

THE
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AND REVIEW.

SEPTEMBER 30, 1852.

DEDICATION OF THE NEW SCHOOL-HOUSE OF
THE ROYAL FREEMASONS' CHARITY FOR
FEMALE CHILDREN.

It will be remembered, that at this time last year we felt it necessary to comment upon the strange proceedings of the General Court and Sub-Committee of the Freemasons' Girls' School, for having determined to proceed with the building of a new school-house at Wandsworth Common, without having taken the necessary steps for the first stone being laid Masonically. Our comments provoked many remarks, as might have been anticipated. They were denounced as scurrilous; they were branded with all kinds of opprobrious epithets; they were twisted into an intention of personality to individuals, and vilified in terms anything but in accordance with those of brotherly love. It was quite useless—indeed, it was a work of supererogation—for us to assure those who were so angry with us, that if we had “anything extenuated,” or, if it could be proved, that “we had set down aught in malice,” we were ready to make the *amende honorable*, and that nothing should prevent the contradiction of our statements *as positively* as

we had been induced to make them, provided it could be shown that we had been in the smallest particular mistaken. We intimated—and again repeat the intimation—that information had been communicated to us, which we could have no reason whatever either for doubting or disbelieving; and that consequently, anxious as we were to remove every occasion of offence, until that information was *officially* contradicted, and it could be *satisfactorily proved* to be erroneous, we could not be, with any appearance of justice, blamed for the maintenance of the position we had taken up. To assert that our statements were *false*,—and assertion went as far as this—unmasonic as such conduct was—is a very different thing from *proving* them to be so; and that has not yet been done.

But, it may be asked, why refer to this matter at all? Why not let it be for ever buried in oblivion? Why stir up an old grievance? We have a full answer to give to such questions:—*Because the end has been as faulty as the beginning; because an opportunity for largely benefitting the Craft, and showing Masonry to be something better than a fiction, has been lost by mismanagement, and the most absurd blundering.* As the matter commenced, so it has terminated. It was a mistake at the commencement;—it was something worse in the conclusion!

For the first time, we imagine, since Freemasonry has been in existence, a building exclusively for Masonic purposes, has been built and completed *without the laying of the cornerstone!* We stated last year, that the following Resolution, relative to this matter, had been recorded on the minutes of the proceedings of the Committee:—

“*That there not being time,(!)* the laying of the first stone should be postponed TILL NEXT YEAR, *the WORKS IN THE MEANWHILE TO PROCEED VIGOROUSLY!*”

The absurdity of such a resolution was self-evident; we *believe* that such a resolution *was* passed, and shall continue to do so, until it is contradicted in such a manner as to show to the Craft and ourselves, that the information upon which we

communicated the intelligence was utterly worthless. That contradiction not having yet been given, we have ground for assuming that the Committee must have seen the absurdity of "laying a first stone," when the works had "proceeded vigorously," or at the completion of the building. Whether it was so or not, we cannot positively say, inasmuch as we have not taken the trouble to inquire, and no information from any quarter has reached us. We premise that it was so, *because a first stone was not laid* when the new school-house was dedicated, on Monday, August 2nd.

As it is customary at the erection of all noble and stately edifices to place a first stone at a certain corner, from which the whole building is to take its rise, and as every E. A. will understand what reference is drawn from that custom at his initiation, it is clear that English Freemasons of the nineteenth century have departed from "*a landmark of the Order!*" If Masonry is worth anything at all, it is worth keeping up by the strict observance of every time-honoured custom, which has invariably been held sacred for ages past; and no Mason is worthy to wear his badge, or to call himself a Craftsman, unless he seeks by every means in his power to preserve "the landmarks of the Order," which he is under the most solemn obligation to maintain and uphold. If a single individual in the Craft can be found who thinks such an obligation to be of no import,—if such an individual imagines that Masonry can still be Masonry, whilst its most important observances are neglected and contemned, he ought at once to retire from the Order, which he can only injure, however great may be his zeal in maintaining its benevolent institutions; for by so doing he would no longer be a let and hindrance to the fulfilment of the solemn duties which such an event, as we are commenting upon, clearly shows he has neither the mind to comprehend, nor the intelligence to appreciate.

The first stone of the Girls' New School-house *not having been laid*, either regularly, in order, or in form, the building having, nevertheless, been completed,—the object for which it

has been reared, being one of the most precious in the estimation of all worthy men and Masons,—what was to be done? When we wrote on this topic last year, we stated unequivocally, that the M. W. the G. M., the Earl of Zetland, would not stultify himself by consenting to lay the first stone of a building nearly finished, if asked to do so. As circumstances have turned out, it will be seen that our opinion has been confirmed. The Committee, — seeing the position in which they had placed themselves, probably from having read our comments, — did not place the M. W. the G. M. in such a difficulty, as to render it impossible that he could do otherwise than refuse to take a part in any future proceedings. The building was, therefore, “hastened to its completion.” The matter of laying the first stone was entirely put aside, and attention was turned to make the best of a bad matter, and to rectify a mistake, as far as it might be practicable to do so, by a solemn dedication. Here, then, was an opportunity which might still redound to the service of Masonry, and wipe away much of the discredit of the original blunder, if managed decently and discreetly. The M. W. the G. M., and the R. W. the D. G. M., with a consideration for the interests of the Charity, that does them infinite honour, consented to take part in the ceremony of dedication, and every Mason who wished well to the Order, congratulated himself that something of a high and palmy character might, at last, be consummated. However, no sooner were the necessary arrangements entered upon, than it began to be apparent that the same spirit which had caused the primary blunder, was in existence. Difficulties of no ordinary nature arose. The holding of a Grand Lodge, and the ceremonial of dedication were clearly the exclusive province of the M. W. the G. M. In a matter of this kind, no one, beside the M. W. the G. M. had a right even to offer an opinion. Let alone the grace of submitting to the M. W. the G. M., on account of his position at the head of the Craft, it was the duty of every member of the Committee to wait the Earl of Zetland’s directions, to abide by his pleasure, and to submit to his decision. So far, however, from the Com-

mittee doing so, they seemed to imagine that they were supreme, that the School-house was *entirely* their matter, and that the M.W. the G.M. *must* do and act just as they thought fit to arrange and direct. Unfortunately, a worthy Brother, an influential member of the Committee, was prevented giving such attention to the proceedings as, under the circumstances, was positively required: had he been able to be present when the Committee determined that this and that should be done, he would have told them at once,—whether he would have convinced them is quite another matter,—that they would be guilty, not only of an act of discourtesy, but that they would act in disobedience to authority, by not taking the pleasure of the M.W. the G.M., since it is impossible that *any* directions, as to Grand Lodge proceedings, should emanate from any other individual than its ruler. Wanting such counsel and advice from such a Brother, to which the Committee might have perhaps deferred, they took their own course, and, by so doing, they well nigh prevented the dedication from taking place at all, as they had precluded the possibility of laying the first stone. The M.W. the G.M., however, had the interests of the Charity too much at heart, to permit folly like this to run its course. He was determined to hold a Grand Lodge, and therefore gave directions that its business might be transacted “in ample form,” so that the Committee had nothing else to do than to submit to his authority, with what grace they best might.

Thus far had the arrangements for the holding of a Grand Lodge gone, when the 2nd of August arrived. It appeared advisable to the Committee that the proceedings of the day should be inaugurated by attendance at St. Mark's church, Wandsworth, where they wished the M.W. the G.M. and the G.L. to have proceeded in procession. To this proposition, the G.M. was disinclined to assent,—he having a decided objection to a long Masonic procession *outside* the area of the grounds in which the new school-house is erected,—the site being so near to the metropolis,—independently of its being highly improper that such a procession should be formed at

all under the recent prohibition of such proceedings with reference to Roman Catholics by a Royal Proclamation. Service was, however, performed at this church, at which many Brethren attended, to hear one of the most eloquent sermons that was ever preached by the Rev. Bro. W. J. Gleadall, P.G.C. of England,—a brief analysis of which will be found in our Report of the proceedings of the day, which, however, does nothing like justice to the excellence of the worthy Brother's truly Christian admonitions.*

The proceedings of the day thus began well. At two o'clock the Grand Lodge was opened in a room set apart for that purpose, by the M. W. the G. M. the Right Hon. the Earl of Zetland, assisted by the D. G. M. the Right Hon. the Earl of Yarborough, Lord Dudley Coutts Stuart, *M.P.*, S. G. W., many Provincial G. M.'s, and other distinguished Brethren. The Grand Lodge having been opened, a procession was formed, which, having proceeded through the grounds, again entered the building, and proceeded to the room set apart for the solemn service of dedication. Up to this point the business had proceeded smoothly; but confusion here commenced. To the astonishment of every Mason, nay, even to that of many who were not *Masons* at all,† the dedication-room was found to be crowded with ladies, whom the Committee had introduced for the purpose of presenting silver purses of £5. 5s. each, with a view to their becoming Life Governors of the Institution. We defy any one to prove themselves

“More true and sincere, and just to the fair”

than ourselves;‡ but we do not hesitate to assert that their presence in the room of dedication, *during the performance of*

* We have not heard whether it is the intention of the Committee to request that the Rev. Brother's sermon should be printed. If such requests have been made in other instances, it clearly ought not to be omitted in this.

† See Report of the “Times” newspaper, August 3rd.

‡ How ready we are to defend them, when occasion requires, and to remind the Brethren of the importance of showing that

“No mortal can more the ladies adore
Than a free and accepted Mason,”

may be proved by the remarks we felt it necessary to make, in our June number, relative to the general conduct at the last Grand Festival.

the ceremony, was a great mistake. What ought to have been done was to have permitted those of the fair sex, who so liberally contributed £5. 5s. each to the objects of the Charity, to have been conducted *after the ceremony* to the M. W. the G. M., to have presented their gifts to him, and then to have retired, as was done at the dedication of the Old Man's Asylum at Croydon. If, however, it was a blunder to have filled the room with ladies, it was a much greater inconsistency to have admitted persons, *who were not Masons at all*. But this was permitted, we believe, in several other instances, besides allowing reporters, who were not Masons, to be present. The crushing and squeezing to get into the room, we are told, was something awful. At the most, it could not accommodate more than *sixty* beyond those actually engaged in the ceremony, and yet many hundreds were charged for admission, under the idea that they most assuredly would be admitted to witness this part of the day's proceedings. When something like silence could be restored, the ceremony of dedication was solemnly performed, and the Grand Lodge at once retired to the room in which it had been opened, where, being tyled, it was closed with the usual formularies.

The next part of the day's transactions deserves the most unqualified censure—the *déjeûner*, which, with the slightest preparation, might have been of the most joyous character. The arrangements, it is said, were entirely left to *two* Brethren, who had made no arrangements at all; one of whom, when appealed to, immediately lost his temper, and, evidently flurried by the rush of persons, and the want of accommodation, quite forgot himself, and fairly gave up in despair all notion of attempting to make the hundreds of ladies and gentlemen comfortable. All this confusion might have been prevented, had the Stewards, who had paid their guinea, and introduced many friends, been consulted; but—it will scarcely be credited—although a very considerable number of highly influential Brethren had most liberally responded to the appeal in behalf of the Institution to take the office of Stewards, *they were never once called together* to make

arrangements, — were permitted to have no voice in the management, — at the last hour, found that neither places nor accommodation were provided for their friends or themselves, and when they complained, were insolently told to do the best they could. Those who could get away, at once gladly escaped from a scene of confusion which cannot be well described ; others who were not so fortunate, were compelled to stay out the remainder of the entertainment, which must have given them—and their female friends in particular—but a very sorry idea of the character of Freemasonry.

As the stewards were treated, so were the gentlemen of the press. They were sent hither and thither to find places as they could. No sooner had they found a seat with the utmost difficulty as near as possible to the cross table, that they might catch the substance of the speeches, than they were told they could not sit there,—and when they complained of the treatment they were receiving in their object of making the excellence of the Masonic Girls' School known as widely as possible,—they were coarsely and vulgarly told, that they were not wanted at all ; in fact, one of the gentlemen, the *Times* reporter, we are informed, was so grossly insulted by an official, that the only wonder is that he did not instantly leave the ground. It is, however, highly creditable to that gentleman's good taste to be able to say, that he imputed such conduct to the ignorance of the person who insulted him, and though he is not a Freemason, he considered the interests of the Institution as paramount to any feeling of personal annoyance ; for though he, very deservedly, quizzed the proceedings of the day, on account of the admission of ladies, and exposed the confusion of the *déjeûner*, because it was discreditably arranged, he wrote not a single line or word, which could be considered injurious to the Institution, or offensive to the Order.

Enough has been said to show that the whole transaction, from the commencement of the building to its completion, has been a grievous mistake,—a blunder from the foundation to the cope-stone,—showing palpably and clearly, that it is

an imperative duty at the very first opportunity, to take steps to reorganize the Committee of Management, and to endeavour to make the building in every respect adequate to the object, for which it has been provided. The excellence of the end as yet attained—and which excellence, we are persuaded, will rapidly progress, in the education of the orphans and destitute children of our decayed Brethren,—happily more than compensates for the blunders which have been perpetrated, in adopting measures for removing them to a better and healthier locality; but that excellence does not exonerate those from blame who committed the blunder, but makes the regret the deeper, that what might easily have been so well done, has been marred and disfigured by faulty pretensions, and by the wilfulness of a few Brethren, whose zeal, however unquestionable, has not been balanced either by tact or judgment.

ROYAL MASONIC INSTITUTION FOR BOYS.

A LETTER appears in the present number of this publication from Bro. Rowland Gardner Alston, P. J. G. W., calling the attention of the Brethren to the *immediate* necessity of raising funds for the erection of a building in which the boys, under the care of the Craft, may be housed, and obtain the same active supervision which has been so abundantly successful in the kindred Institution—the ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN—during the last half-century. Hitherto, the children connected with the Royal Masonic Institution have been scattered over all parts of the kingdom and in the provinces, and are still permitted to attend such schools as their parents may think fit to select for them. Some months ago inquiry was made into this system of education, and the amount of instruction imparted to the children both in the metropolitan districts and in the country. The

result of this inquiry was so unsatisfactory, that it led to an immediate alteration in the London district. Instead of the parents being allowed to select the schools for their children as heretofore, several localities were fixed upon in different parts of the metropolis, and *one* central school appointed in each district, to which the boys residing in the neighbourhood were allotted. Half-yearly examinations of the boys residing in London were also commenced at Freemasons' Hall, the results of which have been most decidedly indicative not only of the wisdom of the new regulations, but of the immense progress of the pupils. But even this arrangement is not without its disadvantages. Independently of the Committee being quite unable to learn the condition of the country boys, active and continued supervision on their part is still impracticable even in London; and, after the most careful consideration of the subject, the conclusion has been come to, that it is impossible to give the children that education or regular training which the emergencies of the times so peculiarly require, in order to fit them to become active and useful members of society, no less than to enable them to recover that position in society which their parents once held, and which, from those sad circumstances in life, over which no human power has the slightest control, their parents have fallen. The M. W. the Grand Master, the Earl of Zetland, has himself well considered this matter, and has most warmly entered into the proposition, that a building should be reared. For this purpose the Committee have, therefore, set aside a portion of the *surplus* of the revenue of the Institution to be thus devoted; but, as it will take considerable time for this special fund to reach the amount required for building purposes, it is necessary at once to appeal to the Craft for assistance. In the entire number of Freemasons, no one has shown greater anxiety for the progress of this Institution than the worthy Bro. R. G. Alston, the Chairman of the Committee, to whose letter we have already referred, and no one is better calculated to move the Craft to aid such an object than himself. We are confident that his appeal

will be at *once* and *liberally* responded to. An earnest of its being so received has already been given. At the holding of a Provincial Grand Lodge for Yorkshire, at Whitby, a few days since, the M. W. the G. M. *himself* read Bro. Alston's letter, and laid the claims of the Royal Masonic Institution for Boys before the assembled Brethren. The result of this proceeding was the collection of £10 *in the Lodge*, and the promise of further contributions. If such a response could be obtained in a Province which does not consist of more than *eight* or *nine* active Lodges, the expectations from other localities cannot but be proportionate, giving sure and certain indications that the necessary funds for building purposes will speedily be realized. We perceive that Bro. R. G. Alston proposes to send his letter to every Master of a Lodge, and to every First Principal of a Chapter throughout England and Wales; and we venture to express a hope that every such letter will be read both in Lodges and Chapters; for, *if it be so read*, we are convinced that it will move the Craft to the exercise of that liberality, for which Masons are renowned in every part of the habitable globe, when good and useful intentions—and none can surpass those of the present instance—claim their assistance and support.

Obituary.

BRO. HIS GRACE THE DUKE OF WELLINGTON.

SUDDENLY, at Walmer Castle, on Tuesday, 14th September, Brother F. M. His Grace the Duke of Wellington, full of age and honours. His long and brilliant career has been arrested by the hand of death, but his name and fame belong to history, and will not cease to be venerated through ages yet to come.

Our noble and illustrious Brother, when colonel of the 33rd regiment of foot, was initiated a Brother in Lodge 494, which was then held in the castle of Dangan, county of Meath; the late Earl of Mornington, the Duke's father, being then Master. This Lodge, which at that period was composed of the late Earl of Guildford, Marquis of Wellesley, Earl of Westmeath, Sir John Sommerville, Bart., Sir Benjamin Chapman, Bart., and other eminent individuals, has for many years been in abeyance; but we believe the Warrant is extant.

Our warlike Brother now rests in peace, and when the last trumpet calls him into a new existence, may he find a place in the lodge of just men made perfect.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D.D.

CHAPTER THE SEVENTH.

DR. DODD.

FROM 1772 TO 1777.

“ Sezets, senhors, e aiats pas ;
So que direm ben escoutas ;
Car la lisson es de vertat,
Non hy a mot de falsetat.”

RAYNOUARD.

“ Silent be they, and far from hence remove,
By scenes like ours not likely to improve ;
Who never paid the honour'd muse her rights,
Who senseless live in wild, impure delights ;
I bid them once, I bid them twice begone,
I bid them thrice, in still a louder tone :
Far hence depart, whilst wo with voice and song,
Our solemn feast, our tuneful nights prolong.”

ARISTOPHANES.—*Beloe's Translation.*

“ Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind ;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind.”—
DR. DODD.

“ It was the observation of a wisdom greater than man can boast,” said the Square, resuming its Revelations, “ that a house or kingdom divided against itself cannot stand ; and experience proves the soundness of the axiom. This proverb may be applied with great propriety to an institution whose members are segregated from the rest of the world by obligations, customs, and laws of a peculiar nature, yet retain their independence of character by a perfect freedom of thought and action. In such a society a judicious ruler is absolutely essential, not merely to its prosperity, but to its very existence. If the shepherd be careless or inefficient, the flock will be scattered abroad. It will be in vain to apply stimulants. All love for the institution will vanish if it lack the food which gives it vitality and freshness.

“Unity is the main-spring of Freemasonry. Destroy that, and the machinery will fall in pieces. The divine science will be unattractive, if divested of its divinity or vivifying power. When the soul has departed, the body becomes a putrid mass of worthless carrion. It will be a difficult matter to preserve the links in the chain of unity unbroken, unless the Master pursue an accommodating policy, which may cause the Brethren to be mutually pleased with each other’s society, accompanied by an inflexible regard to discipline, which, while it allows freedom of action, will preserve inviolable the respectful submission that is due to the chair, as its undoubted and unalienable prerogative.

“These remarks,” continued the Square, “have arisen out of the condition of our Lodge at the point of time to which events have gradually conducted us; for I have now the misfortune to record another melancholy instance of mismanagement and its consequences; which will show that a man may be extremely clever and intelligent in the ordinary business of life, and yet be incapable of conducting the affairs of a Lodge, so as to produce unanimity amongst the Brethren, and prosperity to the institution.

“Our next Master, who was installed on St. John’s day, Dec. 27, 1771, as Bro. Dunckerley’s successor, was a medical practitioner of some repute. Being an intelligent young man, and fond of Masonry, he had passed through the preliminary offices creditably, and had not only acquired a competent knowledge of the lectures and ceremonies, but to a certain extent possessed the confidence of the Brethren.

“But, alas! my friend, with all this sail, he wanted ballast. Like Sterne’s *Yorick*, he was utterly unpractised in the world; and at the age of thirty, knew just about as well how to steer his course in it, as a romping, unsuspecting girl of thirteen. His great failing was a constitutional infirmity which biased his judgment with respect to the progress of time. *Tempus fugit* was no motto for him. He could not understand it. And consequently, he seldom kept an appointment with any degree of punctuality. His friends and patients had frequent occasion to complain of neglect and disappointment in expected professional visits, and the receipt of medicine. In a word, procrastination became a habit, and he strove not to conquer it.

“When first installed into the Chair of our Lodge, he appeared likely to realize the expectations of his supporters, and prove an excellent and irreproachable Master. But it was soon

found that he had no firmness of character. Serious personal disputes were allowed to be introduced into the Lodge, which, finally, deprived him of the power of command. And the reins of authority being once relaxed, confusion usurped the place of order,—discussion was confined within no decent limits,—the disputants were clamorous to be heard,—all spoke together,—sometimes half a dozen Brethren being on their legs at once, till the Lodge became a type of bedlam. Some brethren were expelled, others withdrew, and Bro. Dunckerley soon ceased to attend in his place.

“The *corpus delicti* was in the R. W. M., who was frequently admonished in private by some judicious friends ; but he was as obstinate as the Abbess of Andouillet’s mules. You might bou, bou, bou,—fou, fou, fou,—gre, gre, gre,—tre, tre, tre,—to all eternity : he was perfectly insensible to everything but his own egregious vanity ; and even if you gave him a smart cut with the whip, to rouse his sluggish zeal into activity, he would merely switch his tail,—the mule was still a mule,—and remained so to the end of the chapter.

“I have mentioned his want of punctuality,” said the Square. “This was another failing which produced strange consequences ; but it appeared to be insuperable, and not to be suppressed. After a few months, he began to be a quarter of an hour, then half an hour behind his time, sometimes an hour. This conduct, as it was nightly repeated, disgusted the Brethren ; and they gradually dropped off, when the Master did not appear at the time named in the summons. They refused to wait, because it introduced another evil of no small magnitude,—it delayed the closing of the Lodge to an untimely hour, which proved a source of great inconvenience to many of the old Members.

“This unpropitious course was continued, until, from a Lodge of thirty or forty Brethren, in constant attendance, which was the usual average number during Bro. Dunckerley’s rule, they dwindled away to such an extent, that when the R. W. M. made his appearance, an hour perhaps too late, it frequently happened that he did not find a sufficient number of Brethren present to perform the opening ceremony ; and they were obliged to separate, weary and dissatisfied.

“Several of the members, recollecting the example of Bros. Dagge and Dunckerley, exerted their influence to prevent the consequences of such extraordinary conduct ; but the new R. W. M. was too much wedded to his own system of

mismanagemnt to listen to their suggestions. He knew no law but his own will and pleasure, and the Brethren had only this alternative,—to succumb or secede ; and many of them chose the latter. They gave him every fair chance to retrieve his error ; but nothing could rouse him from his lethargy ; and the utter dissolution of the Lodge was anticipated, unless some alteration took place in his conduct.

“It is evident,” the Square continued, “that he was exceedingly annoyed at this gradual defalcation of the Brethren ; because, at length, to the astonishment of every member present, he made the following extraordinary proposition from his place in the Lodge : ‘That in future, every officer who is not in attendance before the expiration of five minutes beyond the prescribed time of opening the Lodge, shall be subject to a fine in the following proportion. The R. W. M. half a crown ; the Wardens, one shilling each ; and the inferior officers sixpence for each offence ; and that the operation of the law commence on the next Lodge night, whether it be a Lodge of emergency or otherwise.’

“This proposition was, of course, carried *nem. con.*, and the only wonder was, that it should emanate from the Chair, as it was universally believed that he had made a rod for his own back, and that he would be the first, and perhaps the only delinquent. And to establish the decree more firmly, like the law of the Medes and Persians, which altereth not, he called on the secretary to hand him the minute-book, and he made the entry with his own hand, and read it publicly in the ears of all the Brethren.

“On the next Lodge night,” the Square went on to say, “the Brethren were all present at the time named in the summons, except the R. W. M. ; and after waiting a full hour, he made his appearance, as usual, in a very great bustle, and opened the Lodge. As soon as the minutes of the last Lodge had been read and confirmed, an aged Brother rose, and observed that, as the R. W. M. had broken his own law, it was only just that he should pay the penalty, and requested him to hand over to the treasurer the sum of half a crown, to give effect to his own proposition, and as an example to other Brethren who might violate the rule in future. The R. W. M. replied without hesitation, that he had been professionally engaged, and therefore was not liable, and that if another word was said about the matter, he would vacate the chair, and withdraw himself from the Lodge as a subscribing member ; which, he added, in its present divided state, would effectually extinguish it.

“ At this announcement the Brethren were surprised and disgusted, and several members rose and protested against the conduct of the R. W. M., as equally unmasonic and ungentlemanly. The Master was loud in his reply, and so were they in the rejoinder. And after this extraordinary display of weakness and petulance combined, the Brethren vanished as rapidly and certainly as the sparks from a sheet of paper consumed by fire, after the blaze is exhausted; and a few only were left to sustain the integrity of the Lodge.

“ From this unfortunate dispute, the Lodge with difficulty recovered. The meetings became gradually smaller and more ‘beautifully less,’ until the Lodge drew to an end, like a tale that is told. And this once celebrated Society would have been an extinct tradition, if extraneous aid had not been secured to prevent so sad a catastrophe. But, fortunately, there came to the rescue, at the last extremity, a popular and talented Brother, who restored the equipoise, and saved the Lodge from dissolution.

“ In the preceding Revelations,” the Square continued, “ you will not fail to have remarked that the Lodge had undergone many vicissitudes, but never, till this present year, did it approach so nearly to the verge of complete decay. In fact, a preliminary meeting of the Brethren was held, as the year drew towards its conclusion, to determine whether it would not be expedient to resign the Warrant, and unite with some other Lodge, as several of the members had already done, when a Brother incidentally mentioned the popularity of Dr. Dodd, and expressed his regret that he was not a member; for it appeared to him indubitable that, if this celebrated Brother were elevated to the Chair, the Lodge would not only be saved, but also restored to its former state of solvency.

