England, that we must revert, to find the origin of the Craft of Freemasons. It is also from thence that we trace the source of those numerous Associations, Companies, or Guilds, which exist at the present day, but which are so modified that we with difficulty discover the first elements, which were the origin of such various institutions.

* * * * * *

The Council of Strasburg had a large hall placed at the disposal of the Affiliated Masons, in which the most important members of the Association assembled every evening.

Since the demise of Erwin de Steinbach, these *réunions* were frequent, and sometimes tumultuous; the ambition of some, the jealousy of others, and the emulation of all, threw fresh vigour into these meetings, which often degenerated into contention; but every one, notwithstanding, confessed that Polydore, the Boulognais artist, was really intended as the successor of the elder Erwin.

Several days had elapsed since the competition commenced, but neither Polydore, Jean Erwin, nor Bernhard Saunder, had repaired thither. Polydore was with the Jewess; Jean Erwin had not quitted his sister, and Bernhard Saunder, shut up in his modest garret, searched in vain for the means of escape from his inextricable difficulties. The other members of the Lodge amused themselves in canvassing the various chances of each competitor, and every evening found them divided into two parties, one sustaining the pretensions of Polydore, whilst the other rallied round Sabina and her brother. All, however, united in the same sentiment of impatience, and anxiously awaited the moment, when the competition being ended, the judge would proclaim the name of the victor.

One evening, the clock having struck ten, the Masons

were assembled, according to their custom, round their common fireside. The conversation, an instant before animated, began to flag; only two days more and the contest would be decided; every one wondered at the prolonged absence of the principal parties competing, and at the secrecy of their labours. The curfew sounded from the Town-hall, and all were retiring, when suddenly the door opened, and Jean and Bernhard entered. Bernhard was very pale, his eyes were sunken, and the traces of bitter tears were yet visible; his air was dejected, and he carried the mark of deep despair in every line of his expressive countenance. All Sabina's friends shuddered to behold him thus agitated. Jean was also pale, but he did not despair, and there shone in his countenance a look of hope and confidence. He walked with a firm step, and supported Bernhard. Their friends crowded round them eagerly, welcoming them. But Jean, insensible for the moment to such spontaneous marks of sympathy, looked eagerly on all sides, as if seeking for some one among the throng, whom he could not find; he then turned an uneasy look at Bernhard.

"He has not arrived," he said in a low voice.

"Oh! he will come, he will come," said Bernhard, shuddering.

He had scarcely ceased speaking, when the door once more opened, and Polydore stood upon the threshold. His friends in their turn welcomed him with a shout of acclamation, and vied with each other which should give him the heartiest reception.

The posture of the Boulognais contrasted strangely with that of Jean and Bernhard. With a lofty head, a beaming countenance, and a look of bold assurance, he passed through the crowd of Masons with a proud step, and reached, without paying attention to their numberless questions, the hearth of the great fireplace, in which a bright fire was burning. Having arrived there, he cast an imperious look around him, and perceiving Jean and Bernhard, who were by this movement left alone, a smile of disdainful irony curled upon his haughty lip.

"My friends," said he, in a loud voice, and turning towards those who surrounded him, "you have sustained me with great sympathy in this contest; you have hoped with me, you have aided me with your counsel and encouragement. I should be ungrateful had I failed to bring you the fruits of my labour."

“ You have finished, then,” exclaimed a host of impatient Masons.

“ An hour ago,” replied Polydore.

“ And your work ?”

“ Here it is !”

Thus speaking, Polydore unrolled a long sheet of parchment, and spread it upon a table which occupied the centre of the hall. All the Masons leaned forward to examine it ; and having done so, gave a loud shout of enthusiastic admiration.

The work of Polydore was truly great, correct, and rich, wanting perhaps breadth and solidity on the whole, but most elaborate in its details. There were two portions quite distinct, which marked the different Associations of the workmen of this period,—the sacred and the profane. On one side a delineation of the Roman Catholic faith was attempted ; that is to say, the chief events of the life of the Saviour and of the Virgin ; the whole surmounted with an architectonic crown of surpassing beauty. On the other side Infidelity was represented ; that is to say, the principal traits of a dissolute life, and a biting satire upon the holy office. Here an ass was depicted repeating the mass, assisted by other animals ; further on a procession was grouped, among which figured bears and sows carrying a fox upon a litter ; then another bear supporting an aspersorium and an asperge, and distributing the holy water to a crowd of kneeling dogs.

We are astonished, and with good reason, to find in Gothic churches so much to reprehend. It belongs, nevertheless, to causes which it is easy to explain. In early ages the priests were themselves the architects of religious monuments and buildings. They had not recourse to strangers, but undertook to work out with their own hands, under the direction of a superior, named CEMENTARIUS, every species of labour which was required in the construction of a sacred edifice. In later years, when the monks were sunk in sensuality, and no longer troubled themselves with active employment, architecture passed from their hands into that of the laity, who had long suffered from the pretensions of their predecessors ; and they took, in their turn, a malignant pleasure in perpetuating the memory of their excesses, and reproducing them in places devoted to worship.

The work of Polydore presented, in this respect, certain peculiarities which were truly remarkable. The profane portion was executed with great boldness of manner, but at the

same time with a simplicity of style, which was both novel and severe. Every eye was eagerly directed to this design. A shout of laughter passed from one to the other, all with one voice pronouncing the triumph of the artist, and each hastening to press the hand of the Boulognaise, and predict his success.

Polydore was happy, proud, and hopeful. His joy and his pride shone in his eyes, and was constantly on his lips. At this moment, in the opinion of the assembly, he carried away the prize; he actually thought himself Master of the Works of Strasburg. At the same time, nothing gave greater buoyancy to his pride than that the certainty of his triumph was witnessed by his two competitors, Jean and Bernhard.

In an instant, with the most haughty expression of his countenance, he searched for them in the crowd; but his joy was extinguished, as if by enchantment; his countenance was overshadowed with a cloud; his eyes rolled; for amongst the throng he could distinguish neither of his competitors, for after glancing at the work of Polydore, Jean Erwin and Bernhard Saunder had hastily taken their departure.

CHAPTER IV.

THE CHILDREN OF ERWIN STEINBACH.

JEAN and Bernhard returned at once to Sabina. They were both beaten, depressed, and hopeless. Their position from this time forward appeared in all its frightful reality; they were conquered, and Polydore would succeed to the position of the elder Erwin.

When they entered the *atelier* of Sabina, they found her leaning upon a deal table, her head resting on her left hand, whilst her eyes were steadily fixed upon a large sheet of white paper, on which her pencil had traced a few indistinct lines. She had become much thinner in person since the death of her father; she was in fact more like a ghost than a living creature. She wore a long, flowing robe, and her fair hair escaped in luxuriant curls from beneath a small lace cap. Her face was deadly pale, and her hand trembled as she feebly persevered with her occupation.

The arrival of her brother and Bernhard appeared nevertheless to revive her for the moment. She blushed, and a

bright light flashed from her eyes, as she asked, "What success?"

"We are conquered," replied both the young men, at the same time.

Sabina's arms suddenly fell by her side, her colour entirely disappeared, and two large tears slowly rolled down her pale cheeks.

"Oh, my father!" murmured she, sorrowfully, as she fell upon her chair.

Bernhard had thrown himself into a seat opposite to that of Sabina, whilst Jean hurriedly paced the chamber, a prey to an agitation which increased every instant.

"What shall we do?—what *can* we do?" he exclaimed, as he impatiently beat the flag-stones of the chamber with his foot.

"Lost!" whispered Sabina, looking steadfastly at Bernhard, without actually seeing him.

At this moment a great tumult was heard without, and the three friends, although intensely occupied with their own distressed thoughts, at once readily gave attention to the increasing noise.

A voice sung, whilst the crowd repeated the chorus of the song then in vogue amongst the Masons.

The refrain of this song and chorus had ceased for some minutes; nevertheless Sabina, pale, haggard, distress marked in every line of her lovely face, still listened with painful interest. At last she ran to the window, and casting a rapid glance upon the scene beneath, gave a signal to Bernhard and Jean, who had followed her.

"They are there," said Sabina, pointing to the square, now filled with people.

"Who are they?" asked Jean.

"Polydore and his friends."

"What of that?" remarked Bernhard.

"What of that?" replied Sabina; "they have come hither to insult our misfortunes, and to complete their triumph."

"What folly!" stammered Jean.

"Oh! my presentiments do not deceive me," insisted the young girl; "listen"

At that instant footsteps were heard ascending the stairs; the door opened, and Polydore entered with a swaggering air. He looked first at Jean and Bernhard; then advancing towards Sabina, who stood cold and motionless, he bowed to her, his lips still wearing that sneering expression, which now seemed almost natural to them.

"Sabina," said he, in a firm tone of voice, "after having taken the advice of my friends, I have come to beg that you will give me a few minutes' interview."

"I am ready to hear you," replied Sabina, without changing her position.

"I should wish to be heard by you alone," replied the Boulognais.

Sabina did not reply on the instant, but turned towards Jean and Bernhard :

"This is Jean, my brother," at length she said ; "we have no secrets from each other ; you can speak before him. This is Bernhard Saunder, my father's friend, and also my friend ; he has a right under this title to hear and know all that interests me, of whatever character it may be. You have now perfect liberty to speak ; we will all three listen to you."

The Boulognais was evidently much annoyed at such a reception ; nevertheless, his audacity did not permit him to quail. He therefore appeared readily to fall in with the proposition of Sabina, and thus continued :

"An hour ago," said he, "I submitted to my Brethren in Lodge the work which to-morrow I carry before the council. They think that the result of my labours will undoubtedly carry away the prize."

"I congratulate you," interrupted Sabina.

Polydore bowed.

"Beyond all doubt," continued he, "in a few days I shall be elected Master of the Works, and the direction of the building of the cathedral will be confided to my hands."

"That would be a great misfortune to us," Sabina replied ; "but it is right that the reversion of my father's labours should not fall into unworthy hands."

"Nevertheless," continued the Boulognais, "I think that there may perhaps be a means whereby this evil may be averted from you ; and this remedy I have come to propose."

Sabina looked at the Boulognais without appearing to comprehend his meaning ; whilst Jean and Bernhard drew closer to her.

"And what is this means ?" asked Sabina, after hesitating for a few moments.

"It will unite all," replied Polydore ; "it will allow the name of Erwin to remain in the continuation of the works, and all the glory of the enterprise will consequently accrue to him."

“But what are to be the means?” inquired the young girl.

“Sabina,” said Polydore,—but this time he spoke with a firmer voice, and yet with evident emotion,—“Sabina, I have sometimes hoped that the day might arrive when I might become your husband.”

Bernhard gave a convulsive start, but Jean restrained him.

“If you consent to this union, of which I have fondly dreamed,” continued the Boulognais, “I would sacrifice everything; I will joyfully abandon all the glory which my work promises to my name, and I will consider myself too well paid for this renouncement, by the happiness of an union with yourself.”

A profound silence followed this declaration of love. Polydore, Jean, Bernhard—all three, their eyes fixed upon Sabina, awaited her decision with widely different feelings.

“Your proposition,” at length the young girl replied, “is kind and generous; but yet it might have had one greater advantage—and I should have preferred it far more, had it been without conditions; as it is, I cannot accept it. The name of Erwin shall perish with him, or his children shall owe to themselves, and to themselves alone, the glory of succeeding him. . . . God is all-powerful; He does what He will; His will be done! . . . If you triumph, we shall feel no ill-will towards you; we can admire your work, and applaud your success. If, on the other hand, we are successful, rest assured we shall always remember your proposition with gratitude, and will not forget that for once you have been kind, and shown yourself devoted to our interests.”

Whilst Sabina thus spoke, Polydore bit his lips, and in vain attempted to appear unembarrassed. When she had finished, he bowed to her with an ironical smile, and casting a look of mingled rage and hatred at Jean and Bernhard, opened the door and disappeared.

Bernhard felt greatly relieved at his departure. He advanced towards Sabina, as if to thank her for having so nobly repulsed the advances of his rival; but the young girl held out her hand, and before he had time to speak, said,—

“Bernhard, I would be alone. This proceeding of the Boulognais has much agitated me. It behoves us to employ the time that yet remains to us in work and study. Go, my friend, and this night pray that God will not abandon us. Ours is a common cause, and you know that I have never forgotten you in the joys reserved for our triumph.”

Then turning towards Jean, whom Polydore's departure had

left full of thought,—“Jean,” added she, “our father would have repudiated his children’s work, if it had not been their own. Do not lose courage; persevere with the same energy and the same hope, and the joy of our enemies will yet be of short duration.”

Jean shook his head mournfully, pressed the cold hand of his sister, and drawing Bernhard after him, who seemed irresolute, retired to the chamber which he occupied on the same floor with that of Sabina.

Sabina watched their departure, and silently closing the door after them, slowly seated herself at the table, on which was spread a white sheet of parchment.

At the moment that Bernhard and Jean left the *atelier* of Sabina, the old woman, whom the reader has already seen with the Jewess, ascended the stairs, and stopping the Silesian, as he was entering the room of Jean Erwin, thus addressed him in a low voice:—

“Two words, my handsome friend,” whilst at the same time she placed her long bony hand upon his shoulder.

Bernhard stopped, and shuddering at the contact, demanded, in a harsh tone of voice, “What do you want with me?”

“I come from Sarah,” said the hag.

“The Jewess?”

“Herself.”

“What does she require?”

“She asks if you have reflected, and if you are disposed to accept her proposition?”

“On no account.”

“But Sarah is beautiful, my good young man.”

“What is that to me?” said Bernhard.

“Sarah possesses supernatural secrets, which would give to Bernhard Saunder, the Silesian, what they have already imparted to Polydore, the Boulognais.”

“And upon what condition would she give them?” asked Bernhard, for a moment thrown off his guard.

“The same conditions,” replied the old woman.

Bernhard took a step towards Jean’s apartment.

“You still refuse?” asked the crone.

“I refuse,” replied Bernhard. And without deigning to cast another glance at her, he left her no less stupified at his reply than at his sudden departure.

Sabina, wearied with the emotions of the day, was now well-nigh overwhelmed. But she would not permit herself to be overcome with sleep without making one more effort. She

was seated before her design, and she began to work. Whilst pursuing her occupation, she prayed that God would have pity upon her, and not permit the labours of her father to remain unfinished, and that He would graciously ordain that no other hands than those of her brother or her own should complete them.

As, however, she prosecuted her weary task, her hand became heavy, her thoughts were obscured, her imagination embarrassed. The lines which she traced upon the parchment were unequal, wanting even ordinary regularity.

Sabina suffered intensely,—she sobbed aloud. At last her weary head sunk upon her left hand, her eyes closed, her pencil fell from her hand—and she slept

What then passed no one will ever know.

On the morrow, when the first rays of the sun pierced the casement of her chamber, Sabina awoke from her long slumber. No sooner had her eyes fixed themselves upon the sheet of parchment before her, than she uttered a cry of joy, and her face brightened, as if she had seen a vision.

CHAPTER V.

THE TRIUMPH OF SABINA.

DURING the night, an invisible hand had traced a superb design upon the parchment, which Sabina had left almost a blank before sleep overpowered her, from which the magnificent entrance of the Cathedral of Strasburg, which we admire to the present day, originated.

Sabina again and again rubbed her eyes, to convince herself that she was not labouring under a delusion. She thought that the dream of the night had followed her into reality, but she was quickly assured that she slept no longer, when she touched the charming design, upon which her future reputation and her triumph were written in dazzling characters. She could not restrain the tears of joy which she permitted to flow freely, and throwing herself on her knees, she thanked God in the fulness of her heart, for the mercy shown to her. Then, as if still in doubt that it were possible heaven had thus assented to work out a result for her so like a miracle, she seated herself once more at the table to collect her bewildered thoughts, and looked with a feverish eye on the splendid specimen of Gothic architecture spread before her.

In the plan, which Sabina found stretched before her, all the chief characteristics of the style of architecture prevailing in the thirteenth century were carefully preserved. The basement of the western entrance of the cathedral was adorned with three noble entrances, intended, it is said, to symbolize the commencement of natural and spiritual life. Thus, the first, or outer arch, contained the history of the creation of the world, and that of the Old Testament; the second, or centre arch, comprised the history of the Saviour and the Evangelists; the third, and last, and extending deeper than the others, presented those subjects which relate chiefly to the future, and consisted of scenes selected from the Apocalypse.

Sabina examined these choice and elegant specimens one by one, which, relieved by light and shade, seemed to project from the flat surface of the parchment. There was an animation, and a reality about the plan, which it was impossible adequately to describe. The cornice seemed to be lighted up with a singular effect; the windows were illuminated, the fretted rose-work glistened, and in an imaginary conflagration, demons were displayed as suffering under the severest tortures, alternately laughing and weeping under the agonies of condemnation, which the imagination had clothed in almost impossible forms.

Bold and lofty columns sprang upwards in their light and spindle shape towards the pointed arch which they sustained; various details in stone, the square, the level, and the plumb-rule, symbolic signs of the Masonic Order, were placed here and there like bright constellations, whilst under the penumbra of the triforium, those mysterious legends, which the middle ages have left to us, were depicted, all studded with curious figures, like a vast dissolving view.

Sabina was dazzled with so many beauties; never, perhaps, had human imagination expended so much profusion and richness upon any work; from the base to the summit there was a perfect crowd of representations, which appeared almost to live in stone. Here the parable of the virgins invited to the wedding was depicted,—the five wise placed on the right hand of the bridegroom, the five foolish on the left; the first having their lamps lighted, the others holding them downwards. On the opposite side seven statues, delineating the seven capital sins, were represented, each figure holding his head between his feet; and near to them four figures, quiet and calm in expression, portrayed the four cardinal virtues. Further on was a spectacle not less thrilling. Christ was

depicted sitting upon a rainbow as the judge of mankind ; beneath was the resurrection of the dead ; on one side the elect were entering heaven by its golden gates ; on the other, the condemned were being inclosed in the jaws of the dragon. To the right and to the left everything seemed to be living. Kings with their crowns, the poor in their rags,—each and all were shown according to the highest rules of art, forming a perfect unity of conception and design, which charmed while it astonished the eye.

Wonderful to narrate, whilst Sabina studied this incomparable plan of the cathedral, she felt the germ of new faculties developing within herself. Her intelligence seemed to expand ; she appeared to understand her art more and more thoroughly, with all its significations, all its magnificence, and in all its grandeur. In short, she triumphed. Polydore was vanquished, and the children of Erwin succeeded to the position, which their father had so honourably filled.

This masterpiece of Sabina's was received with enthusiastic acclamations by the Council of Strasburg. They asked how it was that her genius had so suddenly appeared ? how it was that she, who had been till lately almost unknown, had all at once astonished them by a work so startling ?

In a short time afterwards, it was announced far and near, through the town, and throughout the empire, that the continuation of the works of the cathedral of Strasburg were definitely confided to the charge of the children of the old Erwin.

Polydore seemed to receive this unexpected intelligence as a most cruel blow ; he immediately quitted Strasburg, and only reappeared on a singular occasion, which we leave the legend itself to relate.

Bernhard Saunder occupied a small room opposite to the tower, where he passed his nights in labour, sweetened by the hope of soon becoming the husband of Erwin's daughter.

One night, when wearied by incessant emotions, which made him restless, he rose and leaned sadly out of the window.

The night was dark ; the wind howled around the deserted tower ; large drops of rain drenched the flag-stones of the square in which the cathedral stands. Bernhard, entirely occupied with his own thoughts, leaned his head on one of his hands, when he was disturbed by a loud and increasing noise, which appeared like that of a hammer breaking stones, resounding in the silence of the night.

The young German looked upward, to listen whence this sound proceeded, when he saw a shadow cast upon the highest point of the scaffolding. He could not distinguish the form ; but by the movement and from the noise, he guessed that, whatever it was, it was bent upon the work of destruction. Bernhard trembled, and leaned forward to obtain a better view, when another noise struck upon his ear ; but this was more prolonged and regular, and similar to that of the chisel of the sculptor. He turned round, and at the other extremity of the tower he perceived a white shadow, which seemed to repair with avidity the ravages made by the hand of the enemy. On each side the sounds followed each other ; here the black shadow seemed bent upon destruction,—there the white phantom continued to restore. But all at once the white shadow ceased to prosecute its labours ; it appeared to have heard the echo of the destroying hammer ; it arose, and gliding like a long ray of light along the scaffolding, leaped over the interlacing wood-work which inclosed the cornice, and arrived like a flash of lightning before the dark shadow.

At this instant the moon, disengaging herself from a bank of clouds, cast a pale ray of light across the carved stonework, and Bernhard recognised Sabina and Polydore.

The latter turned round on the approach of the white apparition. On perceiving Erwin's daughter, with her eyes fixed, her lip curled, and the angry expression of her pale countenance, he stepped backward, with a cry of horror, forgetting that there was nothing behind him upon which to plant his foot, and so he fell, and was dashed to pieces upon the pavement beneath. Bernhard, overwhelmed with horror, rapidly descended, darted towards the tower, and arrived just in time to receive the young girl in his arms, who had only that moment awoke.

All was thus explained ; it could now be understood why the child of Erwin had thus multiplied the wonders of her art. Thanks to somnambulism ! The work which sleep had perfected, hatred and jealousy had striven to destroy.

Bernhard Saunder married the young girl. The tower was completed on St. John's day, which was also the day of their wedding.

Tradition further relates, that Bernhard Saunder, with his wife, soon proceeded to Magdeburg, where they reproduced several groups, which they had already sculptured for the Cathedral of Strasburg.

NOTES ON SOMNAMBULISM.

“*Gentlewoman*.—I have seen her rise from her bed, throw her night-gown upon her, unlock her closet, take forth paper, fold it, write upon it, read it, afterwards seal it, and again return to bed; yet all this while in a most fast sleep.”

“*Doctor*.—A great perturbation in nature!—to receive at once the benefit of sleep and do the effect of watching.”—MACBETH.

“God speaketh once, yea twice, yet Man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.”—JOB xxxiii. 14—16.

“I HAVE been reading an account of the retreat of Sir John Moore,” thus a friend addressed me, “which states that many of the soldiers fell asleep while continuing to march onward with their companions. Do you think this a probable story?”

“Certainly, Mr. Clairvoy,” I replied, “since performances of a much more surprising nature than the mere act of walking are recorded to have taken place during sleep. Sermons have been composed and written, briefs in complex cases clearly made out, perilous excursions undertaken in the darkness of night, the erratic sleeper carefully avoiding every obstacle.”

“But,” interrupted my questioner, “admitting that such cases have really occurred, do the researches of modern science clearly account for them?”

“Not altogether; but if the subject interest you, I will give you the result of my inquiries. Such occurrences have been too numerous and well-attested to admit of doubt; indeed, most of us have witnessed instances of their ordinary manifestations in disturbed dreams, sleep-walking, and talking. Poor Wyvil, you may remember, used to subject us to a nightly repetition of his morning’s verses, of which in class he could not repeat a line. The physiology of the matter demands a consideration of the relations of the mind and its tenement. *Imprimis*, every child is made aware that it consists of a body and soul, — can we establish the *individuality* of these two parts? Consider how they first came into existence. The sacred historian, having related the creation

of the body, goes on to state that ‘ God breathed into his nostrils the breath of life, and man became a living soul ;’ surely, then, mind and matter are distinct, and not, according to the materialist, inseparable. We know, of course, that as long as they continue in union, that is, during life, the body is under the dominion of will. The accustomed expressions, — the eye sees, the ear hears, &c., are critically incorrect ; it is the mind that receives intelligence, conveyed through the medium of these organs. Neither must we consider the brain as a thinking machine, any more than a hot iron as the cause of heat ; heat is manifested through the iron, as thought through the medium of the brain ; but thought, like caloric, has a distinct existence.”

“ But do not phrenologists rather reverse this, and draw their conclusions from the conformation of the skull, as dependent on the development of the brain ?” suggested Mr. Clairvoy.

“ They represent the various affections of ‘ frail humanity’ as dependent on the functions of various parts of the brain. Portions of a man’s brain have, however, been destroyed, without consequent injury or loss of any function. Some phrenologists go so far as to assert that the soul is double, since the organs of the brain are so.”

“ I do not yet see how this bears upon the nature of somnambulism,” said Mr. Clairvoy ; “ but that I may understand you clearly, what idea do you attach to the word soul ?”

“ It cannot be defined ; but we form our ideas of it from its manifestations in will, understanding, imagination, memory, and sense. It is not life, for it is imperishable. Theologians tell us of a place where departed spirits continue during the interval between death and judgment. Shakspeare says :—

‘ The soul, secured in her existence, smiles
At the drawn dagger, and defies its point ;
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds.’

I have brought forward these points, since the phenomena of somnambulism seem to depend on the relation existing at the time between mind and body. You know the nervous system is obedient to the will. A singular account is given of an experiment upon a cat. The brain and spinal marrow were taken out of the animal, and the skull and vertebral canal filled with an amalgam of mercury, silver, and zinc. The cat raised its head, opened and shut its eyes, and made ineffectual attempts to walk. In this state it continued for

twenty minutes, during which period the secretions were unusually abundant. These results clearly evidence that volition does not reside in the brain nor feeling in the spinal chord, since other substances were here substituted for them."

"It appears to me, then, that the brain should be liable to fatigue in common with the other organs."

"Possibly, Mr. Clairvoy," I replied, "you may have experienced the mental exhaustion consequent on excessive study. There is a limit of continuance to deep thought, at which the power of discrimination fades away, and our efforts produce nothing but confusion. The soul itself, however, needs no repose, and therefore continues active during sleep, whilst the bodily organs are recruiting themselves. We know, besides, that we may overtask any organ. A blacksmith, aiming a vigorous blow, may break his arm, if his hammer miss the object. At the same time, it is our will alone that gives strength to the muscles; lifeless human tendons possess very little strength, which while alive could support a hundredweight. The preternatural energy of the maniac endues him with strength far beyond that of healthy men. But to return to our topic. Sleep is the recreation of the senses and muscles after the exhaustion consequent on doing the work of the will during the day. It is supposed that while so engaged they never grow, and that, were it not for their renovation during sleep, they would gradually consume. Thus, total deprivation of sleep, as Dumas says, in his '*Crimes Célèbres*,' was devised by Marsilius in the sixteenth century, and used at Rome as a torture. 'Two men, who were relieved every fifth hour, awoke the victim the moment they observed that he had the slightest desire to sleep.' He goes on to say, that out of a hundred sufferers five only resisted it,—there is no doubt that if continued it would result in death. It were hard to say whether the pains of lingering death from this cause, or from starvation, must be most fearful; in the latter case, the fat, muscles, and brain are successively consumed by animal heat, or internal combustion, death ensuing when the fuel of the '*lamp of life*' is exhausted. In the former, the organs having no time for renovation, become unfitted to perform the functions of life."

"I gather, then," interrogated my companion, "that sleep is the rest of the brain and nervous system?"

"Certainly; on which account the sleeper does not hear, since the tympanum is inactive,—nor taste nor feel, since the papillæ of the tongue, palate, and skin have, so to speak, a

temporary release from servitude. This may account, also, for the fact that sleep-walkers, who have their eyes open, do not see objects presented to them, and are unconscious of the presence of strangers, the retina of the eye being in an inactive condition."

"But external impressions may be conveyed to the mind of a sleeper," objected Mr. Clairvoy; "for instance, an exposed limb may become cold, and lead the imagination to picture deserts of snow; a prick in the arm may be exaggerated into the horrors of a violent death; a whisper in the ear may represent the rushing of a host of waters."

"These exceptional cases," I replied, "seem to depend on some principle which has not as yet been well understood. Slight causes take effect on a sleeper whom a violent noise would fail to disturb. Southey observes,—'The less men are raised above animal life, the sounder their sleep is, and the more it seems an act of volition with them; when they close their eyes, there is nothing within to keep them waking.' However, it is certain that the imagination is always active during sleep—we must always dream, although we but seldom remember our dreams. Further, the imagination is generally much *more* active at this time than during our waking hours, when we may suppose its operations to be clogged by its burdensome companionship. Coleridge's 'Kubla Khan' was the offspring of a dream. An older bard, Cædmon, the Anglo-Saxon, conceived his poem on 'Creation,' in a dream. Tartini, the violinist, was so impressed by a visionary trial of skill with his satanic majesty, that he composed on awaking, the celebrated 'Devil's Sonata.' Instances have occurred of continuous dreams, in which the subject has been regularly taken up where it last left off."

"The universal genius of Shakspeare," remarked my friend, "appears to me to have seized upon the features of interest on this subject. What crowning malignity does Iago display, when in the pursuit of his insidious purpose, he insinuates, that,

'There is a kind of men so loose of soul,
That in their sleep will mutter their affairs.
One of this kind is Cassio.
In sleep I heard him say, 'Sweet Desdemona,
Let us be wary.''"

"Again," I added, "the dream of Clarence, in which the apparition of Prince Edward taunts him with his murder, and the unsettled watchings of the bloody Richard; with the uneasy crowned head that unsuccessfully wooed 'Nature's

soft nurse.' These all illustrate the same point—the influence of an excited imagination in disturbing bodily repose. As an example of this, it is related that an officer in the expedition to Louisberg, in 1578, and who was exceedingly susceptible of impressions during sleep, formed a subject of amusing experiment for his companions. They were enabled to conduct him in his dreams through an imaginary quarrel, and having placed in his hand a pistol, he fired it, and awoke. On another occasion, they persuaded him that he was pursued by a shark, and that his only chance of escape was by diving, upon which he accordingly plunged on the cabin floor. Arrived at Louisberg, they conducted him into the heat of an engagement, upon which he evinced considerable trepidation; and, having worked him up to a climax of excitement, they informed him that the man next him had fallen. Upon this, he rushed out of the tent, and falling over the ropes, awoke without the slightest recollection of his dream."