“ The hint was taken, and a deputation was commissioned to invite Dr. Dodd to become a member of the Lodge, and to accept the office of its R. W. M., as he had already acted in that capacity more than once with distinguished success.

“ Now, I need not tell you,” said the Square, parenthetically, “ that Dr. Dodd was an eloquent and talented man, and an assiduous and zealous Mason. He had long been a popular preacher, and his learning and zeal recommended him to the notice of his superiors in the Church. His activity and promptitude in advocating charitable institutions became proverbial; and whenever it was found necessary to replenish the funds of a benevolent establishment, the suggestion was,— ‘ Ask Dodd to preach for it; ’ and the experiment was generally

attended with success. The honours of his profession were not denied him ; for he was Rector of Hockliffe and Winge, Prebendary of Brecon, Chaplain to His Majesty, and Grand Chaplain of Free and Accepted Masons.

“The deputation consisted of Brothers Captain George Smith, Minshull, and Dr. Sequiera ; and when these worthy Brothers arrived at Dr. Dodd’s residence, the rev. gentleman was mounting his horse at the door ; but, at the request of the deputation, with all of whom he was on terms of intimacy, he threw the reins to his servant, and entered the house in their company.

“On being admitted, the subject of their mission was opened by Captain Smith with becoming gravity and respect. He stated, in energetic language, the continued prosperity of the —— Lodge under several eminent Masters, and particularly Bros. Desaguliers, Manningham, and Dunckerley ; touched with great delicacy on the most glaring instances of mismanagement committed by the present R. W. M., whose tenure of office was, fortunately, on the eve of expiring, and the consequent prostration of the Lodge by the secession of its most valuable members, all, or the greater part of whom, he said, would certainly return, if the Lodge should be able to resume its functions under an efficient Master, whose popularity and position in the Order might have a tendency to restore its primitive reputation as one of the oldest Lodges on the list, and the possessor of this,—the Jewel of Sir Christopher Wren,—exhibiting me,” added the Square, with no little pride, “else how should I have been able to detail the particulars of this important interview ? And Captain Smith concluded by expressing a hope that Bro. Dodd would accede to the unanimous wishes of all the old members, and accept the office of R. W. M. of the —— Lodge.

“The Rev. Doctor replied that, although his time was rather limited, as he had a sermon to preach for an interesting charity on that very day, and that, in fact, he ought to be on his journey, yet he hoped to be able to spare half an hour for deliberation. ‘But you will pardon me,’ he added, ‘if,—while I express my gratification at the preference you have shown me,—I hesitate before I finally consent to take upon myself the responsible duty you propose, under circumstances so difficult and adverse as those you have had the candour to explain. I am not altogether ignorant of the unpropitious management of the Brother to whom you have alluded, and deeply regret that a young man of estimable character and

high attainments should be so inconsiderate as to compromise himself and you by a succession of injudicious acts, which, I am sure, on mature consideration, his conscience cannot approve.

“ ‘However,’ he continued, ‘the mischief, it appears, has been inflicted, and it only remains to consider how we are to provide an effectual remedy. You are pleased to think it possible that I may be instrumental in the restoration of the Lodge to its primitive *statu quo*, which was rather high. If I were fully assured that such would be the result, I might be induced to ‘gird up my loins’ to the task; but I am afraid, from your own showing, that several of your most influential members have not only withdrawn from the Lodge, but have taken a final leave of it, by actually uniting themselves to other more flourishing societies; and they might feel great delicacy in dissolving their new connection to return to the embraces of their first love. It is therefore probable that, in anticipating the re-union of all the old members, you have taken too wide a margin. Nor can you be ignorant that without their concurrence and active co-operation, our prospects of a successful issue may reasonably be considered doubtful. But,’ he added, abstractedly, and half-aloud, ‘dissolve,—a Lodge like this dissolve,—it must not be, it cannot be permitted; although the chances appear to be against it.’

“ ‘Help us, then, with your influence and experience, my good Brother,’ said Dr. Sequiera. ‘You will have the most animating prospect of success. The difficulty to which you have alluded has been foreseen, and measures have been taken to test its accuracy. Several of the seceding Brethren have been applied to personally to ascertain their sentiments on this point, and, with few exceptions, they have all expressed their approbation of the proposed plan to resuscitate the Lodge, and have pledged themselves to reunite with the Brethren, on receiving an assurance that a Brother of Dr. Dodd’s eminence shall have been elevated to the chair.’

“Not to detain you longer on this point,” the Square continued, swinging itself majestically round on one of its silver limbs, “as I have many other revelations of great importance to make respecting the doings of Masonry in the eighteenth century, I will merely add that, after a few other minor objections had been disposed of, Dr. Dodd consented to be put in nomination for the chair of the Lodge at the ensuing choice of Officers; for, he said, it would be discreditable to the Order to suffer such a Lodge to fall without an

effort being made in its behalf. It may be needless to add, that he was elected unanimously, and was installed on St. John's day, 1772.

"We found," said the Square, "the new R. W. M. very methodical in all his Masonic arrangements ; and hence you may be certain that his Lodge was placed at once under a systematic mode of management. He used to say that, as the R. W. M. represents the rising sun, he ought to make his appearance in the east with the unvarying regularity which his prototype displays. And, accordingly, the following routine was always punctually observed. He opened the Lodge at the exact hour and minute expressed in the By-laws ; and from this practice he never, on any occasion, deviated. When the Lodge was open, and the Officers at their post, the Secretary was desired to read the Minutes of the last Lodge, which were then formally put for confirmation. If there happened to be an initiation, passing, or raising, on the books, it took precedence of all other business, and preparations were immediately made for introducing the candidate. After the ceremony was over, any motion, of which notice stood on the books, was entertained, and temperately discussed. Then followed a lecture, adapted in length to time, for the J. W. was called on to exercise his peculiar duty at nine o'clock precisely. At the expiration of half an hour, which was spent in cheerful conversation, song, and toast, the R. W. Master's gavel struck one, and was followed by a dead silence,—the Lodge was called from refreshment to labour, with the proper ceremonies ; and the R. W. M. was prepared to receive propositions of candidates, notices of motions, or any general observations for the benefit of Masonry in general, or that particular Lodge ; and at ten the Lodge was closed, and the Brethren departed to their own homes,—except at the quarterly suppers, which were conducted with the same order and decorum, and broke up at midnight.

"The consequences of this system of regularity," the Square continued, "were soon visible in the increase and improvement of the members ; and many of the Brethren became so well acquainted with the ritual, and understood the ceremonies so perfectly, as to be fully equal to the duties of the Chair ; although, for the succeeding three years, no one would accept the office of R. W. M., under an apprehension that the retirement of the present Master might perchance deteriorate from the popularity which the Lodge had so deservedly attained under his judicious management. It is true that Dr.

Dodd frequently expressed a wish to resign the chair at the expiration of his year of office, but he was always re-elected without a dissentient voice.

“ And what was the secret of this continued popularity ? ” said the Square interrogatively. “ I can tell you. It was comprised in a single word—DISCIPLINE. He would never overlook an infringement of the By-laws. On that point he was inflexible. Discipline, he said, was the cement of the Order. Once relax your discipline, and the whole fabric will soon be dissolved. Loosen the cement of the Lodge, and the building will fall to the ground. The result of this management was, that, during the time he held his high office, there was not a single dispute in the Lodge ; and all differences of opinion were settled so amicably, as to give entire satisfaction to all the parties concerned.

“ He never paraded himself to the prejudice of others, but embraced every opportunity of ‘ conferring honour where honour was due.’ Deserving Brethren were brought prominently forward, as objects of esteem and confidence ; and all Masonic rewards were accessible to the industrious Brother, without regard to his situation in life, provided he were a good and worthy man in his social relations. The Lodge might be compared to a hive of bees. All were equally industrious ; every Brother discharged, with assiduous punctuality, his individual duty, without reference to others ; order and harmony prevailed amidst the multifarious employment ; no jostling, no interference with each other’s work, — all united in the one great labour of increasing the stock of honey, until the hive was abundantly stored with its golden sweetness.

“ Now, although the attainments of Dr. Dodd in Masonry were of the highest order, he assumed no airs of superiority, and was ever ready to communicate knowledge to all who were willing to receive it. His conduct in the chair was mild and dignified ; and, although he sustained its authority by suppressing at once and firmly all attempts at insubordination or infraction of the constitutions, he never took advantage of his power to promote any private purposes of his own, or to silence a temporary opponent by harshness of manner, or an undue exercise of the authority vested in him as the Chief. In a word, the work of the Lodge was scientifically arranged ; and a judicious division of labour cannot fail to produce a harmonious result.

“ During the mastership of Dr. Dodd,” the Square continued, “ a circumstance occurred which I must not pass over

in silence, as it displays a discriminating liberality equally with a high sense of duty towards a Brother suffering under unmerited distress and persecution. We had at this time a member whom I will call Bro. Watson. He had been in reputable circumstances during the early part of his life, but, through unavoidable misfortunes, he had gradually declined, until, at length, he found it difficult to provide for the necessities of his family. As he had been for many years a consistent member of the Lodge, and uniformly active and zealous, he was held in great esteem by the Brethren at large.

"It so happened that he had given mortal offence to a certain attorney, who was the most artful of dodgers (excuse the phrase, but it is not misapplied), and the *magnum opus* of sheriff's officers; for he was the son of a bumbailiff, and had been the drudge of an attorney's office for a dozen years to earn his articles. This worthy menaced poor Bro. Watson with ruin, whenever a chance might arise for effecting it; and every one that knew him was satisfied *à priori* that he would keep his word. Years passed over without any such chance occurring. At length, however, Bro. Watson fell into insuperable difficulties, and, in an unfortunate moment, accepted from the vindictive lawyer a loan of twenty pounds. Like the deadly boa-constrictor, he then proceeded to wind his loathly coils about his prey, that no hope might remain of liberation or escape.

"To secure his victim, he had delayed his vengeance, that it might be the more certain and inevitable. Under the pretence of friendship, and pity for the poor man's necessities, he declined, for three years together, to receive interest for his money, on the pretext that the payment might be inconvenient; but, at the end of that time, he sent in a bill for principal, interest, and law expenses, amounting to thirty pounds, with an intimation, that if the money was not paid forthwith, he would arrest him and throw him into gaol.

"This was the trump-card,—you shall hear how he lost the game.

"The above gentle intimation was received by Bro. Watson a few days before our regular monthly meeting; and, as the fact became known amongst the Brethren, the Lodge was numerously attended. After the usual business had been disposed of, the R. W. M. requested Bro. Watson to state his case, which he did in simple and affecting language,—for he was not eloquent,—and the sympathy of the Brethren was

only equalled by their disgust at the pettifogger's crooked and disgraceful policy.

“When Bro. Watson concluded, Dr. Dodd rose gracefully from his chair, and, taking out his purse, announced that he was about to place five guineas in the hands of the Treasurer, as the nucleus of a subscription, to liberate their unfortunate Brother from the fangs of his persecutor, expressing, at the same time, a hope that the Brethren would be willing to second his endeavours, and commending to their consideration the atrocity of the attempt, and the extreme suffering to which it would subject his wife and children, should they permit it to be successful. ‘Whether the attorney winces or winces not, is a matter of little moment,’ continued the worthy doctor. ‘Let the money be paid, and our worthy Brother be rescued from his pitiless clutches.’

“The appeal was responded to with enthusiasm ; and it was at once and unanimously determined to save our hapless Brother from destruction. For this purpose, twenty guineas were subscribed on the spot ; and it was resolved *nem. dis.* that the balance should be taken from the Lodge fund, as a loan, to be repaid on a future day, and the debt discharged without the slightest delay.

“The Master and Wardens called on the attorney the very next day for that purpose ; and it is impossible to express the astonishment which he displayed at hearing that the money had been raised in the Lodge on the previous evening as a voluntary offering to relieve the wants and alleviate the distresses of a worthy and meritorious Brother. He could scarcely believe that such a disinterested instance of benevolence was possible ; but, when convinced, by ocular demonstration, that it did really exist, could only say—and the expression was attended with a most remarkable contortion of visage when he found his vengeance so effectually defeated—‘Aye, this is the *curse* of Masonry !’

“A few weeks, or it might be months, afterwards,” my gossiping companion went on to say, “our R. W. M. was requested to preach a sermon in St. Paul's church, at Deptford, for the benefit of some Masonic charity—I forget what it was—and an assertion which he made from the pulpit, that Freemasonry, according to its present management, is almost exclusively a Christian institution, gave rise to an interesting discussion respecting the tendency of the Order towards Christianity, when practised in a Christian country.

“ At the next Lodge, when the R. W. M. made the customary inquiry, whether any Brother had anything to propose for the good of Masonry in general, or this Lodge in particular? a young man named Franco, who attained the rank of President to the Board of Grand Stewards in 1780, rose and said, that he had an observation to make, with permission of the Chair, which he trusted would neither be out of order, as coming within the category of *religious disputes*,—which was far from his intention,—nor uninteresting to the Brethren.

“ Leave being granted, Bro. Franco proceeded to express a doubt whether such a prayer as we now use at the initiation of a candidate, concluding with the words: ‘ *Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour,*’ can be reasonably applied to an universal institution like Freemasonry, which deduces its origin, not only from a period long anterior to the advent of Christ, but beyond the reach of all accredited history. He could not but conclude such an appropriation to be sectarian; and he had been much surprised to hear the same doctrine publicly advocated from the pulpit by an eminent Christian minister. This observation produced a debate.

“ The defence of the Order,” continued the Square, “ was in good and sufficient hands. The R. W. M. immediately rose with great solemnity, and said: ‘ Brethren, in reply to our worthy Brother’s observation, I will take this opportunity of explaining my views respecting the nature and character of Freemasonry as a religious and moral institution. You are all aware that the revivers of our symbolical Order, at the beginning of the present century, applied themselves with great diligence to the collection of ancient documents and charges; and, amongst the rest, they found the identical prayer that was used in the Lodges of those worthy and inimitable artists who built our noble ecclesiastical edifices; and Brothers Desaguliers and Anderson exercised a sound discretion in retaining it in our improved ceremonial as a landmark or beacon, to point out to succeeding ages the religious character of the institution. And for this reason I did not hesitate to affirm my belief from the pulpit that Freemasonry, as it is received in this country, is essentially—although perhaps not exclusively—Christian. I am not, indeed, ignorant that an adverse opinion, unknown in former times, has recently been started, on the assumption indicated by Bro.

Franco, that the Order originated long before the Christian era. Although a question of great importance, I considered it of too exclusive a nature for discussion in a pulpit discourse, which is more particularly intended for general edification. But, as we have a little spare time, if Bro. Franco will state his objections in detail, I will endeavour, as far as my abilities extend, to satisfy his inquiries, and give him the advantage of my own researches on this momentous subject.'

"Bro. Franco expressed his gratification at the courtesy of the R. W. M., and added, that nothing would afford him greater pleasure than to be enlightened on such an intricate inquiry. He was mistrustful of his own ability to contend with such a learned man and excellent Mason as Dr. Dodd, and should content himself with simply naming an argument which appeared to militate against the Christian hypothesis. He confessed he had not thought very deeply on the subject, but he would suggest, for the consideration of the Brethren, whether Masonry, being coeval with the building of the Temple at Jerusalem, which was erected by the Jews, must not of necessity be a Jewish institution; and, if this be admitted, it cannot possibly have any connection with Christianity, although practised by Christians in common with the twelve tribes of Israel. If it be indebted to the latter for its existence, and its landmarks be unalterable, its fundamental principles must be exclusively Jewish.

"Bro. Dodd replied, that he conceived the argument to be based on a fallacy arising out of an erroneous view of the facts. 'A very slight insight into the design of Freemasonry will show,' he said, 'that, although its morality is more particularly adapted to the genius of Christianity than to any other religion, it is, in reality, neither exclusively Jewish, patriarchal, nor Christian, but cosmopolite; and, amongst all peoples where it ever flourished, it inculcated the morality of their peculiar religion, and selected its patrons, or parallels, from eminent men of their own tribe and kindred. Thus, for example, amongst the Noachidæ, the parallels of Masonry were Noah and Abraham; subsequently, Moses and Solomon were substituted; and the Christians chose the two St. Johns.

"'This,' he continued, 'was, beyond all doubt, the doctrine promulgated by Grand Masters Sayer and Payne, and their associates Desaguliers and Anderson, at the revival, and established as a permanent and unalterable landmark of the Order. Freemasonry would sink into disrepute if it were

degraded into a religious sect. How it could enter into Bro. Franco's imagination that Freemasonry is a Jewish institution, I am at a loss to conjecture, for the Jews never practised Masonry themselves, or encouraged it in others; and it may be safely conjectured that, even at the present day, there are not a dozen Jewish Masons in England, and at the revival, in 1717, there was not one in all the world. As a Christian, and an unworthy member of the Church, I believe Jesus to be the Son of God; and, as He has said that His religion shall ultimately be 'one fold under one shepherd,' I believe that Christianity, like the rod of Moses, will swallow up all others; and that Jew and Gentile, Greek and barbarian, bond and free, will embrace this universal system, and Christ shall be all in all. And I confess I was not prepared to hear a professing Christian cast a reflection on his Redeemer, by doubting the universality of his religion, and pronouncing it to be nothing more than a sect.'

"Here the R. W. M. resumed his seat," said the Square, "and Bro. Dunckerley rose, and, addressing himself to the chair, observed that he concurred in pronouncing the general construction of Masonry to be cosmopolite, and, consequently, democratic; yet he would submit to the consideration of the Lodge, whether the Lectures which we use are not essentially Christian. He conceived that the exclusive appropriation of Masonry to the Jews, according to Bro. Franco's hypothesis, would be a far greater error than making it altogether Christian; because, amongst the many hundreds of Christian Lodges, which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish Lodge in existence. 'Besides,' he added, 'what claim can the Jews, as a nation, have to be conservators of an institution which they certainly never practised, if we except a few Grand Superintendents and the Entered Apprentices, during the seven years which were occupied in preparing the materials for, and building the Temple at Jerusalem? The expert Masons, the Fellowcrafts, and Masters, were the Dionysiacs, *i. e.* Tyrians and Egyptians; and they were ranged in separate Lodges, under Hiram, Abiff, Tito Zadok, and their fellows. When the Temple and Solomon's other buildings were finished, I cannot find that these accomplished men held any further communication with the people of Israel; but spread themselves abroad, and practised the art amongst other nations, till their posterity became famous as the *Collegia Fabrorum* of Rome, from whom the Freemasons of the middle ages,

who built our matchless churches and cathedrals, received it, and transmitted it faithfully to us.'

" 'The argument appears clear and decisive,' said the R. W. M., 'and if Bro. Franco does not see it in the same light, perhaps he would have the kindness to state his peculiar opinions, as I am curious to hear what can be said on the opposite side of the question.'

" Bro. Franco, being thus appealed to, put the objection in another form. 'I argue,' said he, 'as an humble follower of Jesus, who was born a Jew and died a Jew. During his lifetime he publicly acknowledged that Moses, and the prophets, and the kings of Israel, were his predecessors in the great scheme which he himself accomplished. But while I believe in Jesus, I cannot close my eyes to the fact that these very predecessors were the original founders of Freemasonry, and therefore, though adopted by Christians, it has no claim to a Christian origination.'

" Dr. Sequiera then rose," said the Square, "and submitted to the chair that the argument used by Bro. Franco was not sustainable. 'Christ,' he said, 'had no predecessors. He himself asserted that he existed before Abraham; and our great patron and parallel, St. John, says that he was not only before the worlds, but that he was the maker of them. It is evident, therefore, that this Divine Being was anterior to Solomon, or Moses, or Abraham, or Noah, or Adam, the first created man. I consider it an open question,' he continued, 'whether the origin of Masonry may be dated from the building of Solomon's Temple, or from some earlier period; but, at all events, it cannot be an institution exclusively Jewish,—because the Mosaic dispensation itself was not that universal religion which it was predicted should ultimately 'cover the earth as the waters cover the sea.' That system was only intended by the Most High to be temporary, and was strictly limited to the period when 'the sceptre should depart from Judah,' and the Messiah be commissioned to usher in a more perfect dispensation, which, in God's good time, should supersede every other system, and bring all mankind into the sanctuary of Christ.'

" Bro. Franco explained, and expressed his curiosity to know with what propriety, under these circumstances, Freemasonry can be termed an universal institution.

" 'For this reason,' said Capt. Smith, 'because it is an appendage to an universal religion, of which those of the Patriarchs and Jews were only types and symbols, and were

never intended to be final. And this accounts for the introduction into our lectures of all the chief types of Christ contained in the sacred records. For instance, one of our Masonic landmarks refers to Moses at the Burning Bush, where Jehovah commanded him to take the shoes from off his feet, because the place where he stood was holy. From this spot he was divinely commissioned to deliver the children of Israel from their Egyptian bondage. And when thus miraculously liberated, they were led by the self-same Shekinah, who was no other than the Second Person in the Sacred Trinity, whom we Masons denominate T G A O T U.'

"Bro. Franco would not confess himself conquered," said the Square, "but continued the battle with great gallantry. He urged that a single historical fact introduced into the Lectures, by accident probably, could be no valid proof of a general principle. 'Bro. Dunckerley has asserted that the Lectures are, as a whole, if I understood him correctly, essentially Christian. That learned Brother will not, I trust, consider me intrusive, if I request his proofs of that important fact.'

"Bro. Dunckerley immediately replied that nothing would afford him greater pleasure than to convince Bro. Franco of the real tendency of the Lectures, which, he might safely say, he had studied with the utmost attention. The prayer which Bro. Franco has referred to is not the only one which was in use amongst our ancient Brethren; but being the best adapted to the revised order in a Protestant country, it was agreed by the Grand Lodge to incorporate it into the ceremonial as an unalterable landmark, in preference to others, which were more peculiarly allied to the Romish ritual.'

"'Perhaps,' interposed Bro. Franco, 'our learned Brother would favour us with a specimen of these Masonic prayers.'

"'With great pleasure,' Bro. Dunckerley replied. 'One ancient Masonic invocation was in this form. *Pray we to God Almighty and to hys swete moder Mary.* Another runs thus, *Jhesu, for thyn holy name, schulde me from synne and schame.* Others ran in a similar strain. It will therefore be seen that the most comprehensive formula was adopted, and has ever since been retained in use. The Lectures of Masonry,' continued Bro. Dunckerley, 'are full of landmarks which refer to the subject under discussion. The sacrifice of Isaac on Mount Moriah was an indisputable type of the great atonement; and this constitutes an unalterable landmark to consecrate the floor of our Lodges. The construction of the

Tabernacle in the wilderness is another landmark to account for the Masonic custom of building our Lodges due East and West; and the Tabernacle and its appendages were all symbolical of corresponding events in the Christian dispensation. The H. P. was a type of Christ, and the blood of the covenant was a symbol of his blood shed upon the Cross. Why need I enumerate those other landmarks of Masonry which bear an undoubted reference to Christ and his religion, when you are all as familiar with them as myself? And I think, when Bro. Franco considers seriously these striking coincidences, he will find it impossible to put any other construction on the design of the Masonic system, than as a development of the chief truths of our most holy faith, leading to the inculcation of a pure morality, and the duty of doing to others, as we would have them do to us.'

"The R. W. M. then rose and said, 'I appeal to the Brethren present, whether these are not the received doctrines of the Order, as they are inculcated in all our Lodges.'

"The Brethren responded unanimously by the usual token of concurrence, and Bro. Franco found himself in a minority of one.

"When Dr. Dodd retired from office, at Christmas, 1775, he had created amongst the Brethren a great veneration for his untiring zeal in promoting the general interests of the Craft; for his liberality in maintaining the hospitality of the Lodge, and for those social qualities which chastened and enlivened the banquet. He had restored the Lodge to its primitive *status*, and had earned golden opinions from every class of the Brethren; and, like a successful gladiator, he was invested with the *Rudis* amidst the acclamations of his fellows.

"In the year 1776," continued my amusing companion, "I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realized the gorgeous descriptions of the Arabian Tales. I refer to the solemn dedication of Freemasons' Hall.* The numerous band of Grand and Past Grand officers, in full

* As it may happen that many Brethren do not even know when Freemasons' Hall became the place of meeting of the Grand Lodge of England, it may be satisfactory to them to be furnished with the following document, recorded in the "*Acta Latomorum*," tom. i. pp. 114, 115. Ed. Paris, 1815.

"1775.—February 22.—The Grand Lodgo was presented with the plan of the new building intended for its meetings: it was received, and the Brethren subscribed the sum of 5,000*l.* On the 1st of May, the first stone of the edifice was laid with solemnity, in the presence of many distinguished persons, and a

Masonic costume; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent *parterre* decorated with a galaxy of exotic flowers dazzling to the eye; a hundred musicians, vocal and instrumental, placed in the orchestra; the Masters and Wardens of private Lodges arranged, like a holy Sanhedrim, in order of precedency upon the benches on the floor; added to the splendid and tasteful decorations of the Hall itself,—produced a *coup d'œil* which exceeds my powers of rhetoric to describe.

“It was a superb sight to behold the Brethren, invested with the badges and appendages suitable to their rank, entering the hall from the committee-room, and proceeding to the throne of Solomon, compass the room three several times to sweet and heavenly music, amidst the waving of handkerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way; then followed the Lodge, covered with white satin, borne by four serving Brethren; after which, the corn, wine, and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the Brethren of the Alfred Lodge, Oxford, two and two,

great number of Brethren. The following inscription was deposited in the foundations:—

Anno regni Georgii tertii quindecimo
 Salutis humanæ MDCCCLXXV, mensis Maii die
 Primo,
 Hunc primum lapidem,
 Aulæ Latomorum,
 (Anglicæ, Free and Accepted Masons)
 Posuerit
 Honoratissimus Rob. Edw. dom. Petre, baro
 Petre, de Writtle,
 Summus Latomorum Angliæ Magister;
 Assidentibus
 Viro ornatissimo Rowlando Holt, Armigero,
 Summi Magistri deputato;
 Viris ornatissimis
 Joh. Hatch et Hen. Dagge,
 Summis Gubernatoribus;
 Plenoque coram Fratrum concursu;
 Quo etiam tempore regum, principumque
 Virorum favore,
 Studioque sustentatum.—Maximos per
 Europam
 Honores occupaverat
 Nomen Latomorum,
 Cui insuper nomini summum Angliæ
 Conventum præesse fecerat
 Universa Fratrum per orbem multitudo,
 E cœlo descendit.
 Γνωθὶ Σαυρόν.

The dedication of this building took place on the 23rd of May, 1776.—
 ED. F. M. Q. M. & R.

in their academical dress, surmounted by the insignia of their several offices.

“ But it will be an unnecessary waste of time,” the Square interjected parenthetically, “ to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed, and the Lodge placed in the centre of the Hall ; when the three lesser lights, with the gold and silver pitchers containing the elements of consecration, were placed thereon ; when the three great lights on a velvet cushion were deposited upon the pedestal in solemn silence, then did the heart of every Brother present rebound, like the war-horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra, which introduced the opening symphonies of the foundation-stone anthem,

‘ To heaven’s High Architect, all praise,’ &c.

which was sung by Mr. Hudson, of St. Paul’s Cathedral, the choruses being filled up by the whole band.

“ The ceremony, I assure you, Sir, was very imposing ; and although the eye was satiated with the gorgeous display, and the ear delighted by the sweet influence of music, yet the heart of every person in this vast assembly was carried away by the oration of the Grand Chaplain, our late R. W. M. Dr. Dodd, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage, with all the energy of enthusiasm, the acclamations were unbounded ; and the conclusion of the address, after a deep silence of a few seconds, was hailed with such peals of enthusiastic cheering, as have scarcely ever since been heard within the walls of Freemasons’ Hall. The triumph of the orator was complete.*

“ It is a day to be remembered, not only on account of the real interest attached to the ceremony, but from the importance of its results ; for it constitutes the first onward step that had been taken since the revival to place Freemasonry on a permanent footing, as one of those beneficial institutions which reflect so much glory on the island of Great Britain, and mark its inhabitants as a people celebrated for works of munificent benevolence and unostentatious charity.”

* This Oration may be found in the “ Golden Remains,” vol. ii. p. 205.

ALVISE SANUTO.

A TALE OF THE VENETIAN REPUBLIC.

(From the Italian.)

THE strictest discipline reigned throughout every grade of society in Venice, and though the nobles often attained to the highest offices of the state, they suffered equally with the poorest citizen for any infringement of the laws. The suspicious eyes of the Government watched them unceasingly, and amidst all their gaiety and revelry, the sword still hung by a single hair suspended over them. Amongst other most severe laws, the council enacted that no citizen should leave Venice without the especial permission of the state (a license not readily granted); that a Venetian could not possess property in any other country, lest, in the event of his betraying the Republic, he should find a home elsewhere; nor, under pain of death, could he hold private communication with any of the foreign ambassadors. This last regulation was so strictly enforced, that not only the ministers of state, but their very secretaries and servants, avoided the ambassadors, as if they were plague-stricken. It is to an infringement of this last law that our story relates.

Alvise Sanuto was a youth of whom his country formed the highest expectations: he had given brilliant proofs of his courage at the battle of Lepanto, and in political matters had delighted the council by his forethought and prudence. His father idolized him as the pride of his heart, and Venice looked up to him as one of her most promising citizens.

About the time of which we speak, the ambassador from the court of France arrived at Venice, and astonished the islanders by the magnificence of his retinue, and the rich and strange costumes of the ladies and attendants who accompanied his daughter. In those times the customs of the Venetian ladies were more strict than those of other nations; they seldom left their dwellings, but to perform their acts of devotion in the churches, and even then with their faces carefully concealed by a veil. Amalia, the daughter

of the ambassador, was only seventeen years of age, but possessed of all that graceful and fascinating French gaiety, which is so much more attractive than mere beauty. She met Sanuto for the first time on her presentation to the Doge, remarked the noble expression of his countenance, his dark eyes fixed earnestly upon her, and, for the first time in her life, a secret and undefinable feeling stole into her heart.

From that day Sanuto was an altered man; hitherto love had never crossed his path; he now felt its full force, and recklessly yielded to a passion which he knew must terminate fatally for him. His mind full of the one object, he determined to risk everything, in order to throw himself at the feet of Amalia, and declare to her his love. He bribed one of her father's servants to aid him; and as his palace was only separated from that of the French ambassador by a narrow canal, he easily crossed over by means of a plank. It was past midnight when he entered the room of Amalia; her mind had been haunted by the beautiful countenance she had remarked at the levee of the Doge, and she had not yet retired to rest. Kneeling before an image of the Virgin, her hands clasped in the attitude of supplication, she was praying for comfort to her troubled spirit. Alvise stood for a moment transfixed and motionless before the beautiful figure; the terrified girl thought at first some bright spirit from another world stood before her. In a moment, however, Alvise advanced to her side, threw himself at her feet, and before she could utter a word poured forth in impassioned eloquence all his love, explained the rash step which for her sake he had taken, and the certain death which would await him if discovered.

"Alas, alas!" she exclaimed, "what madness has urged you to this? Away,—begone from this house, which your presence profanes; and know, rash youth, that were it not that I pity you, and fear the consequence of a discovery, I would soon gather round by my cries those who would avenge this insult."

Alvise, heart-stricken by her reproaches, answered, "Then let me die; without thee, Amalia, life has no further charms for me. You first filled the void in this heart: perhaps you, too, will one day love, and will then know how worthless and valueless all else on earth appears."

He moved to depart; but Amalia detaining him, said, "I seek no punishment for this intrusion; freely do I pardon you: live, but henceforth forget me and this interview."

“ No,” said he, “ to forget you is impossible ; to lose you is to die. Your pity has softened these last bitter moments of my life.”

“ Oh, Alvise ! then live for me !”

“ For you ?—do you know what you have said ?”

The girl trembled, but the image of her dying lover prevailed, and she repeated, “ Yes, live for me !”

The fatal words could not be recalled ; they forgot their danger, and heeded not the abyss beneath them.

In the silence of midnight, one of the spies of Government going his rounds passed beneath the palace of Sanuto ; he saw the light figure gliding swiftly from one palace to the other, and his practised eye at once recognised the people’s idol Alvise Sanuto. . . . Ere morning he had denounced him to the terrible tribunal, and in a few hours Alvise stood before his judges. Convicted of having entered the palace of the French ambassador, he was commanded to reveal the object of his visit ; this he absolutely refused to do ; the astonished inquisitors, accustomed to see all men quail before them, warned him that death would be the inevitable consequence of his silence. “ My life,” answered Sanuto, “ I have risked at Lepanto for the glory of my country, and the safety of Italy. There I proved myself incapable of treachery, and I now call Heaven to witness that I am guiltless of any crime against the republic ; but there is that which is dearer to me than life and fame, and which now forbids me to speak.”

That day the headless body of Sanuto was exhibited to the gaze of the populace between the two columns in the piazza of San Marco, with the customary inscription, *Per delitto di Stato*,—For treason against the State. The people were horrified at the sight. The companions in arms, friends, and relations of the deceased made no concealment of their overwhelming grief. That evening Amalia was leaning on one of the balconies which hung over the Grand Canal. She was thinking of her rash lover, and all the dangers before them, when her attention was attracted by a long procession of gondolas, lighted up with large wax tapers, which passed slowly beneath her window. The solemn funeral chant, and the cries of suppressed grief, rose through the air ; a sad presentiment suddenly seized the poor girl, and, when she was told that the procession was the funeral of Alvise Sanuto, beheaded on that morning for treason, losing all command over herself, she threw herself headlong from the balcony, and was taken up lifeless.

THE BRASS THUMB.

BY HARGRAVE JENNINGS.

“Deer de nuwt wol yte, motze kreeke.”
Old Friesland Proverb.

“Die de noot wil eeten, moetze kranken.”
Dutch Saying.

AMONGST other odd pieces and snips of old-world literature and out-of-the-way dusty moralities, we found, when we were looking for something similar, the above two ponderous-looking, but, when understood, brilliant and suggestive sayings. We will not so ill compliment our readers as to suppose that they are unable to translate them; and we beg to assure them they will be rewarded if they attempt it.

So aptly did they assort with our purpose, that it was with a certain gladness and singleness of heart, of which we feel the benefit yet, we gathered them *instantly*, like choice flowers out of the quaint Low Dutch literary garden. Marking them for our own, we transferred them to their present place, the *caput*, head, or beginning of our singular, but veritable history.

Hard must his heart be who refuses to sympathize in the dejection and discomfiture of spirit which accompanied that worthy Dutchman (reader, thou knowest him not, but we do) Hans Hobbler. That evil destiny which will happen to most men, and, as accords with common observation, most severely when they are least warned or prepared for it, chanced to Hans. He was an honest thriving trader of the good town of Leyden, a brother of its reverend guild of brewers, and a man, as they call it, well to do. Remorseless indeed must the deity have been, and gratuitously mischievous, when Cupid lay in wait for him. But he who levels all things from the castle to the cot, and jostles everybody, and tumbles down alike the crown of the emperor and the cap of the peasant, was not likely to overlook the sturdy Mynheer Hans Hobbler. The god of love, in truth, had for some time had

his eye upon Hobbler; and though beer-barrels and spigots would appear, at first sight of them, to have but little in common with the elegant passion, still we need not be surprised even to catch the rosy urchin set astride upon a promising double X, like an infant Bacchus, flourishing the cup of confusion. In his meditations there was not a tub that had not its share of love for Hans; and love had caused such an agitation among them, that there was not one that did not roll as much to content, as if instead of one, verily four dozen infant Bacchuses (or young Loves, for they are the same) sprawled, urging their legless coursers on to one general languishing intoxication.

In love, as deep as one of his own tuns, was Hans Hobbler, and that was with the fairest daughter of fair Leyden. Her father was clerk and seneschal to the old church of St. Ignatius the Plain, or of the Plain, we forget which. He was a rigorous man, who, though no tyrant, like Dionysius of old, had in early days taught a school; but he had closed with his books with his first opening of the church doors. Punctual as his own church-clock,—which to insure extra exactness had four hands, two to point out the other two,—Snarl Highsitter always took his seat under the obese Lutheran clergyman who officiated at St. Ignatius, precisely as the last stroke of the bell notified to the ancient black inmates of the steeple, that they could resume their grey lodgings without fear of being tumbled off their perches by the sonorous vibrations which rendered home uninhabitable while they lasted. When all this clang and clatter was brought to a termination, with a wide wheel and a complacent caw, one after the other following the boldest, would they settle down, and hide all but their peeping black heads in the crumbling *quatrefoils*, which provided so many comfortable cells to look out of, like pigeon-holes, for them.

Poor Hans Hobbler, as well as circumstances would admit of it, used to hover like his friends the crows about the tower of the church of St. Ignatius, partly because his love, the fair Leuchidde Highsitter, used regularly, three times on Sundays and twice in the week, to pay her devotions at her father's place of worship, and the door under the steeple was always that at which she entered, and partly because she herself did not live far off.

Leuchidde, so beautiful as she was, did not of course want for suitors. In addition to Hans Hobbler, who in his Sunday doublet, and his claret-colour cloth breeches, really looked the

pink and pattern of the gallantest brewer, and might have deserved a fairer (if that were possible) maiden's eye, Leuchidde had numerous loving attendants, of various heights and rotundities; but in this impersonated geography incontestably there was more of latitude than longitude. She however was modest, as that flower which always closes its eyes at the rising of the sun, and never opens them at evening. In her progress to church her eyes were always bent to the ground, and the secret of her loveliness was confided to the folds of a scarf of double silk, so thick that the sharpest of amorous glances might not pierce it. Within this cavern of silk, however, like a wanton witchlight, Leuchidde concealed mischief and merriment enough; and often when her old neighbours compassionately attributed certain convulsive movements perceivable in her wimple to cough, the truth was, that all the time she was only laughing at the grave gallants who, some as attenuated as gliding fishing-rods, and others as rotund and ungraceful as rolling runlets, were haunting her footsteps. So droll, indeed, sometimes was this procession, that two files of this enamoured gentry have been known to unconsciously encounter at the church door, and then after fierce looks, rebuked by the great organ heard from withinside, to turn on their heel, and disappear backwards along either side of the edifice.

So tantalizing was the temper of this Leyden nymph, that besides those in love with her, whose movements from the intoxication of their passion should naturally be unsteady, she puzzled her old father, who, in his nightly conferences with his ancient *Church Worthies*, would complain with more of asperity than otherwise became the sugar of his natural disposition. Leuchidde, being a beauty, had of course the privilege to be wilful and despotic. But she ruled with a rod of iron, or rather she ironed out her gallants flat. She set them such impossible tasks, to prove their devotion, that many gave her up in despair and vowed she was worse than the Inquisition, for that she devised more unheard-of torments.

Besides being a lovely creature, Leuchidde boasted of accomplishments in the shape of four corpulent bags of gold, which were so unnaturally distended, that had their disease been of a less assuasive character, it would have been agonizing to contemplate them. Theirs was a sort of yellow *hydrocephalus*, except that the disorder, instead of being in the head, was in the stomach. So munificently had these

from time to time been fed with florins by Leuchidde's father, that theirs was indeed a glorious repletion, testifying to his liberality and affection for his daughter; for these were to be her dowry.

Humble and submissive had Hans, the lover, presented himself to his enslaver, one bright Dutch afternoon, when the sun shone as dazzlingly as one of the country's own brass saucepans. He had been accorded the privilege of sitting in her presence, a mark of high favour, and in the strength of the consequent comfort he had even ventured to speak of love. But Leuchidde was perverse this day, and took him short up with,—

"Love, master Hans, is a matter not lightly to be spoken of by either man or woman,—especially by man. I am weary of Leyden, of my father, of everything, and of you, too, if you are anything."

"But, respected Leuchidde—"

"I am not respected! 'Tis plain I am not," replied Leuchidde. "No wish of mine is regarded,—no desire is gratified. I could weep with vexation!"

"Thou shalt not weep, fair Leuchidde," said Hans, tenderly, in his kindness searching in his pocket for his pocket-handkerchief for her.

Leuchidde, however, was in one of her obstinate fits, and refused to be comforted, like Rachel of old. After many *pros* and *cons*, as to her even looking at him, she dismissed Hans, with an intimation that she had a desire which must be gratified by any courageous man who would think of *her*.

Strange enough this whim was,—strange, at least, it would have been, had Leuchidde not been a woman. You must know that Leuchidde sometimes, when she was in a studious mood, smoked a peculiar Persian tobacco of inexpressible delicacy. Not far off the church of St. Ignatius was a grim statue of Piebaldus,—an old Gaulish worthy of rather uncertain descent. In those very dark ages, when there was no lamplight from literature, he had flourished, and his profession was a doublefaced one, that of half-priest, half-warrior. His statue, or effigy, was set upon a high, ancient, grey pedestal, which looked as if it had been chiselled, with a bladebone, by Gog and Magog, during a misdirection of their faculties from two gallons of three-strike double-Dutch beer. Piebaldus, or St. Piebald, had a venerable beard of brass, and his hands, and feet, and mitre were of the same metal. A strange fancy had taken possession of Leuchidde's giddy head,

that very morning, as she passed the statue on her way to church, for his brass thumb for a tobacco-stopper.

"Mercy on me!" cried the despairing Hans, "that she should have taken such a fancy into her head! I am undone. I am banished her presence, until I procure the brass thumb of this rampaging old saint, and 'tis sacrilege even to think of it!"

SECOND PART.

LOVE is at all times a sufficient torment, even when its inherent terrors are not aggravated by inflictions from the fair one. Even in that very lowest depth of love, to which (for a Dutchman) Hans Hobbler had fallen, his mistress seemed determined to discover some still lower deep into which he should be precipitated. Cruelty is common with barbarians, and therefore not of its lightest form with young maidens, when they know they have a lover (or slave, for the terms are synonymous) at their disposal.

I should prove tedious were I to impart all the troubles of this good man and persecuted brewer, in the lot which fate had cast for him. The impossibility of complying with Leuchidde's unreasonable desire drove sleep from his eyes, and he wandered about like the ghost of himself. He was hourly becoming as meagre as one of his own proving-gimlets, and nought could yield him comfort. He was debarred from the sight of his mistress; for she absolutely forbade her reluctant knight her presence, until he had achieved the capture of the prize which was to be "his limited service." He dreaded, too, that some bold adventurer might, in the mean time, strike in for the prize, and, more decisive than himself, uproot the *whole* saint in the turning of a hand. If poor Hans Hobbler's love was as half a dozen, his fears were as no less, and he felt that, until he could count in some preponderating inducements in the former respect, he should remain as stationary as the dead weights of one of his own Dutch clocks.

But at last Hans, alarmed at the rumours he heard that others were in the field against *him* as well as against the saint, determined to make the effort. One moonlight night, —which he chose for the company,—he sallied out, sighing heavily at the necessity of it, but intent upon his daring act. Though on ordinary occasions a most sober man, if truth must be told, this night he concealed in his bosom a silver flasket of his own national liquid, Hollands. He was enveloped in a cloak

which went so many times round him, that he was full ten minutes before he had succeeded in rolling himself up in it. On his head he wore a sugar-loaf hat with a broad brim ; his legs, from his knees downwards, were cased in wide boots ; and he had mounted a pair of awful moustaces and a long pointed beard, of so singular and direful character that the very sight of them might have slain an infant. His disguise was admirably chosen to strike terror into the breast of anybody who might interfere with him, and he reached the corner of the church where St. Piebald stood, firm in spirit, and resolved to win that for which he had come, or die in the attempt.

The night was lovely. The full moon, bright as a plate of steel, shone in the sky, and handfuls of stars were scattered over the soft, placid purple ; one glittered bright, like a fairy shield, near the great island of light. The scene close at hand was quite of the up-and-down, in-and-out, quaint Dutch character. The tall, peaky houses, with innumerable outlandish lattices ; the galleries with their grotesques for trusses ; the cut pediments and carved penthouses ; the queer gateways, which, as you approached, seemed a whole well of moonlight ; the weathercocks on the gable points, and chiefly the fine old Gothic church, looking a little hill of priceless fragments, with its high, air-hung steeple, which seemed of lacework, and its rows of statues gleaming like a shadowy battalion, all these objects were striking and imposing. The streets were silent, and nothing was moving but the dusky figure of a watchman, who *glinted* like one of the statues stepped down to take a moonlight walk.

Hans slunk along in the shadow of the buttresses of the church, like somebody bent upon no good, and, by the time he had reached the statue, the watchman had disappeared with his crossbow in his hand ; for, let the reader know, that the faithful watchmen of the period carried *crossbows* as more Christian weapons, and forbore guns and suchlike unholy implements, in the use of which is required that devilish compound—gunpowder.

A strange fear, not unmixed with awe, took possession of Hobbler's mind when he arrived before the effigy of St. Piebald. There stood the worthy, with a singular, sunken, and yet majestic visage. His eyes, though far lost in the hollow caverns which contained them, were penetrating and mysterious to a degree. His high mitre rose above, his right hand was extended, with the far-famed thumb pointing up-

wards. Severe, nay, savage, as were his lineaments, there was a simplicity and grace in the statue which deeply interested. Hans mounted the quaint old pedestal, which had three stages. The moonlight fell bluey around him, and pallidly was reflected from the front of this equivocal dignitary, whose hands, and feet, and mitre, and beard of ancient brass, shone dull in the wizard light. The wakeful stars above, in the quiet and the loneliness, seemed to Hans's excited mind the myriad candles to a strange worship in which he was to partake. He and the shadows were as the only life in the whole still world.

"This will never do," said Hans to himself. "I must not look, but act; and, now that that convenient cloud has passed like a veil over Diana's face, I will make an end of this matter, and possess myself of the brass thumb."

Hans stepped up upon some of the chiselled scrolls of the ancient *acroterium*, and grasped the brass hand of the spectral Piebald.

"The thumb, though all is rotten enough, sticks fast. Methought an effort might have broken it off. Stay;—these metal appendages are generally mere adjuncts to the stone of the statue. Suppose I unscrew the whole hand, and give this child Leuchidde, instead of the thumb only, verily the saint's entire brass hand?"

Hans had great difficulty in unscrewing the hand. The stone wrist was harsh and dry, the brass hand whined and shrieked in his frightened attempts to unscrew it. He trembled with fright, and often desisted; now for fear of discovery, —now through dread at his sacrilegious action, for he thought the outraged figure had frowned at him. At last, in a new attempt, the screw slid, and the brass hand was like lead in his own shaking and guilty hand.

To thrust it in his bosom was the work of a moment, to descend from the steps was that of another. But what was Hans's dismay, when he touched ground, and saw, lying along under the statue, the figure of a live man! Propped up with his back against the base of St. Piebald's effigy, his hat lying beside him, and his ample cloak folded and spread out as a comfortable cushion, was an old Dutch gentleman with the most comical visage in the world, at this moment a mixture of reproving gravity and helpless fun, evidently the result of vinous excess.

"By the Five Fat Burgesses, but this is a dreadful business!" said Hans. "Let me look! As I am a sinful man,

this unhappy old gentleman is no other than Meinheer Von Plots, our burgomaster. No less than our chief magistrate, and I another guilty wretch who has stolen the dreadful member, as it were, from under Justice's very eye. If he has an eye left, I am undone!"

Hans, in a dreadful hurry, essayed to open his own extraordinary cloak, but it was a long time before he could disentangle himself. At last he succeeded, and produced a dark lantern, with which backwards and forwards he daringly questioned the unconscious face of his, in the act, insulted magistrate. Meinheer Von Plots's full-moon countenance showed no farther token of enlightenment than a certain occasional winking of the optics, and there was a grunt of inconvenience as Hans's inquisitive lantern reiterated its light with a pertinacity more perturbed than usual.

Hans's examination relieved him. He found the worthy magistrate quite incapable of a perception of his presence, much less of the very deep, but, we fear, selfish interest he evinced in his prostrate condition. After a few unintelligible gutturals (all the more appropriate since they were given utterance to in a watercourse), with all the ambition, though none of the grace, of an operatic prelude, the magistrate burst into a low Dutch song, and waved his hand furiously, and essayed to get up.

"This is bad," said Hans. "He'll alarm the watch. Fie! fie!—a magistrate to be found in this condition! My head's in a whirl. I feel as if the brass hand were clutching in my bosom. I must go,—I must fly,—it is expedient that I remain here no longer. Cannot I turn this magistrate's mischance to my protection?"

Hans's thought was quick. A little exertion stripped off the mitre or helmet, whichever it was, on Piebald's head, and the cunning Hans placed it adroitly in Von Plots's grasp, so as to imply that all the robbery, and all the violence, lay with the drunken burgomaster. But, to complete Hans's designs, it was necessary that the magistrate should be aware that there existed a witness, in Hans's own person, who might rise up against him at some future time, and that, to save disgrace, he must be silent as to the despoiling of the statue, or of knowledge of Hans at the spot altogether.

Hans shook the magistrate heartily, until the latter gathered some sense, and, when he was assured that Von Plots had picked up enough sense to answer his purpose, he growled in a very terrible voice,—for the magistrate was still in that diffi-

cult state that he might not comprehend any address less savage,—“My name is Hans Hobbler, the brewer ; yours, Von Plots, first magistrate of Leyden. You know me. I know you. That is all. Good-night !”

Hans Hobbler, on these occasions, seemed to have sharpened up considerably. Cunningly had he gained all his points, which are usually blunt points enough with a Dutchman. His fair Leuchidde was overjoyed next morning, when her faithful swain placed in her hands, not only the thumb, but the whole appurtenance of his reverence the fighting saint. Sensibly touched with this proof of his devotion, she embraced her stout lover, and promised soon to make him the happiest brewer in all the Low Countries.