"In what way can somnambulists perceive and avoid obstacles," inquired Mr. Clairvoy; "since their eyes do not assist them?"

"Possibly by the same muscular sense that blind men acquire, who are conscious of an impediment in their path previous to touching it. Each of the senses, however, occasionally manifests activity, except those of smell and taste. It is worthy of remark, that there is close connection between sleep-walking and insanity. They both evince susceptibility of the nervous system, and may both be caused by protracted study, or by violent mental emotion. Again, both are certainly hereditary in many cases. Insanity may be said to be a waking dream, in which the dreamer forces, as it were, his senses to confirm his fancies. Sleep-walking and talking are, in short, to be considered as milder forms of insanity. Partaking of the nature of dreaming, is *abstraction*, the difference being that in the former the mind is more completely separated from the body than in the latter. We talk of poet's 'day-dreams,' and (exemplifying the connection of these with insanity), we also hear of 'the poet's eye in a *fine frenzy* rolling.' The faculty of abstraction, which must be distinguished from mere absence of mind, is, however, possessed in the highest degree by the greatest philosophers and scientific men. It is a curious subject of inquiry, whether, in instances which we find of religious enthusiasts and others, both in ancient and modern times, existing for a lengthened period without food, the object may not have been attained, or at

least aided, by a vigorous exercise of the power of abstraction. At the same time, it is well known that they have had at command highly nourishing food, prepared by condensation into a very small compass. The fakirs must, undoubtedly, be enabled to go through their frightful tortures and protracted existence in wretchedness, by some such entire removal of the mind from earthly contemplation."

"We have sufficient examples of what mental determination can do in overcoming the sense of pain," observed Mr. Clairvoy; "in the martyrs, who would speak words of hope even while their flesh was consuming."

"No doubt it is a similar exercise of will that sustains the fakirs and the Mandan Indians, who suspend themselves by skewers thrust through various portions of their bodies. That these fanatics really endure the bodily pain which must ensue, we cannot believe; they really do not feel it in all its acuteness, being in a sense removed from bodily existence by their ecstatic contemplation. In fact, these circumstances, as well as somnambulism, are illustrations of the general principle of the influence of the mind over the body. There are mysteries in the nature and mode of action of the mind which can be but dimly apprehended, although mesmerists, among other perverters of science, have attempted to explain some of them by the improbable hypothesis of a fluid medium of communication. This singular fallacy is not new. Aristotle and Hippocrates write of phenomena very similar to those of the faculty called 'second sight.'"

"We may recollect," observed my friend, "on this point the classical example of prevision in the Delphian oracle. In the centre of the temple there was a small opening in the ground, from which, from time to time, an intoxicating vapour arose. No traces of this mephitic exhalation are now anywhere observable. Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour were believed to contain the revelation of Apollo."

"St. Paul," I added, "cast a 'spirit of divination' out of a damsel of Philippi; and you no doubt remember the account of the woman that had a familiar spirit at Endor, and who raised up the spirit of Samuel. The theory of apparitions is that they, being forcibly present to the mind, are thence communicated to the sense of sight, and are, in fact, really seen. Hamlet tells his friend that he *sees* his father, and quiets his

astonishment by the explanation 'in my *mind's eye*, Horatio.' Persons who have been on the point of death by drowning, inform us that all the events of their life are instantaneously and vividly presented to this 'mind's eye.' Again, we have examples of the influence of mind in the cures of diseases, worked by miraculous and other means, where we find that faith in the efficacy of the spells has actually rendered them effective. Such popular remedies as a dead man's hand, prepared in various ways, the royal touch for the king's evil, saintly relics, charms for warts, and a host of similar fallacies, among which we must include modern quack-medicines, compose this class. In another point of view, do not the passions also effect great external changes, — as hope and fear in curing and inducing disease? A criminal was handed over to the physicians of Montpellier for dissection, who, having bandaged his eyes, stated that they would bleed him to death so as to avoid unnecessary pain. They then touched his arm with a lancet, and arranged some water to drop into a basin, meanwhile remarking aloud on the progress of the imaginary operation. Some time having elapsed, during which the man appeared to be getting gradually fainter, they removed the bandage, and found that he had expired, of course without the loss of one drop of blood. Extreme anger or joy, also, results in convulsions, and has in many instances terminated in death. We have, however, protracted our conversation, and I need not introduce fresh subject for discussion; otherwise the nature of possession, exemplified in sacred and profane writers, would not be uninteresting, and would no doubt be found to present many points of connection with these subjects. Dumas relates a systematic imposture performed at the Ursuline convent of Loudon, in the south of France. The ladies of this place united in simulating possession, in order to effect the destruction of Urban Grandier, an ecclesiastical functionary of that town, by making it appear as if brought about by his evil agency. The scheme was for a long time successful, but was finally exposed, owing—ludicrously enough—to the ungrammatical Latin in which some of the spirits expressed themselves. I certainly cannot say, Mr. Clairvoy, that I have fully explained to you the phenomena of somnambulism; but I have, at least, brought forward and illustrated some of the points upon which they seem to depend."

"Perhaps we may sum up thus," said Mr. Clairvoy: "The mind and body in connection constitute our waking existence

—in abstraction or reverie, a partial abeyance of the bodily functions takes place—in sleep, the soul revels apart from material hindrances.”

“ And lastly,” I added, “ between sleep and death, is that mysterious state called *trance*, wherein the soul appears to have departed, leaving the body inactive and clay-like, continuing for periods of days and even weeks. I cannot omit to tell you, before we part, an extraordinary case, quoted by Mr. Moore, in his ‘Power of the Soul over the Body’ (to which I refer you for more detail on these matters), in which the actor had the power of apparently laying down his life, and, after a state of space, at will resuming it, or at least, the power of adopting a trance. A Colonel Townsend, residing at Bath, sent for Drs. Baynard and Cheyne, and a Mrs. Skrine, to give them some account of an odd sensation which he had for some time felt, which was, that he could expire when he pleased, and by an effort, come to life again. He insisted so much on their seeing the trial made, that they were forced at last to comply. They all three felt his pulse, which was distinct, and had the usual beat. He then composed himself on his back for some time. By the nicest scrutiny, they were soon unable to discover the least sign of life, and at last were satisfied that he was actually dead, and were just about to leave him, with the idea that the experiment had been carried too far, when they observed a slight motion in the body, and gradually the pulsation of the heart returned, and he quite recovered. In the evening of the same day, however, he composed himself in the same manner and really died. Disease of the heart, under unnatural attention to the organ, caused the phenomena.”

“ How powerfully,” remarked Mr. Clairvoy, “ do the circumstances of *Juliet’s* trance enwrap our attention; not only in its fatal termination, but also where Friar Lawrence is previously describing the effects of his potion:—

‘ Take thou this phial, being then in bed,
And this distilled liquor drink thou off—
When, presently, through all thy veins shall run
A cold and drowsy humour; for no pulse
Shall keep his native progress, but surcease.
No warmth, no breath shall testify thou liv’st;
The roses in thy lips and cheeks shall fade
To paly ashes;—thy eyes’ windows fall,
Like death, when he shuts up the day of life.
Each part, deprived of supple government,
Shall, stiff and stark and cold, appear like death;
And in this borrowed likeness of shrunk death
Thou shalt continue two-and-forty hours,
And then awake as from a pleasant sleep.’

Such considerations as these help one to realize the conception of the most stupendous of all miracles, the restoration of the dead to life, of which so few instances are recorded, and which modern scientific experimentalists have utterly failed in imitating. The case of Colonel Townsend is certainly very striking. He cannot be said to have died in the first instance, but to have adopted a state of trance, or profound sleep; the resemblance of which, more especially than of ordinary sleep, to death, need not be suggested."

"I will not add another word," said I, seeing that my companion appeared to consider the termination of my remarks as rather problematical, "except those which Shakspeare (whom we may quote on almost every variety of topic) has put into the mouth of the Danish prince. Hamlet, who has a decided turn for the metaphysical, places before us a proposition, which forms matter of deep speculation for us all :

'For in that sleep of death, *what dreams may rise*
When we have shuffled off this mortal coil,—
Must give us pause.'"

Obituary.

BRO. THE REV. THOMAS EYRE POOLE, D.D.

Died, Dec. 15th, 1851, at Freetown, Sierra Leone, Mrs. Poole, the wife of Bro. the Rev. Thomas Eyre Poole, D.D., Garrison and Colonial Chaplain; and on the 22nd Jan. 1852, Bro. the Rev. Thomas Eyre Poole, D.D., Pro. G. Chaplain of the Bahamas, leaving two orphan children without a relative, or the smallest provision for their maintenance and support.*

BRO. JAMES SAVAGE.

Died, May 7, at North-place, Hampstead-road, Bro. James Savage, aged 74 years. Bro. Savage was initiated into Freemasonry in the Lodge Peace and Harmony, No. 72, on the 19th Dec. 1817. On the 20th Nov. 1825, he joined the Grand Master's Lodge, and continued a member until Dec. 1848, when advancing years and ill-health induced him to retire from the Craft, of which he had been an active and intelligent member. He was also a member of the Grand Steward's Lodge. Bro. Savage was a Past Grand Officer, having held the office of Senior Grand Deacon for the year 1843-4.

[We have much pleasure in annexing the following interesting account of Bro. James Savage from *The Builder* of June 12th.]

“Mr. James Savage was born at Hackney, Middlesex, April 10, 1779. After receiving his education at a private school, he was articled to Mr. Alexander, the architect of the London Docks, under whom he acted for several years as clerk of the works. In 1798 he was admitted a student of the Royal Academy. In the year 1800 his design for improving the city of Aberdeen obtained the second premium of £150, he being then under twenty-two years of age. In 1805 he was the successful competitor among the numerous architects who submitted designs for rebuilding Ormond-bridge, over the Liffey, Dublin; and in 1808 he furnished the design for Richmond-bridge, over the same river, which was carried into effect. In 1806 he presented to the London Architectural Society, of which he was a member, an essay on bridge-building, which they published in the second volume of their ‘Transactions.’ In 1815 his design sent in competition for a stone bridge of three arches over the Ouze, at Temsford, in Bedfordshire, with the adjacent road and flood bridges, were selected by the magistrates of the county. In 1819 his plans for building St. Luke's Church, Chelsea, were selected, from among above forty designs. This church is an imitation of the Gothic churches of the fourteenth and fifteenth centuries, and is noticeable for the ceiling of the nave, which consists of a groined vault of solid stone, whose lateral pressure is resisted by flying buttresses, also of solid stone. In the original design for this church the tower was terminated with an open spire, similar in principle to that of Sir Christopher Wren's church, St. Dunstan's in the East; but the Board of Works considered it their duty not to sanction the construction of such a spire, and put their veto upon it accordingly.† In 1823, his design for the new London-bridge was submitted to

* Vide Advertisement in this Journal.

† To show the extent to which prejudice and timidity may mislead not only individuals but public bodies, the design for this structure (Chelsea Church) had been approved, the working drawings and detailed specification made out, the contractor engaged, and the building very considerably advanced, before the Parliamentary Commissioners for building New Churches, under whose superintending power this work was to be carried on, had actually discovered that the architect had designed to arch the groined ceiling of the nave with

a committee of the House of Commons. His design for the bridge was highly approved, but the committee, by the casting vote of their chairman, decided in favour of the design of the late Mr. Rennie. Among several others, he was one who made a plan (in 1825) for improving the river Thames; but while they selected the north bank for their operations, he chose the south bank. This scheme he named the Surrey Quay, which he proposed should extend from London-bridge to Bishop's-walk, Lambeth. Much of his practice consisted in arbitration cases, and the investigation of architectural and engineering questions brought before the courts of law. Among these was the long protracted Custom-house case of the Crown *v.* Peto, in which the defendant attributed his success mainly to the evidence of Mr. Savage.

"About 1830 he succeeded the late Mr. Hakewell as architect to the Society of the Middle Temple. He erected the Clock Tower to their Hall; also Plowden-buildings in Middle Temple-lane, and other works.

"In 1836 he published 'Observations on Style in Architecture, with Suggestions on the best Mode of procuring Designs for Public Buildings and promoting the Improvement of Architecture; especially in reference to a Recommendation in the Report of the Commissioners on the Designs for the new Houses of Parliament.'

"In 1840 he was commissioned by the Societies of the Inner and Middle Temple to prepare designs for the restoration of the Temple Church; and the works were fast progressing, when a disagreement between the societies and Mr. Savage induced the Benchers to apply to other architects to carry on the works, which, after some delay, were, however, completed according to the original intentions of Mr. Savage, a few unimportant alterations having been introduced.

"Among other buildings and works which he designed and executed, the following may be mentioned:—Trinity Church, Sloane-street; St. James's Church, Bermondsey; Trinity Church, Tottenham-green; St. Mary's Church, Ilford, Essex; St. Michael's Church, Burleigh-street, Strand; St. Thomas the Martyr Church, Brentwood, Essex; St. Mary's Church, Speenhamland, near Newbury, Berks; St. Mary's Church, Addlestone, Chertsey, Surrey; two bridges on the road made through the crown lands at Reading, Berks; the new floor and bell-frame, and repairs to the broad tower of Lincoln Cathedral, to receive 'Great Tom,' re-cast by Mr. Meaws, of London, in 1836; repairs to the belfry-floor and bell-frame of St. Mary-le-Bow, Cheapside, London, so as to enable the peal of twelve bells therein to be rung with safety, which had not been rung out for very many years prior to the alteration; the Baptists' College, Stepney; Bromley and Tenterden Union Workhouses, &c. &c. &c.

"One of the last works upon which he was engaged till within a few months of his death, was altering and beautifying the Church of St. Mary-at-Hill, London. He had previously executed great alterations and repairs to this church in 1827-8, when it was in fact nearly rebuilt.

real solid stone! On this information coming to light, it was considered necessary immediately to assemble a council, to take into their most serious consideration the danger which was threatened to both Church and State if so daring a mode of procedure were allowed: nor would they permit it to proceed until the architect had been asked if he was willing to be answerable for the consequences in the event of a failure. In the original design it was intended to raise a spire on the tower, as mentioned above, somewhat like that of St. Dunstan's in the East, near the Custom House; but this was considered too formidable a proposal: it was, in fact, too ingenious for their comprehensive powers to understand. The architect produced a large model of his proposed spire, composed of separate pieces of wood jointed proportionately, and exactly as the stones would be if it were executed: these distinct parts were merely piled up without anything whatever between them to act as a cement, nor were the joints at all banded or joggled together as the stones would be in execution; yet this rude model, with so many unfavourable circumstances, bore considerable vibratory shocks before it fell; but the impression of danger had already too powerfully affected the minds of the local and senatorial authorities to admit of confutation, notwithstanding mechanical, philosophical, and mathematical demonstrations and experiments were produced to elucidate the plan; consequently the architect was compelled to abandon his project.

“Mr. Savage was a citizen and Skinner of the city of London. He was also one of the oldest members of the Surveyors' Club ; and, for a long period of his life, chairman of the committee of fine arts of the Society of Arts, in the Adelphi. He was a member of the Graphic Society, from the time of its formation, a member of the Institution of Civil Engineers, a member of the Architectural Society, and for a short time a fellow of the Institute of British Architects, from which, difference of views upon some matters of regulation induced his early withdrawal.

“With the exception of attacks of gout and rheumatism, he enjoyed perfect health till within six months of his death, which took place, after a fortnight's illness, on the 7th of May, 1852, in the seventy-fourth year of his age. His remains were interred on the 12th of the same month, at St. Luke's Church, Chelsea.”

BRO. LEBBEUS CHARLES HUMFREY, Q.C.

Died, May 11, at his town residence, Great Queen-street, Westminster, Bro. Lebbeus Charles Humfrey, Q.C., and a bencher of Lincoln's Inn, aged 54. This worthy and lamented Brother was called to the bar—of which he was a distinguished ornament to the time of his death, having actually pleaded within a few days of his dissolution—by the Hon. Society of Lincoln's Inn, June 17th, 1823. His practice was in the Common Law Courts of Westminster, and on the Midland Circuit. Bro. Humfrey attained considerable eminence as a barrister, and at the time of his decease was, both in position and amount of business, the leader of his circuit. Bro. Humfrey was initiated into Freemasonry in the Prince of Wales Lodge, No. 324, on the 21st April, 1839, and remained a member to the time of his death. He received the appointment of Junior Grand Warden, at the Grand Festival, April, 1846, and at the succeeding Grand Chapter (May), he accepted the office of Asst. First Grand Sojourner. On the 24th April, 1847, he became Provincial Grand Master for Kent, and ruled his Province in a manner which won for him the esteem and respect of his Brethren. Bro. Humfrey's demise was the result of that most frightful disease, cancer in the thigh, which he bore with great patience and fortitude.

BRO. EDWARD BREWSTER.

Died, on the 2nd of June, at Park-street, Camberwell, aged 47, Bro. Edward Brewster, of Hand-court, London, printer, leaving a widow and seven children entirely without provision. Bro. Brewster was at one time an active and energetic member of the Fraternity, and a supporter (as far as his means enabled him) of its Institutions. In 1842 he served the office of Steward of the Aged and Distressed Masons' Fund. He was a P.M. of Lodge No. 49, and also a member of No. 109.

BRO. JAMES GEORGE WALLER.

On the 3rd of June, at his residence, True-street House, Berry-Pomeroy, near Totness, Devon, Bro. James George Waller, late of Java, aged 59 ; a member of the Bank of England Lodge, R.A., S.P.R.C., K.H., &c. ; a Brother endeared to all who knew him.

BRO. EDWARD LEPÉE.

Died, on the 16th of June, at his residence, Upper Seymour-street, Euston-square, after a few days' illness, Bro. Edward Lepée,

W. M. of the French Lodge, *La Tolérance*, No. 784; Hon. member of the Yarborough Lodge, No. 812, &c. &c. The death of this worthy Brother will be severely felt throughout the Craft, for few of its members were more indefatigable in their exertions to promote its best interests, or to fulfil its duties more faithfully and zealously. Bro. Lepée was initiated into Freemasonry in his own country (France), but having lived for many years in London, he had become attached to the Order working under the Grand Lodge of England, and was the principal promoter of the establishment of the French Lodge, *La Tolérance*, of which he had been several times W. M., and which office he held at the time of his death. The Craft has lost by his death an active and energetic Brother, whose estimable qualities endeared him to all who had the pleasure of his friendship. The members of the Grand Orient of France will deeply lament Bro. Lepée's decease, as he was the organ of communication between that body and the Masons of this country, and was most assiduous in his labours to promote and foster the best feelings between the Brethren of England and France. At the time of his decease, he was most anxiously engaged in endeavouring to heal a dispute, which had arisen between two worthy Brethren of the Grand Orient of Paris, through a correspondence in this Magazine; and when we announce that the reference to that dispute, which appears in the present number of this publication, was written by him, we trust that it will be the means of healing division, and producing that brotherly love and amity, which ought ever to distinguish such members of the Craft. The place which Bro. Lepée occupied in English Freemasonry will be filled with difficulty, and long will his sudden removal be deplored by all who knew him, on whichever side of the Channel they may reside.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 5, 1852.*

Present.—M. E. Rowland Alston, as Z. ; E. Alexander Dobie, as H. ; E. Rowland G. Alston, as J. ; John Fawcett, G. Sup. for Durham ; W. H. White, E. ; W. F. Beadon, N. ; F. B. Alston, P. Soj. ; C. Baumer, as Assist. Soj. ; T. Tombleson, as Assist. Soj. ; F. Pattison, P. Assist. Soj. ; T. R. White, S. B. ; H. B. Webb, P. S. B. ; E. H. Patten, P. S. B. ; G. H. K. Potter, P. S. B. ; B. Lawrence, P. Stand. B. ; J. Havers, P. Stand. B. ; G. Biggs, Dir. of Cerem. ; L. Chandler, P. Dir. of Cerem. ; T. Parkinson, P. Dir. of Cerem. ; A. A. Le Veau, P. Dir. of Cerem. ; and the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form. The minutes of the last Quarterly Convocation were read and confirmed.

The following E. Companions were appointed and invested Officers of the G. Chapter for the year ensuing :—M. E. Comp. the Earl of Yarborough, H. ; R. Alston, J. ; E. Comps. W. H. White, E. ; W. F. Beadon, N. ; H. L. Chrön, Pr. Soj. ; Lord D. Stuart, *M.P.*, First Assist. Soj. ; T. A. Mitchell, *M.P.*, Second Assist. Soj. ; S. Tomkins, Tr. ; A. Dobie, R. ; J. Hodgkinson, S. B. ; W. F. White, Stand. B. ; G. Leach, Dir. of Cerem. ; M. Costa, Organist ; T. Barton, Janitor.

The report of the Committee of General Purposes, stating the amount of receipts and disbursements of the last Quarter, was read and approved.

Charters were granted for Chapters to be attached to Lodges as follows :—No. 11, London ; 356, Warwick ; 786, Walsall.

The following Committee for General Purposes was appointed for the ensuing twelve months :—The Grand Principals ; E. Comps. A. Dobie, President ; R. G. Alston, F. Pattison, E. H. Patten, J. Savage, T. Tombleson, G. Biggs, T. Parkinson, A. A. Le Veau.

The following Committee was appointed to revise the Laws :—The Grand Principals ; E. Comps. A. Dobie, W. F. Beadon, R. G. Alston, T. Parkinson, E. H. Patten, H. B. Webb, J. Savage.

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

UNITED GRAND LODGE.

ANNUAL GRAND FESTIVAL, *April 28, 1852.*

Present.—The Rt. Hon. the Earl of Zetland, M. W. G. M., on the throne ; R. W. H. Lewis, Pr. G. M. for Sumatra, as D. G. M. ; R. G.

Alston, P. J. G. W. as S. G. W. ; R. Davis, J. G. W. ; R. Alston, P. S. G. W., Pr. G. M. for Essex ; T. H. Hall, P. G. R., Pr. G. M. for Cambridgeshire ; A. Dobie, Pr. G. M. for Surrey ; and G. R. J. Fawcett, Pr. G. M. for Durham ; B. B. Cabbell, *M.P.*, P. J. G. W. ; R. Holland, *M.P.*, P. J. G. W. ; J. C. Morris, P. S. G. W. ; Hon. G. O'Callaghan, P. J. G. W. ; F. Dundas, P. S. G. W. ; F. B. Alston, P. S. G. W. ; F. Pattison, P. J. G. W. ; Chev. B. Hebler, P. S. G. W., Rep. from G. L. of Berlin ; Revs. J. E. Cox and E. Moore, G. Chaps. ; Revs. W. Fallofield, Sir J. W. Hayes, Bart., P. G. Chaps. ; W. H. White, G. S. ; H. L. Chrön, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg ; T. R. White, S. G. D. ; B. Webster, J. G. D. ; S. Gaskoin, P. S. G. D. ; P. J. Salomons, P. S. G. D. ; S. C. Norris, P. J. G. D. ; H. Hancock, P. S. G. D. ; C. Baumer, P. S. G. D. ; L. Chandler, P. J. G. D. ; T. Parkinson, P. J. G. D. ; L. Thompson, P. J. G. D. ; J. Havers, P. S. G. D. ; J. B. King, P. J. G. D. ; J. Nelson, P. S. G. D. ; G. W. K. Potter, P. J. G. D. ; P. Hardwick, G. Sup. of Works ; R. W. Jennings, G. Dir. of Cer. ; T. Chapman, Assist. G. Dir. of Cer. ; R. J. Spiers, G. S. B. ; J. Masson, P. G. S. B. ; G. De Rhé Philipe, P. G. S. B. ; J. L. Evans, P. G. S. B. ; H. B. Webb, P. G. S. B. ; E. H. Patten, P. G. S. B. ; M. Costa, G. O. ; F. W. Breitling, G. P. ; J. Bonorandi, Rep. from G. L., "Alpina," Switzerland ; the Grand Stewards of the year ; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The minutes of the last Quarterly Communication, as to the election of the M. W. G. M. and G. T., were read and confirmed ; whereupon the Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas of Aske, in the county of York, &c. &c. &c., was proclaimed Grand Master of Masons.

The G. M. then nominated the following Brethren Grand Officers for the year, who were invested and proclaimed accordingly, viz. :— The Right Hon. the Earl of Yarborough, D. G. M. ; Lord Dudley Stuart, *M.P.*, S. G. W. ; A. T. Mitchell, *M.P.*, J. G. W. ; Revs. J. E. Cox and E. Moore, G. Chaps. ; A. Dobie, G. R. ; W. H. White, G. S. ; H. L. Chrön, G. S. for German Correspondence ; J. Hodgkinson, S. G. D. ; W. F. White, J. G. D. ; P. Hardwick, G. Sup. of Works ; R. W. Jennings, G. Dir. of Cer. ; F. Chapman, Assist. G. Dir. of Cer. ; G. Leach, G. S. B. ; M. Costa, G. O. ; F. W. Breitling, G. P., and T. Barton, G. T.

The following return from Lodges appointing Grand Stewards having been made to the M. W. the G. M., of Brethren proposed for the ensuing year, and his Lordship having approved them, they were presented, and proclaimed accordingly, viz. :—

Bro. W. Johnstone, No. 72, by Bro. W. Jones, P.

Bro. L. Lemanski, No. 23, by Bro. J. Newton, T.

_____, No. 30, by Bro. H. Williams, S.

Bro. F. Sang, No. 1, by Bro. T. A. Chubb.

Bro. H. C. Coape, No. 2, by Bro. E. N. Bryant.

Bro. G. F. La Serre, No. 4, by Bro. W. J. Stevens.

Bro. W. Foster, No. 5, by Bro. C. G. Chenery.

Bro. H. W. Eaton, No. 6, by Bro. R. Cunliffe.

Bro. J. Stohwasser, No. 8, by Bro. H. J. Smith.

Bro. S. Ellis, No. 14, by Bro. R. Borrás.
 Bro. T. Pratt, No. 21, by Bro. G. Wilkinson.
 Bro. J. H. Law, No. 27, by Bro. J. W. Whitelock.
 Bro. the Rev. W. H. Hickey, No. 32, by Bro. R. Dames, *vice*
 J. Penny.
 Bro. W. Smith, No. 66, by Bro. S. Isaacs.
 Bro. T. J. Jerwood, No. 103, by Bro. W. Johnson.
 Bro. R. Brandt, No. 116, by Bro. C. D. Bruyn.
 Bro. H. T. L. Rooke, No. 233, by Bro. B. Albano.
 Bro. G. Atty, No. 324, by Bro. T. Jones.

The M. W. the G. M. stated that when the G. Sec. had on the previous morning laid before him the return made of Grand Stewards, he reported to him that the Old King's Arms Lodge, No. 30, had omitted to return the name of a Brother to be presented as G. S. for the ensuing year; he had, therefore, looked into the law, and found that any Lodge privileged to furnish a G. S. must send the name of the party proposed for the approbation of the G. M. fourteen days prior to the Grand Festival. The Old King's Arms Lodge had sent a name only on that morning. The book of Constitutions gave him no choice; the privilege of the Lodge was forfeited; and the law was imperative that he must name another Lodge. He had, therefore, selected the Old Union Lodge, No. 54, and it had been suggested to him that the present W. M. of that Lodge, Bro. N. Bradford, was willing to undertake the office. He had approved of that Brother, who would be the G. S. for the ensuing year.

The G. L. having been closed in ample form, the Grand Officers formed in procession, and then walked round the Grand Hall, the G. M. being received by the Brethren with every mark of respect. His Lordship having arrived at the head of the table, and grace having been said by Bro. the Rev. E. Moore, one of the Grand Chaplains, about 300 Brethren sat down to a most excellent dinner.

As soon as the cloth was removed, a grace, composed by Bro. Costa, Grand Organist, for the Bank of England Lodge, of which he is a distinguished member,—“O Lord, we bless thee,”—was beautifully sung by the vocalists present.

The GRAND MASTER then rose, and said, the Brethren would doubtless anticipate the toast which he was about to propose,—a toast which in all societies in this country was received with the most perfect respect, and with the greatest enthusiasm, and by no persons more so than by the Craft of Freemasons. He begged to give them “The health of Her Majesty the Queen.” (The toast was drunk with loud cheers.)

“God save the Queen” was then very finely sung, the Brethren joining in the chorus.

The GRAND MASTER said, the next toast he had to give was second only in importance to that which had preceded it; he was sure they would drink it with the greatest cordiality. He would propose “The health of Prince Albert, Albert Prince of Wales, and the other branches of the Royal Family.” (Great applause.)

Song by Miss M. Williams, exquisitely sung.

R. W. Bro. LEWIS here intimated that he had permission of the G. M. to propose his health. (Loud cheers.) The noble Lord had now presided over them for a period of eight years, and, if he might judge from the manner in which his re-election had been received by

the Brethren that day, he was persuaded there was not an individual, who regretted the length of time his Lordship had had the honour of directing their affairs. To those Brethren, who were present in the Grand Lodge, he need not say anything, and he only regretted that others could not attend to witness the enthusiasm with which his Lordship had been re-elected. He would not detain them longer, because his Lordship would himself give an account of his stewardship. He hoped they would manifest their affection and regard for his Lordship by the manner, in which they received the toast of "Health, happiness, and prosperity to their most Worshipful Grand Master." (This toast was received and drunk with the greatest enthusiasm, the Brethren cheering again and again.)