As for Meinheer Von Plots,—when the town rung on the day ensuing with the insult offered to St. Piebald, and when there was vast cry for the delinquent, knowing his own derelict overnight, and that he had a witness to it in the person of Hans, he set himself hard at work to stifle inquiry, and sent his hushers so industriously about Leyden, that the outraged Piebald was left without redress for his disgraceful mutilation. The statue remains handleless to this day, the best proof of the verity of this history ; for we would have scorned to take advantage of the trust of our readers. We are conscientious men, and always tell the truth—unless the truth be something—so delicate are we—of which a reader ought not to be precisely put in possession.

in buildin' up the lofty rhyme, gie us a' Pindar in English." It was but lately in these Western lands, that the words just quoted came with the full power of truth upon our mind, on meeting, after years of separation, one with whom our recollection of schoolboy days, and college life, were inseparably connected. The same Alma Mater hailed us as her children, and we could both look back with pleasure and pride to the evening when, together, we were received by a mutual friend into the mysteries of Freemasonry, and tendered our fealty to a Lodge, whose proud motto still is, "Second to none,"—" *Esto perpetua.*"

It is thus kindly, then, that we resume. The morning had already far advanced into day, and the flag of Old England floated freely from the castled steep of St. Elmo and the cavalier of St. James,—when we dismounted from our Pegasus, with the fortunate belief that our latter lucubrations savoured too much of the *genus loci*,—the essence of the poppy. Acting on that belief, we shall now suppose that "Nature's sweet restorer, balmy sleep," has done its duty, and a hearty breakfast put us into excellent humour with all the world, not even excepting the "Nix mangiare" steps, (for whose effects upon the mind, see Byron), and the indefatigable entomologists who lie thereon. We have passed them, and with serene temper enter the boat. Stout of frame are boat and boatmen; the former is called the "Divina Providenza." The latter are respectively called Giovanni and Paoli: the two worthies agree in these points,—they hate the Greeks, and are rather afraid than otherwise of Freemasons. We are crossing the Grand Harbour; that strange-looking turret on your right marks the Isola point; see, on each side is sculptured alternately an eye, an ear, and a fleur de lis. On the other side of the dockyard creek (formerly the harbour for the war galleys of St. John), up which we now proceed, rises the grim front of St. Angelo, rampart above rampart, like the inner and outer ballium of a feudal castle. Few, and at long intervals, are the openings in the walls, and these are strongly arched and barred with iron; eastward, towering above the rest, is a strong cavalier; westward lies the old residence of the G. M. and the chapel of the Order of St. John. In the chapel is a marble tablet with an inscription motto, and shield of arms, relating to "Fr. Philippus de Villiers L'isle Adam, Magister Hospitalis Militiæ," for such is he simply termed. Farther on, those black-looking houses form part of the town of Vittoriosa, so named from a victory gained there in olden

times against the Turks. A statue of our Lady of Victory is still to be seen on her proper pedestal, sword in hand, in the centre of an open space (it is the only one) in the Citta Vittoriosa. Facing the quay is a long line of building,—the Admiralty and naval victualling-yard. Our feet are again on *terra firma*, and our name is ———. We look up at the newly-finished pedimented archway, bearing above the Royal arms, and one glance assures us of our name, the proprietor of the victualling-yard, and the purposes thereof; for on the projecting keystone of the arch is wrought in strong relief a bull's head, armed; not learned in matters concerning the bovine race, we presume not to decide whether he represents Teesdale, or the old white Caledonian bull. Steps, as is the wont of this rock city, again present themselves,—mount, mount, mount, not an easy *Gradus ad Parnassum*. We are encompassed by churches, and *such* bell-ringing,—it might have been useful in by-gone days, when dissonant tones from consecrated bells were supposed to drive away the Prince of Darkness, when enthroned in the thunder-cloud he impiously launched the bolts of Heaven upon the dwelling of the sons of men; but now, in these days of constitution-mongering and Electro-Biology, marvels and Mesmerism, it is—but our indignation has evaporated. We have gained the summit of the ascent, one street is traversed, three archways, one fosse, and drawbridge passed (one of our failings is, being thus particular), a level space is before us, and two minutes more finds us inspecting the walls of Verdala, part of the inner Cottonera lines. The walls, as we see them at present, having been meant to form the inner face of a fort which was never completed, the stones on the inner side of the rampart are unwrought, excepting at particular places, where even on completion of the works they would be exposed to sight. Pass through the archway into the dry fosse, and turn to the right, the path then is clear. The following are among the most frequent marks to be met with:

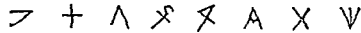
But stones are proverbially dry, and the dust therefrom is pernicious; a short, and not unpleasant walk brings us into close contact with a youthful and ardent band of cricketers, who have for the nonce forsworn broad cloth and adopted flannel. The occasion is a happy one, the meeting merry; luncheon is but just numbered as among the things that were;—your countenance falls at the announcement, like the baro-

meter before a hurricane; but weep not, wait not; the fragrant weed has caused that curling cloud, and within those canvas walls (have pity on the barbarity which, until now, delayed the introduction of the tent to your notice), no revolution, that of sandwiches excepted, has dared to disturb the supremacy of Bass, and several glasses still show a very recent intimacy with Guinness's XX. Already you are in *medias res*, and have just caught a reflected glimpse of your own visage where two seconds ago was fluid dark as Erebus, but not so deep. Perhaps the admirably disposed strata on that plate of white, red, and yellow, heaped one on the other, like Volta's famous pile, has aroused your curiosity, and the sage conclusion is arrived at, that mastication,—that art intuitive,—should reduce those secondary strata into one rich alluvial mass for your especial benefit. "*C'est un fait accompli*,"—"you came, you saw, you conquered." Light the cigar of peace, and let us, under its soothing influence, resume the object of our search. That lofty archway in the outer line of bastions (the Cottonera lines) once passed, the country receives us, when, if your humour so inclines, you may turn and salute the stern-looking bronze bust of the founder, still surrounded with marble and enwreathed with laurel. Between this Labber gateway, from which we have just emerged, and that of San Salvator, near which we take boat to return to Valetta, the path to be pursued is the half-made fosse cut in the rock, which follows the outline of the works. Now, the road is long, comparatively speaking, for the number of marks which we shall find, and, as we before hinted, uneven; so that the unwary, but enthusiastic pedestrian, looking up to the battlements, and taking one more step to bring himself directly opposite something or other, is tolerably certain to make himself personally acquainted with several plants of the cactus family, whose shield of arms is a field vert, semée with strong prickles armed proper, and whose motto we might readily infer is, *Nemo me impune lacessit*. For these reasons, and unwillingness to disturb that ancient family in their hereditary domain, we shall suppose the distance safely traversed, and ourselves in a boat, fast approaching the city of La Valette. From a note-book in our hands we trace these marks:



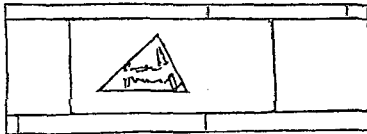
While on the same line of fortifications, but at their other extremity, where they line the grand harbour, at the head of

Merchant's Creek; *i. e.* from Francesco di Paolo up to Geitun Gate, those that follow may be met with :




Previously to summing up, we may rectify what is an important omission, *viz.* that on the inner face of the wall at Fort Verdala, twenty feet or so from the ground, were observed on one stone a triangle, having within it, sculptured rudely, the figure of a cock in low relief, and on an adjoining stone, within a figure square internally, but each angle differently formed externally, a monogram of the letters G. R. S. or G., surmounted by a plain coronal and cross, thus, ☩

The two stones alluded to are, like the remainder of the wall, grey with age and exposure to the weather; they are within two courses of each other, and it is only with a favourable light that either of them can be seen from the ground: in fact, it was not until mounting a ladder to examine the triangular figure, that the monogram was found.



On reviewing the different circumstances, which bear upon the connection between the Order of St. John of Jerusalem and Freemasonry, we are inclined to believe that a connection of a very important kind existed between the two orders; not as such, but by the desire of individual members of the Knightly Order, to bring back to their native land some part, at least, of that knowledge of the arts and sciences, which the Syrian fraternities were well known to possess. Admission to their mysteries was necessary to obtain this knowledge; and the patronage which the Knights of St. John extended to Freemasonry, on returning to their western homes, with the still existing remains of their architecture, are sufficient to show that that knowledge had not been obtained in vain, no less than from their emulating the monastic but non-militant bodies, who kept the lamp of science burning, improved agriculture by example, and preserved it during ages of constant warfare by the purity of their lives, their greater gentleness to their retainers, and the prescriptive regard to the sanctity of the Church, which even the rudest baron rarely violated. That, after leaving the Holy Land, and during their many struggles with the Ottoman

power in Rhodes and in Malta up to the seventeenth century, there was, most probably, no connection at all, we readily admit. That century, however, and the following, are not so easily disposed of. Masons' marks are found on most of the fortifications of the seventeenth century, and on the aqueduct of the same date almost every stone is marked. Crosses of different shapes are commonly met with, as also the pentagon, the  shaped figure, formerly given from La Maison, and the square, as used by working masons. "The Masons of the middle ages have sometimes been compared to a kind of knighthood; nor can chivalry be otherwise than honoured, by embracing, in the circle of its mission, a purpose so grand as that of covering the earth with the finest structural efforts of human genius. In the secret society—secret not for the sake of darkness, but that it might peacefully and undisturbedly work by its own bright light—discovered mysteries seem to have been taught, and new combinations and varieties of beauty appear to have been discovered and communicated, as if by electric wires, through all Christendom. How otherwise can we account for it, that while between all was dark and barbarous as Tartary or Kamtschatka, the same light and flowery-topped pillars should arise beneath the blue heaven of Palermo, and the sullen sky of Jedburg? or how find among the vineyards of the Rhine the same massive form of column and arch which astonish and delight the northern traveller in distant Kirkwall? or see the flamboyant riches of Rouen and the Notre Dame of Paris repeated at Linlithgow?"*

Now we find, from Camden, that above a doorway in Melrose Abbey there is a shield charged with two compasses in saltire, between four crosses votomy or fleuré, while around and under is this inscription:—

"Sa gaye the compasse evyn aboute

Sa truth and laute do but doute

behalte to the end quoth John Murdo whose arms these were. He was 'born in Parysse certainly, and had in keeping all mason werk, of Santandroys, the hie kirke of Glasgu, Melros, and Paslay, of Nyddysdayl and Galway;'"†

or, in other words, was superintendent of masonry over great part of Scotland. Whether the aforesaid John Murdo was knighted or not we take it not upon ourselves to say; certain it is that, making a leap of five centuries, we find that

* Blackwood, August, 1850.

† Camden's Britannia, edition of 1780.

honorary members were occasionally received into the Order of Jerusalem. What were the necessary qualifications in one particular instance may be shown, by giving an inscription taken from a slab in the floor of a chapel in Fort Manoel, Malta. It is as follows:—

D. O. M.

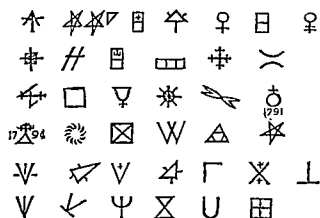
Hic in arce quam condiderat
 juxta ejus ultima vota
 Jacet Carolus de Mondion Parisien.
 S. R. H. Architectus Polemicus
 Ob morum suavitatem et ingenii dotes
 inter equites V. Linguae Franciae
 Adscriptur.

Obiit An. D. N. I. 1733 Die 25 Decembr.

Previously to entering into this long digression, the fortifications of the seventeenth century had come under observation, and the different marks alluded to which appear upon them; at the commencement of the eighteenth century, however, Masonry began to attract the attention of the world at large, and from that period, down even to the present day, attacks upon it were numerous and constant. Even bodies so different as the Church of Rome and the Associate Synod of Scotland were found for once prosecuting the same object, and using the same means to secure the end. We find, then, that the Grand Master of the Order at Malta caused, in the year 1740, the bull of Pope Clement XII. to be published, and laid an interdict upon Masonic meetings. What were the consequences?—A great number of the inhabitants left the island. “Un grand nombre d’habitants prirent à cette occasion le parti de s’éloigner de l’isle.” Nevertheless, the Lodges continued to meet. Another power of a darker nature now stepped in,—a power ever ready in persecution—the Inquisition, interfered; but the G. Master, *moderating* the rigour of the sentences which it had awarded, contented himself with sentencing to perpetual banishment six knights, who had been taken, as it were, red-handed,—in the words of our author, “se contenter d’exiler à perpétuité six chevaliers qui avaiént été pris en *flagrant delit* de maçonnerie.”* The Lodge to which those knights belonged was most probably that which held its meetings at La Maison, a house and garden, situated in a very secluded place, on the outer rampart of Floriana, near a celebrated skewed arch in one of the bastions. Now, the fact of a great number of the inhabitants leaving the island after this bull was published, shows that Masonry must

* Clavel, Hist. page 144.

have been planted there, and taken kindly to its soil for some considerable time previously, as even in England, in our times, we would not expect to meet a large number of the Fraternity, where a few years before there were none, much less in Malta at the period of which we speak. Fifty years have passed away, the century of princes is drawing to a close, and the sceptres of Frederick the Great and Maria Theresa are held by other hands; dark and ominous is the thunder-cloud hovering over France and Europe, and within its bosom lies still concealed the lightning flash,—ere long destined to kindle the eloquence of one of Ireland's most gifted sons. Meanwhile, has Freemasonry prospered between 1736 and 1792? Short is the answer. It had again reached the East under the flag of England; in America it had prospered, while it had been also established in Denmark, Sweden, and Prussia. What we are especially concerned with at this minute is,—any evidence of Freemasonry in Malta in 1792. That year witnessed the commencement of Fort Tigne, which Emanuel de Rohan (of a French ducal house), Grand Master of the Order of St. John, having first prayed to Almighty God to prosper the undertaking, solemnly dedicated, and, as formerly mentioned, laid the foundation-stone. The walls of this fort, only smoothed near the joinings of the stones, have the remainder rough, with a face projecting some two or three inches, a kind of rude rustic work; and not only the walls, but the paving-stones and the extensive mines which surround this fort, are covered with chiselled marks. The cross and circle, the circle alone, the pentalpha, squares, oblong figures, triangles of every shape, are among the most common. These marks are, like the work on which they are seen, rudely and strongly cut, so as to attract attention at some distance, while those we have spoken of formerly are not easily seen, except on careful and minute inspection. The following are from Fort Tigne:—



Many of these marks are from the mines, and were given

me by a good friend and excellent Mason, whose eye may yet perhaps see these pages. On the whole, then, it appears that, although a Lodge did exist, still it was not connected with the Order of St. John of Jerusalem. We may be biassed in this, as we believe that this was the opinion embodied in a report to the G. L. of England by an eminent Mason, the late W. Rodwell Wright, whose portrait still adorns the hall of St. John and St. Paul's Lodge, Valetta. There his memory is affectionately cherished, and his exertions in the cause of Masonry known and appreciated.

“But doubly blest is he whose heart expands,
With hallowed feelings for those classic lands;
Who rends the veil of ages long gone by,
And views their remnants with a poet's eye.
Wright! 'twas thy happy lot at once to view
Those shores of glory, and to sing them too.
And sure no common muse inspired thy pen
To hail the land of God and god-like men.”

M



THE SAILOR FREEMASON.

A TALE OF REAL LIFE.

It was in the winter of 18—, when the “Cherokee” sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time laboured under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach,—one of the most lubberly conveyances I ever travelled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith Walk, the connecting link between the port and city of Edinburgh, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers, and sister; and here my shattered hulk was laid up for repair; and, thanks to my kind family, I soon found myself in ship-shape order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton Convening Rooms. The company consisted chiefly of Masons, their wives, and relatives,—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received, with every welcome demonstration, by one of the strangest-looking characters I ever beheld. My brother, perceiving I was preparing for a good laugh, frowningly informed me that this was Mr. Richard Simpson, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipping figure now before me.

He was a man about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head!—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which

ever and anon rolled about as he addressed his guests ; but to complete the picture, on his head he wore a 42nd Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was constantly waving to and fro ; and when he walked, its undulations resembled those of a pendulum.

However, "Dickey Simpson," as he was familiarly called, was with all his oddity a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for the mirth which his presence created ; and he was moreover an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent Brethren, it being now one of the most respectable Lodges in Edinburgh. But to my tale. The ball went off gallantly, many reels, dances, and strathspeys were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after this fête, I asked my elder brother if he would advise me to become a Mason. He told me, what I then thought a strange reply, that he could not possibly *advise* me ; I was at liberty to follow my own free will and accord. However, as he made no objection, I went to the Celtic Fraternity, and next Lodge night received the first degree.

After work, the Brethren adjourned for refreshment, the same Bro. Simpson being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic Brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negus and whiskey-toddy were placed before the respective Brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterwards received the other degrees ; and as I was for some time at home, I spent much of my leisure in visiting all the Lodges round about, until my returning health enabled me to join my ship.

From that time I became enamoured of Freemasonry, and while on board ship I gave my mind up to that study, and frequently on our cruising excursions dropped ashore to visit some Lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had *brothers* in every harbour. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record.

On entering the Lodge, to my great surprise I found one of my superior officers there before me. Till that moment I was not aware of his being a Brother; for on board ship he was rather austere and repulsive in his manner to all beneath him in command,—a deportment which I believe many of our commanders assume, from a notion that it is best calculated to secure obedience and respect. On this occasion our eyes met, and we were now for the first time on an *equality*; and I shall never forget the hearty manner in which he saluted me,—not in the voice which thundered terrors to the crew, but in the bland tones of a Brother. Thou heaven-descended beam of light, beauty, and perfection!—how often has the endearing epithet of Brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service, and it was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obligated to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquillity, when with book in hand I visited the classic caves of Gorten and Hawthornden, or scanned the rich entablature on Roslin's ruined college, or sought the mouldering castle of the lordly St. Clair—

“Lifting o'er blooming groves its head,
In the wan beauty of the dead;”

and gazing from the loopholed retreat on the varied tints of a sylvan paradise—

“A lovely scene, but sadly sweet,
Like smiles and tears on beauty's face:
Far may we wander ere we meet
So dear a dwelling place,
That formed by hand of nature seems
For lovers' sighs and poets' dreams!”

Amidst scenes like these I found quiet and repose; and ere summer clothed the hawthorn-tree with bloom, my spirits with my health began to rally; but I yearned for my favorite element; and as I did not wish to be burdensome to my dear friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my brother was most solemn and affecting: he entreated me to return back with him, but I would not. He shook his head mournfully, and murmured

“Farewell!” I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my anxious gaze.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray; and the wind, which in gloomy murmurs, gave “fearful note of preparation” for a coming storm, soon increased to a hurricane. Our little world was tossed about at the mercy of the waves: the night was spent in fear and anxiety. ’Twas then I thought of home; I imagined I heard my brother beseeching me to return; but to hear a voice then was impossible: the thunder rolled, and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the winds and waves, having lost two masts. On the night of the second we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow (in mercy to whom, I do not name the ship), went ashore, with four others, in the only boat we had, promising to return. I was certainly offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in the company of those that remained.

Hanging to the wreck for hours, no boat came to our rescue; and as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro,—no doubt to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the tide seemed to aid my efforts, for I was carried towards the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged in my side, and this no doubt brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were, into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes, or to move, I remained insensible, until I felt my hand lifted up, as if to feel the pulse. Instinctively, I clutched the hand in *a grasp* that

it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand into the arms of a foreign *Brother*. He held some spirits to my lips, and after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found *Brother*, I soon recovered, and heard that all had been lost; for what had been saved from the deep had fallen into the hands of the wreckers.

The kind-hearted fellow who had acted the true Samaritan introduced me to the consul, also a *Brother*, who supplied me with clothes and other necessaries. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put his mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London. * * * Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house; but he longed to see his old mother once more; and with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks (there were no steamers then) which was to sail next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who having been apprised of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there; the captain knew not how to account for the mystery, for he had seen him the night before with his own hand write his name on a piece of paper, and pin it to the curtain of his bed: and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him: he died two or three hours before the vessel sailed. He was only twenty-five years of age; his voyage is o'er, and with him "the dream of life is past;" his shattered hulk is now free from earthly storms, awaiting, it is to be fervently and devoutly hoped, a translation to the Grand Lodge above!

BROTHER OR NO BROTHER ;
 OR,
 WHICH WAS THE WISER ?

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

I.

"Your own feelings must dictate your decision : I can express no wish : make no suggestion—but you have known my life-long devotion to Masonry, and the importance I have attached to its precepts. This is no hour for trifling,"—a spasm of acute pain contracted the features of the speaker, and enforced an involuntary pause ; "but specially an hour for truth. I have never unduly exaggerated the force of Masonic principles ; never regarded them as superseding the highest and holiest of all teaching ; but as suggestive of it and subsidiary to it. Whether, however, the connection of Masonry with my family terminates in my own person,—whether you eventually belong to the Craft, or continue strangers to it,—remember that he is deeply criminal who lives for himself alone."

But who was the speaker—who the listeners—and what were the accessories of the scene ?

II.

Mr. Morshead, formerly a surgeon in India, who, by steady perseverance, force of character, and stern avoidance of all that bore even the semblance of what was base and unworthy, had risen from obscurity and indigence to station and opulence, was supposed to be in dying circumstances. The parties whom he was addressing were his two sons, Philip and Rupert, youths very different in temperament and character, but both inexpressibly dear to their generous father. These, during his last interview on earth, he was most anxious to impress. He knew that his decease would render them both wealthy. Talent was theirs by inheritance ; and the added polish of education had not been wanting. The dying

man was anxious that they should not abuse the first, or omit to follow up and improve the second. He coveted for them usefulness, and he dreaded for them sloth. His will was by his side; he pointed to it and spoke to them calmly of the advantages and responsibility which his death would open to them. He then signed to them a silent adieu, and betook himself in solitude to his religious duties.

But not then did the angel of death claim him. He waved his wings over the sufferer, but forbore to strike. Mr. Morshead rallied. "His composure, submission, patience,—they, humanly speaking, have saved him," exclaimed his professional attendants. "A mind so admirably poised as his,—so thoroughly acquiescent in the arrangements of Providence, arms medical remedies with tenfold power. His trusting confiding spirit, is his real doctor." Patience! thou rare and homely quality, what enduring medicament is thine!

III.

If the young men had cherished any expectation that their father, during his short interval of convalescence, would once more recur to Masonry, and avow his deep conviction of its value, they were doomed to disappointment. Mr. Morshead never approached the subject again. The respite "so mercifully granted,"—his own words are used—was "devoted to meditation on the mighty future and to preparation for its dread awards!" and, if composure, submission, faith, and hope, fitly characterize such an hour, the veteran Mason passed from earth not ill-prepared for his dreamless rest. The sons, the event affected variously. Philip, the younger man, shrunk from society, and indulged in many and earnest musings over the past. Rupert, the elder, courted gaiety; talked of "the absurdity of grief," and was all impatience for "the distribution of the property," and for means of prosecuting a scheme of foreign travel. The first seemed to cherish whatever could recall the memory of his father; the other bent on forgetting him with all convenient speed. They were together one morning, when searching in Mr. Morshead's secrétaire for some paper that was needed, they lighted unexpectedly on a packet carefully and elaborately sealed, and in a feeble and trembling hand, thus inscribed:—

"For him, allied to me by blood, who values my memory, recollects my conversation, and heeds my opinions, however lightly and casually expressed."

“What may this inclose?” exclaimed Rupert. “Marvellous pains seem to have been taken to secure the contents from injury! What may be within? Eh, Phil! Valuables?”

“Yes! in one sense as having been *worn by HIM*,” was the reply slowly given, and not without emotion; “I imagine the packet to contain his Masonic insignia.”

“Oh! Ah! That was one of the governor’s infatuations—one of his infatuations to the very last. Masonic, Eh? So! I imagined that, sooner or later, we should stumble upon some memento of this kind. What is to be done with it?”

Philip pointed in silence to the inscription.

“All stuff and nonsense,” remarked the elder brother, angrily; “I ask again, how shall we dispose of it?”

The younger man read deliberately the address; but trusted himself with no comment.

“Pooh! Rank absurdity!” cried the elder son. “We’re not going to keep it! *That*, like other matters, must be disposed of.”

“Disposed of!” exclaimed Philip, “with that memorandum endorsed on it, and written by himself the very day before he died!”

“No heroics, Phil—no heroics! This is a money-getting age, which has scant sympathy with them. I ask once more, who will be the buyer?”

“*I!*” cried the younger, indignantly; “*I*, at any estimate that may be formed.”

“Ah! well! that’s business-like, and I understand you.”

“Would that I could return the compliment,” rejoined Philip, sadly. “My dear brother, are the dead at once to be forgotten, and their wishes—”

“Oh! if you are about to moralize, I wish you good morning. I don’t affect homilies at any time; but, least of all when delivered by a layman! Adieu!”

And, whistling his dog to his side, Rupert quitted the apartment.

IV.

Philip mused on in silence. Memory recalled to him many a touching trait of the departed. He thought of his father’s unvarying affection and consideration for both his children,—of the costly education he had bestowed on Rupert,—of the extent to which all his predilections

had been gratified, and his expensive habits borne with,—of the invariable gentleness with which the deceased rebuked, and the eagerness with which he praised ;—and with these he contrasted Rupert's levity, heartlessness, ingratitude, and avarice.

It was a melancholy hour ; and more than once the exclamation rose to his lip, " If so selfish in youth, what will he be in age ? "

But that *secrétaire*, crowded with papers, must be examined ; and those huge packets of letters must be sorted, classed, and perhaps, to a vast extent, destroyed : and with a sigh Philip seized the lightest and thinnest bundle, and addressed himself wearily to his task.

That feeling speedily gave place to eagerness and admiration. The packet was made up *exclusively* of letters from various individuals at different periods of Mr. Morshead's career, thanking him for patronage, pecuniary help, successful intervention, and availing influence, exerted in their behalf during the hour of need. It was a marvellous testimony to the unwearied and life-long benevolence of a most open-hearted man.

The blessings of the widow were there, and the manly acknowledgments of the orphan, and the prayers of the aged, and the buoyant and sanguine thanks of the young. Few seemed to have applied to him in vain.

Around the packet was a broad label, with these words in pencil :—" The preservation of such letters seems to savour strongly of vanity ; but I leave them, that my children may see that self was not always uppermost in my thoughts. I assume no credit, covet no posthumous praises : Masonry taught me never to witness sorrow without endeavouring to relieve it. That I have been able occasionally to do so, all praise be to the Most High ! "

This comment opened up a long train of thought in the mind of the excited reader ; and at last issued in this conclusion :—

" That can be no unholy bond which prompts and ripens such noble fruits. If life be spared me, I will join the Fraternity ! "

V.

It was with a feeling of indefinable uneasiness, that Philip on the following morning, looked forward to an exchange of

greetings with Rupert at the breakfast-table. That gentleman rose late, and in no very equable frame of mind. The amusement of the previous evening bore but badly the test of reflection. He was aspiring to the position of a "fast man," and had paid for his "footing" by the loss of a heavy sum at hazard. This result galled him; his night's rest was broken; and he had risen with curses on his lips at his own folly,—ill at ease, feverish, and irritable. Nor was his ruffled spirit soothed by observing Philip's self-possessed and happy air—his cordial and ready smile.

"Oh! by the way," exclaimed the elder, after a volley of growls at everything on the table, "how about those Masonic insignia we discussed at such length yesterday? What do you intend to do with them?"

"Wear them," was the reply.

"I asked you," said Rupert angrily, "how you intended to deal with them?"

"And I," returned Philip, with pleasant and smiling mien, "as frankly avowed my intention to wear them."

Rupert was silent for some moments; first from astonishment, then with rage—

"So, then," rejoined he, at length, with a sneer, "lunacy seems hereditary in our family?"

The younger son pointed to a portrait which fronted them, and asked, "Did *he* ever show any symptoms of unsettled or ill-regulated intellect?"

"Yes; in his absurd consideration for the wants of others. But he's gone; and what he *did* do or did *not* do is beside the question. Your intention, then, is to become a Mason?"

"If the Fraternity will accept me."

"You'll repent it. Fraternity! 'There's no fraternity; the whole affair is based on vanity; there's nothing real and abiding in it."

"Some of the best and ablest men in our country have maintained the contrary," was Philip's firm rejoinder; "for my own part, I wish to be one of a Brotherhood."

"And *I* wish to stand *alone*. A young fellow with means at command can dispense with a Brotherhood. He can help himself, and laugh at the idea of a Fraternity, as I do."

Did an hour ever come when Rupert remembered this expression, and—bewailed it?

SHAKSPERE'S OTHELLO.

THE work from which the plot and story of Shakspeare's "Othello" are taken, belongs to that class of Italian novels which arose out of the popularity of Boccaccio's Decamerone, and was fostered by the taste prevalent in Italy during the fifteenth and sixteenth centuries. Although occasionally we meet with a tale of merit or interest, and a certain charm in style and language, these but partially atone for a coarse licentiousness, a reflection of the times, which, notwithstanding that it received the seal and license of the Inquisitor, who proclaims them *consonos sanctæ Ecclesiæ et ab Apostolica Fide non abhorreere*, offend the moral sense of a purer age.

This story of the Moor of Venice may be taken as a favourable specimen of the better class: it is contained in a collection of a hundred tales, entitled, "Gli Hecatommithæ," by Giovan Battista Giraldi Cinthio,—a work which has been rescued from oblivion simply by the accident of its having furnished the muse of Shakspeare with the plot and incidents of his "Othello." The author was a nobleman of Ferrara, and a professor of philosophy in that city: it is somewhat amusing to read the terms in which he speaks of the composition of his work in connection with his "grave studies of philosophy,"—"by the light of which, the fount and origin of laudable habits, and of all honest discipline, and likewise of every virtue, I have sought to perfect my work, which is wholly directed, with much variety of examples, to censure vicious actions and to praise honest ones,—to make men fly from vice and embrace virtue." What could the reader expect after this proem, which, by the way, is found *totidem verbis* in all the books of this school, but a work of untarnished purity and morality?—all we can say is, he would be disappointed.

Whether Shakspeare met with this story in the original Italian, in the French translation by Gabriel Chappuys (published in Paris, 1584), or, which is perhaps the most probable, in one of the numerous class of story-books, furnished from the romance writers, which were widely circulated and read in the south of Europe, is an undecided question; but that Cinthio's tale forms the groundwork of "Othello," is a fact

unquestioned by any critic.* This circumstance gives it a peculiar interest, which we shall proceed briefly to consider.

The comparison which some critics have drawn between the relative merits of the play and the novel, proceeds upon an erroneous principle; the same test of criticism is inapplicable to the two productions. "There was wanting in the narrative of Cinthio," observes M. Guizot, "the poetical genius which furnished the actors,—which created the individuals,—which imposed upon each a figure and a character,—which made us see their actions, and listen to their words,—which presented their thoughts and penetrated their sentiments,—that vivifying power which summons events to arise, to progress, to expand, to be completed,—that creative breath, which, breathing over the past, calls it again into being, and fills it with a present and imperishable life:—this was the power which Shakspeare alone possessed, and by which, out of a forgotten novel, he has made Othello." †

This passage is eloquently true as a criticism on Shakspeare's play, but does not apply to Cinthio's tale; in fact, it only defines the province of the dramatic poet's art. Cinthio's story was no drama, but one of the plainest and most straightforward narratives, exhibiting human nature under its ordinary aspects, and tracing the simple chain of events with ordinary regularity: there is no art in its structure, no consideration in its arrangement, and it consequently lays claim to no merit beyond what it may possess in point of style, consistency, and general truth to nature: it was not a true tale, but it might have been. "My intention in this work," says the author, "was, above all, to narrate events the most like truth, which might, together with innocent amusement, bring also some profit to every class of persons." On each of the grounds just mentioned, the claim of this tale to considerable merit may be admitted, apart from any invidious comparison with the infinitely grander fabric which Shakspeare has erected out of its simple materials.

At the same time, a comparison of a different and more legitimate kind may be profitably drawn. The greatness of any work of art, in conception, form, and execution, serves to enhance the interest which attaches to the elements of thought out of which it arose. With what eagerness do we regard the first studies of any of the great masters,—tracing

* The Italian novel was published in 1565.

† Quoted by Mr. Knight: Suppl. Notice to "Othello."

the elementary thoughts, their treatment, and changes under the artist's hand,—studies of nature snatched with a passing stroke of the pencil, to be eventually immortalized in some master-piece of art.

An interest akin to this is offered by the tale before us : in it we trace the suggestions out of which was produced one of the most perfect triumphs of dramatic art. The incidents, traits of character, and motives which Shakspeare has adopted, enlarged, altered, ennobled,—the skeleton which he has informed with life, dignity, and beauty,—all give back a reflected charm to the original story, which in its first and naked form it wanted.

The simple elements of the story were precisely calculated to seize upon Shakspeare's attention,—the opposition and contrast of characters, the deep play of the passions, the suggestive motives, thoughts, and springs of action, the capabilities of the plot,—were all materials as if created for his genius to mould, work upon, and fashion. To a few points of similarity, and some of the changes the poet has introduced, we may here advert.

Desdemona, both in the play and novel, is the same affectionate and gentle being—the very soul of purity and honour,—innocent as unsuspecting—trusting and betrayed. Some of these points of character are but faintly sketched in the tale, but still visible. Her devotion to the Moor appears in several simple touches of the novelist: her delight at the honour paid him by the Senate; her impatience that he should obey their summons; her eagerness to accompany him, adding, that he could not love her did he imagine she could be happier to remain in safety than to share his dangers. Shakspeare departs from the story in the motives for Desdemona's interference for Cassio with the Moor. Cassio impertunes her, and she pleads as for a suitor; she promises to do so as "a vow of friendship" to Cassio; and although she says to Othello,

"Why this is not a boon;
 'Tis as I should entreat you wear your gloves,
 Or feed on nourishing dishes, or keep you warm,
 Or sue to you to do a peculiar profit
 To your own person;"

this comes with only the force of an additional argument urged for Cassio's sake. Again, in the Moor's presence she says to Ludovico,

"I would do much
 To atone them, for the love I bear to Cassio.
Oth. Fire and brimstone!"

This was necessary to give full motive to the Moor's suspicions, to silence the questioning and scruples of his love and trust in Desdemona, and to establish in his mind her guilt beyond a doubt. But in the novel, when the Moor betrays his suspicion, she says, with much simplicity, "Be not angered with me, my dear lord; I have no other cause to bid me speak, than sorrow that I see you lose so dear a friend; nor has he done so grave a fault, that you should bear him so much enmity." Desdemona's pleading for the captain is prompted by the sole thought of her lord's own interest and sense of justice, which is perhaps the higher motive.

Othello is a character of Shakspeare's creation. In the story he is passionate in his affections, sudden to suspect, prompt to revenge. Nevertheless, after he is convinced of his wife's guilt, his love pleads for her: it cannot be true,—and he bursts out with the exclamation—"By heavens, I scarce can hold this hand from plucking out that tongue of thine, which dares to speak such slander of my wife!" And again,—“Make thou these eyes self-witnesses of what thou tell'st; or, on thy life, I'll make thee wish thou hadst been born without a tongue!” which suggests the exclamation of Othello, in the torture of his bewilderment and doubt,

“Villain, be sure thou prove my love a whore—
Be sure of it; give me the ocular proof;
Or, by the worth of thine eternal soul,
Thou hadst been better have been born a dog
Than answer my waked wrath.”

But the refined gentleness, the true nobility of soul, the unsuspecting trustfulness, and all the higher qualities which make up the character of Othello, are wanting in the story: his revenge is of an ordinary stamp, and satisfied with planned barbarity of execution; whereas, in the tragedy, the punishment of his wife's supposed guilt is not revenge;

“For nought I did in hate, but all in honour.”

It is not a selfish prompting, but a feeling of *necessity* which his stern sense of justice lays on him, and against which his natural tenderness and love vainly wrestles:

“Yet she *must* die, or she'll betray more men.”

He is driven by the demon of fate to the verge of the precipice too hurriedly to look back, or to resist; bewilderment deprives him of the power of reflection, and in the rapidity of the action in the play he is rendered the helpless tool of Iago's villany, which Shakspeare's plot required. We see the force of this *necessity*, which rules Othello strikingly after

the deed is perpetrated, in the startled horror, the ghastly despair of his soul, when the portentous and damning doubt—that *if*—is forced on his mind, by the opening proofs of Iago's villany and falsehood :

“O, I were damned beneath all depth of hell,
But that I did proceed upon just grounds
To this extremity.”

And again :

“*Had* she been true,
If Heaven would make me such another world
Of one entire and perfect chrysolite,
I'd not have sold her for it.”

The same inevitable law of consequence, we may observe, which dominates the thoughts and conduct of Othello, conducts equally, by the most consummate art, the whole machinery of the play, shaping the plot, determining the actions, overruling the wills, and leading on to a necessitated conclusion.

The characters of the Ensign and Iago are very similar ; but whilst the former is a deep-dyed villain by habit, the latter is an unmitigated fiend by nature. Iago is one of the greatest impersonations of the Evil Spirit that has ever been suggested to an artist's mind. In the novel, the Ensign's revenge is prompted solely by the resistance of Desdemona's virtue to his licentious arts, and is directed against her alone. She is his victim. But in the tragedy, the motives of Iago's hatred of Othello and Cassio are of a different nature, and his vengeance sweeping, universal, black, and terrible : he uses every one in turn as a tool to effect his purpose, and all are in turn his victims ; his is a pure lust of villany and revenge, for which, it is true, the motives appear at first inadequate,—perhaps unnatural, as some critics have remarked ; but a little consideration surely removes this objection. Had there been sufficient cause, however atrocious, for Iago to have been actuated by personal revenge, his guilt would have been simply the excess of wicked and unbridled passion ; but by affixing to his conduct less natural motives, its malignity is rendered in proportion fiendlike, passionless, and instinct with guilt in its most unmixed form of “ motiveless malignity.” At the same time, Iago's revenge is not so entirely “ inadequate and vague ” as it has been represented. In the opening scene of the play we see one chief cause of his hatred both of the Moor and Cassio ; but he afterwards avows another, which may help to supply motives to those critics who require them.

"The Moor, howbeit that I endure him not,
 Is of a constant, loving, noble nature ;
 And I dare think, he'll prove to Desdemona
 A most kind husband. *Now I do love her too,*
 Not out of absolute lust (though, peradventure,
 I stand accountant for as great a sin),
 But partly led to diet my revenge,
 For that I do suspect the lusty Moor
 Hath leap'd into my seat ; *the thought whereof*
Doth, like a poisonous mineral, gnaw my inwards,
 And nothing can or shall content my soul,
 Till I am even'd with him, wife for wife ;
 Or, failing so, yet that I put the Moor
 At least into a jealousy so strong
 That judgment cannot cure."

We have surely here motives plain enough, and strongly expressed ; it does not, however, appear in the tragedy, that Iago actually practised on the virtue of Desdemona, as he does in the tale ; for, as Mr. Knight observes, "It is a part of the admirable knowledge of human nature possessed by Shakspeare, that Iago does not, even for a moment, entertain the thought of tampering with the virtue of Desdemona, either through Cassio or Roderigo, or any other instrument." No, in all probability Shakspeare departed in this instance from the novel, purposely to bring this highest testimony to the virtue of Desdemona ; her purity was not only superior to assault or artifice, but above the reach of trial : had she been tried, and remained firm, her virtue would have been heroic, — removed from the possibility of trial, it is divine. And here we observe the well-balanced contrast to the villany of Iago : the characters are extremes, or they would not correspond.

Minor points of comparison will suggest themselves on a perusal of the story. In the latter, the *Ensign*, at the entreaty of the Moor, attacks and wounds the Captain ; but in the play it is a natural conclusion of Iago's treatment of Roderigo to induce him to do the deed : this perfects the plot as regards Roderigo ; he had been the dupe and tool of Iago as long as he could serve his purposes ; but he was now become dangerous, — the villany had spun its last thread, and the web must break : one service more remained, — to kill Cassio, and thus to relieve Iago of this dangerous deed, and at the same time to furnish him a pretext to slay Roderigo.

A word or two, in conclusion, on the much-vexed question among critics and actors respecting the colour and nationality of the Moor. "It is very probable," well observes Mr. Knight,

"that the popular notion of a Moor was somewhat confused in Shakspeare's time, and that the descendants of the proud Arabs, who had borne sovereign sway in Europe ('men of royal siege'), and, what is more, had filled an age of comparative darkness with the light of their poetry and their science, were confounded with the uncivilized African, the despised slave." This probable confusion prevalent in that age is quite sufficient to explain the fact of Shakspeare's having placed a negro's head upon the shoulders of "one of the most noble and accomplished of the proud children of Omiades and the Abassides." At the same time we observe, that this is no legitimate subject for dramatic criticism: in this point of view we have merely to deal with the poet's own conception of the character, and to take this as the standard by which to judge its delineation: the drama, as a work of art, is simply amenable to the rules of art. And this is an instructive instance of the fact that artistic truth may consist with accidental errors which lie beyond the pale of art; the character of Othello may be in itself perfect,—faultless; and yet, when a nationality is affixed to it, it may violate the physical and moral laws of nature displayed in the distinction of races. This is a very minor point of mere speculation, not of criticism; still it is open to discussion. The novelist speaks of the *blackness* (*negrezza*) of the Moor, and that Shakspeare had the outward figure of a black present to his thoughts appears more than probable, from numerous allusions in the play;—such as "thick lips," "devil," "sooty-bosom," "more fair than black." "Haply for I am black," Othello says expressly; and again, "My name . . . is now begrimed and black, as mine own face." Nothing can be more conclusive than these expressions, and the tradition of the stage (there is reason to believe) has uniformly represented Othello as a black from Shakspeare's day to the present. Nevertheless, this in no degree affects the character of the Moor, for the reasons just stated.

It is needless to remark on the differences in the concluding portion of the tragedy and novel; amongst others, Shakspeare has omitted the ensign's accusation of the Moor to the senate: Iago's vengeance on Othello had reached its culminating point, and his task of villainy was perfected; to have afterwards repeated his revenge in a mitigated form would have marred the structure of the drama,—the epos perfected, the curtain falls.

THE POET'S PLEA FOR LOVE.

Love's presence never dies,
 The heart has need of its bland witcheries ;
 The full strong heart clings to some cherished shrine,
 And deems the place divine.

Living we must desire
 To hear some sweet voice sing unto our lyre ;
 Not all alone,—we crave for one fond heart,
 Whose truth will ne'er depart.

Good hope, and trusting faith,
 And the dear tie that knows no lapse in death ;
 Who fears to sail upon so sure a sea ?
 Where wrecks may never be.

Time points to endless love,
 Where no sad shadows o'er the landscape move ;
 And ever seems it part of Nature's care,
 To show Love everywhere.

Aye, in the forest trees,
 The woods, the fields, the rills, the southern breeze ;
 In the still night, when stars with gentle glow,
 Shine o'er our thoughts of woe.

The dreams that haunt our sleep,
 The vocal murmur of the lonely deep ;
 The waves that break and fall to harm no more,
 Beside the sand-strewn shore.

The dawn, the fading eve,
 The mystic hour, when friends take pleasant leave ;
 The waning year, the time of flowery Spring,
 When waking bees find wing.

Love! love it lives in all,
 Men yearn to seek and prove its patient thrall ;
 And the dank dial, with its moss and rust,
 Is to Love's virtues just.

W. BRAILSFORD.

CORRESPONDENCE.

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

BOYS' SCHOOL BUILDING FUND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

48, *Harley-street*, Sept. 1st, 1852.

DEAR SIR AND BROTHER,—

PERHAPS I ought to apologize for obtruding myself on your notice. And yet I think no apology will be required, when it becomes evident, that my sole object is the advancement of one of those Charities, which are at once the support and glory of our Order.

The reports, which have from time to time been circulated by the Royal Masonic Institution of Boys, clearly prove the urgent necessity of establishing a school for the maintenance, as well as education, of the children under the care of that Charity. And I think every true Mason will feel each day too long, that intervenes before we secure the power of affording to the sons of our indigent and decayed Brethren, an education suitable to the intelligence of the present day—an advantage which their own fathers would have been able to give, when in happier days they joined our Order.

That this object is noble and worthy of Freemasonry, will be readily admitted, and I speak from experience, when I say we cannot possibly ensure it, until we have a school of our own, whilst from such an establishment we shall derive the great additional advantage of becoming acquainted with the characters and abilities of the boys under our charge, a knowledge which will enable us to benefit them after they leave the school, by apprenticing or otherwise placing them in such trades or employments, in which their dispositions or acquirements may best qualify them to succeed.

The first step towards the accomplishment of the design is already taken. Half the surplus income of the institution is now set apart to form a Building Fund. But it is manifest, that without further aid, years must elapse before the object is attained, even under the most favourable circumstances, and in the interval many poor children must want the benefits we seek to give.

The necessity of guarding against any interruption of the existing benefits of the charity, by the diversion of too large a portion of the annual benefactions which it receives into a new channel, has compelled the General Court to limit the reception of dona-

tions to the Building Fund, entitling the donors to votes, to those who are already Life Governors, and in like manner, annual subscriptions to those who are already Life or Annual Subscribers. We cannot, therefore, hope for any very considerable receipts from this source.

But, whilst it may be unreasonable to expect donations of any extent from our Brethren, when we cannot offer them proportionate privileges in return, it yet appears to me, that means might be found, by which an immense progress would be made at an individual cost scarcely more than nominal.

To do this, however, a general effort is indispensable, and surely if any object ever deserved a general effort from a body united by principles like those of Masonry, it is the object which I, too feebly, advocate.

The course I venture to suggest is, that each Lodge or Chapter disposed to lend a helping hand, should at some of its meetings, either pass round or place in a conspicuous position, a box or bag, to receive such contributions as the members may be disposed to place therein; and that the amount so given, should be remitted by the Master or Principal for the Building Fund, under the name of "Free Gift from the [Brethren or Companions] of the [Lodge or Chapter], No. —"

I further propose that the whole should be inserted in the published accounts in one sum, as "The Free Gift Collection," and that the numbers of the Lodges or Chapters contributing shall be printed, but not the separate sums given by each; thus none would be deterred by the apprehension of giving less than others. And in order to ensure the whole being properly brought to account, I propose that all such receipts shall be entered in a book, which shall be open to the inspection of any member of a contributing Lodge or Chapter, at the office every Saturday.

I do not know the exact number of active Members of Lodges and Chapters, but I do know that the former alone exceed 15,000; and when I state this, it is clear, that should my plan so far find favour as to be at all generally adopted, even if the average contributions of Brethren did not exceed one shilling each, a very considerable sum would be added to the Fund; and a great advance made towards the accomplishment of our object; for it must be remembered that all receipts for this fund are immediately invested, and thus afford means of further increase.

It may be vanity that attaches me to my scheme, but I am confident its motive is pure. I think it is in accordance with the spirit of Masonry. And I have its object so deeply at heart, that I cannot resist submitting it to my Brethren. In a Masonic life of nearly twenty-two years, I have never received from them aught save kindness, and I do not now fear to be considered as giving them cause of offence; to strangers such an appeal as this might appear a liberty, but not, I trust, to Brothers.

I will only further add, that if any adopt my suggestion, I shall be most happy to be the medium of receiving and acknowledging the collections, paying them to the bankers, and keeping the account. And I should deem it a personal favour, if any such remittances are sent in time for the amount to be announced at the next Festival, which is generally held early in March.

I propose sending this letter to the W. M. of every Lodge and the First Principal of every Chapter, and to other influential Brethren.

Believe me, with every good wish,

Your very faithful Servant and Brother,

ROWLAND GARDINER ALSTON, P. J. G. W.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Salford, September, 1852.

DEAR SIR AND BROTHER,—

I must solicit, at your hands, a little space in your next number, for the insertion of a few remarks on the criticism vouchsafed by one of your reviewers on my two Lectures on Freemasonry. I must, however, disclaim, at the outset, any imputation of my doing it in order to vindicate my views. Nothing of the kind. It is my rule to acquiesce when a contrary opinion to mine is expressed, and rather give place to the propounder of it, than engage in a controversy on the disputed ground, which can gender none but the seeds of strife and discord, and which must not be carelessly cast on the soil of "Genuine Freemasonry." The object of my remarks is simply to rectify a few observations, which, if left unnoticed, might damage our system in the estimation of the intelligent uninitiated.

The reviewer in question has hazarded a few remarks which are likely to provoke the derision of the keen and satirical critic from the camp of the uninitiated. I hasten, therefore, to anticipate the strictures of any such individuals, and thus save the reviewer from severe handling, and Freemasonry from obloquy; for it will be made manifest that our system is not to be chargeable with the peculiar views propounded by an individual Brother. I shall treat your reviewer's remarks *seriatim*.

In page 272 of your last No., the critic in question speaks after this manner:—"One thing we must say, that our Rev. Brother is rather pharisaical in his manner of treating the high and holy science of Freemasonry, which is the bond of *charity* and goodwill 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."

Now, if the science of Freemasonry is, indeed, "high and holy," as the reviewer admits, why am I "pharisaical" in concluding my Lecture, "Genuine Freemasonry indissolubly connected with Revelation," with the above admonitory words? Moreover, every well-informed Brother, who is, of course, acquainted with the different charges and Lectures of our Order, must at once put down the epithet "pharisaical" as gratuitous and uncalled for; inasmuch as I said, wrote, and published nothing, in the quoted extract, that is inconsistent with the dogma which we are constantly taught, theoretically at least, in our Lodges. The writer in your Magazine

accuses me of want of *charity*, because, I made use of the words, "poor, pitiable," as well as "pity" and "smile," when speaking of the uninitiated. The critic had evidently laid great stress on those words, for he took the trouble to print all those words in *Italics*. To avoid further misconception, I beg to state that,—which, indeed, an attentive perusal of my first lecture would inevitably have suggested,—by the "uninitiated," I do not mean good men, who are actuated and guided by the precepts and injunctions of Revelation, but who are, at the same time, unacquainted with our particular mode of recognition; such men are Freemasons in spirit, though not in letter; such men never scoff, and never rail against our Order. I mean by the "poor, pitiable uninitiated," individuals who scoff and rail against both Freemasonry and Revelation; such as the readers of Carlyle are, of which there exists a considerable number.

The reviewer follows up the above extract by the following startling observation:—"In another part of the Lecture, alluding to the *Cowans*, or uninitiated, he makes St. John, in his Apocalypse, identify them as *kunai*, i.e. *dogs*, a notion as undignified, as it is far-fetched." Now, Mr. Editor, I am sure you will agree with me that critics ought to bear in mind that they are as much obnoxious to be laughed at, for their short-comings, as the poor authors, notwithstanding that the former are shielded under the impervious panoply,—*WE*. You will also agree with me, that he who would be critic should first read and inwardly digest Pope's Essay on Criticism. If your reviewer had but perused the sheets of your last number as they passed through the press, he would not have been so off-handed with his comment, "a notion as undignified as it is far-fetched." I must, therefore, ask him now to refer for a moment to pp. 153, 154, of the self-same Magazine, and read the far-famed Dr. Oliver's "notion" on the etymology of the word *Cowan*.

Dr. Oliver's note in the pages alluded to, suggested to me the idea of examining the same writer's celebrated "Historical Landmarks of Freemasonry," and see whether the *Cowan* was treated there in a dignified manner. The index stood me in good stead, and directed my search to vol. i. p. 349. The reviewer must not be shocked when I inform him that the aged, experienced, and learned Brother, yes, Dr. Oliver himself, indulges the same *undignified* and *far-fetched* notion, with the only difference that the erudite and acute Dr. brings more learning to the fortifying of his position, than I have done. I would venture to suggest that a reviewer of works on Freemasonry should study to show himself well qualified for the responsible office, by making himself acquainted with the whole range of literature belonging to our Order.

To the inquiry whether I meant to say, "that the path of religion and virtue lies only through the portal of a Mason's Lodge, and that the way to eternal life is shut out from an uninitiated world?" I heartily echo the solemn words, "God forbid." No attentive reader of my Lecture would ever have made such an inquiry. An attentive reader would soon have discovered that I maintained that olden Freemasonry was only another name for TRUE religion, and I have therefore dwelt frequently on the term "Genuine." I am not ignorant of the fact, that in modern times Freemasonry is deprived of almost every primitive divine feature. Freemasonry in some modern Lodges is, alas! only a profane burlesque or pantomime of a sacred

and heaven-born institution. Were our Lodges and our Brethren presided over by Prophets and Apostles, as they were in the days of yore, I should certainly have maintained that the path of religion and virtue lay only "through the portal of a Mason's Lodge;" but I meant to say nothing of the kind with regard to the Lodges of our own day. And so far from saying "that the way to eternal life is shut out from the uninitiated world," I maintain that many an uninitiated individual—as to what we call initiation,—will be found "in the Grand Lodge above," whilst many an initiated one will have his place amongst the *Cowans*. The true man of God is the genuine Freemason, and not simply the initiated individual. I endeavoured to establish the theorem that "Genuine Freemasonry was indissolubly connected with Revelation." According to my position, therefore, the individual, who has his soul reflected from the mirror of Revelation, is a genuine Freemason, whether he has been intrusted with the tests of merit, or not; those tests being taken from the sacred volume of Revelation. Thus much on the review of my first Lecture.

The strictures on my second Lecture, however, are those that are likely to give umbrage to well-informed Brethren; inasmuch as better digested matter is expected to be found in the pages devoted to "Literary Notices" of the hitherto only accredited organ of English Freemasonry. It is true that the reviewer "confesses" that he "passed over a great deal which he could not really understand;" but very few Freemasons will consider such a confession an advantageous qualification for a reviewer of works on Freemasonry.

The critic having made a clear breast, by his confession, proceeds to quote a passage from my second Lecture, and vouchsafes his comments upon the same. The following is the passage alluded to:—

"I have met with many Brother 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 conduced 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!"

This extract states an incontrovertible fact, that the Jews "can only date their admission into the confraternity to the middle of the last century." Let us see by what cogent argument this fact is made to prove nothing. The reviewer exclaims:—"Such is the language of a converted Hebrew. He 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.” Surely, of all logic, such reasoning is most illogical ; and of all Scripture misapplication, the above text is the most *mal-à-propos* it ever fell to my lot to read.

That argument is followed up by an insinuation which is rather of a provoking nature. “ True Masons,” the reviewer proceeds, “ instead of calumniating, cannot evince sufficient gratitude to God’s ancient people.” In the name of sober and common sense, Mr. Editor, where, and in what particular expression, can you discover calumny? Verily, if any one has reason to complain of having been made the victim of calumny, I am the man. Probably the above passage is also included in that which your reviewer could not “ really understand.” If so, why did he not leave it alone altogether?