The GRAND MASTER rose, and was received with repeated cheers. Silence having been at last restored, his Lordship said, he thanked the Brethren for the kind manner in which they had received the toast. He had so repeatedly had occasion to return thanks, and express his gratitude for their kindness, that he felt a difficulty to find language to convey to them an assurance of his continued gratitude. (Cheers.) It must be, as they would imagine, highly gratifying to him to receive the support of so large a body of his Brethren as he did upon this occasion. As there were many who were not present in the Grand Lodge, he might shortly repeat some of the observations he then made. Having now had the honour to preside over them for eight years, and having been for the ninth time elected their G. M., he felt that he had a great deal to account for in the manner, in which he had exercised the authority and power placed in their hands. He believed, if he might judge from the kind manner in which he had always been received, that the trust had been exercised to their satisfaction. (Cheers.) He assured them he was not vain enough to attribute it to his own merits, because he knew it was chiefly owing to the great support he had received from the Grand Officers and the Board of General Purposes; indeed he might say, with great candour, that had it not been for their efficient support and their kindness, he should have despaired of fulfilling his duties to their satisfaction; his election had convinced him, and he hoped had convinced the Craft in general, that he had done his utmost to fulfil the duties of his office. To so large an attendance of Brethren he would not attempt to say more; he would not inflict a long speech upon them, and deprive them of hearing those beautiful voices, which had afforded them so much pleasure. He begged them to accept his best thanks for the kind manner, in which they had received the toast. (Reiterated cheers.)

An exquisite song, by Mad. Castellan, followed the G. Master's speech.

The GRAND MASTER then proposed "The health of the R. W. the Dep. G. M. the Earl of Yarborough." (Cheers.)

Duet—Miss Pyne and Miss Williams.

The GRAND MASTER had another toast to propose, which he was sure would meet with general admiration, — it was the health of a distinguished member of the Grand Lodge, and not more distinguished there than he was throughout the whole country. (Cheers.) He would give the health of the Grand Officers, and with them he would couple a name familiar to them all — that of Lord Dudley Stuart. (Loud cheers.) He was sure no observations of

his, however warmly expressed, would add to the interest they would take in the toast,—“The Grand Wardens and Grand Officers of the year, and Lord Dudley Stuart.” (Great applause.)

LORD DUDLEY STUART said, he rose on the part of his Bro. Warden, his Bro. Grand Officers, and on his own part, to return to the Brethren his heartfelt thanks for the honour which they had done them in drinking their healths, and for the very fraternal manner, in which they had acknowledged the toast. He must beg leave to express to the M. W. G. M., the tribute of his gratitude for the very kind and too-flattering terms, in which he had been pleased to introduce his name to their notice, no less than for the very gratifying manner, in which they had been pleased to accept it. He had that day been appointed to an office so important, that he would assure the Brethren, that the event was one which would long be retained in his memory, and looked upon by him with feelings of pride and diffidence—of pride, because he had been thought worthy by the G. M. and by themselves to be called to the office which he now occupied—of diffidence, because he was impressed with the importance of the duties which he should have to perform. A combination of feelings made it difficult for him to express his sentiments on this occasion in a manner satisfactory to himself; but he trusted, nevertheless, it would not prevent him from discharging his duties. If in his humble person those duties were not discharged in a manner which they might perhaps expect, or in a way which might altogether come up to his notion of what it ought to be, at least he would say, to whatever cause those defects might be attributed, they should not be owing to any want of zeal, or to any want of exertion on his part; because, he took leave to tell them, that so impressed was he with the important benefits, which the Craft, to which he had the honour to belong, might render to the world at large, that he should indeed be ashamed, if he could upon any occasion be wanting in promoting the great objects, which they had in view. They would allow him to say, as an old Mason, that although for the first time he had the honour to be called to fill the position of a Grand Officer, he was proud to think he was not a Mason of yesterday, but that for many years he had belonged to the Craft—it was now no less than seventeen years since he was first initiated in an Edinburgh Lodge; but the first time he entered a Lodge in England, was in the Polish Lodge, some years ago, of which he had now the honour to be Master. For the kind support given to that Lodge by the M. W. G. M., he was proud and happy to embrace the opportunity of now making him his acknowledgments, and proud was he to think that that Lodge had been established here, and that it had been added to the numerous Lodges existing in this metropolis. He was fully persuaded that the objects they had in view were great, noble, and good. (Great applause.) He was satisfied that the existence of Masonry was productive of advantage to mankind at large,—it promoted kindness,—it promoted good-fellowship,—it promoted benevolence,—it promoted morality,—it promoted feelings of friendship among all the world. (Continued cheering.) It was anoble institution—(cheers),—and the universality of its character should be the cause of recommending it to every well-regulated mind. He felt an ardent desire to do everything in his power to promote Masonry, and he

was determined to discharge to the best of his ability the duties which devolved upon him. (Loud cheers.)

Song, by Mr. Lockey.

The GRAND MASTER then proposed the Provincial Grand Masters, ruling under the Grand Lodge of England.

BRO. LEWIS returned thanks for the notice taken of the Provincial Grand Masters. They felt that so long as they discharged their duty to the Craft, so long would they continue to receive their support. He begged to return them the thanks of the Grand Masters, and to drink all their good healths. (Cheers.)

The GRAND MASTER would now propose a toast most intimately connected with the best principles of the Order, and he was anxious the Brethren should give their best attention to it. He was sure they were sufficiently good Masons to know that the foundation-stone of the Order was Charity (cheers), and the toast he had now to propose was, "The Masonic Charities." (Applause.) He need not say more to recommend the toast to their notice; but he wished to call to their recollection that the Festival of the Girls' School would take place on the 19th of May, and he trusted that upon that occasion there would be a meeting of no ordinary magnitude, and that they would be prepared to support it to the utmost of their ability, because they had undertaken to erect a new school, which in the course of the year would be opened. A great expense had been incurred, but their means of doing good would be greatly increased; in order, however, to do this, a large amount of subscription would be required, and he trusted that all the Brethren would not only be present, but, so far as their means would allow, would give liberally. He had no misgivings on the subject, because when he recollected the munificent manner, in which they had come forward for the Boys' School, he felt assured they would not be lukewarm, when the appeal was made for the softer sex. (Loud cheers.) He would couple with the toast the name of "Bro. Benj. Bond Cabbell, and success to the Masonic Charities." (Loud cheers.)

BRO. CABELL returned thanks, but, in consequence of the noise made in different parts of the room, it was impossible to hear a single sentence, which the worthy Brother uttered.

Song,—Miss Pyne.

The GRAND MASTER would pay a compliment to the sister Grand Lodges of Scotland and Ireland; but as no member was present to represent those Lodges, he would add to the toast, "The foreign Lodges." (Applause.)

BRO. CHRÓN returned thanks.

The GRAND MASTER would now give "The healths of those Ladies, who had honoured them with their presence upon this occasion." (Cheers.) It was a compliment to their proceedings that they were regarded by the softer sex, under whose guidance all their feelings were softened. He knew they were desirous of drinking the toast with every mark of cordiality, and of endeavouring to pay to those bright eyes, which overlooked them, their meed of gratitude for their presence upon this and all similar occasions. He could not express their feelings better than by referring to their Masonic song—

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

(Laughter and cheers.)

The ladies having retired,

The GRAND MASTER then gave "The health of the Stewards," paying them a compliment for their attention to the comforts of the Brethren.

Bro. JONES returned thanks, and assured the M. W. the G. M. and the Brethren, that it was most gratifying to the Stewards to learn that they had performed their duty. (*Cheers.*)

The GRAND MASTER then left the Chair, and repaired to the glee-room to join the ladies, where there was some very excellent music, Bro. Costa, G. O., presiding at the pianoforte.

Bro. Harker was the toast-master on the occasion, and conducted his part of the proceedings with his usual efficiency.

The dinner reflected great credit upon the new management of Bros. Watson, Coggan, and Bankes.

QUARTERLY COMMUNICATION, *June 2, 1852.*

Present.—The Right Hon the Earl of Zetland, M. W. G. M., on the throne; R. W. R. Alston, Prov. G. M. for Essex, as D. G. M.; H. C. Vernon, Prov. G. M. for Worcestershire, as S. G. W.; W. H. Smith, P. J. G. W. as J. G. W.; J. Fawcett, Prov. G. M. for Durham; Rev. J. Bowles, Prov. G. M. for Herefordshire; R. G. Alston, P. J. G. W.; F. Pattison, P. J. G. W.; the Revs. J. E. Cox, and E. Moore, G. Chaps.; Rev. Sir J. W. Hayes, Bart., P. G. C.; S. Tomkins, G. T.; W. H. White, G. Sec.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from the G. L. of Hamburg; J. Hodgkinson, S. G. D.; W. F. White, J. G. D.; F. W. Bossy, P. S. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; L. Chandler, P. J. G. D.; T. Parkinson, P. J. G. D.; L. Thomson, P. J. G. D.; J. Havers, P. S. G. D.; J. B. King, P. J. G. D.; G. W. K. Potter, P. J. G. D.; R. W. Jennings, G. Dir. of Cerem.; T. Chapman, G. Assist. Dir. of Cerem.; G. Leach, G. S. B.; J. Masson, P. G. S. B.; G. P. De Rhé Philippe, P. G. S. B.; J. L. Evans, P. G. S. B.; H. B. Webb, P. G. S. B.; E. H. Patten, P. G. S. B.; R. J. Spiers, P. G. S. B.; M. Costa, G. O.; F. W. Breitling, G. P.; Rev. J. Carver, Rep. from G. L. of Massachusetts; the Grand Stewards of the year; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

The G. L. was opened in ample form, and with solemn prayer.

The minutes of the last Quarterly Communication were read and confirmed. The minutes of the Grand Festival having been read and put for confirmation:—Bro. Filer, a member of the Old King's Arms Lodge, rose and moved that that portion of the minutes relating to the forfeiture of the presentation of the Grand Steward by that Lodge be not confirmed. Bro. Filer made this proposition upon the ground that the Old King's Arms Lodge had, in January last, elected a Brother for that office, but, from the omission of the W. M. or other proper officers, the nomination had not been given in until the evening prior to the day of the Grand Festival. Under such circumstances he trusted the G. L. would relieve the Old King's Arms Lodge from the situation in it was now placed.

The motion having been seconded, considerable discussion ensued ; after which, the question having been put, a division was demanded and taken, when the numbers were declared to be,—in favour of Bro. Filer's amendment, 48 ; against it, 118 :—the minutes were then confirmed.

During the discussion relative to the Old King's Arms Lodge, it was announced that his Grace the Duke of Atholl, M. W. G. M. of Scotland, had arrived in the porch of the G. L. for the purpose of visiting it :—upon which the M. W. the G. M. observed that he was sure that the members of the G. L. would be desirous of receiving his Grace with every mark of respect, and, therefore, suggested that the debate should be suspended for a short time. The G. Dir. of Cerem., by command of the M. W. the G. M. then retired, accompanied by four of the Grand Stewards, the two Grand Deacons, and two P. G. Ws. Upon the return of the deputation, the Brethren rose, and his Grace was conducted to the seat next to the G. M. and was there saluted as the G. M. of Scotland, with due honours in ancient form.

The M. W. the G. M. of Scotland returned thanks to the M. W. the G. M. and the Lodge, for the honour which had been paid to him, and expressed his desire to cultivate that fraternal feeling, which had so long subsisted between the two Grand Lodges.

The M. W. the G. M. moved that of which he had given notice at the Grand Festival, that Bro. R. J. Spiers, who had filled the office of G. S. B. during the last two years, should in future take his seat in G. L., and wear the clothing of P. G. S. B.

On the suggestion of the M. W. the G. M., it was resolved, that "The copies of the Book of Constitutions, printed in the year 1849, being nearly all sold, it was desirable that a new edition, with all necessary corrections and alterations heretofore made by the G. L., be forthwith prepared and printed under the superintendence of the Board of General Purposes ; and that the copyright, as heretofore, be vested in the Grand Secretary, for the purpose of publication.

Bro. Bonorandi, Rep. from the G. L. "Alpina," Switzerland, complained that the receipt of some documents which he had sent to the G. S. had not been acknowledged ; in consequence of which, he had considered it right to cease to act as the Representative from the G. L. "Alpina" to the G. L. of England.

The M. W. the G. M. said that he felt much hurt that the worthy Brother should have taken offence at any supposed want of courtesy, when nothing of the kind was intended ; when Bro. Bonorandi was understood to express himself satisfied with the M. W. the G. M.'s explanation.

The report of the Board of Benevolence for the past quarter was read and ordered to be entered upon the minutes.

The report of the Board of General Purposes was also read, and ordered to be entered upon the minutes.

The annual report of the Royal Masonic Benevolent Annuity Fund was presented.

The following Brethren were appointed to form the Board of General Purposes for the ensuing year, by the M. W. the G. M. :—Bros. R. G. Alston, President ; H. R. Lewis, Prov. G. M. of Sumatra ; A. Dobie, Prov. G. M. for Surrey, & G. R. ; W. F. Beadon, P. J.

G. W. ; F. Pattison, P. J. G. W. ; Rev. J. E. Cox, G. Chap. ; H. L. Chrön, G. Sec. for German Correspondence ; W. F. White, J. G. D. ; T. Parkinson, P. J. G. D. ; R. W. Jennings, G. Dir. of Cer. ; E. H. Patten, P. G. S. B. By the Grand Lodge :—J. Harvey, W. M., No. 464 ; J. N. Tomkins, W. M., No. 200 ; R. Banks, W. M., No. 23 ; J. Symonds, W. M., No. 275 ; N. Bradford, W. M., No. 54 ; W. B. Packwood, W. M., No. 36 ; W. Hale, W. M., No. 11 ; G. Biggs, P. M., No. 269 ; H. Faudel, P. M., No. 113 ; A. Attwood, P. M., No. 212 ; H. Lloyd, P. M., No. 14 ; J. Barnes, P. M., No. 30 ; S. B. Wilson, P. M., No. 180 ; J. Savage, P. M., No. 19.

The following Brethren were declared the Committee of Management of the Royal Masonic Benevolent Institution for Freemasons and their widows. Nominated by the M. W. G. M. :—H. R. Lewis, Prov. G. M. for Sumatra ; A. Dobie, Prov. G. M. for Surrey, & G. R. ; R. Davis, P. J. G. W. ; R. G. Alston, P. J. G. W. ; F. Pattison, P. J. G. W. ; Rev. J. E. Cox, G. Chap. ; W. H. White, G. Sec. ; J. Havers, P. S. G. D. ; R. W. Jennings, G. Dir. of Cer. ; J. L. Evans, P. G. S. B. Elected by the Grand Lodge :—J. T. Archer, P. M., No. 108 ; G. Biggs, P. M., No. 269 ; H. S. Cooper, P. M., No. 276 ; R. Levick, P. M., No. 85 ; G. Marriott, P. M., No. 12 ; J. Smith, P. M., No. 206 ; J. Symonds, W. M., No. 275 ; T. Tombleson, P. M., No. 25 ; W. F. White (J. G. D.), W. M., No. 229 ; W. L. Wright, P. M., No. 329. Elected by the subscribers :—J. N. Bainbridge, *M.D.*, P. M., No. 329 ; H. Faudel, No. 113 ; J. Hill, No. 212 ; J. Leach, No. 109 ; H. Lloyd, W. M., No. 14 ; T. Parkinson (P. J. G. D.), P. M., No. 54 ; W. Stephenson, No. 14 ; J. Vink, No. 66 ; G. Wackerbarth, No. 66 ; H. B. Webb (P. G. S. B.), No. 5.

The G. L. was then closed in ample form.

THE CHARITIES.

ROYAL MASONIC BENEVOLENT INSTITUTION

FOR AGED FREEMASONS AND THEIR WIDOWS.

We give the following extracts from the " Report of the Proceedings of the Annual General Meeting, held at Freemasons' Hall, London, on Friday, the 21st day of May, 1852, the W. Bro. John Savage, V. P. in the chair," for the information of the Brethren, who will doubtless be eager to learn of the prosperity of this truly Masonic Institution :—

"The minutes of the Annual General Meeting on the 16th May, and of the Special General Meeting on the 22nd August, 1851, were severally read and approved ; and the following Report from the auditors was read and ordered to be entered on the minutes, viz. :

"We, the undersigned, having audited the treasurer's accounts from the 1st of April, 1851, to the 31st of March, 1852, inclusive, and the several vouchers being produced, do find the same correct, and which appeared as follows :—

ROYAL MASONIC BENEVOLENT INSTITUTION.

FOR MALE ANNUITANTS.		
Balance 31st March, 1851.....		£508 6 7
Subsequent Receipts		1669 1 0
		£2177 7 7
Disbursements	£1191 0 11	
Purchase of £500, 3 per Cent. reduced Annuities	490 0 0	
	1681 0 11	
Balance		£496 6 8
FOR WIDOWS ANNUITANTS.		
Balance 31st March, 1851		£200 11 9
Subsequent Receipts		214 17 9
		£415 9 6
Disbursements	£129 16 1	
Purchase of £200, 3 per Cent. reduced Annuities	196 0 0	
	325 16 1	
Balance		£89 13 5
FOR BUILDING.		
Receipts	£54 4 0	
Disbursements	2 1 0	
Balance		£52 3 0
Total Balance, which is in the hands of Messrs. Willis, Percival, & Co., Bankers of the Treasurer		£638 3 1

(Signed)

H. T. FOREMAN,	}	Auditors.
H. MUGGERIDGE,		

Grand Secretary's Office, Freemasons' Hall,
London, 4th May, 1852.

The following Report of the Committee of Management was read, approved, and ordered to be entered on the Minutes, viz. :—“The Committee of Management have much pleasure in presenting the Report for the tenth year of the establishment of the Royal Masonic Benevolent Annuity Fund, showing that the Institution continues to receive the generous support of the Fraternity, by which means the Committee have not only been enabled to increase the number of Annuitants, but also to augment, under the provision of the 53rd Rule, the amount of the Funded Property by the purchase of 500*l.*, 3 per Cent. Reduced Annuities. The number of Annuitants after the Election, on the 16th of May, 1851, was Fifty-one, of those Six have since died, and it is now proposed to elect Ten from amongst the Thirty Candidates named in the Ballotting List, a Copy of which has been sent to every Lodge, Chapter, and Individual Subscriber, making the number of Male Annuitants Fifty-five, and being an increase of Four over the last year. Of the Fifty-one on the Establishment after the Election in May, 1851, Thirty-nine were Members of Country Lodges, receiving amongst them 782*l.* per annum, and Twelve were from London Lodges, receiving amongst them 244*l.* per annum.

At the Annual Meeting in May, 1851, Five Widows were elected, all of whom are living, and Seven are now to be added, being all the applicants who are eligible under the Laws and Regulations, viz. :

—Ann, Widow of Edward Whitford, of Grand Stewards' Lodge, London; Mary, Widow of William Povey, of No. 234, London; Mary Ann, Widow of Thomas Marshall, of No. 103, Lambeth; Rachel, Widow of Daniel Mallett, of No. 73, London; Orpha, Widow of William Lucas Pearce, of No. 376, Dartford; Ann, Widow of James James, of No. 264, London; Mary, Widow of Thomas Eccles, of No. 151, Kendal; thus making the number of Widows to participate in the benefits of the Institution, Twelve, whose Annuities in the aggregate will be 205*l.* per annum.

The sum of 200*l.* 3 per Cent. Reduced Annuities has been added during the year to the Capital of the Widows's Fund.

In reference to the Asylum, the Committee have to add, that after the Election in May, 1851, there were Seven Male Annuitants, and two Widows who availed themselves of the opportunity to occupy Apartments in the Asylum: one of the former has since died, and another quitted at his own request, he being a cripple and greatly debilitated, his friends therefore desired to have him with them, that they might more readily render him the personal assistance which he required.

In the last Year's Report, the Committee noticed the fact of a Legacy of 500*l.* having been given by the late Bro. Colville Brown, towards the completion of the Asylum, and which was then expected shortly to be received, but it since appears that the Property, out of which it is to be paid, will not be available for the purpose for some time—probably from one to two years hence.

The Committee present a Statement of the Finances of the Institution, from the 1st April, 1851, to the 31st March, 1852:—

ROYAL MASONIC BENEVOLENT INSTITUTION.

FOR MALE ANNUITANTS.

Balance 31st March, 1851.....	£508	6	7
Subsequent Receipts:—			
Donations from G. L.	£400	0	0
" from G. C.	100	0	0
" from Lodges, Chapters, and			
Individuals	161	16	0
Annual Subscriptions	810	15	0
Dividends	196	10	0
			<u>1669 1 0</u>
			£2177 7 7
Disbursements:—			
Annuitants	£924	15	0
W. Farnfield, Secretary	100	0	0
T. Barton, Messenger	10	0	0
Warden, Gate-keeper, and Gardener,			
at the Asylum	20	0	0
J. Nicholls, Collector, commission ..	40	13	3
A. U. Thiselton, for printing.....	55	19	2
S. W. Rowsell, for books and stationery	3	7	6
Postage, advertisements, and petty			
disbursements	36	6	0
			<u>1191 0 11</u>
Purchase of £500, 3 per Cent. reduced			
Annuities	490	0	0
			<u>1681 0 11</u>
Balance.....	£496	6	8

FOR WIDOWS ANNUITANTS.	
Balance, 31st March, 1851.....	£200 11 9
Subsequent Receipts:—	
Donations from G. L.	£100 0 0
„ from G. C.	35 0 0
„ from Lodges, Chapters, and Individuals	35 0 0
Annual Subscriptions	25 19 0
Dividends	18 18 9
	214 17 9
	£415 9 6
Disbursements:—	
Annuitants	75 0 0
W. Farnfield, Secretary	20 0 0
T. Barton, Messenger	2 0 0
J. Nicholls, Collector, commission ..	7 14 9
A. U. Thiselton, for printing.....	14 4 10
Postage, advertisements, and petty disbursements	10 16 6
	£129 16 1
Purchase of £200, 3 per Cent. reduced Annuities	196 0 0
	325 16 1
	89 13 5
FOR BUILDING.	
Receipts:—	
Donations from Lodges, Chapters, and Individuals	£25 10 0
Annual Subscriptions	28 14 0
	£54 4 0
Disbursements:—	
J. Nicholls, Collector, Commission	2 1 0
	52 3 0
Total Balance, as per Auditor's Report to 31st March, 1852..	£638 3 1

And there is standing in the names of Trustees, the following amount of Stock in the 3 per Cents. :—

Royal Masonic Benevolent Institution, { Consols, £3300 } ..	£6800 0 0
for Annuities	{ Reduced, 3500 } ..
Widows Fund	{ Consols, 350 } .. 750 0 0
Sustentation Fund for Building, Consols	{ Reduced, 400 } .. 521 14 9
For Building, £600 in Exchequer Bills, and a Cash Balance at the Bankers of £75 3s. 11d.	

Upon motions severally made and seconded, it was resolved:— That this General Meeting do declare that the Seven approved Candidates, on the Freemasons' Widows Fund, be elected Annuitants, without Ballot.

That the thanks of the Governors and Subscribers be recorded to the W. Bro. T. L. Henley, Hon. Surgeon to the Institution, for his valuable professional services to the inmates of the Asylum at Croydon.

The Chairman stated that the Brethren would have to elect three Brethren to form part of the Committee of Management, in lieu of Mrs. H. Faudel, T. Parkinson, and H. B. Webb, who go out in accordance with the 6th Article of the Rules, but who are eligible to be re-elected.

On Motion duly made, and seconded, it was resolved:—That Brs. H. Faudel, T. Parkinson, and H. B. Webb be re-elected Members of the Committee of Management.

The following are on the Committee of Management for the ensuing year:—J. N. Bainbridge, *M.D.*, P. M., H. Faudel, J. Hill, J. Leach, H. Lloyd, W. M., T. Parkinson, (P. J. G. D.) P. M., W. Stevenson, J. Vink, G. Wackerbarth, H. B. Webb, (P. G. S. B.)

On Motions severally made and seconded, it was resolved:—That Bros. H. T. Foreman, H. Muggeridge, and R. H. Townend, be the Auditors for the ensuing year.

The Scrutineers having taken the Ballot, reported the result to be in favour of the following ten candidates:—Bros. J. Mott, A. Wade, T. Barker, T. Lancaster, R. Blizard, J. Williamson, F. Esterford, H. G. Richards, R. Fitton, R. Stuart, who were declared duly elected.

The thanks of the Meeting having been given to the Scrutineers, and to the W. Bro. J. Savage, V. P., for the manner in which he has presided over the Meeting this day, the business concluded.

ROYAL FREEMASONS' GIRLS' SCHOOL.

THE anniversary dinner of this most excellent Institution took place on Wednesday, the 19th of May, at Freemasons' Hall, where nearly 400 Brethren were assembled under the able presidency of the M. W. the G. M., the Right Hon. the Earl of Zetland. Among the company we noticed Bro. Lewis, Prov. G. M. for Sumatra; Bro. Lord Dudley Stuart, S. G. W.; Bro. B. B. Cabbell, P. J. G. W.; Bro. Beadon, P. J. G. W.; and several other distinguished Brethren. A large number of elegantly dressed ladies occupied the gallery, and appeared to take the greatest interest in the scene they witnessed.

Justice having been done to a most excellent dinner, and the ladies having taken their seats in the gallery, "Benedictus" was sung by Miss Birch, Miss E. Birch, Miss M. Williams, and several professional Brethren, under the direction of Brother Genge. After "Benedictus" had been sung,

The GRAND MASTER rose and said, the Brethren would all anticipate the toast he was about to propose; it was a toast which needed no preface from him, because he well knew that it would be drunk with heartfelt sincerity by every Brother present. He would give them "The Queen and the Craft."

"God save the Queen," was then sung with great effect.

The GRAND MASTER begged to propose another toast to the notice of the Brethren deserving their attention and cordial welcome. The toast must be interesting, not only to the Masonic body, but to the whole country at large; it was that of H. R. H. Prince Albert, the Heir Apparent to the throne, and the other members of the Royal Family. (Cheers.) When they looked at the walls of their magnificent Hall, they would see that in a former generation, no less than four members of the Royal Family belonged to the Masonic body. (Cheers.) And he thought they might fairly anticipate, that at no distant day, they might see

in the rising generation some members of the Royal Family again gracing that chair. (Cheers.) He would now propose to them H. R. H. Prince Albert, the Prince of Wales, and the other members of the Royal Family. (Cheers.)

Glee—"Blow, gentle gales."

Bro. B. B. CABBELL, M.P., then said, he rose, with the permission of their noble chairman, to propose a toast. Assembled as they were that day to promote the cause of charity, he was sure they must feel it a source of great gratification that they should have the noble Earl, who had so long presided over them as their G. M., filling the chair, who had occupied his high position with such great benefit to Freemasonry in this country, and had contributed so much to produce that high public opinion, which now pervaded the country in favour of the Craft. (Cheers.) It must be a proud satisfaction to them to find that in the noble cause of charity he had now taken the chair. The noble Lord had alluded to portraits upon the walls, as an inducement to them to pay attention to the toast he had then proposed, and he might say on the present occasion, that he might also call their attention to those walls, as affording proof that the noble predecessors of his Lordship were in themselves proud examples of the efficiency and power of Freemasonry. Whatever claim the noble Lord might have in his individual capacity, he had an hereditary claim to their attention, because not only his father, but his grandfather, preceded him in those virtues, by which he had distinguished the Order. (Cheers.) It was impossible to mention a nobleman whose virtues were more highly estimated than those of the Earl of Zetland. (Cheers.) He was dear to them, because he took an interest in all the proceedings of the Craft, to which he was an honour and an ornament (cheers), and the respect entertained for the father was continued to the son. He would not detain them longer, but give them the health of their G. M. the Earl of Zetland, the President of the Royal Freemasons' School for Female Children. (Continued cheering.)

The GRAND MASTER sincerely thanked the Brethren for the kind manner in which they had received the toast, which had been proposed by his worthy and excellent friend and brother, and for the honour they had done him in drinking his health. (Cheers.) It was with the greatest pleasure he saw so large an assemblage brought together in the great cause of charity, and he anticipated a result worthy of the great body of Masons over whom he had the honour to preside. His worthy Brother had alluded to his hereditary claims as a Mason, and in a brief and obliging manner had paid a high compliment to the memory of his late lamented father. He assured them he accepted the compliment with sincere pleasure, for he believed his excellent father had deserved it, for he was heart and soul a Mason, and it was out of respect to his character and the love he bore him, that he himself had been induced to belong to the Order, and he thanked him for his introduction to the Masonic body. (Cheers.) He believed that the Masonic body was calculated to do inestimable good in this country, and when he looked at their charities and the conduct of the members of the body, he was convinced it answered that high character which it had so long held and maintained; and he was of opinion, that every opportunity should be taken to sustain that character. If he might judge from the present position of their charities, there was every reason to hope that they might go on improving; and when they contrasted them with what they were twenty years since, they would find an enormous increase, not only in the subscriptions, but in the great good that had emanated from them. (Cheers.) In looking over the accounts for the last year, he found that the subscriptions raised at the last Festival amounted to nearly £1,300, and he trusted that on this occasion, they would not fall short, if they did not exceed that amount. (Cheers.) As he should have occasion to address them on this subject in a short time, he would not trouble them further at present, but would again return them his thanks, and assure them of the high estimation in which he held their good opinion, and the gratification he felt at the kind manner in which they had received his health. (Loud cheers.)

Song, by Miss Eliza Birch, "Come where sweet-toned zephyrs."

The GRAND MASTER said the next toast he had to propose to them was, the health of the R. W. the Deputy Grand Master, the Earl of Yarborough (cheers); and he begged to state to them that the D. G. M. had expressed to him a few days since his extreme regret that important and

unexpected business would prevent the possibility of his being present that day. But at the same time, he had to inform them that the charity would not suffer by his absence, and they knew the munificent manner in which his Lordship had always supported the charity. He had great pleasure in proposing the health of the R. W. the D. G. M. (Cheers.)

Glee—"Now by day's retiring lamp."