But at last comes an argument of a very serious nature, because founded on Biblical criticism, but, at the same time of a very reprehensible character. “ Our Rev. Brother,” observes the reviewer, “ 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 !’ ”

You observe, Mr. Editor, that I have transcribed the above in all its integrity, with the problematic *italics*, and gratuitous brackets. I have often heard the passage made use of, *viva voce*, to prove Ben-hadad a Freemason, and I have always endeavoured to point out the egregious absurdity which such an exposition produced ; but I never thought that any sound-minded Brother could actually sit down and write it out for the press, and then deliberately revise the proof-sheet, and allow it to be published. I certainly hitherto believed that even a schoolboy knew perfectly well that those words in the English Bible, which are printed in *italics*, are not to be found in the original Scriptures, and therefore nothing could be proved from them. Now what could any one conclude, on consulting the Old Testament, on that point, and finding that the words “ *any-*

thing would come," on which the *whole* argument is based, are actually printed in *italics*, and therefore a gratuitous insertion on the part of the English translators. But perhaps the reviewer knows *something* of Hebrew, and therefore draws his conclusions from the source, or fountain of infallibility. I beg, therefore, to submit to the *most learned Orientalist in the world* the original passage, and challenge his ingenuity to prove from it the argument your reviewer has advanced,—and here it is:—

וְהָאֲנָשִׁים יָנִיחֵנוּ וַיִּמְהַרְנוּ וַיַּחֲלֹטוּ הַמְּכַנְּנוּ יְיָ אֱלֹהֵינוּ
 (1 Kings xx. 33.)—: קְרִיבֵנוּ וְכוּ :

Where is the Hebrew scholar, in this advanced age, who would dare to give the English version as the correct rendering of the above text! Aye, and not only in this age, but in all ages? Why did not your reviewer consult the *Targum*, the LXX, the Vulgate, the Peshita, the German, and *all* other translations of the above Hebrew text? One and all would have taught him better. But you may ask me how would I translate so difficult a passage? To which I should answer—very naturally, and therefore very correctly—viz. as follows:—"And the men were enchanted, and made haste, and decided whether it was respecting him, and they said, Is Ben-hadad thy brother?" &c. The men were amazed at the extraordinary declaration of Ahab, and were therefore anxious to certify themselves as to what the king of Israel meant, and hence the narrative in verse 33.

It may so happen, however, that it is out of your reviewer's power to examine the versions I mentioned, I will therefore transcribe, for his benefit, a few versions in the *English* language of that text, in order to convince him that our authorized version is by no means a decided authority as regards 1 Kings xx. 33. Coverdale renders it thus:—"And the men took him shortly at his word, and expounded it for themselves, and said," &c. &c. Matthew, Cranmer, and Bishop translate it as follows:—"And the men took that word for good-luck, and hastily caught out of his mouth, and said," &c. &c. Purver prefers the following reading:—"And the men conjecturing made haste, and pronounced expressly whether it was from him, repeating Ben-hadad thy brother?" &c. &c. Is not a little learning a dangerous thing?

But, supposing the English version be correct as it stands, is there any ground for concluding Ben-hadad and Ahab Freemasons? What was there Masonic in the former? Was it that he "was drinking himself drunk in the pavilions?" (verse 16.) I trow not. Was it that he afterwards enjoined that his soldiers should put his brother (?) Ahab to death? (xxii. 31.) Who is the Freemason that will own such a character as a Brother? Alas! what was there Masonic in Ahab?

If the doctrine propounded by your reviewer be correct, then he admits a most awful charge against the confraternity, viz. that they are the professors of a system which is counter to true religion. The Almighty most signally disapproved of, and frowned on, the brotherhood of those kings, as the subsequent narrative imports. Surely no professing believer in Revelation, be he Christian or Jew, would ever belong to a society or order, whose members boast of deeds which were expressly repudiated by Heaven as rebellious.

As regards the features of "sackcloth on the loins, and ropes upon the heads," a visit to the British Museum, or the perusal of the history of France, might have explained them most satisfactorily to your reviewer.

I trust you will kindly excuse the length of this epistle, and will agree with me that it has been loudly called for.

I am, Dear Sir and Brother,
Yours faithfully and fraternally,
MOSES MARGOLIOUTH.

[In the above letter, Bro. Dr. Margoliouth says that he wrote "simply to rectify a few observations which, if left unnoticed, might damage our system in the estimation of the intelligent uninitiated;" whereas it will be clearly seen that it contains a regular tirade of abuse scarcely worthy of notice.

The first Lecture put into our hands by the Rev. Brother, which was more worthy of himself than those delivered since, was favourably noticed by us, of which he has taken the full benefit by quoting our review in his advertisements; and because we could not conscientiously award equal merit to his posthumous performances, we are treated with a degree of petulancy rather unbefitting a Brother of such high talent. The quotation introduced by our Rev. Brother, as used by us, was simply marked by *italics* to convey certain meanings to the Craft, and the account of Ben-hadad, it will be seen, was only introduced as an example of that universal charity which, we lament to say, did not appear to be entertained by our Brother for his former brethren the Jews, when he addressed first the Bishop of Norwich by letter, and then reads an extract therefrom as a component part of his Lecture, in which he uses the following remarkable words:—"How well-informed and zealous Jews could be Freemasons is a greater mystery to me than is Masonry to the mass of the people!"

But his Lecture throughout was neither one thing nor the other. We expected to see illustrations of "Freemasonry in Palestine, Arabia, Egypt, Abyssinia, and other Countries," as promised in the introduction of his discourse, and not a medley of extracts. Now, down to the 17th page, we have only a reiterated account of the exhibition of the Bible said to be the same on which the celebrated Washington was obligated, the identity of which, it will be seen, is questioned by an American correspondent in the present Number. Then we have the extract of his aforesaid letter to the Bishop of Norwich, and a copy of a letter from one of his admirers complimenting the Rev. Brother on his work, "The Pilgrimage to the Land of my Fathers, &c." only 16 pages, in all *thirty-three* pages of irrelevant matter. But we cannot, at present, spare either time or space to reply to this Brother's very extraordinary epistle. His Lecture and our critique are both before the public; let them judge for themselves.

Having, by the admission of the Brother's long letter, already occupied every available space, we must decline, for the present, entering into controversy with the learned Dr. We may, however, probably refer to this matter at greater length in our next publication.]

MASONRY IN SCOTLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Edinburgh, September, 1852.

DEAR SIR AND BROTHER,—

WE have reason to believe that our Grand Master, the Duke of Atholl, is animated with a strong desire that Masonry in Scotland should advance; that the stigma with which Scotch Lodges are branded should be removed; that Masonic matters should be more regularly conducted, and Masonic principles more faithfully carried out. We are sure that his visits to the United Grand Lodge of England, and the private Lodges of that country, will be more likely to strengthen this feeling than to lessen it. We can imagine with what pleasure he witnessed the order, regularity, and quietness, with which the Masonic business is conducted *there*; and, whatever he may have said, we are sure he must have felt a tinge of shame mantling his cheek, as he contrasted with that order, regularity, and quietness, the disorder, irregularity, and noise, which he well knows obtains in the Grand Lodge, as well as in many of the other Lodges *here*. You must not think, however, that I am giving wholesale praise to all the Lodges in England. *By no means!* I cannot shut my eyes to the fact that there are exceptions to good order and regularity *there*, as well as that there are exceptions to disorder and irregularity *here*. The Grand Master is in a position to do good service to the cause of Masonic improvement in Scotland, and we are very, *very* much mistaken, if he do not attempt to foster the great principles of "Brotherly love, relief, and truth."

These characteristics, as shown by the actions of the Grand Lodge of Scotland, it may not be uninteresting to notice. "Brotherly love," as understood and exemplified there, appears to be the repetition of regularly stereotyped sentences in the shape of set speeches, the meaning of which those who deliver them either do not understand, or have not the least intention of acting up to. Unless all goes smoothly, according to the pre-arranged plan which the Brethren have in view, or if any unfortunate wight should venture to express an opinion, or propose anything, contrary to the judgment of those who arrange matters,—then woe betide him,—he will, without fail, experience the "Brotherly love" of Grand Lodge, which springs apparently from motives,—I was going to say, "interested motives,"—but, as it is not Brotherly to ascribe "motives" to any one, much less to a Brother, I will retract the expression; for, *should* there be any such motives, they will, perhaps, speak for themselves. "Brotherly love" is, however, so closely connected with "Relief," that we must bring forward the one before we can finish the other; and Relief in Scotland, so far as I have been able to understand its workings, is Charity. Now, I must admit that we adhere strictly to some of the leading axioms belonging to that virtue; we pay particular attention to the lessons which we have intuitively been taught; for example, "*Charity begins at home.*" I need hardly offer evidence to prove how religiously we stick to this rule, as I consider it next to impossible for any one to prove that we are often found infringing the *precepts* of this *natural law*, or saving clause to our

consciences. No! our modesty will not permit us to blazon forth to the world our deeds of charity. We keep *them* all to ourselves, making, as many others do, a virtue of necessity. But this quiet way of noting our *Charity* is hardly correct, since it prevents the Craft in general from emulation, although emulation for the mere sake of ostentation is not charity; we will, therefore, give the Masons of Scotland, and all those who are interested in the subject, a hint of what we have been doing during *the last year*. *The sum expended by the Scotch Craft in Charity*, during this period—as a body, I mean—was exactly £59. 15s. 7d.! This sum, if deducted from the sums paid by each newly-made Mason, would amount to about *tenpence farthing from every Apprentice initiated!* Some Brethren may say that this is not a fair statement of the *fact*, and that it does not include what the private Lodges give for benevolent purposes. This argument may be very specious, and I would be the first to give the private Lodges full credit for the sums which they give, when I find any Brother willing to prove their claims. We know that it is by the lessons which the entrant receives, when he is admitted into a Lodge, that he can learn anything of the principles and practice of the Craft, and we know also, that there is a peculiar cautiousness characteristic of Scotland, and, if we add to this the *prudent example* of the Grand Lodge in the matter of charity, I hardly think it possible that our Brethren will exercise that virtue in a superfluous manner, or, at all events, in a way which will be detrimental to their purses, or in the slightest degree injurious to their families.

But another question arises, *Who* are those people who have received this *large sum*? The Grand Lodge says that there is a great improvement amongst them, which is as much as to say, that formerly the Benevolent Fund was given *away to parties, who did not deserve it*. Thirty-four individuals divided this sum, giving an average of £1. 13s. 2d. to each. This is an apparent improvement on last year; I say *apparent*, as we have a smaller number of recipients and a larger sum divided; but it does not follow that it has been more efficiently bestowed, or *more equitably adjusted than it was last year*,—we know nothing of the sum paid to individuals, except that some of *them received copper!*

This brings me to notice a very remarkable circumstance, which may be called a *growing evil*, in the Grand Lodge. We have laws, but it does not follow that they must be acted up to, and, if it is necessary, others may be broken through, just to suit the convenience of those who have the management; of course, the Grand Lodge may be consulted, *if it is thought proper*; but that ceremony is of little moment,—indeed, there is a good deal of what may be called *humbug*, a considerable proportion of *cant*, and a trifle of *hypocrisy*, in many of the sayings and doings of Grand Lodge, and we may therefore use, without offence, the above terms as indicative of *our great principles*, instead of the bland and beautiful “Brotherly love, Relief, and Truth.” To show this, six years ago the Fund of Benevolence was formed, and up to last year, it has always been *ostentatiously* recorded that this fund was managed at little or no expense; the only charge being postage and printing; last year a charge for *rent* appeared in the statement of this fund,—this year the wedge has been sent a little further home, and besides the rent charge we have another of

£10. 0s. 3d. to "the collector." We thought that "the Grand Clerk's services were gratuitous" to this fund. It would only be right and proper that the members of the Craft should know when such changes are to take place, for it will be no argument to say that, as the duty of collector was performed *gratis* for so many years, therefore it was but fair and right to pay him now; the plea will not stand, as it is quite possible to get the services of some other Brother to manage the business of the fund at the previous rate. There are many charities of a much greater magnitude where the work is gratuitously done, and done well, and we are sure that the services of a Brother could have been obtained free of charge. I do not grudge the payment of office-bearers, but I think that we have no right to be deluded.

But we must now take up the case of the goddess "Truth," as illustrated by the practice of our Grand Lodge. Some of your readers may remember the circulation of an address termed "the Charter," by Bro. Walker Arnott, S.P.G.M. to the P.G.L. of Glasgow. In that address he explains at length the law of Grand Lodge as to the fees paid by entrants into the Order. His argument clearly proves that every Apprentice must pay at least 26s. 6d.—as much more as the Lodge may charge, *but not one farthing less*—as the Law, chap. xxi. § 3, says, "Neither shall payment of these sums, nor any part thereof, be, on any pretence whatever, remitted or deferred." Brother Arnott's remarks were made against the admission of Brethren free of charge for services rendered to the Lodges, such as musicians,—and his address was approved of by the Grand Lodge. The Grand Clerk in his *Encyclical* to the Lodges, comes out very strong upon this evil; and, following the footsteps of Brother Arnott, denounces the system "of entering Apprentices gratuitously for services,"—mark his words,—"*to be rendered to the Lodge initiating.*" And in the same letter he is equally strong against the system of "initiation for half fees." I hold that the conduct of those Lodges, which countenance such practices is disgraceful, and that a stop ought to be put to them,—the only difficulty to their so doing is, *the example which they have continually before them.* The Grand Clerk's letter is a beautiful specimen of the principle of "Truth," as practised by Grand Lodge. Grand Lodge by its Clerk says, that "no person is to be initiated for services to be rendered to the Lodge initiating." What is the meaning of this? Is it that the dues will be required for Grand Lodge, whether the initiating Lodge obtains them or not? Or, is it a law fixed and imperative, and which cannot be broken? I trow not; any law can be broken when it suits the convenience of those who wish to break it, and none are more ready to do so than the Grand Lodge of Scotland. The example which is exhibited *here*, whenever there is any Masonic demonstration to take place, such as the Annual Festival, is quite a sufficient excuse for the daughter Lodges to follow, and they have *few qualms of conscience* in "copying the example," Scotch fashion!

But I would prove the "Truth" of my statement by asking a question. How many Apprentices have been made in this city free of expense "for services to be rendered to the Grand Lodge during the last ten years?" Perhaps the Grand Clerk or Secretary will politely inform us, and, at the same time, they can add to the list all those, who have been made on the same terms, in the Provinces visited

by the Grand Lodge during the last two years; say at Glasgow, Ayrshire, Aberdeen, Perth, &c. So much for the principle of "Truth!"

In the Grand Clerk's letter mentioned above, "the spurious Masons in Banffshire come next to be noticed." This subject illustrates, in a high degree, the laxity which obtains in Masonic matters in the Grand Lodge, as well as in the other Lodges throughout Scotland. In 1749 a charter was obtained for a Lodge in Banff. In 1837 that Lodge was erased from the roll of the Grand Lodge; it had been what is called a wealthy Lodge, having funds; the Brethren continued to make Masons, adding to their store of cash; they thought that their position would be improved, if they had a more convenient hall, in which they might hold their meetings. With the assistance of a lady, who has contributed in a very liberal manner, they have built one of the neatest buildings for Masonic purposes in Scotland; before they opened this place in a formal manner, they saw the peculiar position, in which they were placed with regard to the other Lodges in Scotland; they accordingly made overtures to the Grand Lodge to be admitted, and lodged the necessary funds for that purpose. *A screw, however, got loose*, as they had failed to fulfil all the conditions, which the Grand Lodge, very properly, required, and in consequence they are not reponed. Now, in the Report of the Grand Committee they are called "spurious Masons, said to be existing in Banffshire," and their conduct "was directed to be forthwith brought under the notice of the *P. G. M. of Banffshire!* and of the sheriff of the county!! and steps were to be taken for putting an end to the clandestine and irregular meetings of parties assuming to be Brethren!!! but not warranted or acknowledged by the Grand Lodge, or any regular Masonic authority." We certainly would be amongst the last to receive any of these Banff Brethren into a Lodge, as we consider that they have no right to be admitted; but we hold that they are not entitled to be called "spurious," still less ought their meetings to be termed "clandestine." Why they cannot be called "spurious," I will give a few reasons, which will, I am sure, satisfy the most fastidious. First, the Brethren of this Lodge *have been hitherto admitted into other Lodges* without scruple. Again, I should think that they make very good Masons, as I believe they generally give one degree only at a meeting; indeed, I should say that their character as Masons was first-rate, as their fame in this respect induced a Brother from this city to take a friend a distance of 150 miles to be initiated *in that Lodge*. And for a "third, last, and grand reason," these *spurious* Brethren have not been refused *admittance into the Grand Lodge*, when they have thought proper to visit it! *We cannot blame* other Lodges from doing the same thing. And we cannot call them "*clandestine*," for their meetings are as well known and published, as the Celtic, or Roman Eagle. What, then, is the meaning of the Grand Committee or Grand Lodge interfering with them? If this Lodge is not a warranted Lodge—and it certainly is not,—it is very strange that the Grand Lodge instructs the P. G. M. to meddle with them. The Grand Lodge has as much right over them as it had over any of the Committees, which were so thickly sown in our own streets during the late election contest. We have heard it stated that these Banff Brethren are about to apply to the Grand Lodge of England for a charter; we think they should

save themselves the trouble, as it will be just as ineffectual as the application of the Grand Lodge of Scotland has been to the P. G. M. to stop their *clandestine meetings*.

The Grand Lodge has surely much to do in regulating and improving its own conduct before it interferes with the "doings" of other Lodges; it sees clearly "the mote" which is in other eyes, but—very naturally—it forgets "to take the beam out of its own." The advice which it sometimes gives is very good, but, when that is the case, it would be of advantage to itself to keep it, and act up to it, and show to the Craft that it understands the principles which it professes to wish to inculcate, instead of acting with "delusion, cant, and hypocrisy;" since the Grand Lodge may rest assured that the Lodges will not act in any other way, so long as she sets them an example, which is so much at variance with true Masonic principle, and too often such as to cause the utmost repugnance in every honest mind.

I have exceeded the limits which I intended, and must defer some remarks upon the *application* of the "Masonic Fund of Benevolence" to a Joint Stock Masonic Building Association, &c. &c. to a future occasion.

Yours fraternally,

FELLOW-CRAFT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND REVIEW.

Edinburgh, Sept. 6, 1852.

SIR AND BROTHER,—

I AM happy to inform you, that there is a growing desire manifested by those of the Brethren, who are truly imbued with the principles of the Craft, to raise it to the high position it once occupied in Scotland; at the same time, I am sorry to have to confess that many are still initiated who consider the society in no other light than a social one, and, as they form the largest class, it will require time to eradicate this idea; but I would fain hope that the perseverance and zeal of those, who wish well to the Order, may cause them to change their minds sooner than is anticipated.

The Grand Lodge of Scotland, as at present constituted, is a great hinderance to anything like advancement in Masonry, for, according to the present law, any Brother, who has been advanced to the degree of a Master Mason, the moment after he has been registered in the Grand Lodge books, is eligible to become either a proxy Master or Warden, and until such time as a law is passed, permitting none to be admitted unless he be a Past Master, or has served as the Warden of a regular warranted Lodge, or even been five or more years a Master Mason, and given proofs of his qualifications, Masonry in Scotland will remain as it is. It may be asked of any intelligent Brother, whether a person, six weeks after he has been entered, can be competent either to open or to close a Lodge, or to be a judge of important matters connected with the business of the Craft. Every one, who knows anything of Masonry, will at once reply that it requires both time and study to become competent to undertake and perform such duties properly. The imperfect way, in which the

Grand Lodge itself is frequently opened and closed, has astonished not only many good Masons, but even those who are novices, who are frequently led to say, that they are not astonished at the careless manner, in which regular Lodges are opened and closed, when the heads of the body are so remiss, and, to add further, that the parties engaged must care but very little for the honour of the Craft, or else they would surely make a point to be more perfect in a matter so simple.

From so many unqualified Brethren being admitted as Proxy Masters or Brothers, they are of little use, except to vote on the side of the select party in the Grand Lodge for the time being, and, I am sorry to say, much party spirit arises in consequence. Such a state of things cannot but obtain, until such time as the Brethren of the country Lodges throughout Scotland come forward and appoint Brethren to represent them who are known to be zealous in the cause, and willing to give their time and attendance at the stated meetings; instead of which, they now appoint any Brother who may be named to them, without satisfying themselves as to his standing or qualifications in Masonry, or whether he will serve them faithfully, and the consequence is, that very many who have been so appointed, never attend after the second or third meeting, except to carry forward the particular views of some interested Brother. So regardless, in fact, are they of their own interest—although every Lodge receives yearly a list of the members of the Grand Lodge, and must perceive that many of those inserted are either in foreign countries or out of Scotland,—yet they are not at the least trouble to appoint others. There are about one thousand members of the Grand Lodge of Scotland; and yet, out of this number, seldom more than ninety to one hundred attend its meetings, and even this number is now dwindling down, so that at the present time, I believe I am correct in saying, there are no more than fifty or sixty who are *virtually members*; and this delightful consummation of affairs has been brought about by one individual—it is stated, but I believe erroneously—for the purpose of getting rid of some troublesome spirits, who are constantly opposing the views of a very select few, of which I understand he forms one; I do not vouch for the truth of this statement, for, take him all in all, he is a worthy man, and one who has done good service to the state by introducing many to the Craft. * * * * †

This Brother tabled a motion some time ago, to the effect that every Brother belonging to the Grand Lodge of Scotland should be taxed *five shillings* yearly for the honour of being a member, and as a test of membership. By the aid of his friends, this singular motion was carried; but it was then asked by those who were opposed to it, what was to be done with the *five shillings*. The Grand Lodge not being able to decide the question, it was remitted to the Grand Committee, who in their wisdom agreed that it should form a fund for building a Grand Lodge room, and with that decision, they said they were quite convinced the Brethren, one and all, would agree, and willingly contribute to this design. They, however, have been

† We have felt it advisable to omit a portion of what follows in this "Communication," as being of a nature too personal for publication.—ED. F. M. Q. M. and R.

mistaken in their calculation, as only about fifty or sixty have come forward. Of course, all who have not, are deprived of a vote.

It was anticipated, as there was such a snug little party assembled on the 2nd inst., that the business of Grand Lodge would be gone through quickly and quietly; they were, however, doomed to be disappointed, owing to the stubbornness of a descendant of "Bell the Cat," an out-and-out Craftsman, a bold supporter of everything that tends to the advancement of Masonry, who, at one time, was supported by two kindred spirits. He, however, is now left to bear the brunt of the battle alone, as one has gone to uphold Masonry in the East, the other to his final resting-place. This Brother appears, however, to be in no way daunted by the loss of his former allies, and I would fain hope that others, beholding his determination, will enlist themselves under his banner, and support him in his endeavours to reform the Grand Lodge, and that ultimately he, and all those who have the good of the Craft at heart, may have the pleasure of seeing it the pride and boast of every Scotchman over the globe. The business on that night was also prolonged by a limb of the law, a Sterlingshire laird, a perfect gentleman; but who, unfortunately, as soon as he steps into the Grand Lodge, seems to receive an electric shock, as it causes him constantly to rise off his seat, to oppose every Brother, who, he thinks, is opposed to him, and the views of which, I am led to understand, he is one of the principal champions, and very seldom do his opponents get leave to say more than, "Most W. G. Master," before he is upon *his* legs, to stop them from uttering a word,—so afraid is he that they may say things that might shake the power which he and his party have in the Grand Lodge. A laughable instance of his opposition, I understand, occurred on the night in question. The descendant of "Bell the Cat" rose at the beginning of the evening, and addressed the Chair pointedly on a particular subject; towards the close of the evening he had occasion to arise again and to address the Chair on a very different subject; he had but just uttered the words, "Most W. G. Master," when up started the laird, and craved that the Grand Master and Brethren would not allow the Brother to speak, as he had already spoken on that subject. The descendant of "Bell the Cat" stood, for a moment or two, perfectly astonished; but, at last, he said that it *did* surprise him how the worthy Brother could know so well what he was going to say, before he had uttered a word. I can only account for the laird being fidgetty, by supposing that he is either impressed with the idea that he is honouring his opponents, by rising so often to check them, in order to prevent them from foolishly or hastily saying anything that might be disagreeable to the Chair, or that he would deter them from bringing anything forward that might disturb the tranquillity of his party, or that he considers himself possessed of such transcendent abilities, and superior judgment, as to be able to regulate the proceedings with a word.

I sincerely trust the Brethren in Scotland will arouse themselves from their slumbers, and look to their own interests in the Grand Lodge.

I am, Sir and Brother,

Yours fraternally,

DIOGENES.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August 4, 1852.*

Present.—M. E. R. Alston, as Z.; E. H. L. Crohn, as H.; C. Baumer, as J.; W. H. White, as E.; G. W. K. Potter, as N.; T. R. White, as P. Soj.; J. B. King, as Assist. Soj.; T. Tombleson, as Assist. Soj.; W. F. White, Stand. Bearer; B. Lawrence, P. Stand. Bearer; J. H. Goldsworthy, P. Stand. Bearer; M. Costa, G. Organist; A. A. Le Veau, P. Dir. of Cer.; Geo. Biggs, P. Dir. of Cer.; 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 report of the Committee of General Purposes stating the amount of receipts and disbursements of the last Quarter was read and approved.

The Committee appointed to collate and revise the laws, reported that they had carefully and attentively perused the minutes of the Grand Chapter, subsequent to the printing of the last edition, and had made such additions as were necessary, a copy of which they submitted to the Grand Chapter.