The most affecting moment of the evening had now arrived; namely, that of the entrance of the children, who were conducted round the room by the members of the House Committee, the Stewards, the Matron, and the Governesses. It is impossible to conceive anything more beautiful or touching than this scene;—a large number of orphans, who, but for this excellent charity, must have been thrown upon the wide world without protection, and without the means of support, returning their thanks with grateful looks and expressions of acknowledgment to their numerous benefactors. The Brethren must indeed have felt gratified at seeing their efforts crowned with such success. The appearance of the children, full of health and apparently happy, gave a sufficient proof of the excellent care and attention bestowed upon them. To look at them any one would almost have been induced to believe that their personal appearance had been their qualification for admission; but no doubt this arose from good management and proper discipline. Having taken their stand upon the dais, the children sang the following hymn, composed by Bro. Hobbs, P. G. Organist:—

When first with infant steps we strove
The world's wide waste to tread,
A mother's love, a mother's care,
Around our path were spread;
A father guided with his hand
Our way from place to place,
And both in prayer to God above,
Implored for us his grace.
This care we lost—misfortune's blight,
Lower'd darkly o'er their way,
They sunk beneath its with'ring force,
To grief and woe a prey;
But you, Masonic parents dear,
One sorrow could remove,
For here a father's care we find,
And there a mother's love.
Bless'd guardians of our youthful days,
To whom the task is given
To fill a tender parent's place,
And point the way to Heaven;
To you we look with grateful hearts,
For you our prayers ascend
To God, great Architect of all,
Of child—and children's friend.

CHORUS.

Oh God! most high—oh God! most good,
Hear Thou the prayer of gratitude;
Our Patron bless—bless Thou each friend;
Oh may Thy love on all descend;
Hear Thou the prayer of gratitude,

Hallelujah! Amen.

After the singing of this "Hymn of Praise,"

The GRAND MASTER rose and said, that before he proceeded to give the toast, which he knew all the Brethren anticipated, he must apologize to them for being compelled to leave the chair at so early an hour; but, having received

Her Majesty's commands to attend at Buckingham Palace that evening, he trusted he should be excused for leaving that happy and interesting meeting. (Cheers.) As, however, his excellent friend, Bro. B. B. Cabbell, had kindly undertaken to fill his place, he was quite sure that the charity would not suffer from his absence. He now begged to propose to them a toast which it was to him the greatest pleasure to give, and he was sure they would receive it with that warm satisfaction which it so eminently deserved, and he trusted they would evince their estimation of it, not only by the reception they would give to it, but by the manner in which they would come forward to support the charity as one well deserving of their best energies and exertions. The toast was "Prosperity to the Royal Freemasons' School for Female Children." (Loud cheers.) He thought the scene before them was sufficient to arouse in their hearts every noble sentiment, every good feeling, and every charitable disposition. He could but call to their recollection that upon this occasion there was no ordinary demand upon their benevolence and charitable feelings. They were aware that their new school was nearly finished, and before this time next year it would be actually inhabited by the children. (Cheers.) A building of this sort, which he believed was in every respect such as could be desired, both as to its situation and good taste, proved that their Grand Superintendent of Works, Bro. Hardwick, had exerted his abilities to carry out with effect the charge which had been committed to him, and called for their approbation. He believed the situation to be most healthy,—a dry, gravelly soil, far enough from the metropolis to insure good country air, and near enough to command easy access to the friends of the children, and to those who attended to the welfare of the Institution. But all this could not have been accomplished without great expense; he was sure, however, that the liberality of the Masonic body would amply supply any deficiency which might exist in the funds. He would also call to their attention another interesting circumstance, that this meeting was attended by the venerable and excellent matron, Mrs. Crooke, who had now entered upon the fifty-first year of her charge of the school. (Cheers.) During the long period Mrs. Crooke had had the charge of this excellent Institution—and many of them were old enough to recollect a great part of it—those who had the best opportunity of judging, namely, the Medical Officers, and the members of the House Committee, would confirm what he stated, that no Institution could be more excellently conducted (cheers); and he thought he might venture to say, that since Mrs. Crooke had been the matron, although he could not tell them the number of the children who had gone through the school, still he might with confidence say that there was not a single instance of a girl who had misconducted herself. (Loud cheers.) However great the praise might be to their excellent matron, very great merit was to be awarded to her assistants, Miss Jarwood and Miss Jack, both of whom had been most zealous in their exertions, and one of whom had been brought up in the school; they had always met with the strongest approbation of the House Committee, and he believed that every lady or gentleman who had visited the school had expressed their unqualified approval of its management. (Cheers.) Upon the attainment of the fiftieth year of her connection with the school, the House Committee and the Medical Officers had made up a testimonial to Mrs. Crooke, and this was signed not only by the Officers to whom he had alluded, but by every child in the school. (Cheers.) He was quite sure that this would meet with the entire approbation of the whole of the Masonic Craft (cheers); and it was most certainly due to the high merits of this lady (cheers), whose services they could not over-estimate. In getting up this testimonial in honour of Mrs. Crooke, it was but fair to say that it had been done without any expense to the Craft,—the members of the House Committee and the Medical Officers, who could best judge of her merits, had borne the whole expense;—Bro. Miles had given the writing, Bro. Creswick had presented the vellum, and Bro. Patten had provided the necessary refreshment. He trusted such a mark of their feeling would be gratifying to Mrs. Crooke. (Cheers.) At the outset of his address, he had expressed his regret at being compelled to leave them; but he left them in good hands, and he trusted that upon this occasion, beyond all others, they would show an example of charitable feeling, and would prove that they did not undervalue the exertions of those, who had undertaken the erection of the new school, and that their charities, which were the pride of the Craft, would always be maintained and supported in such a manner as to reflect credit upon the general body, and afford aid to

those who needed it. (Cheers.) He would now give "Success and Prosperity to the Royal Freemasons' School for Female Children." (Repeated cheers.)

A very interesting child was here brought forward, and taken by the hand by

Bro. BEADON, P. G. J. W., who placing her before the G. M., said it became his pleasing duty, on behalf of the House Committee, to present to his Lordship Kate Gamauf, who was about to leave the Institution. He could assure the Brethren, that in the presence of these young children, he should be the last person to use the language of flattery; but he must say, that during the time she had been in the Institution, it had been his great pleasure to witness the progress she had made and the example she had set to the other children, and not only for her general good conduct had the other children selected her, as worthy of distinction, but the selection had met with the general approbation of the House Committee; it was not a question of good conduct only, but she had made great progress in her education, and having himself, with the Grand Chaplain, had the pleasure of examining her, he could say she had done the greatest credit to the Institution, and by the manner in which she had answered the questions put to her, she had shown great proficiency in all the subjects which had been submitted to her. (Cheers.) It was with very great pleasure, therefore, that he presented her to his Lordship, and he trusted that for many years she would experience the good effects of the Institution, and that her example might have its due influence upon the other children, and that when she went into the world, she would meet with the same success as she had found in the school. (Loud cheers.)

The GRAND MASTER then put a medal round Kate Gamauf's neck, and said, in presenting her with that token of their approbation of her good conduct, he trusted she would take great care of it, and that in after life she would recollect that her conduct had been approved of by those who had had the care of her in her youth, and that she would look upon that medal as the result of such approbation; it was that of which she might ever be proud, and he trusted she would never forfeit the good opinion which had been formed of her, and then she might be assured she would ever meet with the kind advice and assistance of the Masonic body. (Cheers.)

This address, which was delivered with great feeling, being concluded, the girl curtsayed to the G. M. and to those around her, and the girls sung the hymn of "Good night," with great effect, and then again proceeded round the hall, their little aprons being filled with the dessert which was on the table.

The G. M. then left the hall amidst loud cheering.

The G. M.'s departure was, however, followed by such noise and uproar, as almost to drown everything else that took place during the rest of the evening. The Stewards and the Secretary (Bro. Crew), exerted themselves in every way to obtain silence for the other Brethren who addressed the assembly, but with only partial success, and we must appeal to the Brethren, that they will in future give the ladies in the gallery a better idea of the manner in which Freemasons conduct themselves.

Br. B. B. CABELL having taken the chair, and expressed his regret at the unavoidable absence of the G. M., proposed that they should drink, "The Grand Masters of Scotland and Ireland." (Cheers.)

Song, Miss M. Williams—"Thou art near me again."

Bro. LEWIS, Prov. G. M., begged to occupy their attention for a few moments, and he was sure they would listen patiently to him, when he brought to their notice the health of an individual who had great claims to their respect, not only as connected with this charity, but with every other charity in the metropolis. To this charity, that individual had now for the twenty-sixth time made a large donation, and he had therefore to ask them to receive with cordiality, respect, and attention, the health of their worthy Brother, B. B. Cabbell, the

Treasurer of the Institution. (Loud cheers.) He had to couple with that toast the healths of a body of gentlemen, who sacrificed valuable time as well as subscribed their money to the interests of the Institution—he meant the members of the House Committee, among whom were some of the most distinguished Brethren of the Order,—many of them holding high and honourable positions in society. (Cheers.) He would give them the health of Bro. B. B. Cabbell. (Loud cheering.)

Bro. B. B. CABBELL rose amidst the greatest confusion. He said he would not have intruded upon them, unless his duty to those who were interested in the welfare of the charity compelled him to detain them for a few moments. He thanked them for the manner in which they had received the toast—he did not acknowledge it as a compliment paid to him personally, but on account of that Institution, of which they done him the honour to appoint him their Treasurer. For upwards of twenty years he had been a constant attendant at their meetings, and during the whole of that time he had thought it his duty to do all he could to promote the welfare of the charity. But he must say, that they were under great obligations to the Committee of Management.

Song, Miss Birch—"To be beloved again."

Bro. Cabbell then gave the health of the Medical Officers, Bros. Dr. Moore and Dr. Harvey.

Bro. Dr. Moore responded to the toast.

Duet—"My pretty page," by Master Bristow and Master de Solla, which was encored.

The list of subscriptions, amounting to £1,400, was read by Bro. Crew, the Secretary. We were promised an entire list, but not having been furnished with it, we give the best account in our power. The Grand Masters' Lodge (including £10. 10s. from Bro. Alex. Dobie, G. Registrar), £174. 6s.; Old Unions, £105. 5s.; St. George and Corner Stone, £116; Eastern Star, £24. 3s.; Mount Lebanon, £16. 16s.; Regularity, £23. 2s.; Old Dundee, £49. 7s.; Fidelity, £34. 13s.; Middlesex, £40. 18s.; Jerusalem, £28. 7s.; Shakspeare, £120. 12s.; Tuscan, £55. 4s.; Royal York and Perseverance, £48. 16s.; Friendship, £38. 17s.; Emulation, of Dartford, £32. 11s.; Prince of Wales (including £10. 10s. from the W. G. M., and £10. 10s. from the D. G. M.), £52. 10s.; Antiquity (including £10. 10s. from Bro. B. B. Cabbell), £50. 10s.; Royal Somers House and Inverness, £70. 13s.; Ionic, £36. 11s.; St. Mary's, £76. 13s.; Enoch, £40. 1s.; Egyptian, £24.; Polish (including £10. 10s. from Lord Dudley Stuart), £23. 2s.; Royal Naval, £15. 15s.; Emulation, £38. 14s.; Apollo Union, Oxford, £30. 9s.; Good Fellowship, Chelmsford, £16. 9s. 6d.; British, £20. 17s.; St. Andrews, £17. 17s.

The announcement was received with loud cheers.

Bro. B. B. Cabbell then gave "Success to the other Masonic charities."

The Chairman then proposed "The health of the Ladies."

Bro. Cabbell then proposed "The Stewards of the day," for whose care they were indebted for the excellence of the entertainment. (Cheers.)

Bro. Beech, in returning thanks, observed that every exertion they had made was amply repaid by the way in which the Brethren had subscribed to the charity.

The meeting now broke up, the Chairman, Stewards, and Grand Officers joining the ladies in the glee-room, where they were delighted with the excellent music of the professional ladies and gentlemen, who had favoured the company with their singing in the Grand Hall.

Bro. Crew was, as usual, exceedingly active and zealous during the evening in his endeavours that those present should be happy and comfortable.

Bro. Harker was almost beyond himself in his exertions as toast-master.

The dinner and wines were excellent, and the managers of the tavern must meet with success, if they continue as they have commenced.

GRAND CONCLAVE OF MASONIC KNIGHTS TEMPLAR,

HELD ON FRIDAY, *May 14*, 1852.

Present.—Sir Knt. C. K. K. Tynte, M. E. and S. G. M. ; Sir Knt. W. Stuart, D. G. M. ; Sir Knt. J. C. Morris, G. S. P. ; Sir Knt. Rev. E. Moore, as G. P. ; Sir Knt. Maj. F. C. Robb, Pr. G. C. for Hants ; Sir Knt. Rev. J. Huysche, Pr. G. C. for Devon ; Sir Knt. M. Dawes, Pr. G. C. for East Lancashire ; Sir Knt. Col. Vernon, Pr. G. C. for Staffordshire ; and several other Sir Knts. and Knts. Companions.

The Grand Conclave was opened in due form, and with solemn prayer.

The Report of the Committee for General Purposes was read.

Sir Knt. Spiers, 2nd G. C., moved, that the Report be received and entered on the minutes ; and the same being duly seconded, was agreed to accordingly.

The Grand Chancellor then read *seriatim* several of the propositions contained in the Report of the Committee for General Purposes, when after considerable discussion it was resolved :—

1st. That the *Cross patée* be the emblem of Knts. Companions.

2nd. That the *Patriarchal Cross* be the emblem of E. C.'s, and Past E. C.'s.

3rd. That the *Triple Cross of Salem* be, and still continue the emblem of the M.E. and S.G.M. alone.

4th. That the *cloak or mantle* worn by the Knts. Companions have on the left shoulder the *Cross patée* in red silk, $9\frac{1}{2}$ inches in diameter ; and that worn by E. C.'s and Past E. C.'s have on the left shoulder the *Patriarchal Cross* in red silk, $10\frac{1}{2}$ inches long.

5th. That the Crosses worn as jewels be red enamel gold, or gilt ; and the *Cross patée* be 1 inch in diameter ; and the *Patriarchal Cross* be 2 inches long.

6th. That the *Cross patée* be suspended from the left breast by a Syrian Ribbon, $\frac{3}{4}$ of an inch wide ; and that the *Patriarchal Cross* be suspended by a Syrian Ribbon, $1\frac{1}{4}$ inches wide, worn round the neck.

7th. That the sword, when worn by the Knights, be suspended by the *Baldric*.

8th. That the foregoing Resolutions shall be imperative only on Knights who may be henceforth installed Companions of the Order, or who may be appointed to any office in the Grand Conclave.

9th. That it be referred to the Committee for General Purposes for the ensuing year to consider the propositions of the Committee for the past year in regard to the jewels to be worn by the Prov. Grand Commanders, and by the Officers of the Grand Conclave, Provincial Grand Conclaves, and private Encampments, and the collars and ribbons by which they are to be suspended, and report thereon to the next Grand Conclave.

It was moved, seconded, and resolved, "That the Grand Almoner do, out of the fund in his hands, pay £10 in aid of the subscription for the benefit of the widow and children of the late Sir Kt. Thomas Pryer."

Sir Kt. Emly, G. C., then proposed *seriatim* the four following motions, of which he had given notice, viz. :—

1. That it be referred to the Committee for General Purposes to revise and perfect the Statutes of the Order.

2. That it be referred to the Committee for General Purposes to revise and settle the form of the Certificate of Registry of the Installation of a Knight Companion of the Order.

3. That it be referred to the Committee for General Purposes to revise and settle the proper Seals of Office to be used by the M. E. and S. Grand Master, and by the Grand Chancellor.

4. That the forms of Certificates of Registry of the Installation of a Knight Companion, and the Seals settled by the Committee for General Purposes, be adopted and used without any previous reference or report to the Grand Conclave.

And those motions having been respectively seconded and put *seriatim*, were after some discussion thereon agreed to.

The M. E. and S. Grand Master having called the attention of the Knights to the fact that three years had elapsed since he was re-elected to the office of Grand Master, and therefore the term of his office had, according to the Statutes of the Order, expired, vacated the chair, and retired from the Conclave.

Sir Kt. W. Stuart, Dep. G. M., thereupon took the chair, and proposed, That Sir Kt. Col. C. K. K. Tynte be requested to resume the High and Hon. office of M. E. and S. G. M. of the Royal Exalted Religious and Military Order of Masonic Knights Templar in England and Wales, which he had filled for these last six years with so much credit to himself and advantage to the Order ;" and the same having been duly seconded, was carried by acclamation.

A Deputation of the Pr. G. Comdrs. was then appointed to wait on Sir Knt. Col. C. K. K. Tynte, and apprise him of the wishes of the Conclave, and Sir Knt. Col. C. K. K. Tynte having returned to the Conclave, resumed the Chair, and expressed his readiness to accede to the unanimous wishes of the Members of the Conclave, and was thereupon proclaimed M. E. and S. G. M. of the Royal and Exalted Religious and Military Order of Masonic Knights Templar in England and Wales.

Sir Knt. G. Wackerbarth was proposed and seconded, and unanimously elected G. Tr. for the year ensuing, and proclaimed accordingly.

The M. E. and S. G. M. then appointed the following Sir Knts. officers for the year ensuing, viz. :—Dep. G. M., Sir Kt. W. Stuart ; G. Prior, Sir Kt. B. B. Cabbell ; G. Sub-Prior, Sir Kt. John Carnac Morris ; G. Prelate, Sir Kt. Rev. Edw. Moore ; 1st G. Capt., Sir Kt.

H. H. Burchell ; 2nd G. Capt., Sir Kt. Capt. W. B. McLeod Moore ; G. Chancellor, Sir Kt. H. Emly ; G. Vice-Chancellor, Sir Kt. J. H. Law ; G. Reg., Sir Kt. J. A. D. Cox ; G. Chamb., Sir Kt. W. H. Reece ; G. Hospit., Sir Knt. Edw. Goodenough ; G. Tr., Sir Kt. G. Wackerbarth ; 1st G. Ex., Sir Kt. J. N. Tomkyns ; 2nd G. Ex., Sir Kt. John Elliott ; 1st G. S. B., Sir Kt. Dr. Meadows ; 2nd G. S. B., Sir Kt. W. Stuart, Jun. ; Gr. Almoner, Sir Kt. M. H. Shuttleworth ; G. D. of Cer., Sir Kt. R. Dover ; 1st G. Aide-de-Camp, Edw. T. Snell ; 2nd G. Aide-de-Camp, Sir Kt. F. Dee ; 1st G. Capt. of Lines, Sir Kt. Rev. C. H. Pettatt ; 2nd G. Capt. of Lines, Sir Kt. G. H. Noton ; G. S. B. Sir Kt. Capt. Maher ; 1st G. H., Sir Kt. G. Gregory ; 2nd G. H., Sir Kt. M. C. Rea ; G. O., Sir Kt. M. Costa ; G. Equerry, Sir Kt. Barton.

The following Committee for General Purposes was then appointed :—The M. E. and S. G. M. ; the D. G. M. ; the G. Prior ; the Pr. G. Comdrs. ; the G. Chanc. ; the G. V. Chanc. ; and the G. Tr. Sir Knt. H. H. Burchell, J. Masson, R. J. Spiers, J. A. D. Cox, and M. H. Shuttleworth, were elected by the G. Conclave ; and Sir Knts. Auldjo, H. Udall, C. B. Claydon, and Goldsworthy, were nominated by the G. M.

The Grand Conclave was then closed in ancient form and with solemn prayer.

THE ANCIENT AND ACCEPTED RITE.



THE summer Festival of the Ancient and Accepted Rite, under the sanction of the Supreme Council of Sovereign Grand Inspectors for England and Wales, and the Dependencies of the British Crown, took place at Freemasons' Hall, London, on Wednesday, the 9th of June, 1852. The Convocation was opened by the Ill. Grand Treasurer of the Order, who, in taking the chair, expressed his great regret that the Sov. Commander of the Order was absent, having been

obliged to leave London on account of the illness of a near relative. The Convocation was attended by some of the most distinguished Freemasons in the Order, — amongst whom were the Ill. Sov. Grand Inspector, Henry Udall, Past Grand Captain, and one of the Committee of Management of the Grand Conclave of Templars ; the Ill. Sov. Grand Inspector, Henry Emly, Grand Chancellor, and one of the Committee of Management of the Grand Conclave of Templars ; the Ill. Sov. Grand Inspector, Sir John Robinson, Bart., Kt. K. H. on the Registry of Ireland, and Sov. Prince of the R. S.

(32nd Degree) on the Registry of the Supreme Council for Scotland; the Ill. Sov. Grand Inspector, J. A. D. Cox, Grand Registrar, and on the Committee of Management of the Grand Conclave of Knights Templars; the Ill. Sov. Grand Inspector, William Tucker, Prov. Grand Master, Prov. Grand Superintendent, and Prov. Grand Commander of Knights Templars for Dorsetshire; the Ill. Bro. Colonel Vernon, Sov. Prince of the R. S. (32nd Degree), Prov. Commander of Knights Templars for Staffordshire; the Ill. Bro. J. Newton Tomkyns, Grand Inqr. Commander (31st Degree); the Ill. Bro. Dawes, Grand Inqr. Commander (31st Degree), Prov. Commander of Knights Templars for Lancashire; the Ill. Bro. Thomas Ward (of Newcastle, Staffordshire), Grand Inqr. Commander (31st Degree); the Ill. Bro. Michael Costa, Grand Inqr. Commander (31st Degree); the Ill. Bro. Dee, Grand Inqr. Commander (31st Degree); the Ill. Brs. Ed. S. Snell, Kt. K. H. (30th Degree); Arthur Robert Ward, Kt. K. H. (30th Degree); Raphael Costa, Kt. K. H. (30th Degree); Dr. Alfred King, Kt. K. H. (30th Degree); E. Giampietro, Kt. K. H. (30th Degree); Ed. Davey Johnson, Kt. K. H. (30th Degree); W. Evans, Kt. K. H. (30th Degree); R. Spencer, Kt. K. H. (30th Degree); Daniel Gooch, Kt. K. H. (30th Degree); Edward Warwick, Kt. K. H. (30th Degree); Frederick Walker, Kt. K. H. (30th Degree); the Eminent Bro. Laurence Thompson, Rose Croix; Bro. the Rev. John Edmund Cox, Grand Chaplain of the Grand Lodge; George Beauchamp Cole, Robert Mosley, who were admitted to the 18th Degree of the Ancient and Accepted Rite on this occasion.

Amongst the distinguished visitors there were the Ill. Bro. the Right Hon. the Earl of Donoughmore, Kt. K. H. on the Registry of Ireland; the Ill. Sov. Grand Inspector, Col. Chatterton, *M. P.* for Cork, Prov. Grand Master for Munster; the Ill. Bro. Anthony Perrier, Kt. K. H., and Puissant Most Wise Sov. of the No. 1 Chapter Rose Croix at Cork, &c. &c.

It having been intimated that the Ill. Bro. the Right Hon. the Earl of Donoughmore would be present at the ceremony of the Rose Croix, Col. Vernon and some other Brethren were deputed to receive him, and conduct him to the Convocation. On his taking the stall provided for him, the Metropolitan Chapter of Rose Croix was opened by the Sov. Inspector, J. A. D. Cox. Several Brethren, who had obtained the degree of Knights of the East and West, were examined by the High Pontiff, were afterwards introduced, and exalted to the rank of Sov. Prince Rose Croix. The anthems and sacred music of the Degree were given by a full choir, conducted by Bro. Jolly.

After the exaltation had been concluded, the Ill. Grand Treasurer of the Order addressed the Convocation, and said that, in the absence of the Sov. Commander, he had now to announce that the Supreme Council had, since the last Convocation, had several petitions presented to them from various parts of England for the establishment of Grand Lodges of Perfection, Grand Lodges of Princes of Jerusalem, and Sov. Chapters of Rose Croix. The Supreme Council had acceded to the request in several instances, and such Grand Lodges would for the future be holden at Birmingham, at Bolton, at Manchester, at Liverpool, at Axminster, and at Weymouth.

The first patent of constitution that was before him was that of the Vernon Chapter of Sov. Prince Rose Croix ; and as the Most Wise Sov. Col. Vernon, and his two principal Officers, the Ill. Bros. Dee and Thomas Ward were present, he would deliver the patent into such good keeping. The next patent was for the Palatine Chapter of Sov. Prince Rose Croix, which authorized the holding of a Sov. Chapter of Rose Croix at stated times at Bolton, at Manchester, and at Liverpool, which he was glad to deliver over to the Ill. Bro. Dawes as Most Wise Sovereign. The next patent before him was the Coryton Chapter of Sov. Prince Rose Croix, which the Ill. Sov. Grand Inspr. William Tucker had undertaken to preside over as Most Wise Sovereign. He had before him a patent for Weymouth, but as the Most Wise Sovereign was not present, the patent must be delivered out at another time. He congratulated the Brethren assembled that the degrees of the Order would, in the places mentioned, be given in a legal and constitutional manner. The illustrious Brethren who were placed at the head of these divisions of the Order, as well as those who would be associated with them as their principal Officers, had distinguished themselves hitherto as strict disciplinarians, and he had no doubt that the power now confided to them would be exercised for the advantage of the Ancient and Accepted Rite. It would be observed, that these patents had been put in the custody of Brethren who exercised official authority in Freemasonry in other departments, either as Prov. Grand Masters of Craft Masons, Prov. Grand Superintendents of Royal Arch Masons, or Prov. Grand Commanders of Knights Templars, and in one instance the whole of such Offices were united in the same Most Wise Sovereign, to whom a patent had been delivered.

The Ill. Bros. Col. Vernon, Tucker, and Davies severally addressed the Convocation, stating it to be their determination, in every way that they could, to keep up the discipline of the Order, and extend the sound principles of Freemasonry, as developed in the Ancient and Accepted Rite.

The Ill. Sov. Inspector Henry Udall said, as the laws of the Order were given to them with great precision, and as the Grand Lodges of Perfection, Princes of Jerusalem, and Sov. Chapters would have to abide by them, he would state to the Convocation the organization that they, as Sov. Grand Inspectors, must see enforced. The constitution of the Order was thus handed to them by their predecessors. He then read as follows : The intention of the Illustrious Founder of the 33rd Degree of the Ancient and Accepted Rite was to secure to every Council the exclusive jurisdiction over sublime Freemasonry in the country in which it should be established, and to protect it against foreign interference. It is your duty not to sanction or permit it on any grounds whatever. The system of sublime and ineffable Masonry does not encroach upon or interfere with Craft or symbolic Masonry. In the arrangement and number of its degrees it begins *from* that of the Master Mason, because no person under that degree can be received in any of its subordinate bodies. It is the duty of those bodies to see that no person irregularly admitted as Masons should be received by them, but that the degrees of Entered Apprentice, Fellow-Craft, and Master Mason have been conferred in a warranted Lodge. When the system of the Ancient and Accepted Rite is complete, it consists of the following bodies :—

First.—A Grand Lodge of Perfection, which has jurisdiction over all the degrees, from the fourth to the fourteenth inclusive, and is itself subordinate to a Council of Princes of Jerusalem.

This should, as far as possible, be a Representative Council, and be composed of those who are in authority, as being at the head of the Degrees over which it has control. Grand Lodges of Perfection were early taken from this country to the West Indies and America, before the independence of the United States, and we find that one existed at Albany, A.D. 1766. The statutes of the Order are those settled by the Sov. Princes of the Royal Secret, A.D. 1762, subject of course to any alterations made by the Grand Constitutions of A.D. 1786. The Sov. Inspector then read some of the statutes.

Secondly.—A Grand Council of Princes of Jerusalem, which exercises jurisdiction over the fifteenth and sixteenth Degrees, and all Grand Lodges of Perfection. The body should be so composed as to represent fairly the Lodges and Chapters over which it has control.

Thirdly.—A Sovereign Chapter of Rose Croix of H. R. D. M., which exercises authority over the seventh and eighteenth Degrees. Any S. P. R. C. may make a direct appeal to the Supreme Council on any subject on which he feels aggrieved. This full title is Knight of the Eagle and Pelican. — S. P. R. C. of H. R. D. M. Kilwinning. It is one of the regulations of this Degree that it should never be conferred but “after the most satisfactory inquiries into the *true masonic, as well as the civil qualifications of every candidate.*”

Fourthly.—A Sov. Grand Consistory of S. P. R. S., which confers from the nineteenth to the twenty-ninth Degree inclusive of its own right; subject of course to the Supreme Council, which exercises a controlling influence over all the governing bodies. The 30th, 31st, and 32nd Degree, are conferred by the Supreme Court itself. He had now stated in a summary form the constitution of the Ancient and Accepted Rite. It was one of the great objects of their Sov. Commander and his Council in taking the great trouble they had done, to elevate the character of Freemasonry in the provinces; by discouraging all those from joining the higher Degrees except such as were entitled to be admitted by their masonic worth and social position. In conclusion, he said he had the fullest confidence that those who had accepted the important offices to-day, would assist the Supreme Council by their able and energetic co-operation in furthering such a desirable object.

The Convocation was then closed, and the brethren, accompanied by their distinguished visitors, proceeded to the banquet, which, in the absence of the Sov. Commander, was presided over by the Ill. Grand Treasurer of the Order.

On the cloth being cleared, and the National Anthem sung,

The Ill. GRAND TREASURER said, he rose to propose the health of the Sov. Commander of the Order, Dr. Leeson; all of them would regret his absence; but it was unavoidable, as he had before explained. They however all knew, whether absent or present, their Ill. Friend had at heart the good of the Order. The toast was given with all the honours.

The Ill. GRAND TREASURER then rose and said, that the pleasing duty devolved on him to introduce to their notice “The health of their distinguished guest, the Right Hon. the Earl of Donoughmore.” This was the first opportunity they had had to welcome their illustrious Brother amongst them, but he trusted it was only one of many such favours as would be conferred upon them.

He had been long known to all who took an interest in the Order under his title of Viscount Suirdale; every one acquainted with him said he had well won the Masonic rank he had attained. (The toast was received with great Masonic regard.)