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

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *September 1, 1852.*

Present.—R. W. R. Alston, Pr. G. M. for Essex, as G. M.; R. G. Alston, P. J. G. W., as D. G. M.; Lord Dudley Stuart, *M. P.*, S. G. W.; J. B. Alston, P. S. G. W., as J. G. W.; F. Pattison, P. J. G. W.; Rev. E. Moore, G. Chap.; Rev. Sir J. W. Hayes, Bart., P. G. Chap.; W. H. White, G. Sec.; H. L. Cröhn, G. Sec. for German Correspondence, and Rep. from G. L. of Hamburg; J. Hodgkinson, S. G. D.; W. F. White, J. G. D.; F. W. Bossey, P. S. G. D.; S. C. Norris, P. J. G. D.; C. Baumer, P. J. G. D.; J. H. Goldsworthy, P. S. G. D.; G. R. Rowe, P. S. G. D.; T. Parkinson, P. J. G. D.; L. Thompson, P. J. G. D.; J. Havers, P. S. G. D.; T. R. White, P. S. G. D.; T. Chapman, Assist. G. Dir. of Cer.; G. Leach, G. S. B.; J. Masson, P. G. S. B.; J. L. Evans, P. G. S. B.; R. J. Spiers, P. G. S. B.; M. Costa, G. Organist; F. W. Breitling, G. P.; Rev. W. J. Carver, Rep. from G. L. of Massachusetts; the Grand Stewards of the year; the Master and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

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

The Minutes of the Special Grand Lodge, of the 2nd of August last, were also read and confirmed.

The Report of the Lodge of Benevolence, for the months of June, July, and August, 1852, were read.

On the recommendation of the Lodge of Benevolence, and on motion duly made and seconded, it was resolved, "That the sum of fifty pounds be granted for the relief of Bro. Thomas Preston, of the Lodge, No. 75, Manchester.

A Report from the Board of General Purposes, of the 24th of August, was read, referring to the very great inconvenience which had been constantly experienced from the want of light and ventilation in the Temple, and which had long been a subject of universal complaint. The Board of General Purposes therefore had felt it a duty to make inquiries, whether any, and what means could be adopted by way of remedy; and they had consulted Mr. Leslie, a gentleman of great eminence in such matters.

For lighting the Temple, of course, no difficulty occurred; and it was suggested that that be effected by two cut-glass dish Ormoulu eight-light gas chandeliers, with patent burners and vases. The subject of ventilation, however, was one of greater necessity, and more costly; because to effect the ventilation of the Temple, a ventilation of the great kitchen of the tavern must also take place, and the gas to be consumed must be effectually purified. The entire cost of this work would be about 450*l*.

Mr. Leslie spoke unhesitatingly of the accomplishment of the objects sought, viz. sufficient light and perfect ventilation.

This had led to the consideration of effecting similar improvements in the Great Hall, the cost of which would, of course, be greater; in all probability upwards of 600*l*., and the little use which the Grand Lodge made of the Hall would scarcely justify such an outlay, unless the tenants of the tavern contributed something towards it, by way of increase on the rent.

The Board, under all the circumstances, suggested and recommended to the Grand Lodge to refer the matter back to the Board, with authority to execute the whole of the works, or such part of them as might be deemed expedient, the entire cost not to exceed the sum of 1,200*l*.

The Board had communicated with the M. W. Grand Master on the subject, and had received his Lordship's directions to say, that, as Grand Master, he was desirous the Grand Lodge should take the matter into consideration.

It was moved and seconded,—

"That the subject of lighting and ventilating the Temple and Great Hall, as suggested by the Board of General Purposes in their report of the 24th of August, be referred to the Board, with authority to execute the whole of the works, or such part of them as may be deemed expedient, the entire cost not to exceed 1,200*l*."

Upon which it was moved as an amendment,—

"That the plans and specifications proposed for the lighting and ventilation of the Great Hall and Temple be sent to the Grand Secretary's office, within six weeks from this date, for the inspection

of the Brethren, and that they be taken into consideration at the next meeting of the Grand Lodge.”

The question being put on the amendment, it passed in the affirmative.

Brother Jackson's appeal against the judgment of the Prov. Grand Master for Devon, full particulars of which were given in our January Number, and the decision on which appeal was not confirmed, in consequence of a copy not having been served on the Prov. G.M., was again brought forward, and it having been shown that a copy of the appeal had now been forwarded to the Prov. Grand Secretary, the Grand Lodge proceeded to take it into consideration, and on motion duly made and seconded, it was unanimously resolved,—

“That the W. Master of the Lodge No. 185, Devonport, did, on the 8th of January, 1851, exceed the powers vested in him; that therefore the decision of the R. W. the Provincial Grand Master for Devon, be in this respect reversed, and that the W. Master be admonished to a more strict observance of the laws of Masonry for the future.”

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

THE ANCIENT AND ACCEPTED RITE.



THE Supreme Council of Sovereign Grand Inspectors of the 33rd Degree of the Ancient and Accepted Rite for England and Wales, and the Dependencies of the British Crown, held a Special Convocation of the Order, at Freemason's Hall, London, on Wednesday, the 7th of July, A.D. 1852. After several Brethren had been advanced to the Eminent Degree of Sov. Prince Rose Croix, the higher Degrees of the Order were opened in ancient and solemn form. The Ill. Treas-

urer-General of the Order installed into the rank of Knight K.H. of the 30th Degree several eminent and distinguished Brethren. After the solemn ceremonies of the Order had been gone through, and the Convocation closed, the Brethren banquetted together, the Ill. Sov. Grand Inspector Henry Emly, presiding.

After the loyal and national toasts had been given, the Commander in the chair gave the Sov. Commander of the Order, Dr. Leeson, which was received with great applause, and drank with all the honours. He then gave successively the Supreme Council of Ireland,—Scotland,—and the two American Councils,—that for the Northern Jurisdiction at Boston (removed from New York), and for the Southern Jurisdiction, at Charleston,—all of which were received with the greatest Masonic respect and fraternal regard. He then

gave the health of the Ill. Brother who had presided over the Convocation that day, which was duly acknowledged. The Ill. Sov. Inspector Henry Udall, then proposed the health of the Commander in the chair, Bro. Emly, and thanks to him for his continued exertions for the good of the Order. After returning thanks and stating that he should at all times be ready to serve the Order in any way in his power, the Commander in the chair proposed the health of those Brethren who had been advanced in rank that day.

The Ill. Bro. Captain Thomas Jervis (brother of Brother the Right Honourable Sir John Jervis, Lord Chief Justice of the Common Pleas), and the Ill. Bro. George Beauchamp Cole returned thanks for having been exalted to the distinguished rank of Grand Elected Knights K.H. of the 30th Degree, and the Eminent Brother Joseph John Moody (of Manchester) returned thanks for having the degree of Sov. Prince Rose Croix conferred on him. The Ill. Bro. M. Costa returned thanks on the health of the members who had assisted in the ceremonies of the day being proposed. Several other toasts having been proposed and duly responded to, the Brethren separated.

The next meeting of the High Grades Union will be held on Thursday, Nov. the 4th (instead of the last day of October, which this year falls on Sunday), on which occasion the Supreme Council will hold a Convocation of the Order for the purpose of conferring Degrees.

. 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 33rd Degree for England and Wales, &c., Freemason's Hall, London. To whom, also, all applications should be made in writing for admission into the higher Degrees of the Order.

ROYAL FREEMASONS' GIRLS' SCHOOL.

THE new schoolhouse recently erected for the accommodation of the children under education by this excellent Institution at Wandsworth Common, adjoining the Clapham Station of the London and South-Western Railway, was inaugurated by a *fête*, on Monday, the 2nd of August. The school was originally established through the exertions of a benevolent Brother,—the then celebrated Chevalier Ruspini, in 1788, to entirely maintain, clothe, and educate the female children of reduced, and the orphans of deceased Brethren. The school-house in the Westminster Road has, from the growth of buildings around it,—many of them inhabited by not the purest class of the community,—and the bad drainage, been long felt to be in anything but a desirable locality. When to this was added the approaching expiration of the lease, which could not be renewed excepting at a great sacrifice, which the Committee of Management did not feel themselves justified in making for only leasehold pro-

perty, and on such a site, it was determined to make an effort for providing a suitable school-house in a less objectionable neighbourhood, and which should have the advantage of also being the freehold property of the Charity. Accordingly, after great and careful consideration, a very excellent site was secured at Wandsworth Common, on which a building has been erected possessing all the advantages of a delightful atmosphere, dry gravelly soil, complete drainage, and perfect accommodation for the moral and religious education of 100 children,—the number at present in the school being 66. The new school-house, which has been built by the Messrs. Piper, under the direction of Br. P. Hardwicke, the Grand Superintendent of Works, is erected in the mediæval or Elizabethan style of architecture, of red and grey brick. It possesses a central tower with turrets, and two front wings with receding appurtenances,—the interior being admirably adapted for the object in view. On the morning of the dedication *fête* the building, which has a very commanding appearance, as viewed from the railway, had a royal standard fluttering in the breeze from the tower, and in the grounds had been erected a variety of marquees for the accommodation of the company, and the supply of refreshments to the Brethren and their friends. About eleven o'clock the grounds were thrown open to those parties who had provided themselves with tickets,—and military and quadrille bands were playing throughout the day for their amusement, there being not less, at one period of the day, than from 3,000 to 4,000 persons present.

The proceedings of the *fête* were commenced at twelve o'clock by the performance of divine service in the Church of St. Ann, Wandsworth, which was attended by the children of the Boys' and Girls' schools,—there being present, in addition to the inhabitants of the neighbourhood, a large number of the Brethren and their friends. A portion of the service was excellently chanted by a choir of vocalists, consisting of Mrs. Alexander Newton, the Misses M. and J. Wells, Miss Felton, Brothers Williams, Geo. Perren, Novello, and Henry Smith, Masters Bristow and De Solla, under the direction of Bro. Geo. Genge, who took the musical arrangements under his control, in consequence of the absence of Bro. Farquharson Smith, who was confined to his house by rheumatic fever. The children of the school, and a large portion of the congregation also took part in the chanting. At the conclusion of the regular service, Dr. Boyce's anthem, "O where shall wisdom be found? and where is the place of understanding?" was admirably delivered by the choir, after which the Very Worshipful Brother, the Rev. J. W. Gleadall, M.A., Past Grand Chaplain, &c., preached a most excellent sermon in aid of the funds of the Institution, taking as his text Psalm cvii. 41,—“He maketh him families like a flock of sheep.”

The Rev. Brother, in the course of his address, said that two things struck them in the universe—the existence of individual things, each in one sense separate and distinct from the rest, and the existence of the same things in organized masses having a common object, and serving a common purpose. Thus the universe was but an organization of infinite, inferior, subordinate units, and human society was the union of individual human beings, each with a separate existence and distinct personal interests, pursuing common objects, combining into masses from the wants and affections of human nature. It was not of human society at large that he was going to speak, but of one particular form of it, the text confining their attention to families or households. The

family was an institution of heaven, established by the Creator at the commencement of the human race, which was but a combination of families,--nay, one great family, whose father was God, whose birth-place was time, and whose home was eternity. Nothing could be more important to the happiness of the human race than households in which, whatever discomferts a man might encounter elsewhere, he was sure on his return home to meet with peace, to be welcomed with affectionate greetings, and surrounded by the comforts of a well-ordered family. But if they reversed the picture, and contemplated the mischiefs which resulted from the want of domestic happiness both to parents and children, they would see still more forcibly the advantages of well regulated homes. Whilst home was attractive, it would seldom be deserted; but many a man, otherwise amiable and exemplary, had been driven from his home by the absence of peace, comfort, and order in his dwelling, and tempted to resort to haunts of intemperance and ruinous excitement, till, at last, he was shipwrecked in reputation, deprived of all standing in society, and perhaps reduced to beggary; and, again, had not coldness, diminished affection, the stern look, the harsh tone, the ferocious violence on the part of a domestic tyrant driven many a woman from her home, and been the means of plunging her into sin and shame? But that was not all; the effects of domestic infelicity on the spirit and conduct of children was most marked and melancholy. There was no means so effectual of binding children to their parents and to each other as by making their homes happy. Where parents walked before their children in purity and order,—instructed with affection,—exhorted with tenderness,—reproved without harshness, and constantly strove to make the parental roof pleasant and attractive, the best elements of human happiness would be found, and the children would grow up good and religious members of society, and never leave their parents' roof without regret, or think of it but as the long-loved abode of a thousand pleasant memories,—as the cherished centre to which all their thoughts and affections would ever tend. But, on the other hand, if they were to contemplate a circle of children, the members of a family in which discomfort, strife, and discord were the prevailing elements, the parents austere, harsh, and tyrannical, repelling each other with mutual reproaches, they would find the sons disposed to escape from it as soon, and return to it as seldom, as possible. And might not the daughters, when the parental home was a scene of discomfort, be ready to make almost any change which promised relief, and sometimes, perhaps, in pursuit of that relief, take steps fatal to their peace, if not to their character? It could not be doubted that children in family disagreements were frequently the culpable parties; still, it could not be denied that children once amiable and promising were too often driven into imprudence, criminal connections, and final destruction for time and eternity, by domestic unhappiness, which had led them to believe that any change must be for the better. The Rev. Brother then proceeded to impress upon the heads of families the duty which they owed to society, to their children and themselves, to endeavour to make their homes the abode of peace and comfort, by which they would secure their own happiness, and the future prosperity and happiness of their children when launched into the troubles and anxieties of life, and then said: "But it is time to speak a word on the occasion which has brought us together. I do not think it necessary—nor, indeed, is there time—to say much on the history of the Institution, for which I have now to solicit your aid. Our Brethren of the Craft are well acquainted with it, and for the information of others it may be sufficient to observe that it was founded in the year 1788,—that its object is the moral and religious education of the daughters of our Masonic Brethren, whose families, from a position of affluence and respectability, have either, by the death of the fathers, or by the operation of some of those contingencies to which all things temporal are subject, fallen into circumstances of adversity and distress, and that above 600 girls have been so educated and fitted for positions of usefulness in life. Various reasons, moral, sanitary, and financial, which there is no need for me now to enter upon, have induced the Governors to abandon the old site, and transfer the establishment to the present advantageous situation. And that beautiful building which most of you have seen, and the dedication of which to the best and noblest of all purposes, the training the minds of the rising generation to the knowledge of duty and of God, you will have an opportunity of witnessing this morning, will become the future theatre for the benefi-

cent operations of our charity. The nature of the locality, the spaciousness of the grounds, the seclusion of the place from demoralizing influences, from every sight and sound likely to contaminate, admirably adapt it for the purpose, by God's blessing, of making the children healthy and happy, rendering them amiable in temper and cheerful in duty, and disposing their minds to the reception of moral and religious impressions. When your own households are broken up by calamity and distress, and its members dispersed abroad, and they can no longer be the recipients of those home influences, the importance of which I have just been engaged in placing before you, they will find in this asylum the best substitute for that domestic happiness and that family training and intercourse so blessed in the results which have been thus early taken away from them. View it in another aspect. We all know the importance of woman in domestic life. It is mainly upon her that the happiness of families depends. Home is the special scene of her beneficent influences,—the circle within which her purity, her gentleness, her bravery, and her affection make themselves felt. No pains are too costly to be expended upon the work of educating her for her mission and her destiny, and in contributing your efforts to train the female part of the rising generation, you are contributing materials to the formation of future happy homes, and doing your best to diffuse the principles of domestic peace, purity, and comfort. It is a fact most gratifying, one indeed, which reflects vast credit upon this Institution, and all connected with its management, that not one of the 600 girls who have been educated within its walls has ever given the least occasion of distress to the Governors by her subsequent behaviour. I have only to observe, in conclusion, that the parents of those for whom I plead were once in affluence, and little thought that their offspring would ever become the objects of charity. And who is there who may not be brought down to circumstances of adversity? Two grand-daughters of the Chevalier Ruspini, who founded this school, were indebted to it for their education. In a community so artificial and complicated, and so subject to fluctuations as that in which we live, even the rich—especially where their incomes depend upon their exertions—have no security against the inroads of distress; they may sink in a moment from health to sickness, and from wealth to want, and be no longer able to afford their little ones the care and protection of a home; or death may strike them down, and with the same blow plunge their families into destitution. Then, would it not be a comfort to such a one to know that there are places of repose in our land like this, which open their friendly portals to the orphan and the destitute? And would it not be a keen and bitter memory if, in his days of plenty, he had refused to such his sympathy and assistance,—if he had been deaf to the cry of agony and want,—till that cry rung upon his heart from the lips of his own children? But I plead with you on higher motives—motives drawn from a coming eternity, and from the love of Him who gave His life for us. Your charity will not, indeed, purchase for you a title to the bright inheritance of the future; that is already made out by the atoning sacrifice of the Son of God, and secured to all who repent and believe. But God is not unrighteous to forget any work and labour of love. The widow's mite dwells in the memory of Omnipotence, and even a drop of water bestowed on one of Christ's little ones shall not lose its reward. Those who are received into eternity with the benedictions of Heaven, are they who feed the hungry and clothe the naked,—who help on, according to their ability, the great work of human improvement and human happiness."

At the conclusion of the sermon, which was listened to with the greatest attention, the following hymn, written by one of the children in the school, when only fourteen years of age, was sung:—

Almighty God ! give us Thy grace,
That we may find a resting place ;
Teach us to walk in heaven's highway,
Nor let us from Thy precepts stray.

And, dearest Lord, show us Thy love,
That we from Thee may never move ;
Be Thou our guardian, Thou our friend,
On us, O Lord, Thy blessing send.

Teach us to love the Bible more,
 And all Thy wondrous works adore ;
 O may we in Thy word confide,
 Thy Spirit then will be our guide.
 Great God ! before Thy throne we fall,
 Thy blessing send to us, to all ;
 Till we shall sing Thy praise above,
 In realms of everlasting love.

At the conclusion of the service, a liberal collection was made in aid of the building fund. The children then returned to the new school-house, where they were plentifully regaled with a substantial cold dinner.

The next proceeding of the day took place at two o'clock, when the M. W. Grand Master, the Earl of Zetland, held a special Grand Lodge in one of the rooms of the new building, there being present the Right Hon. the Earl of Yarborough, R. W. D. G. M. ; Lord Dudley Coutts Stuart, S. G. W. ; Lord Suffield, Prov. G. M. for Norfolk ; W. Tucker, Prov. G. M. for Dorset ; A. Dobie, Prov. G. M. for Surrey, and G. R. ; H. C. Vernon, Prov. G. M. for Worcester, and P. S. G. W. ; Col. Burlton, Prov. G. M. for Bengal ; B. B. Cabbell, M. P., P. J. G. W., and Treasurer of the Institution ; W. H. Smith, P. S. G. W. ; R. G. Alston, P. J. G. W. ; The Rev. E. Moore, G. C. ; The Rev. Sir W. J. Hayes, Bart., P. G. C. ; the Rev. J. W. Gleadall, P. G. C. ; W. H. White, G. Sec. ; J. Hodgkinson, S. G. D. ; B. Lawrence, P. S. G. D. ; Dr. G. R. Rowe, P. S. G. D. ; S. C. Norris, P. J. G. D. ; L. Chandler, P. J. G. D. ; J. B. King, P. J. G. D. ; L. Thompson, P. J. G. D. ; G. W. K. Potter, P. J. G. D. ; J. R. White, P. J. G. D. ; P. Hardwicke, G. Sup. of Works ; R. W. Jennings, G. Dir. of Cer. ; E. H. Patten, P. G. S. B. ; R. J. Spiers, P. G. S. B. ; J. Moore, Physician to the Institution ; J. Gaskoin and W. Harvey, Surgeons to the Institution ; W. J. Stephenson, Chairman of the Building Committee ; Bros. Farnfield, T. Jerwood, J. Archer, D. Watts, E. F. Leeks, S. H. Lee, P. Matthews, W. Williams, A. Somers, J. Symonds, W. Hale, W. Young, Tombleson, Killick, with many other Brethren.

The Grand Lodge having been opened in ample form, and with solemn prayer, a procession was formed, which proceeded from the Lodge-room in the following order :—

Two Grand Stewards.

The Wardens, Past Masters, and Masters
 of the several Lodges, according to rank,

Juniors walking first.

The Grand Superintendent of Works,
 with the Plans.

Grand Steward.	{	A Cornucopia, with Corn, borne by the Master of a Lodge. Two Ewers, with Wine and Oil, borne by Masters of Lodges.	}	Grand Steward.
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Grand Organist.

G. Director of Ceremonies. Assistant G. Director of Ceremonies.

Past Grand Sword Bearers.

Past Grand Deacons.

Grand Secretary,
 bearing Book of Constitutions.

	Grand Registrar, bearing the Great Seal.	
	Grand Treasurer. Past Grand Wardens.	
	Past Provincial Grand Masters. Provincial Grand Masters.	
	The Corinthian Light, borne by the Master of a Lodge.	
	The Column of J. G. W., borne by the Master of a Lodge.	
	The Junior Grand Warden, with Plumb Rule.	
Grand Steward.	{	} Grand Steward.
	The Banner of the Grand Lodge.	
	The Doric Light, borne by the Master of a Lodge.	
	The Column of S. G. W., borne by the Master of a Lodge.	
	The Senior Grand Warden, with Level.	Junior Grand Deacon.
Grand Steward.	{	} Grand Steward.
	The Grand Chaplain, bearing the volume of the Sacred Law on a Cushion.	
	The Deputy Grand Master, THE RIGHT HON. THE EARL OF YARBOROUGH, with the Square.	
	The Ionic Light, borne by the Master of a Lodge.	
	The Grand Sword Bearer.	
Grand Steward.	{	} Grand Steward.
	THE RIGHT HON., THE EARL OF ZETLAND, M. W. Grand Master.	
	Two Grand Stewards.	Senior Grand Deacon.
	Grand Tyler.	

Outside the door of the Lodge the procession was increased by the following addition :—

The Pupils of the Masonic Institution for Boys.

The Band.

Stewards, walking two or three abreast.

Two Members of the House Committee.

The Pupils of the Masonic Institution for Female Children, accompanied
by the Matron and Governesses.

The House Committee and the Building Committee.

The procession, having been fully formed, proceeded round the plot of ground, which has been beautifully laid out with flowers, in front of the grand entrance to the building, and thence round the exterior of the school, passing down the refectory side, and returning by the school-room side. On again arriving at the grand entrance, the boys and the band filed off outside the building,—the girls and the governesses being ushered by the stewards into the hall of dedication, and ranged on raised platforms, covered with crimson cloth, to the right and left of the Chair.

The room in which the dedication took place, was elegantly carpeted, and decorated with pink and white hangings, wreaths of flowers, and inscriptions (the work of the children), such as, “Bro-

therly love, relief, and truth ;” “ Hail, Masonry ! ” “ Faith, Hope, and Charity ;” “ Lord, we beseech thee send us prosperity,” &c. &c., all executed in white on a blue ground. At the upper end was the Grand Master's chair, flanked by pedestals for the reception of the cornucopia and the vessels of wine and oil, the raised platforms of which we have spoken, and at the lower part of the room was another raised platform, for the accommodation of the ladies, who were to present purses of 5*l.* 5*s.* — no other persons, with the exception of those having to take part in the ceremony, and the representatives of the press, being admitted.

The children having been duly seated, the remainder of the procession proceeded towards the door of the dedication chamber, where it halted, the Brethren dividing to the right and the left, facing inwards, so as to form an avenue through which the M. W. Grand Master passed into the chamber, preceded by the Grand Sword Bearer, and the Brethren bearing the ewers of wine and oil, and the cornucopia containing the corn, and followed by the Deputy Grand Master, and the other Grand Officers.

The Grand Master having taken his seat, the vessels deposited on the pedestals prepared for their reception, and the Brethren ranged on either side of the room,

Bro. HARDWICKE, the Grand Superintendent of Works, stepped forward in front of the throne, and, as nearly as we could understand him, in the unfavourable position in which we were placed, said,—Most Worshipful Grand Master, as the Grand Superintendent of Works, I have, on this occasion, to submit to you the plan of the building in which we are now assembled. Had we now been brought together to perform the ceremony of laying the foundation stone instead of dedicating the building, I should have been prepared to submit the plans to your approval, and receive from you, Most Worshipful Grand Master, any suggestions for their improvement. It is now, however, too late for that, but I believe I may state that the Committee, to whom the plans were submitted prior to the commencement of the building, fully considered and approved them, and I trust that the works have been so carried out, as to meet with your and the Committee's fullest approval, and to give general satisfaction to the Brethren. This Charity has now existed more than half a century. Indeed, it is upwards of sixty years since the school was first established in the building it has up to this time occupied in the Westminster Bridge Road. I have no doubt that at the period when the school was established, that appeared to be a very proper site in the suburbs of London ; but in the lapse of time that has since intervened, great alterations have taken place in the neighbourhood, and the school-house is now surrounded with much that is objectionable. As Grand Superintendent of Works, I well know that the site of the old school-house is low, swampy, and ill-drained,—and, further, that it does not afford the means of giving that accommodation to the inmates, which is desirable in an establishment of this description. These and other circumstances connected with the expiration of the lease, induced the Committee of Management to determine on the removal of the school to a more fitting site. After great consideration, the site upon which the building, in which we are now assembled, stands, was selected on account of the salubrity of its atmosphere, its dry soil, and commanding position, and I have now, Most Worshipful Grand Master, to present you with the plan of the building, which I believe will be found to possess admirable drainage, to be replete with accommodation, and to combine all the advantages which modern science can devise for sanitary purposes. We have transplanted our tree to this most favoured soil, where I trust it will extend its branches both far and wide, and strike its roots downwards, so as to place it in that firm position, which will enable the managers of our school to take under their protection a greater number of the children of our poorer Brethren, than even the most sanguine hopes of the benevolent founder of the institution could ever have anticipated, and afford them the benefits of that moral and religious education, which will not only make them good and useful members of society in this world, but lead them to

everlasting happiness. I have now, Most Worshipful Grand Master, only to congratulate all, who have been concerned in raising this building, upon the happy conclusion of their labours, and to hand to you the plans from which it has been erected.