The Earl of DONOUGHMORE returned thanks in an eloquent and interesting speech, in which he expressed the great happiness he at all times felt in meeting his Brethren both in England and Ireland; although at present identified with Ireland in Freemasonry, it was in England he first saw the *light*,—it was in an English Lodge he became acquainted with the sublime and beautiful precepts of the Fraternity, which he had always endeavoured to carry out in their full purity. In Ireland he had taken his highest degrees; and as a Rose Croix and Kt. K. H. from the sister country, he was delighted at the present opportunity of meeting his English friends. He should always remember, with peculiar pleasure, the meeting at which he had the happiness of then being present, and should carry with him to Ireland increased feelings of fraternal regard towards his English Brethren. The best wishes of every Mason were due to the illustrious Brethren whom he saw assembled on that occasion,—the talent, respectability, and zeal which was there assembled was an earnest that the glorious cause of Freemasonry was appreciated, and its principles carried fully out by the Supreme Council of England and Wales, and his sincere wishes for their prospects and happiness was the best accompaniment he could add to his hearty thanks for the honour they had done him in proposing his health.

The GRAND TREASURER then gave "The Duke of Leinster and the Members of the Supreme Council for Ireland." He was happy to say one of them was present,—the member for Cork, Col. Chatterton. He had been their guest before, but since that time he had been elected to preside over a great province in Ireland. In giving the health of their distinguished guest, it was unnecessary to do further than allude to his eminent military career, as it was known to them all. (The toast was received with true Masonic feelings.)

Col. CHATTERTON, M. P., in rising, said that it was with very great pleasure he rose to return thanks for the kind manner in which his health had been proposed. It was his good fortune to be present last year as a visitor at their festive board. The recollections of that meeting were still fresh in his memory, and on the present occasion that pleasure was enhanced by the fraternal feeling which it was evident existed in its fullest extent amongst the members of the high degree in which they were assembled. As a Mason, he felt proud of his connection with the Order. Since his former visit he had been honoured by his countrymen with the important appointment of Prov. Grand Master for Munster,—no small honour. Munster was an important province,—his exertions should be to promote the good of the Order, and to cultivate true Masonic feeling in every possible way. He thanked them for the flattering reception that had been given to the allusion to his military career. He had done his duty,—and that was the cause of any success he had obtained. As long as discipline was attended to, there would also be success.

The Ill. TREASURER GENERAL then proposed "The Sov. Commander the Duke of Atholl and the Members of the Supreme Council for Scotland." Although no member of that Council was present, he was glad to see one in their own Council present who had been at one time advanced to Masonic rank by the Supreme Council of Scotland; he had the pleasure, therefore, of connecting with the toast the name of their Ill. Bro. Sir John Robinson, Bart.

Sir JOHN ROBINSON, Bart., said it gave him great pleasure to meet again the illustrious and enlightened Brethren of the Order there assembled. He had to return thanks for his Scotch Brethren. His position at the moment was peculiar. Here was he, an Irishman, one of the members of the Supreme Council for England and Wales, returning thanks for the members of the Supreme Council of Scotland.* If that was not reciprocity and union, he could not con-

* Sir John Robinson took his 30th Degree in the Supreme Council of England. He was advanced to the 31st Degree by the Supreme Council of Scotland with the assent of the Supreme Council for England. On a vacancy taking place in the Supreme Council, he was made a Sov. Grand Inspector General. He is also on the Registry of Ireland. The interests of the three Councils may therefore be said to be represented by him.

ceive what those words meant ;—but it was better still,—it was brotherly love. He was convinced that a strong feeling of fraternal regard existed in the breasts of those members of the Scotch Council with whom he was acquainted towards this Supreme Council—their interests and feelings were identical—and long might those feelings of fraternal regard and brotherly love continue. His name having been added to the toast, he had to thank the Brethren for the flattering reception they had given him. He felt much pride in being a member of the Supreme Council for England. Every exertion on his part, wherever residing, should be used to promote the prosperity of these important degrees.

The Earl of DONOUGHMORE then proposed “The health of the Illustrious Brother in the Chair.” Although only knowing him by his Masonic reputation before this day, now that he had become personally acquainted with him, he had seen enough to convince himself that the esteem in which his illustrious Brother was held had been well deserved. He had the greatest satisfaction in proposing his health.

The Ill. GRAND TREASURER returned thanks. Although regretting the absence of the Sov. Commander, it was a pleasing duty to him on all occasions to assist him. The unanimity of sentiment always exhibited at these meetings by the members made the duty of the Chairman a much less onerous one than it otherwise would be. He thanked the Right Hon. Brother for his kind expressions, and trusted, from the satisfaction expressed by him, that he would pay them again an early visit.

Col. CHATTERTON proposed “The Members of the Supreme Council for England and Wales, and success to the Ancient and Accepted Rite under their government.” He said the oldest member of the Council present, next to the Chairman, was the Ill. Bro. Tucker ; he therefore joined his name to the toast.

The Ill. Sov. Inspector, Bro. TUCKER, in returning thanks, said the endeavour of the Supreme Council had been used to conciliate all,—to restore, as far as possible, the various orders of Freemasonry to their proper basis,—to cultivate harmony and good-feeling, and to save certain Orders from the *very mud* in which they found them plunged. In all this the Supreme Council had been eminently successful. The Ancient and Accepted Rite was a flourishing and increasing body, and I feel certain it will long so continue. For myself (he added), it has always been my endeavour to promote Masonry in every branch in its purity. I have given it my best attention, and I hope to be enabled to continue to do the same as long as I have health and strength to be able to pursue it.

The GRAND TREASURER then proposed “The health of Col. Vernon and the Most Wise Sovereigns,” to whom patents had been intrusted that day ;—they were all working Masons.

The Ill. Bro. Col. VERNON expressed the great satisfaction he felt at having been appointed to the position he held in the Order ; it would always be his anxious endeavour to promote its success in every possible degree. He was much attached to Freemasonry, and, in conjunction with Bros. Dee and Ward, he hoped not only to carry out successfully the Degree—a warrant for which had that day been intrusted to them,—but also, in every other way, to secure, in the Province in which it would more especially be his duty to attend, a strict attention to the laws of the Supreme Grand Council of England and Wales, and he had every reason to believe that their exertions would prove successful. The high degrees were of great importance, and he felt confident that the result of their labours would prove not only satisfactory to themselves, but likewise merit—as he was truly anxious they should—the unanimous approval of the Brethren.

Bro. WARD returned thanks for those members of the 31st Degree who had been raised to that dignity since the last annual Convocation.

The last Masonic toast was then given, and the Ill. Sov. Inspector then left the chair.

It having been intimated, during the evening, that it would be very acceptable to have another meeting for the 30th Degree before the vacation, the opinion of the members present was taken on the point ; and it being found that a large number of Brethren desired

such meeting, it was fixed for Wednesday, the 7th of July. During the Convocation, it was mentioned by an influential Brother that some general rule would probably shortly be come to as to Brethren being advanced from the 30th to the 31st Degree; and it was intimated, that Brethren wishing to obtain higher rank would be enabled to do so after they had become possessed of the 30th Degree one year, and a similar time to elapse from taking the 31st Degree, before they were entitled to claim the 32nd (or Sov. Prince of the Royal Secret). Nothing, however, was known to have been decided on the subject.

* * To prevent mistakes, our country Brethren are informed that all petitions for warrants for Chapters of Rose Croix, &c. (without which that sublime Degree cannot be conferred), should be addressed to Davyd W. Nash, Esq., Secretary-General of the Supreme Council of the 33rd Degree for England and Wales, Freemasons' Hall, London; to whom, also, all applications should be made, in writing, for admission into the higher degrees of the Order.

METROPOLITAN.

LODGE OF SINCERITY, No. 203.—The Brethren of the above Lodge, which is rapidly progressing in numbers, as also in Masonic knowledge, on Friday, the 18th June, 1852, proceeded to the Greyhound Inn, Dulwich, to celebrate its eighty-fourth anniversary, and, notwithstanding the unsettled state of the weather, the greater portion of the Brethren of the Lodge and their fair partners were in attendance. At three o'clock they sat down to a splendid dinner, which, together with an elegant repast provided for the ladies, was served up in the best style. The W. M. Bro. Louis La Roche presided, while Bro. Terry, S. W., performed the duties of the vice-chair. On the cloth being removed, and the usual Masonic and loyal toasts given, the ladies were introduced, when the W. M., after a short preface, gave "Prosperity to the Lodge of Sincerity," which was responded to by Bro. W. Major, P. M. The W. M. next proposed "The health of the Ladies," which Bro. W. Oman, P. M., responded to in a neat and appropriate speech. "The health of the Stewards," as also of "The W. M., as Chairman," was duly drunk, and responded to, after which the W. M. left the chair; and the company having partaken of tea and coffee, adjourned to the lawn, where they amused themselves with dancing until dark, and at ten o'clock set off for town, well pleased with their day's festival. Between the toasts, some excellent songs were given by Bros. Brewer, Brooks, Hicks, and Potts.

PROVINCIAL.

BERKS.—READING.—On Wednesday, May 5th, a Grand Provincial Meeting of the Masonic Lodges of Berks and Bucks, was held at Reading, by command of the Provincial Grand Master, the Marquis of Downshire; and the circumstance that there had been no similar gathering since 1848 gave an additional interest to it. The Town Hall was converted into a Lodge Room, and considerable taste and ingenuity were exercised to make it so well adapted as it was for the purpose.

His Lordship arrived at one o'clock, and was received with a hearty salute by the Brethren, who had assembled, in number, about an hundred. The P. G. M. was accompanied by the D. P. G. M., Bro. Gibson, and all the Prov. Grand Officers; in addition to whom were Bro. the Rev. E. Moore, Grand Chaplain of England; Bro. the Rev. Sir W. Hayes, Bart., P. G. C.; Bro. R. J. Spiers, P. G. S. B.; Bro. Martin Atkins, Bro. Walesby, &c.

The minutes of the last Prov. Grand Lodge were read and confirmed. The Prov. Grand Officers of the past year then resigned their jewels and insignia of office to the P. G. M., who appointed the following Brethren to be his Officers for the ensuing year:—

Bro. R. Gibson, *Dep. Prov. G. M.*; Bro. Wigginton, *S. W.*; Bro. J. Compigne, *J. W.*; Bro. Rev. A. Roberts, *Chap.*; Bro. J. Gibson, *Sec.*; Bro. Clode, *S. D.*; Bro. Lowndes, *J. D.*; Bro. Sir P. Hunter, *Sup. of W.*; Bro. Chambers, *Dir. of Cer.*; Bro. Jenkins, *Assist. Dir. of Cir.*; Brother Tull, *O.*; Bro. Bulley, *S. B.*; Bro. Leaver, *P.*; Bros. Tidswell, Lane, G. Botly, J. Sewell, *Bachelor, Humphries, Stewards.*

Bro. Cave was unanimously re-elected by the Lodge to the office of P. G. Treasurer.

The respective Officers received their jewels from the P. G. M., and took their appointed posts.

It was agreed that in future the members of the Provincial Lodge should pay an annual subscription of two shillings, with a view of forming a fund, by means of which they might assist the charities of those towns where the Lodge held its meetings, and for other purposes. It was also agreed that a series of bye-laws for the government of the Lodge should be drawn up by a Committee, and submitted to the next meeting.

The Lodge was then adjourned, in order that the Brethren might attend divine service at St. Mary's Church.

The brethren assembled at the Auction Rooms in Bridge-street, where they invested themselves with their Masonic clothing, and at three o'clock, went in procession to church in the following order:—

Tyler, with drawn sword.

Brethren, not subscribing members of any Lodge, two and two.

Lodges according to their age, juniors first, two and two.

Cherwell Lodge, Banbury
Newbury Lodge

Buckingham Lodge, Aylesbury
Churchill Lodge

Lodge of Union, Reading
 Apollo University Lodge, Oxford
 Alfred Lodge, Oxford
 Ionic Lodge, London
 Tuscan Lodge, London
 Two Prov. Grand Stewards
 Prov. Grand Pursuivant
 Prov. Grand Organist
 Prov. Director of Ceremonies
 Do. Superint. of Works

Prov. Registrar
 Do. Treasurer
 Do. Chaplain
 Do. Wardens
 Do. Deacons
 Visiting Prov. Grand Officers
 Visiting Grand Officer
 Dep. Prov. Grand Master
 Prov. Grand Sword Bearer.

Right Worshipful the P. G. M. (Marquis of Downshire).

The Sermon.—An immense number of persons was congregated in the street to witness the procession, but a passage was made through the crowd, so that the Brethren met with no obstruction or inconvenience. On reaching the church, the Brethren took their seats in the chancel, which was appropriated exclusively for their use. The service was read by the Past Grand Chaplain of England, Bro. Rev. Sir J. W. Hayes, and the sermon preached by Bro. Rev. A. Roberts, Prov. G. S.

The rev. gentleman selected the 1st chap. of the General Epistle of St. James, and the 27th verse: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The rev. gentleman commenced by adverting to the importance of true religion, that religion which taught them there was but one gospel in which they believed; one Lord, one faith, one baptism, one God, who is the father of us all. Every Christian should act on the words, "Love to God, and faith in Jesus Christ," as religion's chief ingredients, because from those two principles must proceed everything good and acceptable in our actions. The language in the text manifestly taught them what true religion was, namely, "To visit the fatherless and widows in their afflictions and to keep ourselves unspotted from the world." In doing this, all their professions must be marked by consistency and honesty in their works. He had a twofold reason in selecting those words for his text on the present occasion: first, although he did not by any means intend to place Freemasonry on a par with religion, still those words were illustrative in a forcible and effective degree of the main principles by which their Craft professed to be guided; and secondly, with the hope that the unfolding of those ties which linked them together, would show that their objects were those of goodness, endeavouring to improve the moral and social character of our fellow-creatures, to administer to the necessities of those in distress, to promote virtue and religion, and by a life in unison with their professions, to show "Glory to God in the highest, and on earth peace and good-will towards mankind." He stood not there as the apologist of their Order; but they must all be well aware how many individuals there were (he would not say with evil will towards them), who, from possessing little knowledge on the subject, questioned their sincerity, and doubted the good they effected. It would be his duty then to endeavour to erase any such impressions, by showing the basis of the fabric, on which Masonry was founded, the keystone of their Institution. It was based upon the volume of sacred law, and the superstructure upon which it was raised, was that comprehensive and imperative command of our Saviour, "Love thy neighbour as thyself." They were taught to regulate their actions by the divine precepts which the Bible contained, and thus to do their duty towards God and their neighbour; to God, by never mentioning his name except with that reverence which was ever due from the creature to the Creator; and to their neighbour, by acting always with kindness and love, and rendering to him those kind offices which justice and mercy might require, by alleviating his distress and soothing his afflictions, and by doing to him as in similar circumstances they would wish to be done by. Also by walking in such a prudent and well-regulated course as might best conduce to the mental and physical faculties, and likewise promoting the welfare of their fellow-creatures. When such were its objects, was there anything in it to provoke the smile of ridicule or the sneer of contempt? It had, moreover, been in existence almost from

time immemorial ; it was of great antiquity, and although he had no doubt it could be traced to a more remote date, yet they confidently affixed Masonry to the time of the building of Solomon's temple. It is an order which had ranked amongst its followers the great and the good in all ages and in all countries. Whilst other institutions have been commenced and for a time flourished, and then vanished, Masonry has continued to flourish, extending its advantages from east to west in every quarter of the habitable globe, and as it had truly been said, "in every quarter a Mason may find a friend, and in every clime a home." He would next draw the attention of the Brethren of the Craft for a few moments. He would wish to impress upon them that all their acts of charity and kindness and good-will done towards others, were almost un-availing unless they endeavoured to make their actions harmonize with their professions. By a great solemn obligation had they bound themselves to that society, not less stringent than their baptismal vow. If the acts of any one of the Brethren were found to be at variance with their great and good professions, he enjoined them to remember that it was calculated to bring obloquy upon the whole body. Let them not lose sight of the important fact, that the high privilege of being a Freemason involved the necessity of acting worthily of that calling, and whilst they gloried in their connection with such an institution, which prompted and encouraged and exercised the highest virtues of our nature, every one of those recommendations in their Order should be as so many pledges to them and the world, that they would walk satisfactorily in the paths of rectitude, and to render it imperative upon them to show themselves worthy of their professions. Masonry contained nothing that the most fastidious might object to ; but its principles were such as could not fail in gaining the admiration of all. He urged upon them to prove to the world that they were sincere in their professions—to act up to those Christian precepts taught by scripture—so that when their sojourn in this life terminated, and they had to leave the lodge below, they would be heralded into the Grand Lodge above, presided over by the Great Architect of the universe. The rev. gentleman concluded his discourse by making a fervent and earnest appeal to the sympathies of the congregation, to support two excellent charities—one "The Widows' and Orphans' Fund for Freemasons," and the other "The Royal Berkshire Hospital."

The above is but a brief and imperfect outline of a discourse, which, for its eloquence, earnestness, and beautiful delivery, has rarely been excelled. It was listened to with breathless attention and deep interest, and on the initiated, as well as the uninitiated, left an impression that will not speedily be removed. The collection amounted to 21*l.*, and we rejoice to hear that the sermon will be published for the benefit of the Masonic Widows' and Orphans' Fund. The Brethren returned in procession to the room from which they started, and divested themselves of their Masonic clothing.

The Banquet.—At five o'clock nearly 100 of the Craft sat down to "refreshment" in the New Hall, London-street, served up by Mrs. Mason, of the George Hotel, in a most elegant style. The room was beautifully decorated by numerous paintings (kindly lent by Br. Compigne and friends), evergreens, &c. The usual formularies were broken through on this occasion, and ladies were admitted to the gallery.

Pr. G. M. the Marquis of DOWNSHIRE gave "The health of her Majesty the Queen," which was responded to by three times three.

The Pr. G. M. said he had the honour of proposing "The health of the Most Worshipful the Grand Master of England, the Earl of Zetland," a nobleman well known to all of them by name, and whom he hoped they would soon have the pleasure of having among them.

Bro. D. P. G. M. R. GIBSON said, it afforded him much pleasure to rise and propose the next toast,—one which he was certain required no eulogium from him to cause them to receive it most enthusiastically,—it was no less than "The health of their Right Worshipful Provincial Grand Master, Lord Down-

shire." (Loud cheers.) He thought that very few rulers in a Province would devote as much time to the interests of a Craft, considering his numerous engagements and occupations, as the noble Lord had done, whom he had then the honour of introducing to them. Were he not so near him he should say very much more, but he knew he despised anything personal. However he must have been gratified at witnessing the large assemblage in Grand Lodge as well as in the church, where they had that very admirable and eloquent discourse delivered to them (loud applause)—that discourse which was calculated to remind every Mason of the duties that he was called upon to defend and espouse. He thought he could safely say that it had been of service to most of them; and he trusted it would be of great benefit in showing to many of the uninitiated what their principles were. Such he was certain was the object of their excellent Chaplain, who introduced so admirably their principles, and such he was certain was the desire of their Pr. Grand Master. (Applause.) They would, he had no doubt, reap the benefits therefrom hereafter, and, notwithstanding the large numbers they had had in attendance that day, they would be doubled on the next occasion. The clear and lucid manner, in which the principles of their Craft were enunciated, must serve to enlighten those who were unhappily ignorant of them. (Applause.) He felt he was rather digressing from the toast, but he was sure he would be excused for so doing. He would not do more than give them the health of their Pr. Grand Master, feeling assured that they would evince towards him that cordiality which they had ever manifested. (Applause.) He gave them "The health of their Pr. Grand Master, wishing him health and happiness, and might he long be permitted to enjoy both." (Loud and continued cheering.)

The Pr. GRAND MASTER returned thanks. He was afraid that his Brother's kindness of heart had led him to express more than he was deserving of. (Cries of "No, no.") He had not been amongst them so often as he could desire, the numerous engagements which he had precluded him reluctantly from so doing; he was so very much engaged, that really he could not find time for half the things he was desirous of attending to. He was desirous of devoting more time to the interest of the Craft; but when they looked into the public prints, and saw the wretched, and unhappy, and painful condition in which his own country was, he was certain an excuse would be granted, when he informed them that he was doing what he could to assuage the forlorn condition of his own countrymen. (Loud cheers.) Let them hope that there was a brighter time dawning, when one country would not be so very much behind the other. (Loud cheers.) It was painful to speak of that matter, but he felt it warmly, and was desirous of ameliorating their condition. With regard to the proceedings of that day, he begged most cordially, as their Grand Master, to express his warm approbation for the careful and able manner in which they had been performed. When he commanded their attendance, he was afraid of encroaching too much upon their time; but the large attendance they had had convinced him that their interest in the welfare of the Craft was unabated. He was aware that it was a great tax upon a man's time, but still, for such a cause as that, he would not envy the feelings of any man who would begrudge so small a space of time. (Applause.) He begged, on behalf of himself, and also his Brethren, to thank their Chaplain for the excellent sermon he had that day delivered, and he was certain they would all feel deeply obliged, if he would allow that sermon to be printed. (Cheers.)

The Pr. GRAND MASTER then proposed "The healths of the D. Pr. Grand Master the Earl of Yarborough, and the other Grand Officers of England."

Bro. the Rev. Sir JOHN HAYES, Vicar of Arborfield, P. G. C., responded to the toast, and expressed his regret that there were not more Grand Officers present, but there happened to be on that day two large meetings of Royal Arch Masons in London, which had kept several away. The Grand Chaplain the Rev. Bro. Moore came down on purpose to witness the installation of the Officers, but was obliged to leave before the banquet. He (Bro. Hayes) could assure them that the Officers of the Grand Lodge were exceedingly anxious to promote the interests of the Order, and he hoped that they would always deserve—as he believed they did at the present time—the support and good-will of the Craft in general. (Cheers.)

The Pr. GRAND MASTER said the next toast he had to submit to their approbation was "The Grand Lodges of Ireland and Scotland." He was glad to

know that a Brother from the latter country was present, and he therefore coupled with the toast the name of Captain Dickson. (Loud cheers.)

Capt. DICKSON, W. M. of No. 13 of the Grand Lodge of Ireland, on rising to return thanks, was warmly applauded. He could assure them that he experienced the greatest pleasure in returning thanks for the honour they had done to the Lodges of Scotland and Ireland in drinking their healths in such a kind manner. That satisfaction was heightened by the kind terms in which they had spoken of his country, therefore did he thank them the more for alluding to her in terms of good-feeling and cordiality. It was true their numbers were in a minority, but still he hoped they were strong and stout. The noble Lord had described to them that evening pretty accurately the state of that unfortunate country, and he could assure them that he had not at all over-stated their lamentable condition; but still he hoped a brighter era was dawning, in which their misery would in a great measure be alleviated. (Loud cheers.) The more they became acquainted with their sufferings (which they fortunately were), the more would they find that there were some—though perhaps not deserving of their good opinion to so large an extent as the noble Lord—but still they were to a certain degree deserving of it. He was desirous of seeing the time approach when they would all become one nation, and act in unity together as Brethren. (Loud cheers.) He begged, in the name of the Lodges referred to, to return them their most sincere thanks for the honour they had done them that evening. (Cheers.)

The Pr. GRAND MASTER said, before he proceeded to give the next toast, they would perhaps allow him to revert for a moment to his own country. His friend on his left (Capt. Dickson) had, he supposed, wished them to become better acquainted with the land on the other side of the water. Those who were desirous of paying its shores a visit, would have an excellent opportunity, inasmuch as an Exhibition for Irish products was going to be held in Cork on the 10th of June, by the order of the Lord Lieutenant, and arrangements for economical travelling would be effected, which would place it within the reach of all to visit Ireland. He could only say, that if any gentleman thought proper to avail himself of such a trip, he should be glad to see any of them. (Loud cheers.)

The Pr. GRAND MASTER, in proposing "The healths of the Dep. Pr. Grand Master Bro. Gibson, and the other Pr. Grand Officers," said that it would be but a poor compliment to make any eulogistic remarks on their merits, because they were so well known and appreciated by all present. He was most happy to say that he was personally acquainted with all those Brethren, and it was a great satisfaction to him, as well as to them, to have for their Dep. Pr. Grand Master a Brother so deservedly popular, not only in that room, but throughout the country, as Bro. Gibson. (Loud cheers.)

Bro. GIBSON, in returning thanks, said that the Officers, with whom he was associated, were most zealous Masons, and calculated in every way to do honour to the Lodge; the enthusiastic manner in which the last toast had been received would be a stimulant to them to increased exertion, and he trusted that when they resigned their jewels, the Pr. Grand Master would not regret the appointments which he had made on the present occasion. (Cheers.)

The Pr. GRAND MASTER proposed "Prosperity to the Lodges of the Province of Oxfordshire," and coupled with the toast the name of Bro. Spiers, P. S. W., P. G. S. B. of England, who had not only rendered great service to Masonry in that Province, but had given him the benefit of his valuable assistance on the present occasion. (Loud cheers.)

Bro. SPIERS said that he had great satisfaction in again visiting the Pr. Grand Lodge of Berks and Bucks; for he remembered, with much pleasure, the agreeable reception which he and his friends met with at this place four years ago, when it was their duty to attend their own Pr. G. M. Bro. Ridley, and to assist him in the installation of their noble President the Marquis of Downshire. He wished much that a larger number of Oxfordshire Brethren could have attended on the present occasion, but their time had lately been occupied more than usual with Masonic meetings and festivals at home and elsewhere; and the University public examinations were now going on, which detained many, who would otherwise gladly have been present. They were sincerely anxious to cultivate a closer acquaintance with a Province which bounded them on two of its sides, and they desired to see and to know more of each other than was

now the case. At the recent consecration of the Cherwell Lodge at Banbury, their Pr. G. M. Bro. Ridley eloquently and poetically remarked that "the river Cherwell, running as it did from Banbury to Oxford, connected the two towns, and was emblematical of Masonry, which united them by one continuous link ; that while the river flowed, and fertilized as it glided on, so Masonry would unite them in closer ties, and diffuse harmony and happiness amongst them." He would carry on the illustration, and would express a hope that the noble river into which the Cherwell flowed at Oxford, bounding as it did for many miles the counties of Oxford and Berks, might thus, in one continuous link, perpetuate their union. (Cheers.) It bore upon its stream aspirations of good-will from the Cherwell Lodge of Banbury, from the Alfred and Apollo Lodges of Oxford, and from their little rural Lodge, the Churchill, on the river's bank at Nuneham. If he and his friends now present representing those Lodges were inclined on this happy day to speak to them in the language of reproach, he would remind them that they had not yet repaid the visit made by the Oxford Lodges four years ago. Perhaps they might aptly reply, that as the river flowed from Oxford to Reading, it was easier to go with the stream than against it. Let them, however, bear in mind that in these days they were practical men ; and while they despised not that "silent highway" which had in olden time, as now, conferred such signal benefit upon all within its reach, let them not forget that "the iron road, with its giant power of steam," annihilated time and space, and brought them within a short hour of each other. He and his friends had shown them how delighted they were to visit their Brethren here. They wished them to reciprocate this Masonic feeling, to visit the Oxfordshire Lodges, and to assist in encouraging that good fellowship which it was desirable to see subsisting between the two Provinces. (Cheers.) He begged to thank the noble President for the flattering compliment with which he had honoured him ; and, on the part of his friends, to acknowledge the great courtesy and kindness which they had experienced during their visit on the present occasion. (Loud cheers.)

The Pr. GRAND MASTER proposed, in complimentary terms, the health of the Pr. G. Chaplain, the Rev. Bro. Roberts, to whom they were all so much indebted for his able, eloquent, and valuable discourse, which he sincerely hoped he would allow to be published. (Loud cheers.)

Bro. the Rev. A. ROBERTS, on rising, was received with loud cheers. He said, had he any doubt remaining on his mind as to the satisfaction which his share in the day's proceedings might have given, the very warm and cordial reception he had just received would entirely dissipate such a thought. He was not aware that it would have been more than necessary for him just to have acknowledged the compliment paid him ; but the request made by their W. M. would render it imperative upon him to say a few words. That wish was so kindly expressed, and so warmly responded to, that perhaps it would appear discourteous were he to refuse. However, he would just remind his Brethren of the Craft that there were many better sermons already in print upon the subject—"no, no" ; and a discourse, which, although very pleasing to the ear when delivered, sometimes fell very far short of their expectations when printed. He could not, nevertheless, under all the circumstances, but accede to the request. (Loud cheers.) The task of returning thanks was at all times most irksome, and it was rendered more difficult on that occasion by the presence of ladies in the upper gallery. (Laughter.) He was extremely glad to see them there, nevertheless, and regretted that the manners and customs of their Craft precluded them from associating more amongst them. (Loud applause.) He rejoiced to see them present, and regarded it as an omen of the future prosperity of their institution to see their festive board graced by the presence of those who were the happiness and ornaments of their homes, and the glory and pride of their lives. (Loud cheers.) He felt it would be too much to ask any of them in the gallery to favour them with a song ; but if any of those kind-hearted creatures could be prevailed on to do so, it would afford the Brethren infinite delight. (Loud cheers.)

After the lapse of a few moments a lady descended from the gallery, accompanied by one of the Brethren, and the noble President and others went up the room and stood by the piano-forte until she had sung most exquisitely a little air, amidst the most enthusiastic applause.

The Pr. GRAND MASTER said, although when the challenge was given he did not anticipate that it would be accepted, yet he rejoiced to say it had, and that in a most lady-like and amiable manner. He wished that the distance between those ladies in the gallery was not so great; but the customs of Freemasonry prohibited their joining in their festive happiness. He was sure the company would forgive him if he for one moment digressed from the ordinary routine of toasts, and gave them "The health of the Ladies of Reading." (Protracted cheering.)

The Pr. GRAND MASTER again rose, and said the next toast he had to propose to them was the health of Bro. Compigne, W. M. of the Reading Lodge, and J. G. W. of the Pr. Lodge. (Cheers.) In order to do justice to this toast, he must recall to their recollection the manner in which the duties of the office had been gone through; he might say, indeed, that they had never been surpassed. He said it, and said it with all his heart, that no one deserved more credit than Bro. James Compigne. (Loud applause.) The duties were of no light order, and yet they were discharged most satisfactorily. Passing from that to another matter, he begged to remind his Brethren of the very handsome manner in which that banquet had been served up. Allow him to inform them that Bro. Compigne had taken the greatest possible trouble in the matter, going about from place to place, and seeing that everything was properly attended to, and done in a manner which could not but be gratifying to all. (Applause.) The various pictures and ornaments which graced the room were supplied by him, and he could not but award him his commendations for the good taste he had displayed. He meant to pass as high a compliment upon him as it was consistent with the presence of the individual of whom one spoke, and therefore with great pleasure did he give them "The health of Bro. James Compigne and the Reading Lodge." (Loud cheers.)

Bro. COMPIGNE said, he had often had to return thanks for the kind expressions given by the Masters from the chair, but he never found himself in so great a difficulty as he did that evening, because the kind terms which the Pr. G.M. had thought proper to use almost baffled him to find words suitable for acknowledgment. With regard to the preparations of that evening, he could only say that if he had not had the co-operation of the Lodge, it was not through any want of desire on their part, but simply because they did not know how to manage the matters. He was quite certain that the Brethren around him would sympathize with him in this expression, that if supposing the harps of those who live in the mountains of Wales were, as they formerly were, attuned to sing the songs of war, contention, and strife, they would change from such themes, and attune them to notes of kindness, benevolence, and philanthropy, in praise of his Lordship, and also harmonize with the sentiments which had emanated from him. He felt a deep interest in the welfare of their Craft, and regretted he was not more deserving of the kind expressions which had been lavished upon him. However, he would yield to no man in the thought that Freemasonry was not beneficial to mankind, and calculated to lead to the practice of social and moral virtue. (Applause.) He had to express his acknowledgments to the various Lodges for the prompt assistance they had rendered to the completion of that day's proceedings, particularly the Ionic Lodge (London), upon the sacred floor of which he had first received the light. Bro. Symons, the Master of that Lodge, had, at great trouble and inconvenience, brought down the regalia belonging to it, which had so greatly conduced to their benefit and pleasure on that occasion; therefore to him he felt it would be only kind, and courteous, and proper to return thanks. (Applause.) He also thanked the members of the Lodge 597, for their co-operation, consideration, and application they had manifested in heightening that day's enjoyment. They had done everything in their power to assist him, and he begged most cordially to tender them his thanks. As that would be their last meeting around the festive board, he would, as their chaplain had properly informed them, remind them of their duties as Masons, and what was expected of them; let them be firm to their principles, which were based on goodness and charity; let them strive to stanch the tear of misery, and check the gnawings of suffering humanity; and then, when they had the happiness of again meeting, they would have the satisfaction of knowing that their Craft was based upon the principles of the Sacred Volume, which would continue to flourish unhurt amidst "the war of elements and the crush of worlds." (Loud cheers.)

The Prov. G. M. gave "The Officers of the Ionic, Newbury, and Aylesbury Lodges," for which Bro. Symons, of the Ionic Lodge, returned thanks.

The Pr. G. M. then left the chair, and proceeded to London by the mail train, in order to attend Her Majesty's State Ball, at Buckingham Palace.

The Dep. Pr. G. M. succeeded to the chair, and proposed the following toasts:—"The Treasurer," which was acknowledged by Bro. Cave; "The newly initiated Brethren, Bros. Bigg and Dell," responded to by Bro. Bigg; "The Masonic Charities."

The evening was enlivened by songs by Bros. R. Gibson, J. Plowman, Compigne, Tull, Colston, &c., and the proceedings of the day will long be reverted to with feelings of pleasure and satisfaction.

DEVON.—PLYMOUTH.—On the evening of Thursday, May 13th, C. Mare, Esq., the eminent shipbuilder of Blackwall, and one of the candidates for the representation of the Borough of Plymouth, was initiated into the Order of Free and Accepted Masons.

The ceremony was most ably and impressively performed by Bro. Pollard, P. M., 83, P. G. T. of Devon, and W. M. this year, in the presence of a very numerous assemblage both of the Brethren of the Lodge and of visitors. Among the former were Bros. F. Marshall, S. W.; Blatchford, J. W.; Gambell and Wilson, S. and J. D.; Ash, T.; J. R. Brewer, Sec.; Yeo, I. G.; H. Martin, Norrish, Watts, Hill, Jenkin Thomas, Bovey, P. M.'s; S. Fox, Bickham, &c. &c.

At the conclusion of the solemnity, the Brethren assembled at refreshment, at which the health of the newly initiated Brother was proposed, and received with true and lively Masonic feeling. Brother Mare presented his acknowledgments with genuine good taste. The W. M. and the Wardens were given and replied to, also the visiting Brethren by several of the guests, among whom were Bros. J. Bartlett, W. Chapman, T. Russell, P. G. D.; A. Narracott, P. G. S. B.; P. E. Rowe, P. G. D. C.; Churchward, S. Cave, Linton, Boulds, Clase, Lidstone, and Joll.

The Brethren separated at an early hour, exceedingly pleased with their Masonic meeting, and the visitors impressed with a grateful sense of the liberal hospitality of Lodge S. John 83.

HANTS.—FAREHAM.—The annual meeting of the Grand Lodge of Freemasons of the Province of Hampshire, was held at Fareham, on Tuesday, May 18. The officers and brethren of the Lodges of the Province, numbering about 100, assembled at the Institution Hall, at 10 o'clock, where a Grand Lodge was held, and after some routine business was transacted, a procession was formed to proceed to St. Peter's Church, to attend divine service.

The procession having arrived at the church door, it halted, the Brethren dividing right and left for the P. G. M. and officers to pass up the centre, preceded by the banner and Sword-Bearer, and followed by the several Lodges according to seniority. Brother H. Lambeth, Pr. G. O., presided at the organ with his accustomed ability. Service was performed by Bro. the Rev. B. Maturin, of Ringwood, and the V. W. the Prov. G. C. Bro. the Rev. T. T. Haverfield, B. D., Rector of Goddington, Oxon, ascended the pulpit and preached a most eloquent sermon from 1st Peter, chap. iii. v. 8, 9.

“ Finally, be ye all of one mind, having compassion one of another ; love as Brethren, be pitiful, be courteous : ”

“ Not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.”

Showing “ how good and joyful a thing it is for Brethren to dwell together in unity,” comparing it to the holy oil which flowed from Aaron’s head to diffuse its grateful odour over every part of his person, and to the gentle dew that descends upon the most fruitful and sun-lighted hills to increase and perfect their fertility. In almost similar terms, though divested of the simile, the Apostle recommends the same virtue in the text : “ Be ye all of one mind, having compassion one of another ; love as Brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.” It is hardly possible to conceive a more comprehensive view of mutual and moral, as well as of Christian duty, than is here given to us ; unity of feeling, sympathy, Brotherly love, compassion for the poor and afflicted, and benignity of mind and conduct ; to which is appended that first of Christian duties, the repayment of injuries with kindness, in the assurance that if we forgive others their trespasses, our Heavenly Father will also forgive us, so that we may inherit the blessing of everlasting life. The rev. gentleman then called their attention to the relief of their poorer Brethren, not only of their own body, but also of the parish in general, beautifully illustrating the passage in Scripture— “ Blessed be he that regardeth the poor, the Lord shall deliver him in time of trouble,” and invoking on the part of his congregation a *unity of feeling*, for the universal welfare and happiness of all mankind, as a Christian duty ; enforcing at the same time the heartfelt satisfaction arising from benevolence to the poor, and comforts afforded to the afflicted ; imploring forgiveness of injuries, and rendering good for evil, after the example of the Saviour of mankind.

After the service a collection was made amounting to about £16, one-half of which was carried to the Masonic Benevolent Fund, and the other half paid into the hands of the Vicar of the parish, to be placed, at the request of the W. M. and Brethren of the Fareham Lodge, to a fund for building an Infant school in Fareham.

Divine service having been concluded, the procession was re-formed, and returned to the Institution Hall, where the business of the Grand Lodge was resumed. The following Brethren were elected Officers for the year ensuing :—Bro. R. W. Bradley, Sen. G. W. ; Bro. W. Hooper, Jun. G. W. ; Bro. Rev. T. T. Haverfield, G. C. ; Bro. T. Slade, G. T. ; Bros. R. Stebbing, T. N. Firmin, G. Secs. ; Bro. R. G. Sutton, Sen. G. D. ; Bro. J. O. Simmons, Jun. G. D. ; Bro. G. G. Palmer, G. R. ; Bros. D. Harvey, G. S. of W. ; D. G. Douglas, H. Holmes, G. Dirs. of Cer. ; W. Snook, G. S. B. ; H. Lambeth, G. O. ; F. Cautey, G. Usher ; Hall, M. Frost, Howard, H. Castell, Martin, Garnett, G. Stewards ; E. Watts, G. Stand. B. ; E. Bannister, George Lockyer, G. Tylers.

It was then moved by Bro. Major Robb, P. P. S. G. W., seconded by Bro. J. R. Mosse, and resolved unanimously :—“ That this G. L. desires to express its great admiration of the able and valuable services of the V. W. and Rev. Bro. T. Haverfield, G. C., this day, and rejoices that it has pleased T. G. A. O. T. U. to restore to him the blessing of health, whereby the Brethren had the happiness of meeting him again as G. C. of this Province. The G. L. also tendered its most cordial thanks to the Rev. Bro. Maturin, for his able and kind assistance to the Pr. G. C. on this occasion.”

Moved by Bro. J. R. Stebbing, seconded by Bro. T. Slade, and resolved :—“ That the most cordial thanks of this G. L. be given to the Rev. W. Madden, Vicar of Fareham, for his great kindness in

granting the use of his church and pulpit, and that the same be communicated to the rev. gentleman, with the assurance of the high estimation in which the G. L. holds his ready and gratifying courtesy to the Ancient and Honourable Fraternity; and this G. L. sincerely regrets the illness of the Vicar, and earnestly prays that it may please the M. H. to restore to him the blessing of health."

Moved by Bro. Holmes, seconded by Bro. Smith, and resolved unanimously:—"That the best thanks of this Grand Lodge be given to Lieut.-Col. Yea, of the 7th Fusiliers, for his very kind permission in allowing the excellent band of that regiment to attend this meeting, the admirable performance of which elicited the highest encomiums of the Brethren."

It was also resolved unanimously:—"That the most fraternal thanks of the Brethren be given to Bro. Lambeth and the choir for the very admirable manner, in which the musical services at the church were conducted and performed." The G. L. was then closed.

The banquet was afterwards held at the Red Lion, upwards of seventy Brethren sitting down. The Pr. G. M. Vice-Admiral Sir L. Curtis, Bart., C.B. presided, being supported by Bros. C. E. Deacon, D. P. G. M., and R. Stebbing.

After the cloth was cleared, the Pr. G. M. gave "The Queen" and "The Craft," which were duly honoured; after which he gave "The R. W. the G. M. of England," which was also drunk with every mark of respect and fraternal feeling.

Bro. the Rev. T. T. HAVERFIELD, then said it was his pleasure to have to propose the next toast, and it was one that required very little to be said in its favour. They had just drunk the toast of the G. M. of England, with every honour that such a toast deserved, but with the G. M. of the Province they had necessarily a larger amount of intercourse, and knew of him personally that which of the other they had only the opportunity of knowing by report. It was the toast of their "Pr. G. M." that he had the honour to propose; one whose expansive and truly Masonic feeling enabled him to embrace the entire Province within the scope of his benevolence, and not only that but every Brother in it. (Cheers.) About ten years since, he (the speaker) had had the happiness of assisting at the installation of their worthy Pr. G. M., and since that occasion his attention to the duties of his exalted office, aided by the great urbanity and kindness of feeling which he had shown, had gained for him the affection and respect of every Brother in the Province. (This toast was drunk with Masonic honours.)

The Pr. GRAND MASTER in responding to the toast, said he sincerely returned thanks for the manner in which the Brethren had received it, and for the manner in which his Rev. Brother had proposed it. He was, however, afraid that he had more credit given to him than he deserved, though he trusted that keeping within the strict bounds of the Constitutions, his acts had been such as had not given offence to any individual Brother. (Hear, hear.) Had he inadvertently done so, he could only regret it, and that he should do most sincerely; but there must in all well-organized societies be certain rules of action, and those rules must be well and faithfully performed. This was all he could say in return for the kindness with which his health had been proposed, but he could assure the Brethren, that if they could look into his heart, they would see that he entertained the deepest and warmest feelings of affection towards them all. (Applause.)

After the lapse of a short time, the Pr. G. M. again rose and said, it was quite impossible for him to do justice to the feelings which agitated his breast in proposing the next toast. It was that of the health of a Brother, who, in whatever position he might be placed, gained by his urbanity, kindness, and humility, the good-will of all who had the pleasure of coming in contact with him. The toast was, "The health of the Dep. Pr. G. M., Br. C. E. Deacon." (Drunk with Masonic honours.)

Br. C. E. DEACON, D. P. M. G. M., returned thanks for the manner, in which the toast had been introduced and accepted by the Brethren. Such a reception had been given to it as greatly diminished any difficulties that might be incidental to the returning thanks in a large assembly; for it clearly showed how copious an amount of kindness and generosity existed among them. The difficulty in which he was placed was, that as a rich man might be poor in some things, so he felt poor in language suited to the true expression of his feelings on that occasion. He however did feel proud of possessing so large an amount of their regard, and he hoped he was not deceiving himself when he ventured to think this was caused not alone on account of the dignified office he held. (Cheers.) He could not refrain from saying, however, that at a meeting of that character something else than a personal feeling ought to influence him, and he believed it did (hear, hear); and it was therefore with satisfaction that he regarded the reception that had been given to the toast as an indication of the love of the Brethren for Freemasonry, and a desire to spread far and wide the invaluable principles of the Fraternity. Freemasonry was not one of those idle obligations that were to be remembered to-day and forgotten to-morrow (hear, hear); it was a system that required the strictest adherence to its tenets, whilst no talents could be too exalted for its study. (Applause.) In the absence of the G. M., he had felt it his duty to address a few observations, on such occasions, on the business of the Province, but he would then only say that it was the business of good Masons—and all good Masons must be good men (hear, hear)—prominently to display the excellences of their Institution to their fellow-countrymen, in order to swell the stream of benevolence, and hasten the arrival of that day when, in the language of Bro. Oliver, all classes shall regard a Freemasons' Lodge as an institution where they may receive and impart knowledge, and where they may learn that science which includes all others,—duty to their Maker, their neighbour, and themselves. (Applause.) It was the duty and privilege of Masons to soften the lot of humanity, and to prepare it for that life in the future which was ever present to a Mason's thoughts. In conclusion, as far as he himself was individually concerned, it would always be his endeavour to prevent any invasion of the institution of the Order, to maintain their excellence and advantage unabated, and to diffuse those advantages to others. (Applause.) He hoped he should continue to deserve the esteem of the Brethren of the Province and of the Pr. G. M. (Continued applause.)

The Pr. GRAND MASTER said, whilst they were enjoying themselves at that banquet, they must not forget there was one class of Masons who were prevented by necessity from joining them. (Hear, hear.) The Order was one that was active in charity; and when they looked round and saw that many of their Brethren were not in affluent circumstances, it behoved them not to forget them on such an occasion as the present; he therefore proposed the toast, "To all poor and distressed Masons throughout the globe." (The toast was drunk in the usual Masonic manner.)

The Rev. Bro. B. MATURIN said, he had received a commission which he readily and heartily responded to, and that was to return thanks for the toast, which it was so much their duty, as their privilege to drink on such an occasion. (Hear, hear.) He stood up to thank the Brethren for the manner in which the toast had been received, and he did it not only as a Mason, but as a minister of religion. (Hear.) For himself, he would beg to be allowed to express his gratification at being present on that occasion, at again seeing the face and presence of their R. W. G. M., and of so many other dear Brethren. There was something in the very physiognomy of a Mason that was pleasing to his (the speaker's) eye; and how could it be otherwise, when they knew that the principles of Masons had been made the practice of Masons, and that Masonry was not a thing on the tongue, but was rooted in the mind and heart, so as to make all of them of one kin? (Applause.) Whilst they were enjoying the pleasures of life, they must remember there were many in all parts of the world who had not even its necessities, and these they must not forget. (Hear.) But they had not forgotten them; they had met that day in the house of T. G. A. O. T. U., and had subscribed to their needs. They took their Brother by the hand whether he was rich or poor; in all parts of the earth he maintained his claim on their affectionate regard. For they remembered their poor Brother was as good as themselves; the same sun and the same moon looked on him as on them, and there was a God of the poor and of the dis-

tressed, who looked on them as kindly and as regardfully as on others. This was the peculiar feature of Masonry, that it bound all classes as Brethren together ; whilst it also teaches us who it is that throws the beauty into the flower, and splendour into the star, and thus, as an esteemed Brother had already said, guides us from nature up to nature's God. (Applause.) The rev. Brother concluded a most eloquent speech, of which the above is but a meagre abstract, by exhorting all in their respective spheres to zealously perform their allotted duties to their God, their country, and themselves.

The Pr. GRAND MASTER then gave "The Visiting Brethren," which was duly honoured.

Bro. NEWLY, of the East Medina Lodge, returned thanks.

Bro. HOLMES, P.M., Romsy Lodge, said he had the pleasure of proposing as a toast, the health of the Rev. Pastor, who had that day given them so beautiful an exposition, not only of Masonry, but Christianity. (Applause.) That Rev. Gentleman had shown them that the Almighty did not send man into the world to be as a wolf to man, tearing each other to pieces ; and that though the evil spirit had been permitted to come into the world, the good spirit would yet ever and anon creep out and perform those acts of virtue which were the redeeming feature in man. The exposition of the principles of Christianity had been so able and so convincing, that a very deep impression had been made on him (Br. Holmes). He spoke now in the sincere language of a convinced man. Masons were often asked why they dressed themselves out in such gay and nice clothing, but they knew that everything had its meaning, being emblematic of some point or matter of import. It could not be supposed that they dressed themselves out in finery without any meaning being intended. (Hear, hear.) The practical part of Masonry was not now among them ; but he would ask, were there not monuments of piety to be raised as well as of art ? (Applause.) They were now speculative Masons—required to build up in our hearts that spiritual temple which is most pleasing to the Lord. Unless they met for that purpose, they met in vain. (Hear.) Meeting under the direction of such a Rev. Gentleman as they had heard that day, it would indeed be their own faults were they not the better for it. What were the principles of Masonry but those of Christianity,—love to God, and duty to man and themselves ? The noble principles of Christianity had been distorted and disguised, but were now, with the march of civilization, being restored and recognised. Religion was now becoming piety, which latter was the proper word for Christianity. Piety is what ought to be displayed—love to God and duty to man ; piety detached from the hallucinations of the schools, and the acerbities of bigots. (Hear, hear.) Masons were not bigots ; they held their own individual opinions, but they condemned not those who thought differently to them ; remembering the advice of their God, "Judge not, lest ye be judged." It was not for them to judge of the motives or condemn the opinions and faiths of others ; but in the beautiful language of the poet they would exclaim :—

" Let not my weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe.
If I am right, thy grace impart,
Still in the right to stay ;
If I am wrong, oh ! teach my heart
To find that better way.
Teach me to feel another's woe,
To hide the fault I see ;
That mercy I to others show,
That mercy show to me."

That was genuine Freemasonry, and he wished those who were ignorant of its real nature could have an opportunity of seeing it in its integrity. (Cheers.) It was to be hoped, that some who now in their ignorance reviled the Order, would come and ascertain for themselves what it really was ; but if they did not come, they (the Masons) did not want them. (Laughter.) At all events, they were well off as they were ; they were perfectly satisfied with their own company, for neither dishonour, baseness, nor deceit attached to them. (Applause.) Freemasonry could not have existed so long, were it not founded on good and correct principles ; and that very day persons, both Masons and

those who were not, had had an opportunity of hearing their Rev. Friend and Brother exhorting members of the Order to do all the good they could to their Brethren, and to mankind at large. (Hear, hear.) He had great pleasure in proposing that Rev. Brother's health. (The toast was drunk with Masonic honours.)

The Rev. Bro. HAVERFIELD, P.G.C., returned thanks, and concurred in the hope of seeing the principles of Masonry more widely spread than even at present; for they were those of Christianity.

The Pr. GRAND MASTER then gave "The P. G. W. and other Officers of the past year," which was duly honoured.

Bro. R. STEBBING returned thanks, and made some interesting observations on matters bearing on the internal arrangements and organization of the Craft, and exhorted the Brethren present to the performance of deeds of charity, and to unity and concord among themselves, in order that from these might spring up such fruit as would cause the world to say, "Behold how good and pleasant a thing it is to dwell together in unity." (Applause.)

Bro. HOLMES, P.M., proposed the health of Bro. the Rev. B. Maturin, which was drunk with Masonic honours.

The Rev. Brother returned thanks.

Bro. DEACON, D. P. G. M., proposed the toast of "The G. W. and Officers of the present year," expressing a hope and a belief that they would, in the absence abroad of the P.G.M., give him (Bro. Deacon) every assistance in their power.

Bro. FIRMIN, G. S., returned thanks.

The Pr. GRAND MASTER then gave the toast of "The Fareham Lodge of Harmony," expressing his gratification at seeing how greatly it had increased and flourished.

Bro. MOSSE, W.M., returned thanks, and said he had derived great pleasure from the visit of the Provincial Lodge to Fareham.

The Pr. GRAND MASTER gave the toast of "The Private Lodges of Hampshire."

Bro. HAY returned thanks.

Bro. MITCHELL also acknowledged this toast.

This concluded the official list of toasts, but the conviviality was kept up for an hour or two later by some of the Brethren.

LANCASHIRE.—LIVERPOOL.—The annual Pr. G. L. of Ancient Free and Accepted Masons of West Lancashire, was held on Tuesday, May 11, at the Adelphi Hotel, Liverpool. A Craft Lodge was opened in the Three Degrees, by Bro. Banning, W. M. of Lodge No. 35, assisted by the Worshipful Masters of the Senior Lodges of the Province. The Pr. G. M. then entered, accompanied by the V. W. Bros. Martin, D. P. G. M.; Perrin, S. G. W.; Littledale, Mayor of Liverpool, J. G. W.; Birchall, P. G. C.; Samuel, P. G. T.; Henderson, P. G. R.; Wahmsley, P. G. S.; S. Y. Hess, J. G. D.; Hartley, P. G. D. of Cer.; Eckersley, P. G. S. B.; Wylie, P. G. Pur.; Grand Stewards, Bros. Colton, Mason, Holt, and Gem; the V. W., Bros. Bell, S. G. W.; Agar, G. Sup. of Works, East Lancashire; Stephens, P. G. J. D. Cheshire; and Wigan, P. G. Sec. for North Wales and Shropshire. The minutes of the previous G. L. being read and confirmed, the P. Grand Officers and Worshipful Masters of Lodges were called upon for their several dues. Twenty-two Lodges of the Province were represented, the returns showing a considerable increase in numbers during the past year. The most important business of the day was the confirmation of the Constitutions and Bye-laws of the Educational Institution, passed at the last Prov. G. L. meeting in December, for the education and advancement in life of children of distressed Freemasons, the parents being alive or dead. The Bye-laws had been submitted to the V. W. Bro. John

Henderson, P. G. Registrar, of the Inner Temple, for perusal and revision, and endorsed with the usual fee, which was politely returned. Bro. Henderson made one or two important suggestions (which were adopted), accompanied with a very complimentary letter to the Hon. Secretaries, Bros. Banning and Collins, for the able manner in which these Brethren had drawn up the Bye-laws. The Bye-laws were read and confirmed, and ordered to be printed, with the names of the donors and subscribers, and a statement of the accounts up to the present time. The Treasurer has now received £550 for the Educational Fund, and about £200 for general and charitable purposes. The children are to be placed at any school that may be selected by the parents or guardians, and all school accounts to be paid by the Treasurer on receiving a report from the teachers as to the conduct and progress of the children who may have been under their care. The Masonic duties of the Craft being concluded, the G. L. was closed in solemn form, and the officers retired in professional order. The Craft Lodge was afterwards closed. Seventy of the Brethren re-assembled at the banquet at half-past four o'clock. Toasts were given by the P. G. Master, and songs and glees sung; the toasts were severally responded to, and an excellent lecture was delivered, on the objects, pleasures, and advantages of Freemasonry, by the Pr. G. C. Bro. Birchall. At nine o'clock the Brethren separated, highly delighted with the business of the morning, and the pleasures of the evening. The following is a list of the toasts:—"The Queen;" "Prince Albert, Albert Prince of Wales, &c.;" "The Earl of Zetland, M. W. G. M.;" "The Earl of Yarborough, M. W. D. G. M.;" "Le Gendre N. Starkie, R. W. P. G. M., W. Lancashire;" "The Earl of Ellesmere and Lord Combermere, R. W. P. G., Masters for E. Lancashire and Cheshire;" "Sir W. W. Wynn, Bart., M. W. G. M. for North Wales and Shropshire;" "The Rev. G. Robinson, V. W. D. P. G. M., W. Lancashire;" "The West Lancashire Masonic Institution for the Education and Advancement in Life of Children of Distressed Masons;" "Bros. S. Blair and F. Maddock, M. W. D. P. G. Masters for E. Lancashire and Cheshire;" "The Pr. Grand Wardens;" "The Pr. Grand Chaplain:" "The Pr. Grand Treasurer, and the other Grand Officers;" "The Ladies;" "The Grand Stewards of the Province;" "The Masters and Wardens of Lodges."

MANCHESTER.—*Private Lodges of Instruction and Masonic Conversazioni.*—To the experienced Brother, familiar with the working of Masonic Lodges in different Provinces, nothing occasions greater regret than to observe how few of the members obtain any proficiency in the ritual ceremonies of Freemasonry; nay, how comparatively few are competent, even, to open and close a Lodge correctly in the three Degrees of the Order! Hence, in the absence of any of the Officers of a Lodge, how inefficiently their substitutes ordinarily discharge the duties assigned to them, and the confusion and irregularity, which, on such occasions, so frequently prevail.

The old maxim, "that whatever is worth doing ought to be done well," not only illustrates our observation, but also implies that good habits are thereby found applicable to other duties we may be called upon to perform. Thus a small portion of time *regularly* devoted to the acquirement of Masonic knowledge, would entirely obviate the

regret alluded to, insure improved habits of study, rapid advancement, and a speedy removal of the *apparent* insuperable difficulty of attaining Masonic proficiency, unless at a sacrifice of time, involving the neglect of daily avocations. The correctness of this remark may be proved by Brethren who attempt *systematically* to obtain a knowledge of our rites and ceremonies, whose agreeable surprise, in which case, of the rapid progress resulting from such *continuous* application, will soon be manifested.

To stimulate the inquiring Brother to perform this agreeable task, to extend Masonic intercourse, and to promote Freemasonry in general, we shall narrate the origin, experience, and success, during two Sessions, of a private Lodge of Instruction, established for the purpose of acquiring, first, a competent knowledge of the making of a Craft Lodge, according to the approved Ritual, and subsequently, that of the Lectures in the three Degrees.

A few Brethren, on terms of friendship, being desirous of fully qualifying themselves for the duties of the offices they respectively filled in a large Lodge, in one of the principal towns in the north of England, resolved to establish a private Lodge of Instruction, to be simple in its plan, punctual in its time of meeting and closing, efficient in its mode of instruction, correct in its discipline and practice, and economical in its arrangements. The discussions on this subject took place in conjunction with another mutual friend and Brother, who had received instruction from the late Brother Peter Gilkes, had acquired a knowledge of the ceremonies of the three Degrees in Craft Masonry, and of that of the Royal Arch, from the late Bro. George Adams; and who had been installed Master of a Lodge, by Bro. the Rev. Dr. Oliver, with whom he had enjoyed the privilege of long Masonic intercourse, and with whom he had co-operated as a Provincial Officer, when that distinguished Brother held the office of D. Pr. G. M. for Lincolnshire. This Brother was solicited to act as *Honorary Preceptor*, with which desire he cheerfully complied.

Other Brethren, equally anxious to attain Masonic proficiency, on being initiated, joined the Lodge of Instruction. The subjoined Bye-laws were then adopted, and the first meeting of the Session was held at the house of an esteemed Brother, whose professional engagements have since occasioned his removal to the metropolis, where he sometimes attends the meetings of a Lodge of Instruction.

The following mode of instruction was proposed and acted upon. The Preceptor relied on the general fact, of every one possessing, in a greater or less degree, the faculty of memory in its divisions into objects, words, and events, one of which divisions is sometimes powerfully developed, sometimes the whole in combination; but rarely are they so feebly manifested, as not to be impressed by systematic exercise. He, therefore, depended much more on the Brethren's recollection of the object or event connected with the ceremonies of opening and closing a Lodge, and of those of initiation, passing, and raising, than on their remembrance of the precise words in common use, which words the Preceptor maintained would generally occur to the mind, if the object or event, described by such words, was clearly impressed upon the memory. Hence each member of the Society, in turn, was required to give, in the usual order, a correct description of each object and event in the ceremonies of opening and closing a Lodge, and in the initiating, passing,

and raising of candidates ; no one portion of these being passed over, until each Brother had been enabled to describe it in his own phraseology, and subsequently in the exact words ordinarily used in the respective ceremonies. A comparison of portions of the ceremony, was instituted in each degree, between which a resemblance therein of the object, word, or event subsisted, and they were carefully noted and explained, and sectional divisions, similar in their general features, were formed as links or beacons of memory, for the more easy remembrance of the whole.

On this system, the progress of the brethren, inclusive of one or two not possessing strong memories, was rapid and striking, and a thorough analytical acquaintance with every part of the ceremonies was thus obtained. Before the close of each meeting, the Brother, the initial in whose surname was next in alphabetical index, being entitled to preside at the next meeting to be held at his house, named the Brs. present or absent whom he desired to act as his Wardens and other officers at such meeting—the object being, that each Member, in turn, for his own improvement, should fill every office. If the Brother next in rotation was absent, his officers for the ensuing evening were appointed by the Society.

Questions involving *discussion*, were not to be put to the Preceptor until the time of refreshment, when points of Masonic law, discipline and practice, the origin of Masonic usages and customs, historical inquiries and references, the etymology of Masonic words and their present meanings, general Masonic Art, Science, Literature, letters from distinguished Brethren, the inspection of rare documents, books, &c., engaged the attention of the Brethren. Sometimes the meetings were enlivened by the presence of visitors of intelligence and experience, whose professional duties occasioned them to visit different countries, or that of others who were accustomed to travel, when the peculiarities in the ceremonies of Freemasonry in other countries became the themes of conversation ; as for example, on the military officers belonging to the regiments stationed in the town attending, and during the last Session, on the return of one of the members from a voyage across the Atlantic, when the mode of conducting Masonic Lodges, and working the ceremonies therein, in New York, Philadelphia, &c., were minutely explained by the Brother ; on other occasions when a Brother communicated from time to time his Masonic experience whilst travelling in part of Europe, Africa, and in the Holy Land. The meetings thus assumed the character of an instructive Masonic Conversazione and social gathering, to which each Brother might contribute the results of his Masonic acquirements and researches, and of his general literary and scientific attainments.

The refreshment was limited to a plain supply, meats, &c., being prohibited, and the refreshments were not to exceed two glasses each of wine, negus, or spirituous liquid and water. On the last circle of visits before the close of the first Session (the number of members attending the second Session being too large for this purpose), the married Brethren entertained their Masonic sisters and nieces, when the time allowed for refreshment was extended, and confections, and suitable beverages were introduced. Vocal and instrumental music, by the fair Masonic relatives, and the charms of their society imparted an additional interest to these agreeable

réunions, which interest was further enhanced by the vivacious and witty inquiries of the ladies into, and comments upon, the mysterious secrets of the Fraternity, the Masonic reasons for excluding the fair sex from a participation therein, and by the discussions which such subjects occasioned.

Two of the members resigned from unavoidable circumstances, and one on his removal thirty miles beyond the length of his "cable tow." The first Session commenced on the 10th of October, 1850, and terminated on the 21st of March, 1851. At its last meeting, the Brethren purchased an elegant gold ring, with Masonic emblems on the stone, and which they presented to the Preceptor, in the words in the Minute Book, "as a slight acknowledgment for his valuable services as the Preceptor of the Society." In an appropriate speech he returned thanks for the unexpected and elegant present, and expressed his pleasure in having an opportunity of assisting them in their Masonic inquiries.

The second Session commenced on the 30th of October, 1851, and terminated on the 16th of April, 1852. It was closed with undiminished interest, and the Brethren are anticipating with pleasure the commencement of the third Session in October next.

The progress of the members of the Masonic Mutual Improvement Society (some of whom have only attended one Session), may be thus stated. All can open and close a Lodge in the three Degrees, and most of them in a perfectly correct manner; some can work the ceremony of Initiation, others also that of Passing, and one or two those of Initiation, Passing, and Raising. One of the Brethren is Master of the Lodge to which they all belong, and over which he ably presides; four are Wardens of different Lodges; three (clerical Brethren) are Chaplains of different Lodges; and the remaining hold office in the Lodge above mentioned, or (with one exception) in others of which they are members, and which Lodges are established in the same town.

From these simple details it will be evident how much depends on the Brethren *themselves*, and how comparatively easy is the attainment of a knowledge of Freemasonry, by those of them who earnestly desire it, and who regularly devote a small portion of their time to its acquisition.

"At a meeting of Brethren of the Lodge of _____, held at the house of Bro. _____, on Thursday, October 10th, 1850, the following Bye-Laws were adopted:—

1. That it is desirable that Brethren (not exceeding ten in number) meet once a week during the Session, at their respective houses, for mutual instruction in Freemasonry, and that the meetings take place on Friday evening in each week at seven o'clock.

2. That the following Brethren now form the Society, which shall be designated 'The Masonic Mutual Instruction Society,' the meetings of which to take place at the houses of the respective Brethren, in the alphabetical order of the initials of their names.

[Here follow eight names, which number composed the Society in the First Session; in the Second Session the number was twelve.]

3. Future proposed Members shall be admitted by ballot; one black ball to exclude.

4. At the meetings of the Society, tea and coffee, or either, without animal food of any kind, shall be provided by the Brother at whose house the meeting is held.

5. No Brother is to expect to be served with tea, &c. who is not in the room at twenty minutes past seven o'clock.

6. The business of the meeting shall commence at half-past seven o'clock, and terminate at half-past nine o'clock; in each case precisely at the time specified.

7. On the conclusion of business, refreshments shall be served; to be limited to wine, negus, and spirituous liquors and water; and the Brethren shall depart at half-past ten o'clock precisely.

8. A Brother absent at half-past seven o'clock shall be fined sixpence; and if he be absent the whole evening, he shall be fined one shilling. If the three principal officers and the Secretary be thus absent, they shall in each case pay double fines.

9. On the close of the Session the fines shall be applied to such purpose as may be thought desirable, on the votes of a majority of the Brethren.

10. The host of the evening shall act as W. M., and shall nominate his officers at the preceding meeting; but if he be then absent, his officers shall be nominated by the members present.

11. The mode of opening and closing a Lodge, and of working the ceremonies, shall be according to the practice of the United Grand Lodge.

12. The especial attention of the Brethren shall be directed to the opening and closing of a Lodge in, and to the working of the ceremonies of, the three degrees in Craft Masonry, until the Brethren are fully qualified therein.

13. The host of the evening, as the W. M. for the time being, shall be allowed to invite to the meeting at his house, any non-resident Brethren, or military Brethren temporarily stationed in the town.

14. That a Treasurer to the Society be appointed each Session.

MONMOUTH.—NEWPORT.—The members of the ancient "Free and Accepted" Fraternity of Masons held a grand meeting on Wednesday, 21st April, at Newport. The meeting was convened by command of Col. C. Kemeys Tynte, *M.P.*, the Pro. G. M. of Monmouthshire; and was presided over by R. W. Bro. T. E. W. Rolls, D. P. G. M., assisted by Bro. C. W. De Bernardy, P. Dep. Pr. G. M., who arrived early in the day from London for the purpose. It was attended by a very numerous body of Brethren from the surrounding districts, and was, without exception, the most spirited and successful gathering ever witnessed in South Wales. The business of the Grand Lodge was conducted at the Westgate Hotel; and the other members met at the Freemasons' Lodge. At about two o'clock a procession was formed, and the Brethren, headed by an excellent band playing a Masonic tune, marched to St. Woollo's church. The picturesque appearance of the Masonic dress, the banners, &c., together with the curiosity naturally attached to the mysterious Order, attracted a most numerous body of spectators,—the streets throughout the whole course of the procession being literally lined. The sermon was preached by Bro. the Rev. G. Roberts, the P. G. Chaplain of Monmouthshire. The Rev. gentleman took his text from 1st Corinthians xii. 26:—"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." The sermon made a great impression, and will long be remembered as a specimen of commanding eloquence.

The procession returned from church through the grounds of King's Hill, the residence of T. Hughes, Esq., to the Westgate Hotel, where Bro. Hallen had made extensive preparations for

The Banquet.—The large room was most elegantly decorated, and when the Brethren were all assembled, the effect was most pleasing.

On the removal of the cloth,

Bro. J. E. W. ROLLS, D. Pr. G. M., proposed the following toasts in succession:—

“The Queen and the Craft.”

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

“The M. W. G. M.—The Earl Zetland.”

“The Dep. G. M.—The Earl of Yarborough, and the officers of the Grand Lodge of England.”

“The R. W. Pr. G. M.—Col. C. J. Kemeys Tynte.”

In proposing the last toast, the Chairman paid a high compliment to the Masonic abilities of the Pr. G. M., and read a letter from him, expressing his regret at his unavoidable absence.

Bro. DE BERNARDY then rose and said—The next toast was one which fell to his lot; it was his peculiar privilege. He was exceedingly sorry that it was a toast of routine, although it was one they would readily understand and highly appreciate, and he felt that they would do it the most ample justice. Need he say that the toast he was about to propose was the health of their excellent D. Pr. G. M. (Loud and reiterated cheering.) The way, in which they had received the announcement, was an answer to his former remarks. Where a man was so highly appreciated and so well understood, where his good qualities were so evident, they could easily get rid of the charge of merely paying an ordinary compliment. Their Bro. Rolls was a most popular and excellent ruler of this little Province (cheers)—a Province, little if they took the number of Lodges, but large, if they looked at the Masonic energy and intelligence of their members, and their knowledge of Masonry. Although he was a member of one of those Lodges himself, he could not be accused of undue partiality; for he must say honestly and fairly, that Monmouthshire was as energetic, well-meaning, and industrious a Province as any within the scope of his knowledge. (Cheers.) Their Bro. Rolls took the lead in it with an earnest and sincere desire to promote its prosperity. (Cheers.) His actions spoke for themselves. Not only was he a good ruler of the Craft; but his estimable qualities in his other relations of life were most conspicuous. (Cheers.) He would ask them with all the cordiality and warm feeling they entertained towards him to drink the health of Bro. Rolls, wishing him long life, prosperity, and success. (Masonic cheers.)

The D. Pr. G. M., in responding to the toast, took the opportunity of thanking the Silurian Lodge for their kind reception of the Pr. G. L., and also alluded to the excellent sermon preached by Bro. Roberts, by which he was assured they had all been delighted, edified, and instructed (cheers), and not only they, but the hundreds of strangers by whom they were surrounded. (Cheers.) The speaker concluded by proposing “The Army and Navy.”

Bro. LYNE briefly returned thanks on behalf of the Navy.

The D. Pr. G. M. next proposed the health of the Visiting Brethren, which was responded to by Bro. Williams, of Swansea.

The next toast was the health of Bro. De Bernardy, which was received with uproarious enthusiasm. In responding, he referred to the reputation the Pr. G. Lodge of Monmouthshire had attained on the continent, and to the proceedings at the installation of the G. M. of France, at which he was present.

The D. Pr. G. M. next proposed the health of the Pr. G. Chaplain—the Rev. G. Roberts; to whose eloquent sermon he paid a high

but deserved compliment. The toast was received with reiterated applause.

Bro. the Rev. G. ROBERTS replied as follows :—I should indeed be one of the most insensible of beings, if I were not to thank you from my very heart for the most cordial reception, which you have given to one who has been well described by your W. D. Pr. G. M. as an old friend in Monmouthshire. (Cheers.) The reason why I undertook the office of Pr. G. Chaplain, was, that I might renew those ties which formerly bound me so close to the Province of Monmouthshire, and that I might, though residing at a distance, have the pleasure sometimes of coming to see those faces which always smiled so kindly upon me, and to observe the warmth of those hearts, which always extended their sympathy towards me. It has given me great pleasure to come to the town of Newport, where I never saw so large a concourse of the lower orders so well behaved, under, perhaps, to them, very singular appearances. Of course, in some minds, such an occasion as this produces a strong degree of excitement; but I never saw a populace exhibit such decorous and quiet deportment. It shows that Masonry is popular with the lower orders of society (cheers), and I believe it to be so for this reason, because they are aware that there is an electric spark of charity and good-feeling amongst us, and while we all keep our proper places, still we all act upon the square and level. (Cheers.) I shall return to London with the hope that our worthy D. Pr. G. M. will give to me the opportunity of revisiting the Province, to enable me to gather together the links of good fellowship and amity, which have shown themselves to-day, and to clasp the hands of those Brethren, with whom I have been associated through evil and good report. (Cheers.)

Several other toasts followed, and the evening was spent in a spirit of most joyous hilarity.

STAFFORDSHIRE.—WALSALL.—*Consecration of the Vernon Chapter, No. 786.*—This interesting event took place on Friday, the 11th June, at the rooms occupied by the Chapter and the Lodge of St. Matthew, to which it is attached, in the presence of the Members and Visiting Companions from the Chapters of Birmingham, Wolverhampton, Dudley, and Longton. The ceremony was most ably performed by Comp. John Savage, P. Z. 7, 25, & 206, to whom the requisite authority had been delegated by the Prov. Grand Superintendent Comp. Henry C. Vernon, who was prevented by sudden and severe illness from attending.

The principals appointed by the Warrant were installed in their respective Chairs, viz. :—Comp. Thos. James, Z. ; Jno. Barton, H. ; William James, J. ; as also the Principals of the St. Peter's Chapter, 607, Wolverhampton, viz. :—Comp. Jno. Fox Warner, Z. ; Thomas James, H. ; G. T. Caswell, J. The exaltation of four Brethren—John James, Jun. W. M., 786 ; J. R. Robinson, J. W., 786 ; F. A. Edwards, 786 ; J. D. Payne, 786,—was most impressively performed by Comp. Savage, and the business terminated by the election of Comp. Savage as an honorary member, to mark the sense the Chapter entertained of the important services he had rendered.

The Companions then sat down to banquet, under the presidency

of the M. E. Z., and when the weightier occupations of the dinner had been despatched, gave the residue of the day to temperate conviviality, enlivened by appropriate observations, and cheerful songs.

We do not intend to give any account of the more formal part of the proceedings, but as a record interesting to the Chapter, we shall preserve a few remarks from the leading speeches made on the occasion.

Due honours were paid to the toasts of the Three Grand Principals, and the Officers of the Grand Chapter; and when the health of the Grand Superintendent of the Province was given, the M. E. Z. took occasion to eulogize the character of that most excellent Mason, and to express his deep regret that illness had occurred to prevent his attendance on an occasion in which he felt considerable interest. He had honoured the Chapter by permitting it to bear his name, and there could be no doubt, that as it was the first new Chapter that had been opened under his rule, he would extend to it the same care and attention as he had to the Lodge with which it was connected, and which had, by somewhat of a coincidence, been the first Lodge opened in the Province after his accession to the office of D. Pr. G. M.

The health of Comp. Savage was then given, and the M. E. Z. said they did not know what they should have done had they been deprived of his valuable assistance. He had come there at his invitation to instal the Principals and exalt the candidates, but on arriving at the rooms, he found that, in consequence of the illness the P. G. Superintendent, he had to undertake all the duties of the day, and they were all witnesses of the masterly manner in which those important duties were performed. They could not sufficiently thank him for his kindness, more especially as it had been some inconvenience to him to attend there. He felt that it was irksome for gentlemen to sit listening to praises of themselves, he therefore would abstain from saying all that he would like to do were their esteemed friend not present, but what they had seen him perform that day would be a sufficient eulogium, and the records of the Chapter would hand down his praises to their successors.

Comp. SAVAGE, in reply, thanked them for their honourable mention of his name. He admitted that it had been somewhat inconvenient to him to attend, but finding that it would embarrass them if he did not do so, he determined to be with them, and was glad of his resolution, as it had remedied their inconvenience, and proved so pleasant to himself. He felt very much their kindness in electing him an honorary member, in return for such services as he had been able to afford them. He should be ashamed if he were not always tolerably ready to do the ordinary business of a Chapter; but not having consecrated for about six years, his duties at first looked him a little in the face; however, he had got over them, and could congratulate the Chapter on a fair start; it had good men in it, and they must be resolute and determined to go onward, if slowly, still surely. He wished happiness to all of them, individually and collectively, and then called on them to charge their glasses, and make ready for a worthy toast. He had said that he thought prosperity would attend their Chapter, and he would add, that he was the more convinced of

it, as they had a good Commander in Chief (and they all knew that good officers made good soldiers), one who had the advantage of being well known to them and well respected, and hence great benefit must result to the Chapter; he would therefore give the good health of the First Principal Comp. Thomas James, a health bound up with the welfare of the Chapter.

The M. E. Z. then rose and adverted to the difficulty of his position, in presiding for the first time in that capacity; he had wished that seat should be occupied by some experienced Past officer, as had been the case when they established the Lodge; but as the Companions engaged in the formation of the Chapter, had unanimously requested him to take it, he felt their kindness in doing so, and would do his best: they must not, however, expect to see him do so well as had been done that day; he would, however, do all he could, and trusted that with their united efforts, the Chapter would prosper. They must bear in mind the honourable name it bore, one so well known and highly esteemed in Masonry; and use all their endeavours to carry into effect the sentiments of the motto of that excellent family, "*Vernon semper vivet.*" He hoped that they would evince that the Royal Arch was not only the essence of Masonry in name, but in true fraternal feeling.

The health of the Visitors was then given by H. and responded to by Comp. Empson, of the Chapter of Fortitude, 51, who gave the health of the Second and Third Principals, to which H. replied.

Afterwards, the newly exalted Companions and the Officers of the Chapter were appropriately honoured, and the meeting broke up in perfect harmony, at a little after 10 o'clock.

WARWICK.—Some of the more active Brs. of the Shakespeare Lodge, 356, considering it very desirable to found a R. A. Chapter, to be attached to their Lodge, have recently petitioned the Supreme Grand Chapter for that purpose.

It is very satisfactory to announce that a Charter of Constitution has been granted for the Shakespeare Chapter, 356, bearing date 5th May, 1852, and naming as the First Principals the Excellent Companions John W. Baughton Leigh, D. P. G. M. for Warwickshire as Z.; Henry Blenkinsop, W. M., 356, as H.; and the Rev. W. Westhall, P. M., 356, as J. The Excellent Companions named in the Charter as members of the New Chapter, are the Earl Howe, Pr. G. M. for Warwickshire; W. H. Payton, John Lake, John Heritage, Wm. Jones, R. H. Fry, and others.

The Masonic spirit and energy which so happily prevail in the Shakespeare Lodge, added to the kind assistance of numerous talented Companions in the neighbourhood, rendered in the most cordial and enthusiastic manner, bid fair to raise the Shakespeare Chapter to a proud position in the Holy Order of Royal Arch Masonry.

WORCESTER.—BROMSGROVE.—The annual meeting of the Masonic Brethren of the Province of Worcester was held on Wednesday, June 16, at the Town Hall, Bromsgrove, to transact the necessary business of the Province, and to elect and appoint officers for the ensuing year. The Clive Lodge, No. 819, holds its meetings at the Town Hall, but as that room was required on this occasion for ban-

queting purposes, the Lodges (by dispensation from the R. W. P. G. Master) assembled at the Golden Cross Hotel, where every accommodation was kindly afforded to the Brethren.

The R. W. the Prov. G. M., who was looking in better health than when at Worcester last year, was received by the Clive Lodge, and commenced the ceremony of opening the Prov. G. L. between twelve and one clock, at which time about 100 of the Brethren from Worcester, Stourbridge, Dudley, and Kidderminster, had assembled, with a goodly number of Masonic visitors from Birmingham and the neighbouring places. Among them we observed — Bro. J. B. Hyde, D. P. G. M. Worcester; E. A. H. Lechmere, P. S. G. Deacon, and W. M. of the Semper Fidelis Lodge, 772, Worcester; R. W. Johnson, P. S. G. W.; F. T. Elgie, P. G. T.; J. Machin, P. G. R. Warwickshire; A. C. Hooper, P. J. G. W.; J. Bennett, P. P. S. G. W.; B. L. Stable, P. J. G. W., Worcester; T. W. Kinder, Dublin; E. Giles, P. P. G. Dir. of C.; A. Patterson, Dudley, P. P. G. D.; Vejeu, Bath; W. Cobley, Worcester; Wm. Evans, London, P. G. S.; W. Masefield, P. P. G. W.; J. Bolton, P. P. G. W.; H. Wainwright, P. P. G. Reg., Dudley; Hallam, P. P. G. S. W. Staffordshire; C. Curran, P. G. S. B.; J. Bateman, E. Dudley, W. M. 730, Dudley; H. Peyton, The Bartons, Ledbury; E. J. Willett, Bath; J. Alston, W. Barnes, H. Causer, Stourbridge; Dr. Fitch, Burton, T. Porter, F. Mellard, R. P. Hunt, P. P. G. D., Kidderminster; J. D. Brown, F. J. Hornsby, G. R. Shaw, M. D. Dennison, Dr. Burton, Weldon, Pringle, &c. &c. &c.

The business of the Lodge was concluded at half-past two o'clock, when the Brethren having taken their places according to their various ranks, and having been properly marshalled under the experienced judgment of the P. G. D. of Cer. proceeded to the fine old parish church, where an admirable and truly Masonic sermon, replete with Gospel truth, was preached by Bro. the Rev. C. Eckersall, Rector of All Saints, Worcester, and P. G. C. of the Province.

The Rev. Brother took for his text Job xxxvii. 12, 15 (being part of the lesson for the evening). "Where shall wisdom be found, and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof." He said—Job, who spoke thus of the worth of wisdom, in a book written before the time of Moses, if not a Mason himself, yet would serve as a pattern, by which Masons after him might square their actions; being wise above his fellows in all things which the earth, or air, or sea produces, especially in his knowledge and sublime description of the power and other attributes of the great Creator, and showing forth in his life the *true end of wisdom* (to demonstrate which indeed was the object of the preacher's discourse throughout), in that he was "a man that was perfect and upright, one that feared God, and eschewed evil." Solomon also was wise in the same manner, and *his* great wisdom also taught him the fear of the Lord. The preacher then went on to distinguish true from false wisdom, and said that Masonry would materially assist each faithful and docile servant of the art in his search after true wisdom, *i. e.*, Masonry, not separate from religion, and teaching anything distinct from and unconnected with religion—but Masonry, as it is, the handmaid of religion, the teacher and expositor of the word of God. He then reviewed the different periods of the world lying in darkness in the

time of Noah and of Abraham, who endeavoured to illuminate it with the light of truth; and afterwards in the time when that "Great Light which shineth in darkness" appeared, though "the darkness comprehended it not;" and said that Masonry was of old called, and is still denominated $\Phi\omega\varsigma$, Lux, or Light, which of old first taught the initiated the great secret of the one true God, and which, in these days, kindling its torch at the one only source, the fire of the Holy Spirit, illuminating the page of truth, shows to the searcher after knowledge, and the inquirer into the hidden things of God, many a treasure of wisdom and goodness, which, if not concealed from him before, comes out to view in clearer, brighter colours; and while its benignant rays fall widely upon men of different creeds, the faithful and observant Mason cannot fail to discern, amid all the significant symbols and ceremonies of his Order, the true wisdom of the Gospel; and that in all its mysteries the one, which stands most clearly and conclusively revealed, is the mystery of the Cross.

The musical portion of the service was conducted by Bro. J. Jones, P. G. Organist, assisted by Mr. Tirbut, organist of Bromsgrove.

After the sermon a collection was made among the Brethren and congregation, the amount of which was divided between the Boys' and Girls' Schools in connection with the Craft, and the schools established at Catshill, of which parish Bro. Rev. Thos. Houseman, S. W. of the Clive Lodge, is the respected Incumbent. The collection amounted to £14. 4s. 6d.

The procession, which was of some length, both in going to and returning from the sacred edifice, was preceded by part of the band of the Queen's Own Worcestershire Yeomanry Cavalry, which was placed at the disposal of the Clive Lodge, by the kindness of Col. Clive and Capt. Emmott; and which, with the gay costumes and decorations of the Brethren—the elegant banners—the beautiful fineness of the weather (after an inauspicious morning)—the ringing of the bells—contributed to make the hospitable people of Bromsgrove appear as gay as though it were a general holiday prepared expressly for them. The streets were thronged with gazers, and every window had its complement of smiles and fair faces to greet the Brethren as they proceeded along.

On the return of the Brethren, the business of the Prov. G. L. was resumed, and the following Brethren were appointed Prov. G. Officers for 1852-3.

Bro. J. B. Hyde, D. P. G. M.; Bro. E. A. H. Lechmere, S. G. W.; Bro. F. T. Elgie, J. G. W.; Bro. the Rev. C. Eckersall, G. C.; Bro. Wm. Masefield, G. T.; Bro. F. J. Hornsby, G. R.; Bro. D. W. Nash, G. S.; Bro. E. G. Stone, S. G. D.; Bro. T. Stephenson, J. G. D.; Bro. C. Curran, G. Sup. of Works; Bro. R. Marten, G. D. of Cer.; Bro. Wm. Pringle, G. Assist. D. of Cer.; Bro. E. Hopkins, G. S. B.; Bro. J. Jones, G. O.; Bro. H. M. Wainwright, G. Pur.; Bros. Maund, Bromsgrove; T. Harris, S. Lane; the Rev. T. Houseman, Catshill; J. Heming, Stourbridge; L. Minchall, Bromsgrove; and Geo. Deeley, Dudley; Prov. Grand Stewards; Bro. Stanley, G. T.

After the transaction of further business, the Prov. G. L. was closed, and the Brethren partook of "refreshment" at the Town Hall. The banquet-room was prettily festooned and decorated with

flowers, &c., and the tables, laid out with a display of vases, flowers, &c., in addition to the first rarities of the season, gave evidence of the application of taste and refinement of no common occurrence on such occasions. The reception given by the *Clive Lodge* to the assembled Craft, could not fail to have been duly appreciated by the Brethren. After the cloth was removed, many admirable Masonic speeches were uttered, and a more important day in the Worcester-shire annals of Freemasonry has rarely been celebrated.

SCOTLAND.

ROYAL ARCH-MASONRY.—On Monday, March 22nd, the Annual Meeting of the Supreme Grand Royal Arch-Chapter of Scotland took place in the Waterloo Hotel, Edinburgh, for the election of office-bearers for the ensuing year, when the following Companions were unanimously elected, and installed into their different offices, viz.: J. Whyte Melville, of Mount Melville, G. P. Z.; His Grace the Duke of Atholl, P. G. P. Z.; G. A. W. Arnott, of Arlary, D. G. P. Z.; J. Graham, of Leitchtown, G. P. H.; Sir J. W. Drummond, Bart., of Hawthornden, G. P. J.; R. Ramage, G. S. E.; W. Gaylor, G. S. N.; D. Robertson, G. T.; Sir W. Miller, of Glenlee, G. C.; E. Main, D. G. C.; T. Boog, G. R.; T. B. Douglas, G. S. B.; Dr. W. D. MacRitchie, 1st G. S.; Lieut. P. Deuchar, 2nd G. S.; T. Coates, 3rd G. S.; C. Jockell, J. Brown, G. S. Bs.; D. Bryce, G. A.; J. Law, G. Jewr.; W. Donaldson, G. C.; J. M'Lean, G. J.

After which the Companions adjourned to an adjoining room, to dine together in celebration of the Festival of the Vernal Equinox, J. W. Melville, Esq., 1st G. P. in the chair, supported on the right by J. Graham, 2nd G. P., and on the left by Dr. Arnott, D. G. P. Z., Lieut. Deuchar, 2nd G. S. officiating as croupier. The number of Companions present on the occasion exceeded that of former years, and the urbanity of their excellent Chairman, combined with the intimate knowledge displayed by him and the Companions, by whom he was supported, of the principles and practice of the Order, tended to render the meeting both a happy and interesting one. Toast, sentiment, and song succeeded each other till about ten o'clock, when the Companions separated, highly delighted with the evening's proceedings. The dinner and wines, supplied by Mr. Rampling, gave every satisfaction.

GLASGOW KILWINNING LODGE, No. 4.—*Masonic Festival.*—This old and respectable Lodge held a Festival in the Merchants' Hall, Glasgow, on the evening of Tuesday, the 13th of April, to commemorate its *hundred and seventeenth Anniversary*. From two hundred to three hundred Brethren assembled on the occasion. The hall was beautifully decorated with Masonic devices, and other furniture belonging to the Lodge; and when the different Masonic bodies had

assembled, with their gay and varied colours, the effect of the whole was most brilliant. Among other distinguished Masons present, were Bro. Sheriff Alison, P. G. M.; Bro. G. W. Arnott; Bro. Rattray; Bro. J. Miller, P. M., St. Mark's Lodge; Bro. Gemmill; Bro. J. Binnie, P. M.; Bro. Houstoun; Bro. Graham, &c. &c. Large deputations from the following Lodges were also present, viz.: Hamilton Kilwinning, No. 7; Doric Kilwinning, Port Glasgow, No. 68; Glasgow Thistle and Rose, No. 73; Glasgow Thistle, No. 87; Glasgow St. Mark's, No. 102; Royal Arch, Pollokshaws, No. 153; Caledonian St. John's, R.A., Campsie, No. 195; Glasgow Star, No. 219; Glasgow Shamrock and Thistle, No. 275; Glasgow Commercial, No. 360. The Lodge having been opened by Bro. J. G. Houlstoun, the R. W. M. who presided on the occasion, the following toasts were given with Masonic honours, viz.: "The Queen and Royal Family;" "The Grand Lodge of Scotland;" "The Grand Lodge of England;" "The Grand Lodge of Ireland;" "Freemasonry over the Globe;" "The Provincial Grand Lodge and Bro. Alison, P. G. M.," by the R. W. M.; "The Glasgow Kilwinning Lodge," by Bro. Alison, P. G. M., who, in a most brilliant speech, pointed out the many advantages and benefits of Freemasonry, as a science, both at home and abroad; "Bro. Rattray," by Bro. Clark, S. W.; "The R. W. M. of the Glasgow Kilwinning Lodge," by Bro. Alison, P. G. M., who referred to the great exertions made by that Brother in advancing the cause of Freemasonry in that part of the country, which had been crowned with complete success; "The British army in so far as connected with Freemasonry," by Bro. Gemmill; "The neutral World," by Bro. Houstoun, &c. &c. The evening was enlivened by many songs and sentiments, and a fine instrumental band, conducted by Bro. J. Agnew, and also by the strains of the bagpipe, played by a Brother in the full Highland costume. The Brethren separated at low twelve, much delighted with the evening's proceedings. The arrangements of the purveyor, Bro. M'Crossie, of the Albert, gave great satisfaction. As a display of the strength and harmony of Masonry in the west of Scotland, we are informed that this assembly has not been equalled, and we have no doubt it will do much to strengthen the Masonic body, and advance the cause of Masonry in that part of the country. So large a turn-out of the Brethren was at the same time a most flattering compliment to the distinguished Lodge, under whose auspices the Festival took place.

IRELAND.

CORK.—*First Lodge of Ireland.*—In consequence of the change of residence of Bro. Anthony Perrier to London, this Lodge has presented him with a complimentary address, on account of the untiring energy and ardour which he has constantly displayed, in promoting the interests of his Lodge, and of Masonry generally. We consider that it is but a proper tribute to his worth to make this

generally known throughout the Masonic world, as it may also serve as an example to junior members of the Craft, to work vigorously for its welfare, and as an assurance that deserving Masons are not forgotten by their Brethren.

We subjoin a copy of the Address :—

To Bro. ANTHONY PERRIER, Past Master of the First Lodge of Ireland, Member of the Grand Master's Lodge, P. G. R. C., K. H., &c. &c.

We, the Worshipful Master, Wardens, Officers, and Members of the First Lodge of Ireland, view with regret your change of residence from this city.

We cannot permit you to leave us without expressing our feelings of regard and esteem towards you, both as an individual and as a member of our ancient and honourable Fraternity.

Our Lodge owes much to you for your constant and untiring exertions in its behalf, and we hope that we may often again see you in the company of the Brethren, and taking part in our Masonic proceedings.

As a body, and individually, we wish you every happiness both here and hereafter; and we trust sincerely that one who has supported the character of a Mason so well here below, will not fail to obtain his reward in the Grand Lodge above.

The Address was signed by the W. M. and officers of the Lodge, and was handsomely engrossed on parchment, and appropriately ornamented with Masonic devices.

In addition to the above, several of the Brethren subscribed to a more lasting testimonial of their esteem, in the shape of a Mason's trowel and fork, in silver, beautifully engraved with the devices of the several Orders to which Bro. Perrier belongs, together with his family arms, and a suitable inscription.

The order for the silversmith's work was undertaken and most satisfactorily executed by Bro. Hackett, of Cork.

On receiving the address and testimonial, Bro. Perrier returned the following reply :—

To the Worshipful MASTER, WARDENS, OFFICERS, and BRETHREN of the First Lodge of Ireland.

WORSHIPFUL SIR AND DEAR BRETHREN,—With profound appreciation of the distinction conferred on me, I receive the Address of our time-honoured Lodge.

The attributes, with which your partiality invests me, as an individual and a Mason, while sensible that they exceed my merits, I cannot without exultation observe the meed of affectionate approval you have accorded to them.

Lodge, No. 1,—wherein from my entrance into Freemasonry my steps have been guided with fraternal indulgence, and the incentives derivable from the elevating precepts of our Order, have, I trust, been maturely engrafted in me,—must, during the period the All Wise may in mercy allot me in this life, hold its place prominently in my thoughts; and I ardently and hopefully respond to your desire of being enabled on opportune occasions to renew my personal participation in the intercourse of our meetings.

To those dear Brethren who, by a gift combining utility, elegance, and value, have additionally marked their regard towards an absent Brother and Friend, I tender my most cordial thanks, with the sincere hope and belief of their being convinced that their remembrance thus betokened will not cease to be gratefully reciprocated.

Humbly imploring Divine favour may rest upon our Lodge, and bless the career of my Brethren,

I am, Worshipful Sir, and Brethren,

Your faithful Brother,

ANTHONY PERRIER.

London, May 10th, 1852.

INDIA.

BENGAL.—A Quarterly Communication of the District Grand Lodge was held at the Freemasons' Hall, Calcutta, on Monday, the 22nd of March, 1852, when the following Brethren were present:—R. W. S. Smith, Officiating Prov. G. M. ; J. J. L. Hoff, D. P. G. M. (N. W. P.) & P. G. S. ; J. King, P. D. P. G. M. & P. P. G. T. ; J. Chaunce, P. D. P. G. M. & P. G. T. ; J. W. H. Ilbery, P. S. G. W. ; O. P. L. Watson, P. J. G. W. ; J. M. Harris, P. G. R. ; W. H. Hoff, Asst. P. G. Sec. ; C. Hogge, P. J. G. D. as S. G. D. ; J. N. Bullen, P. G. S. as J. G. D. ; J. Bathurst, P. G. Sup. of Works ; J. B. Roberts, P. G. Dir. of Cer. ; J. Gray, P. G. S. B. ; W. Clark, P. G. O. ; J. E. Clinger, P. P. G. O. ; Aga Mahomed Shoostree, P. G. Pur. ; M. R. Crawford and W. J. Sinclair, Prov. Grand Stewards ; D. J. Daniel, P. G. T., together with the Masters, Past Masters, and Wardens of several Lodges.

Amongst the most important business transacted on this occasion, that of the Officiating Prov. Grand Master's allusion to the granting of Dispensations for conferring Degrees on Brethren at an interval of one week instead of four weeks, as authorized by Resolution of the Grand Lodge of England of 1st December, 1847, was most important ; in the course of his remarks, the Prov. G. M. observed, that "such Dispensations should not be applied for by Masters of Lodges, except in cases of sufficient urgency ; which urgency should be clearly specified, and would, as a general rule, only apply in the event of a Brother intending to go to a place where he could not have an opportunity of receiving a higher degree." The Officiating Prov. Grand Master further remarked, that "in order to check applications for Dispensations on frivolous grounds, the Grand Lodge of England had imposed a fee, and had authorized Prov. Grand Masters to do the same. Such fee was now levied in this district ; but still, the mere payment of the fee would not, as a matter of course, entitle a Lodge to a Dispensation unless it be applied for on certified grounds, as already explained, to the satisfaction of the Prov. Grand Master."

AMERICA.

Freemasonry in the State of California.—We have received a copy of the proceedings of the Grand Lodge in Sacramento, from which it appears that Freemasonry is making great progress in that section of the globe. At a meeting, on the 4th day of November last, R. W. B. D. Hyam, Dep. G. M. presided in the absence of M. W. J. A. Tutt, G. M., who addressed the Brethren at considerable length. As one of the Fraternity in the state, he said that he rejoiced in the rapid extension of this time-honoured Order throughout his jurisdiction,

and to find that several temples have been erected to its service, and others projected ; he was proud in stating, that most of the Lodges in that jurisdiction were in a prosperous condition. The glorious and glad work of charity thus begun was still on its onward march, and will triumph so long as the duties inculcated were adhered to ; and little fear need be entertained but that the principles of the institution will remain pure and unsullied, so long as the Brethren abide by its peculiar discipline ; and the hopes that such will always be should animate them to persevere in the path, to which it leads and instructs. The G. M. recommended that steps be taken in regard to the education of Masons' children : "The sister Grand Lodges, as well as Lodges in Europe" (he said), "were engaged with much attention on this very important subject. In the charity and universal benevolence they profess, we have a responsibility to perform to the rising generation ; and living in the utilitarian age as we do, we should reduce the professions we make to practical usefulness, and adopt some measure whereby education can be disseminated and inculcated in this state, and bestowed upon those whose position towards us demands it."

The Committee on Correspondence alluded to a paragraph in the address of the M. W. G. M. of Missouri, at the opening of the Grand Lodge of that state, in May, 1850. In speaking of California, he states, "I received a communication from a Master Mason in that distant land, who informed me, as a friend, that the ties of Masonry even appeared to him to have lost much of their binding force in California ; that gold, and the thirst for gold, had dried up the fountains of Brotherly love and Relief in that country. That such a case is not astonishing ; wherever the raging thirst for Mammon seizes a fellow-being here with us, even, the channels of fraternal feeling become dry, the finer sensibilities of the heart become diseased, and at length cease to operate on his conduct." The Committee, however, repel this statement as overdrawn. They say, "that however true these deductions may be from the premises, they can assure their M. W. Brother they *did not, and do not*, apply to the character of the Fraternity here ; and whoever his correspondent may be, they can further assure him, that whatever may have been the appearance to that *Master Mason*, it is their opinion that during the terrible winter of 1849-50, the few Lodges then in California, and individual members of the Fraternity, expended more money in relieving the sick and destitute than was expended during the same period of time in any other *ten states* in the Union. Such wholesale denunciations of Masons in a country where one man can know so little of the mass of the Fraternity, should be regarded with suspicion, to say the least of it."

The following is the return of the subordinate Lodges in California :—

San Francisco	California Lodge, No. 1.
" 	David Crocket Lodge, No. 7.
Strasta City	Western Star Lodge, No. 2.
Sacramento City	Tehama Lodge, No. 3.
" 	Jennings Lodge, No. 4.
" 	Sutter Lodge, No. 6.
Benicia	Benicia Lodge, No. 5.

Sonora	Tuolumne Lodge, No. 8.
” Jose	Temple Lodge, No. 14.
San Jose	San Jose Lodge, No. 10.
Marysville	Marysville Lodge, No. 9.
Portland, O. T.	Williamette Lodge, No. 11.
Napa City	Yount Lodge, No. 12.
Nevada	Nevada Lodge, No. 13.
Lafayette, O. T.	Lafayette Lodge, No. 16.
Grey Eagle City	Eureka, U. D.

In section 5 of the Constitution it is enacted, “that no Lodge shall confer the three degrees of Masonry for a less sum than *seventy-five dollars* (15*l.* 12*s.* 6*d.*), and the fee for each degree, as may be regulated by the Lodge, shall be invariably paid in advance;” and further, “that there shall be paid into the hand of the Grand Secretary, for the use of the Grand Lodge, five dollars (20*s.* 10*d.*) for every diploma granted to a member of a subordinate Lodge.”

FOREIGN.

FRANCE.—We have received two letters, dated Paris, April 18th, and May 22nd, 1852, from Bro. Hubert, contradicting that of Bro. Leblanc de Marçonnay, inserted in our last number of *The Freemasons' Quarterly Magazine and Review*. We cannot give our opinion on the difference existing between these two excellent Brethren, but we most sincerely hope that the misunderstanding, which has induced them to send their correspondence to this publication, will speedily be adjusted, and that the mediation of some of the French Brethren will tend to reconcile two old friends, who were born to love and cherish each other.

BERLIN.—The agitation against the Order of Freemasons, which is supported by the Government in Saxony, appears to be beginning here, though it has not yet found any official countenance. The Saxon pamphlets, denouncing the whole Order as revolutionary and irreligious, have been inclosed anonymously to some of the members of the Cabinet. In Prussia the Freemasons have members among the highest ranks, and it is asserted that the influence of the Order here has been decidedly conservative. The subject will, perhaps, be taken up with some degree of zeal, for the want of any other question for controversy, the dearth of matter of political interest being extreme.—Correspondent of *The Times*, June 25.

LITERARY NOTICES.

A Forsaken Orphan the care of Providence. A Sermon preached at the Foundling Hospital, on Sunday, May 2. By Br. the Rev. JOHN EDMUND COX, *M.A. F.S.A.* London: John Farquhar Shaw, 27, Southampton-row, and Paternoster-row.

OUR Rev. Brother, ever forward in the works of charity and mercy, selected for his text Psalm xxxvii. 10:—"When my father and my mother forsake me, then the Lord will take me up;" and in an eloquent discourse has pictured in glowing colours the sad state of those children who have been forsaken of father and mother.

"It is a sad fact," says our Rev. Brother, "that many a babe is left to live or die, to grow up unknown by, and unknowing, who its parents are. Of the multitudes of ragged and destitute children which throng our thoroughfares and traverse our highways, it is not too great a stretch of imagination to believe that by far the greater part have never had the influence of a father's or a mother's care; and that from their earliest infancy, they have never had one particle of kindness shown to them by those amongst whom their unhappy lot had been cast; that hard usage and cruel tortures have rendered them callous to shame, and led them to suppose that it was no crime to steal, and no offence either against the law of God or man to appropriate another's property to their own means of sustenance; so that they have become in very deed and in truth like so many Ishmaels, 'Whose hand is against every man, and every man's hand against them.' Hundreds of those little ones in their birth, are unlike the inmates of this institution. Their desertion has originated from a far different cause. Neither Church or State have done their duty in the matter of the education of their parents for time or for eternity. They have been left to grow up in ignorance and vice; they have been considered and treated as so many heathen—as the refuse of mankind; and for such national sin, they have been left by Providence as whips and scourges to torment those who have forgotten the duty they owed concerning them to God and man; and who, instead of seeking to make them wiser and better by kindness and commiseration, have provided only for their punishment and chastisement, their imprisonment, or expatriation. Their offspring left to wander, have, however, not been all forgotten. No sooner had the calamity made itself a tongue, than the dispensations of mercy were again set to flow; and we have now joy and gladness of heart to know, that by the institution of ragged schools, hundreds of deserted children are daily collected together to be taught the truths of God, and to learn of a 'Saviour who is Christ the Lord,' to be instructed how to learn an honest livelihood, and eventually to be sent to that vast unpeopled portion of the globe, where they may rise to respectability and even affluence, and prove the truth of the divine assertion, 'When my father and my mother forsake me, then God will take me up.'

"But what is now doing for these, is nothing as compared with that which has been done for the many inmates of this noble institution, since God put it into the heart of its founder to provide such a home for the destitute and forsaken. Its benefits to hundreds eternally shall tell. 'The many it has saved, not merely from earthly want, but everlasting misery, no man knoweth.'"

We regret we cannot accompany our Rev. Brother through his deeply interesting discourse, which has doubtless left an abiding impression on those who had the privilege of hearing him, and especially on the benevolent directors and members of this invaluable institution, by whose desire it has been published.

MASONIC LECTURES.—*Lectures, Lodge of Virtue, 177, Manchester.*

ON the accession of Brother Thomas Chadwick, as W. M., it was his first business to follow up the recommendation of the Grand Lodge, by proposing a Series of Lectures, calculated to diffuse a taste for Masonic Literature, Art, and Science; to assist the studious inquirer into the history and philosophy of the Order, and in short to promote the advancement of Freemasonry in general.

In pursuance of this laudable scheme, we have the first fruits of their Masonic labours, in the shape of four lectures now before us, all more or less interesting to the Masonic student.

The first Lecture of the series, is by Bro. J. J. Moody, on "*The Origin of Freemasonry*," a subject which our talented Brother has felicitously illustrated.

After remarking on the popular impression of the origin of Masonry, and the prevailing opinion entertained by the uninitiated, he says—

"That Freemasonry at its origin was exclusively operative—that its rise dates from the erection of Solomon's Temple at Jerusalem—and until many centuries after the completion of that magnificent structure, the Order continued to consist of operative Masons alone. On this principle it is supposed by such Brethren to have been maintained, under various degrees of prosperity, until a comparatively modern period, when gentlemen of distinction sought admission to its privileges and a knowledge of its mysteries."

Bro. Moody then proceeds to ascribe the origin of Masonry to T. G. A. O. T. U., who imparted its principles (in conjunction with those of science in general) and enjoined its practice to the Father of the human race in the form of pure religion. To reconcile the proposition, he lays hold of such traditions as are consistent with the Mosaic narrative, which answered every purpose to which writing or any kind of characters could be applied. The necessity of erecting monuments to perpetuate public events, could then have scarcely suggested itself; as, during the primitive ages but little danger could be apprehended of any important fact being forgotten, as its history had to pass through very few hands, and all these friends and relations living in an insulated state under a patriarchal government. From Adam to Noah there was but one man necessary for the correct transmission of the history of a period of 1656 years, namely Methuselah, who lived to see both. He then introduces a chronological table, showing the contemporaries with the three great heads, Adam, Noah, and Shem.

After giving a brief description of ancient life, as practised in the patriarchal and Mosaical ages, he remarks on the exclusive selection of persons and families to preserve and transmit religious worship pure, which is the germ of Masonry, and which was first practised on the hills and valleys by our ancient Brethren, the patriarchs, who selected such places for their pure lustrations and altars. Adam, Abel, Seth, Enoch, and Noah, offered up sacrifices on their primitive altars. Isaac raised an altar at Beersheba, Jacob, one at Salem and Bethel, and Job on behalf of his sinning friends, Eliphaz, Bildad, and Zophar. After travelling over the extensive region of Mosaic literature and science, he treats of Freemasonry, religious, moral, and scientific, the unchangeable nature of its principles, its adaptation to all countries and conditions; and concludes his interesting discourse, recommending the Brethren to exemplify

that divine saying of our Lord, "A new commandment I give unto you, that you love one another."

This performance, the first of the series, does high credit to the head and heart of Bro. Moody, and cannot fail to be read with interest by every Brother.

LECTURE II. — *Genuine Freemasonry indissolubly connected with Revelation.* By Bro. the Rev. MOSES MARGOLIOUTH, B.A.

In our last number we took occasion to notice the first part of this Lecture as giving promise of much interest, and we have not been altogether mistaken. Our Rev. Brother follows in the wake of his predecessor, and traces the principle of Masonry to the dawn of Revelation, its rise and fall dependent on the health or decline of the Church of God, and the frequent allusions to the science by the prophets, apostles, and early Hebrew divines; but as we gave a copious extract in our last, we would only recommend the Lecture to the attention of the Craft. One thing we must say, that our Rev. Brother is rather pharisaical in his manner of treating the high and holy science of Masonry, which is the bond of *charity* and good-will to all men. In his conclusion, he makes use of the following admonitory words:—

"If our system be indeed so closely connected with Revelation, what manner of men should not the professing Brethren be? * * * * Shall we, then, continue to lead a life of carelessness? Do we not justly incur the reproaches and opprobriums which the *poor, pitiable*, uninitiated heap upon us? We can afford to *pity* the uninitiated, and *smile* at their ignorance as long as we walk worthy of our vocation."

In another part of the Lecture, alluding to the *Cowans*, or uninitiated, he makes St. John, in his Apocalypse, identify them as "kurnai," *i. e.* *dogs*, a notion as undignified as it is far-fetched. Does our Rev. Brother mean to say that the path of religion and virtue lies only through the portal of a Mason Lodge, and that the way to eternal life is shut out from an uninitiated world?—God forbid.

LECTURE III. — *The Symbolism of Freemasonry, from whence its Archetype?* By the Rev. Bro. P. C. NICHOLSON, B.D., Chaplain of the Caledonian Lodge, and Member of the Lodge of Virtue.

Our Rev. Brother, in following up the views enunciated in the preceding Lectures, makes several felicitous observations on the sacred origin of Freemasonry.

"In the book of Proverbs there is a sublime description of the Great Architect of the universe:—'I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a *compass* upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by *him*, as one brought up with him, and I was daily his delight, rejoicing always before him; and rejoicing in the habitable part of his earth, and *my delights were with the sons of men.*' By the figure *prosopopœia*, *hocheia* (the Hebrew for *wisdom*) is personified, and made to display the attributes of the G. A. O. T. U. in this celebrated passage of Holy Writ. Now, if we have just read the delights of the *Great Architect* were at the beginning 'with the sons of men,' it necessarily follows that he must have imparted to them a know-

ledge of his power and goodness ; in other words, he must have solemnly imbued their minds with the knowledge of himself, the God of nature, and all that it contains. We read that Adam, in the plenitude of his wisdom, gave names unto all animals, and, as is likely, to all substances, discerning (how we know not, perhaps by some divine type placed before him) the specific nature and properties of things. Rest assured, then, if God imparted to Adam a distinct knowledge of things earthly when he placed him in paradise, constituting the universe his first temple, he did, without all doubt, communicate to him the first principles of faith, righteousness, and truth, which all true Masons have maintained free from superstition throughout the long period of their history."

Our limits will not permit us to follow our Rev. Brother through his interesting discourse in treating of various hieroglyphics and symbols ; their appointment by the Supreme Intelligence, and their typical reference to the divine foundations of righteousness and truth contained in the sacred law, but we would earnestly recommend this well-written production to every Masonic reader.

We regret to notice that the author, in his conclusion, follows, with bad taste, the example of his predecessor, by ending with, "One word, or rather *bone*, for the *Cowans* to gnaw at their leisure, if not at their pleasure."

We now come to

LECTURE IV.—*Vestiges of Freemasonry amongst the ruins of Asia, Africa, &c.* By the Rev. MOSES MARGOLIOUTH, B. A.

In the Rev. Brother's introduction, we are favoured with several important particulars respecting the Bible, upon which General Washington was obligated, and of which we gave a short notice in a preceding number.

The history and adventures of this sacred relic, twice captured by the enemy, are certainly worthy of record. There is a letter introduced from Bro. Capt. Lacy to Bro. Capt. Child, giving an account of the manner in which the former became possessed of the Lodge property in 1829. He states that

"He found, in rummaging one day over the Mess-Go-downs, a bullock-box with the letters L. S. M. Y. No. 227 marked on the brasses. It was open, and I inspected it. It had evidently been pilfered of a jewel or two, but some were left, together with the *Bible*, some rules, &c. There was a trowel, a Master's jewel, and Past Master's, of silver—I think no more—and the remnant of a charter ; but sufficient remained to show it was No. 227 of the Irish Constitution. Finding nobody interested themselves in these relics, I took possession, and brought them to England. When at Weedon, in 1834, I with others made an attempt to revive the Lodge ; and application having been made to Dr. Cruicifix, he came to Weedon, and installed me as Master under a new charter of the English constitution."

It will be in the recollection of our readers that this Bible was, at the request of the W. M. and Brethren of the Lodge of Virtue, exhibited by the Lodge 227 of her Majesty's 46th regiment of infantry, whose property it now is, in presence of a full Lodge, P. Masters and Visiting Brethren, and a procession formed, which passed three times round the Lodge. The grand honours were then given to the military Brethren accompanying the Bible, when the following appropriate hymn was sung :—

"Holy Bible, book divine,
Precious treasure! thou art mine!"

The first sixteen pages of the Lecture are occupied by a recapitulation of the ceremonies incident on the occasion. The Rev. Lecturer

then proceeds to show the difference between the allegories and symbols of genuine Masonry, and those of spurious Masonry, and introduces amulets and a talisman of his own collection, in which his prolific mind has discovered vestiges of genuine Freemasonry. We are also favoured with a long extract of a letter, consisting of nine pages, which he addressed to the late bishop of Norwich, in explanation of this amulet which he brought from North Africa. Passing over a great deal of what we confess we could not really understand, he thus concludes:—

“I have met with many Bro. Masons during my various peregrinations in different parts of the world, and one and all have put down the idea of universality to the superstition of Freemasonry. As for modern Jews being Freemasons, this proves nothing to the purpose. They can only date their admission into the Confraternity to the middle of the last century, when one of them, Stephen Morin by name, contrived to learn a few of the pass-words from a weak Brother, and who was also a dealer in Masonic publications, and thus picked up a good deal of information on the subject, by which he was smuggled into some of the Lodges in America, which became a precedent for Jews being admitted as Masons, and was one of the causes which conducted to *tarnish the pristine purity* of Freemasonry. How *well-informed and zealous* Jews could be Freemasons is a greater mystery to me than is Masonry to the mass of the people!”

Such is the language of a converted Hebrew. He has surely forgot the words of the Litany: “From pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and *all uncharitableness, good Lord deliver us.*” And, again: “*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly.*”

True Masons, instead of calumniating, cannot evince sufficient gratitude to “God’s ancient people,” and our Rev. Brother would have done well if he had consulted the Old Testament, where he would have found many examples of a pure Masonic spirit, worthy of *Christian* imitation. Ben-hadad, the Syrian monarch, who was conquered by the Israelites 900 years before Christ, and whose discomfiture is assigned to the Assyrians having said “that the Lord was God of the *hills* and not of the *valleys,*” owed his life to his compassionate conqueror and *Brother* in the following manner. (1 Kings xx. 30.)

“And Ben-hadad fled and came into the city into an *inner chamber*. And his servants said unto him, Behold now, we have heard that the *kings* of the house of Israel are *merciful kings*: let us, I pray thee, put sackcloth on our loins, and *ropes* upon [over] our heads, and go out to the king of Israel; peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? He is my brother.* Now the men did diligently observe *whether anything would come from him, and did hastily catch it.* [This could only be a Masonic sign.] And they said, *Thy brother Ben-hadad.* [Of course they returned the sign.] Then he said, Go bring him: and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria: Then said Ahab, I will send thee away with *this covenant*. So he made a covenant with him, and sent him away.”

We leave our Brethren to trace the intimate connection of this narrative with the mysteries of our Craft, and as an exhibition of that *universal benevolence*, without which, Masonry would become “as a sounding brass or tinkling cymbal.”

We could have wished to have seen the next Lecture advertised, viz. "Freemasonry in relation to the Arts and Sciences, and the Architecture in different countries, by Bro. L. Hornblower," but we understand it has been postponed from our Brother's indisposition. The discursive preliminary Lectures ought to be followed by minuter details, exhibiting the prominent and distinguishing features of practical Freemasonry, which we know our Brother, "the Superintendent of Works for Cheshire," is eminently qualified to illustrate.

A Dictionary of Symbolical Masonry. By the Rev. GEO. OLIVER, D.D. London, R. Spencer.

We have been favoured with a sight of the proof-sheets of this Work, which will be issued in a few days, and will deserve the patronage of the Craft. No encomiums on our part can serve to place Dr. Oliver in a higher position than he already holds with respect to his Masonic learning and information; but highly as all his former works testify to the reputation which he has so universally attained, not one will more incontestably prove his full acquaintance with the Mysteries of the Order than this Dictionary, which is about to appear under his immediate superintendence. It will, when completed, supply a vacuum, which no one could by any possibility have more thoroughly filled, than the learned author of "The Historical Landmarks," and other valuable Masonic treatises.

ANSWERS TO CORRESPONDENTS.

THE EDITOR requests that all original articles for approval, and for which remuneration is expected, may be sent to him at 74, 75, Great Queen-street, Lincoln's Inn-fields, by the first weeks in the months of FEBRUARY, MAY, AUGUST, and NOVEMBER; all Correspondence and Masonic Intelligence must be transmitted by the tenth day of MARCH, JUNE, SEPTEMBER, and DECEMBER, at latest, to insure its insertion. The attention of Contributors is earnestly requested to these directions, who are also desired to retain copies of their MSS., as the Editor does not pledge himself to return those which are not approved.

Φ.—Many thanks for the paper, of which use may be made in a future number.

A CONSTANT READER.—*Old King's Arms Lodge, No. 35.*—In answer to your inquiry we are enabled to state, that a communication was made to an old member of the Lodge from the Grand Secretary's Office, in the preceding week, to the effect that the Lodge had neglected to make its return of a Grand Steward.

DEVON.—P. J.—The matter is not yet put at rest. It is high time, however, that it should be speedily settled, and that an unseemly dispute should no longer perplex the Craft of this Province.

FORWARDS.—The letter of our Correspondent is in type, but we have been compelled to omit it on account of the accumulation of more important matter.

MANCHESTER.—*Private Lodges of Instruction, &c.*—Our Correspondent will find his article under the head of "Provincial Masonic Intelligence." The immense pressure upon our pages would have compelled the entire omission of the article, had not this course been adopted. The subject, though of general interest, has a particular reference, and thus its position may not be considered out of place.

INDIA.—BENGAL.—A report of the last meeting of the Bengal Grand Lodge is in type, but at the last moment it was found impossible to give it, for the reasons stated in several other instances.

FELLOW CRAFT.—Our Correspondent's communication, not containing any Scottish intelligence of immediate moment, but chiefly referring to the M. W. the Duke of Atholl's visit to London, and advising him to visit the G. L. of England, and other Lodges, to observe "the working," is omitted on account of want of room. The M. W. the G. M. of Scotland, it will be seen, attended the last Quarterly Communication, and has, we understand, been present at several meetings of private Lodges. We trust that his Grace's visit may be of advantage to Scotch Masonry.

BOARD OF BENEVOLENCE.—J. W.—The fault surely rests with the presiding Officer, who ought to take care that one or two P. M.'s do not constitute the Board, and decide upon every case, as if the whole matter rested in their hands.

BOARD OF GENERAL PURPOSES.—P. M.—We can give no reason for the decided "set" against the worthy Brother, and are at a loss to conceive what he could have done to incur the displeasure of many Brethren who, but a short time since, were amongst his most active supporters.

GIRLS' SCHOOL.—A COUNTRY MASON.—The day fixed, we believe, for the dedication is the 31st of July. We are totally unacquainted with the arrangements, which are, we believe, exclusively in the hands of the House and Building Committees; neither do we know anything of the ceremony.

LIMERICK.—Bro. M. F.—We beg to apologise for the omissions he will perceive as to Irish Masonic Intelligence in the present number, which has been unavoidable. Our June number is one of the heaviest in Reports of Metropolitan proceedings, which cannot be either curtailed or excluded.

GRAND FESTIVAL.—"NULLI SECUNDUS."—Our opinion will be found given "freely and at length" in our leading article. We thoroughly agree with our Correspondent that the disgust must be immense amongst all good and true Masons.

GRAND CHAPTER.—P. Z.—It is usual for those Brethren, who are appointed the Officers of G. L. for the year to hold the appointments here referred to in G. C. Indeed they do so by right of such appointment.

TEMPLAR MASONRY.—Sir Kt. B.—The Grand Conclave meets but once a year, unless specially summoned on urgent business by the M. E. the G. S. C. The meeting is generally held about Easter-tide.

33RD DEGREE.—W.—The number is restricted to NINE. We cannot say, not being one of the *εκλήτοι*, whether the illustrious member habitually absents himself from all Convocations. If he does so, we should not think it difficult to fill up his place by one more alive to the interests of the "high Degrees."

ROSE CROIX.—PELICAN.—The degree is given four times a year, and is always most efficiently performed.

We beg to acknowledge the receipt of "The Temple," "The Freemason's Monthly Magazine," "Masonic Herald," "Freemasons' Herald" (America), "La Vraie Lumière" (France), &c. &c.