The plans having been handed in, Bro. B. B. Cabbell, *M.P.*, P. J. G. W., and Treasurer of the Institution, addressed the Grand Master; but, if it were difficult to follow Bro. Hardwicke, it was still more so as regarded Bro. Cabbell, since he spoke in so low a tone of voice, that it was scarcely possible to catch any sentence complete. The following is, therefore, only given as an approximation to what Bro. Cabbell is supposed to have said:—

Most Worshipful Grand Master,—It now becomes my duty, in connection with the proceedings of the day, to inform the Brethren present of the reasons which have led to the ceremony, in which they are now taking part. Before I do so, however, I may perhaps be allowed briefly to revert to the history of this noble institution, which has now been established upwards of sixty years in a school-house, situated upon a site, on which we feel it is no longer desirable to retain it. Our worthy Bro. Hardwicke has so well described the advantage of the new building, that it will be unnecessary for me to touch upon that subject. I will, therefore, at once proceed to call your attention to the fact, that this institution was established for the protection and education of the female children of Freemasons, who, either from having become orphans, or the reverses in the position of their parents, might require its care and assistance. It must be satisfactory to all to know that we have now a building, the accommodation in which will be highly conducive to the happiness and comfort of the children here, and in which they will receive instruction in those great religious principles, which will lead to their eternal happiness in the world to come. I am sure that every Freemason must take a deep interest in this institution, for there are none amongst the Craft, however great, or however powerful they may now be, whose descendants may not some day require its assistance. Most Worshipful Grand Master,—I have only alluded to this circumstance, because in the vicissitudes which are constantly occurring in all subinary affairs, it is impossible to say who may not some day require aid and assistance; and it is a remarkable fact in the history of this charity, that two of the grandchildren of its benevolent founder became the partakers of its advantages. I cannot conclude these observations, without congratulating the Brethren on the fact, that the building is about to be dedicated by so distinguished a nobleman and so gifted a Brother as our most esteemed Worshipful Grand Master; and I am sure he will treasure it amongst his happiest recollections, when he is about to be called from his sphere of usefulness in this world, that he took so active and prominent a part in the proceedings of this day, and dedicated a building, which is destined to be of such great advantage, both here and hereafter, in the education of the female children of our poorer Brethren. I have now only to express my sincere hope that the life of our Noble and Worshipful Grand Master may long be preserved; that Freemasonry may be extended throughout the world; and that this Institution may continue to flourish and increase in usefulness, until the close of time. I sincerely hope, Most Worshipful Grand Master, that you may long live to enjoy the gratification resulting from the recollection of the events of this day, and to preside over the Masonic body.

Dr. Croft's anthem, "Sing unto the Lord," having been beautifully sung, under the direction of Bro. Genge, by Mrs. Alexander Newton, the Misses Wells, and the other vocalists, who had taken part in the church service, as previously recorded,

Bro. the Rev. E. MOORE, one of the Grand Chaplains, then addressed the Grand Lodge in the following terms:—In fulfilment of the duty which now devolves upon me, Most Worshipful Grand Master, it would ill become me to detain yourself, the officers of the Grand Lodge, and the assembled Brethren, with any detail of the principles and objects of our Order. The numerous attendance which graces this meeting, no less than the occasion of our coming together, is a sufficient proof that one and

all are ready to support those principles, and to carry out the best objects of humanity to the utmost of our ability, in obedience to that solemn obligation which binds us together. The occasion for which we are assembled to day, cannot fail to awaken strong and peculiar feelings in all who are the parents and guardians of youth. It is scarcely possible that any father or mother can witness the opening of this building without many an anxious feeling for the children, who are to derive from within its walls some of the most important influences which shall govern their future lives. Let them be assured that we sympathize with them in the hopes which they are now secretly cherishing,—that the female offspring of our poor and destitute Brethren may receive every contemplated benefit from our system, and grow up, as those who have preceded them have done, in every instance, into valuable and useful members of society. Whatever be the course of life or duty, into which the providence of the Most High shall carry them, may they be enabled to date from their connection with this institution the formation of their best principles, and the elements of their advancement in the favour of God and man! May this be to us a day of entire and effectual dedication! While this structure is on this day permanently appropriated to the uses for which it has been raised, may we dedicate ourselves, no less than it, to the fulfilment of our several obligations. Let those who are officially constituted the Patrons and Directors of this Institution, renew to-day their solicitude for its present and permanent welfare, and resolve to exercise the same vigilance in maintaining and furthering its future interests, which they have shown in the contrivance and establishment of its constitution. Let the Brethren resolve that the efficacy of the system shall not be hindered by the want of a full co-operation with those, who are appointed to carry its objects into effect. Let the Matron and her assistants devote themselves, as hitherto, to the conscientious execution of their trust, and to the fulfilment of those obligations, which, on this occasion, they recognize and confirm. Let all join in acknowledging the essential importance of harmony and unitedness, if we would hope to attain the objects to which all aspire,—“The duty of meekness and long suffering, of forbearing one another in love; of endeavouring to keep the unity of the spirit in the bond of peace.”

Bro. DOBIE, Grand Register, said that Bro. Beadon having, unfortunately, been prevented attending from illness, he had to inform the M.W.G.M. that a Report had been prepared relative to the proceedings of the Committee regarding the origin and completion of the new building, which their Brother, the Secretary of the Institution, would read.

Bro. CREW then read the Report, which says :

That the House Committee, 1850-51, which consisted of Bros. Barnes, Baines, Beadon, Bossy, Chandler, Lewis, Mills, Newson, Patten, Stephenson, Taylor, Tomblason, and the Trustees, the Right Hon. the Earl of Zetland, B. Bond Cabbell, *M.P.*, Bros. Wm. F. Beadon, and William Henry White, were appointed by the general Court to select and purchase freehold ground, on which to erect a new and more commodious school-house, in a salubrious and good situation for access by omnibus or railway. Bro. Stephenson was appointed Chairman, and Bro. Patten, Deputy Chairman, at their first meeting. The Committee put themselves in communication with Bro. Hardwicke, G. S. of W., and together advertised for ground within five miles of the metropolis. The Committee examined land at Forest Hill, Sydenham, Wandsworth, on the Surrey side, Hampstead, Holloway, Kentish and Camden Towns, on the Middlesex side of the Thames, but the choice was rendered in some degree difficult, in consequence of the medical officers having a veto, and their determination that the soil should not be clay.

In spite of these difficulties the ground, containing two acres, two roods, and two perches, on which the present noble edifice and ornament to Freemasonry stands, was, through the instrumentality of Brothers Patten and Mills, purchased of Matthew Whiting, Esq., for £1,050, being at the rate of £400 per acre.

Plans and elevations were supplied by Bro. Hardwicke, and two of them were so much approved, that there was much difficulty in the selection; a ballot was taken, and the numbers for each were equal; it was therefore determined to

entrust them to the Quarterly Court for selection. It would have been the duty of the Committee to refer it for their approbation, if they had selected either. The Quarterly Court were equally favourable to both, and on ballot the numbers were the same. Bro. Beadon, the Chairman of the Court, refused to give a casting vote, but recommended that the Grand Superintendent of Works should be empowered to make the selection, which, after much hesitation, he did, and chose the plan and elevation of the building the Grand Lodge now occupies. The decision at once became unanimous, as it has been in every instance where a difference of opinion for a time existed. The following interesting record is extracted from the Minutes:—

“Many first-rate builders were immediately requested to tender for the contract for building; Messrs. Piper, being the lowest, were adjudged the successful applicants at £7,272.

“The R. W. Brother W. F. Beadon, V.P., expressed his admiration at the very unanimous manner with which the whole of the proceedings regarding the intended building had been conducted, and he hoped that the unanimity which had prevailed would continue until the great object the Fraternity had in view was accomplished. And with those sentiments of admiration and approval he begged to present in the name of his son, Frederick Vansittart Beadon, the sum of one hundred guineas towards the general funds of the Institution.

“The Right Hon. the Earl Spencer, K.G., granted permission for improving the access to the building, and his Lordship’s agents, with equal kindness, seconded his Lordship’s wishes.”

The Report goes on to state that the greatest unanimity has prevailed among the Committee, who have been continually watchful of the contractors, and taken much pains to produce such a building as would be honourable to the Craft, ornamental to the neighbourhood, healthful to the children, and a proof of the Masonic wishes for furthering the good of mankind. It goes on to express its thanks to the M.W.G.M., the R.W.D.G.M., the Grand Lodge, and the Order in general, for the liberal and munificent support which the school has received, and their hope that increased exertions will enable future Committees to carry on the duty “of training children in the way they should go.”

Upon the conclusion of the reading of the Report,

Bro. DOBIE said—M. W. Grand Master, I wish to be allowed now to inform the Brethren, that through the foresight of our late illustrious and lamented G. M., his Royal Highness the Duke of Sussex, and the members of the Grand Lodge, a fund was some time since set apart for keeping the Girls’ school in repair. That fund, I am happy to say, now amounts to upwards of 2,000*l.*, so that we need be under no fear, but that we shall always have the means of keeping this building in good and efficient condition. Therefore, those of the Brethren who take an interest in the well-doing and prosperity of the school, will best promote its interest by aiding in providing the means to pay off the small debt which will exist on its completion.

The SECRETARY then stated, that the Duke of Beaufort, Lord Panmure, Lord Aboyne, and other noblemen and gentlemen, had written, expressing their regret at being unable to attend that day.

Purses of five guineas each were then handed to the M. W. the G. M. by the following ladies:—

Barrett, Miss.	Gibson, Mrs.	Jennings, Mrs.
Barringer, Miss.	Gole, Mrs. T.	Josephs, Mrs. J. A.
Blake, Mrs. J. J.	Hardwicke, Mrs. P.	King, Mrs. J. B.
Browse, Miss C.	Haward, Miss.	Ledger, Mrs. F.
Browse, Miss H.	Haward, Miss H.	Leach, Mrs. G.
Dickenson, Mrs. J. J.	Heath, Mrs. J. B.	Lee, Mrs. Stephen H.
Dobie, Mrs.	Hollis, Mrs. T.	Mayhew, Mrs. C.
Edgington, Mrs.	James, Mrs.	Mills, Miss E.
Fox, Miss C.	Jackson, Mrs. W. C.	Mastorman, Mrs. W. S.

Minet, Mrs.	Piper, Mrs.	Stohwasser, Miss A.
Monney, Mrs.	Piper, Miss.	Symonds, Mrs.
Moore, Miss E. C.	Potter, Miss.	Townsend, Mrs.
Morris, Mrs. S.	Read, Miss.	Tombleson, Mrs.
Morris, Mrs. W. G.	Rutherford, Miss L.	Thorne, Mrs.
Natusch, Mrs.	Savage, Miss.	Tuxford, Mrs.
Neats, Mrs.	Sheard, Mrs. S.	Vernon, Mrs.
Nichols, Miss.	Smith, Mrs. T.	White, Mr. J. W. Forster.
Patten, Mrs. E. H.	Smithers, Mrs. J. H.	White, Mrs.
Patten, Miss.	Salmon, Mrs. F.	White, Mrs. W. H.
Patten, Miss Emma.	Spencer, Mrs. R.	Wileoxon, Mrs.

The anthem "Here shall soft charity," by Dr. Boyce, was here sung by the professional ladies and gentlemen present, with much expression and taste. Rhoda Davis, a very intelligent child, one of the pupils of the school, next recited the following verses written for the occasion, by Bro. S. C. Hall :—

" Here, from the home your mercies give,
 The voice of prayer and praise ascends ;
 Here, when in hope you bid us live,
 We thank our God, and bless our friends.
 We thank and bless them, while we know
 Who bade these generous hearts abound ;
 And whence those streams of goodness flow,
 By those Masonic signs around.
 Signs that to manhood, age, and youth,
 Speak of Masonic claims, and call
 To learn the great eternal truth,
 That one Grand Master loveth all.
 Here shall the weak sweet shelter find,
 Here, safe from want, and far from strife ;
 We gather strength to meet mankind,
 And arm us for the fight with life.
 You found us poor, you give us wealth,
 That time may touch, yet ne'er decay ;
 Knowledge and prudence, temperance, health :
 Such are the gifts you give to-day.
 You plant with hope, and faith, and prayer,
 That the young trees may grow ; and you
 May know them by the fruit they bear,
 Grateful and healthful, pure and true.
 Such the reward, nor more nor less,
 To which your future hope extends,
 From children whom to-day you bless
 With homes, protectors, teachers, friends.
 Asking the help of God on high,
 To guide the young, the poor, the weak ;
 Shall we not try, nor vainly try,
 To give the recompense you seek ?
 May the Great Architect, whose care
 For youth you imitate to-day ;
 May He, whose ministers you are,
 Hear our young voices as we pray.
 And from His mercy-seat above,
 Bless you with all things pure and good ;
 With homes of plenty, peace, and love,
 And bless your bond of Brotherhood."

The M. W. GRAND MASTER then rose and said—Brethren, it gives me great gratification to be enabled to be present on this happy occasion, on account of which I may well feel proud of filling the high office, in which I have the

honour to be placed, and in performing the duties of which I always feel the greatest pleasure. I will now proceed with the dedication of this building. I strew this corn [*strewing it from the Cornucopia*] as a symbol of plenty; I pour this wine [*pouring it*] as a symbol of joy and gladness; I pour this oil [*pouring it*] as a symbol of comfort and peace. May all hearts act in unison in providing for the inmates of this institution an abundance of corn, oil, and wine, and all the comforts of life, and in ever preserving it from ruin and decay. Now, as Grand Master of the Ancient Fraternity of Free and Accepted Masons of England, and in honour of T.G.A.O.T.U., I declare this edifice dedicated to the sacred cause of education—religious and moral education. I pray that the M.H. may bless our labours, and that the children who are the objects of our solicitude may ever preserve their honour and virtue; and from the instruction they here receive may be duly honoured in this world, and when they depart from it, become partakers of eternal bliss.

The Rev. the Grand Chaplain (Bro. Moore) then offered up to the throne of grace the following prayer:—

“Almighty and eternal God, the fountain of all wisdom, who saidst in the beginning, ‘Let there be light, and there was light,’ we give Thee hearty thanks for all Thy goodness and loving-kindness, and especially in permitting us to meet together for the dedication of this structure to the purpose of sound religious and virtuous education. To Thy mercy it is owing that we are enabled to celebrate the completion of our designs. Fix in our hearts, we beseech Thee, a deep conviction that learning is valuable only as it leads us to a knowledge of Thee, and of Thy will; give grace to all who have been promoters of this institution, that they may persevere in their endeavours to render it permanently beneficial; and, finally, we pray Thee to be evermore its protector and defender;—do Thou bless it, and keep it; do Thou make Thy face to shine upon it, and be gracious unto it. Lift up the light of Thy countenance upon it, and evermore crown it with Thy blessing. So mote it be.”

The ceremony having been thus brought to a conclusion, the bands struck up “God save the Queen,” and the Grand Master returned in Masonic procession to the Grand Lodge, which was closed in ample form, and with solemn prayer.

The Grand Master with his Officers next proceeded to inspect the interior of the building, with the arrangement of which they expressed themselves highly gratified, and afterwards presided over a very elegant *déjeuner*, provided by the new proprietors of the Freemasons’ Tavern, in one of Mr. Benjamin Edgington’s spacious and well arranged marquees. About 900 persons, consisting of Brethren and their ladies, sat down to the *déjeuner*. At first considerable confusion occurred, from want of management with regard to the seats, so that the 200 or 300 Brethren, who had paid their guinea for the honour of being Stewards, found themselves in no better a situation than those who had contented themselves with paying their half-guinea for their tickets of admission. Ultimately, however, they were seated in some fashion, and the tables having been most liberally supplied with the good things of this life by Bros. Watson, Coggin, and Banks, all went merrily as a marriage-bell. At the conclusion of the *déjeuner*, the health of Her Majesty, H.R.H. Prince Albert, Successor to the Royal Freemasons’ School for Female Children, the health of the Grand Master, the Deputy Grand Master and Provincial Grand Masters, the Present and Past Grand Officers, and other toasts, not forgetting the ladies, were drunk; but, owing to the non-conducting power of the canvass, the distance at which the representatives of the press were placed from the cross-table, the popping of corks, the buzzing of conversation carried on under the influence of sparkling

champagne and bright eyes, and a considerable portion of the company standing up between us and the cross-table, we are totally unable to report one word of the addresses of the Worshipful G. M. or the other Brethren, which, however, were unusually brief, the G.M. and other speakers evidently feeling that it was no use to make long speeches, when none could hear a word of them.

At the conclusion of this part of the entertainment, a large portion of the company adjourned to the dedication hall, now converted into a concert room, and were agreeably amused by the vocal exertions of the ladies and Brethren previously mentioned,—the Misses Wells, Mrs. A. Newton, and Bros. Genge and G. Perren, with Masters Bristow and De Solla, being specially honoured with the loudest plaudits. Others of the company amused themselves about the grounds, or in dancing to the inspiring airs of the military bands, and Bro. Adams's excellent quadrille band, so that it was close upon midnight ere Wandsworth Common resumed its wonted quietude.

Though the building has been thus dedicated, some time must elapse before it is sufficiently dried for the reception of the children.

METROPOLITAN.

YARBOROUGH CHAPTER, 812, George Tavern, Commercial-road East, 19th July, 1832.—Ex-Comp. F. Crew, M. E. Z.—With the Yarboroughs the proceedings of this day will, with feelings of pleasure, be long remembered. Merit and worth were duly estimated; for by means of a voluntary subscription raised by the Companions, they presented to Ex-Comp. Geo. Biggs, P. Z. of the Chapter, P. G. D. C. &c., an elegant gold Jewel, of the rank of P. Z., bearing an inscription expressing gratitude and respect for his unceasing exertions in upholding the dignity of this ineffable Degree, and willingness to impart instruction in its mysteries to all who solicit his assistance. Four Brethren were exalted, viz. Bro. J. G. Henry, W.M. of 812, and Bro. F. Thomson, also of 812; Bro. Geo. Moss, and Bro. Frederick Moss, both of Lodge 718, on the Island of St. Helena.

This Lodge, since its constitution, July 1848, has initiated 123; admitted joining members, 49; and paid to the fund of benevolence and charities between 300*l.* and 400*l.* within that period.

PROVINCIAL.

CORNWALL.—BODMIN.—The annual meeting of the Freemasons of Cornwall was held at Bodmin on Tuesday, the 7th of September, 1852, and, it being the celebration of the centenary of the establishment of the Prov. Lodge, a rather strong muster of the Brethren was made, especially from the "One and All" Lodge, Bodmin; the "St. Martin's" Lodge, of Liskeard; and the "Druid's" Lodge, of Redruth; the other Lodges in the county being also more or less represented. The Guildhall had been kindly lent by the Mayor for the occasion, and the Brethren assembled there about ten o'clock. The Lodge was opened in due form, soon after which the P. G. Dir. of Cer. (Bro. Heard) marshalled the procession, which then proceeded to Bodmin Church, where divine service was performed, the prayers being read by the Rev. John Wallis, Vicar of Bodmin; the first lesson, by Bro. the Rev. N. Kendall, No. 413; and the second lesson, by Bro. the Rev. W. Broadley, of Nos. 400 and 859; after which a suitable and excellent sermon was delivered by the P. G. Chap. Bro. Henry Grylls, Vicar of St. Neot.

After the church service was concluded, the Brethren were again re-formed in procession, and proceeded up Fore-street, and returned, and re-assembled in the Guildhall. The R. W. P. G. M. Sir Charles Lemon was unavoidably absent, in consequence of his attending the funeral of the late lamented Earl of Falmouth. The D. P. G. M. Bro. Ellis therefore officiated. The following officers were installed for the ensuing year:—R. W. P. G. M. Sir C. Lemon, Bart., *M.P.*, F. R. S., &c. &c.; D. P. G. M. and Sec., J. Ellis; P. D. P. G. M. and Tr., R. Pearce; P. G. S. W. Dr. Mitchell, *M.P.*; P. G. J. W., the Rev. N. Kendall; P. G. C., the Rev. H. Grylls; P. G. R., G. B. Collins; P. G. Sup. of Works, J. Brunton; P. G. Dir. of Cer., J. M'Farlane Heard; P. G. S. D., W. H. Jenkins; P. G. J. D., J. Lakeman; P. G. O., W. White; P. G. S. B., F. J. Hext; P. G. Pur., S. Harvey; P. G. Stewards, C. B. Swale, *M.P.*; H. M. St. Aubyn; S. Pollard; P. Symons; P. G. I. G., J. Wing.

Several sums were voted by the Lodge to the distressed Brethren in the Province. At four o'clock the Brethren again assembled and went in procession to the Town Arms, and partook of a repast prepared by Mrs. Frampton, the widow of a Brother of "the One and All" Lodge. Between eighty and ninety of the Brethren sat down, and soon afterwards the R. W. P. G. M. having returned from Tregothnan, took his chair in the East.

After the dinner, a liberal collection was made in aid of the schools for the education of the children of decayed Freemasons.

In the course of the day, Brother Ellis,* referring to the termination of the hundredth year of the establishment of the Provincial Grand Lodge of this county, took a slight review of the Order in

* The Dep. P. G. M., who has held that and other offices in the Prov. G. Lodge of Cornwall upwards of thirty years.

regard to this province ; from which the Brethren learned that the first Provincial Master was a Mr. William Pye, then Mayor of Falmouth, in the year 1752. The Grand Master for England at that time was Lord Carysfort. Mr. Pye held the office of P. G. M. in this country for eleven years, and was then succeeded by Mr. George Bell, who was appointed by Earl Ferrars, and filled the office for fourteen years. His successor was Mr. Stephen Bell, who was appointed by the Duke of Manchester, and filled the office for eight years, until the year 1785. Sir John St. Aubyn was then appointed by the Duke of Cumberland, who was at that time the Grand Master for England, the Prince of Wales, the Duke of Kent, and the Duke of Sussex, at the same period filling offices in the Grand Lodge. Sir John filled the office for fifty-four years, and was succeeded in 1843 by the present Provincial Grand Master, Sir Charles Lemon. From this summary, it appeared that in the hundred years there had been twelve Grand Masters, five Provincial Grand Masters, eleven D. P. G. Masters, nine P. G. Secretaries, and that twenty-eight Lodges were the number existing at the commencement and since constituted, sixteen of which are now extinct, and twelve of which remain, the largest number ever extant at any one time. It appeared that the office of Provincial Grand Master was first found necessary in the year 1726, in consequence of the large increase of the Craft, and the number of country Lodges, so that there might be an immediate head in each province to whom application might be made in case of any emergency.—It was further stated, that in April 1752, a Lodge was constituted at Helston, but not the one that now appears on the register. At that time this was the only Lodge, besides that at Falmouth, existing in the county ; but in August of the same year, a Lodge was constituted at Truro, to meet at Fitz's wine-vaults, which, however, in the course of the same year was removed to the Masons' Arms.

CUMBERLAND.—WIGTON.—The annual meeting of the Provincial Grand Lodge of Cumberland, was held at Wigton on the 18th of August, by J. Iredale, Esq., D.P.G.M., at which the following Lodges were represented, viz. No. 138, Whitehaven ; No. 389, Carlisle ; No. 409, Wigton ; No. 424, Penrith ; No. 595, Longtown. There was also a deputation from the Quhitewoolen Lodge, Lockerbie, N.B. The Lodges having been called over, the Prov. G. L. was opened in form, with prayer. The routine business of the meeting having been disposed of, a procession of the Officers and Brethren was formed, and moved off shortly before two o'clock, proceeding round the old market cross to the church, where a considerable congregation had already assembled. Prayers were read by the vicar, the Rev. Bro. Irving, after which an admirable sermon was preached by the Prov. G. C., the Rev. B. Porteous, from John xiii. 34, 35.

Service being ended, the Brethren returned to the Lodge room in reverse order, after which the P. G. Lodge was closed.

The banquet was served up at four o'clock, of which about eighty Brethren partook, presided over by D. P. G. M. Iredale : amongst the Brethren present were Bros. Turner, Greaves, Wickham, Teather, the P. G. Chaplain Porteous, and others, from Penrith ; Bros. Armstrong, Rigg, and others, from Carlisle ; Bros. Fletcher, P. G.

J. W., W. M. Spencer, and Bros. Holden, Yeates, Booth, and others, from Whitehaven; Bro. W. M. Sewell, Maryport; Bro. Foster, P. G. S. D., and others, from Longtown; Bro. Rev. Mr. Irving, Bros. P. M. Pearson, Wallace, Routledge, P. G. J. D., Clark, P. G. S. W., Roper, P. G. S. W., Lamonby, and others, of Wigton. There were also present three of the annuitants of the Royal Masonic Annuity Fund, viz. Bros. Fitch, Scott, and Yule, and Bro. Dobie and four other visitors from the Scotch Lodge, Lockerbie.

The cloth being removed, the usual loyal and Masonic toasts were given and responded to, with true Masonic spirit. Bro. D. P. G. M. Iredale then gave the health of the P. G. Chaplain, and complimented him on the very excellent discourse he had given.

The P. G. Chaplain briefly acknowledged the toast, and said if he said anything that day which might conduce to the welfare of Masonry, it would certainly be a happy reflection for him to know that he had done his duty as a Brother Mason.

The D. P. G. M. then gave the health of the Rev. Bro. Irving, who had kindly allowed the use of his church, and added to their obligation by himself attending to read the prayers. Bro. Irving had himself preached them a sermon fifteen years ago, and in the present instance had waived his privilege in favour of the P. G. Chaplain.

Rev. Bro. Irving responded. He had been a Mason many years, and should always feel both proud and happy to support so excellent an institution.

The D. P. G. M. next gave the Lodges in succession, which were responded to by the respective W. Ms.

Bro. Clark proposed the health of Bro. Iredale, D. P. G. M., which was drank amidst loud cheers.

Bro. Iredale responded. He rejoiced that Masonry was flourishing in the province. The Masonic charities had been better attended to of late, as was evident from the presence that day of three Brothers who were annuitants on the Royal Masonic Annuity Fund, and he (Bro. Iredale) felt himself highly complimented by their presence. He was always glad to meet Brethren who were in a more affluent position, nevertheless, the poorest Brother in the province had nothing to do but call upon him, and he deemed it his duty to render him every assistance. He would conclude by proposing the health of the three annuitants, and wished they might long live to enjoy the annuities, of which, as good Masons, they were so well deserving.

Bro. Fitch acknowledged the compliment, followed by Bros. Scott and Yule, who spoke in appropriate terms.

The D. P. G. M. next gave the health of Bro. John Savage, of London, to whom the Province of Cumberland were so deeply indebted for the services he had rendered, and the interest he had taken in securing the election of annuitants. Drunk with all the honours.

Bro. John Armstrong proposed the health of the ladies,—which concluded the toasts of the evening. After which the Brethren departed to their several homes highly delighted with their meeting, which was the best that has been in this province for many years.

ISLE OF WIGHT.—NEWPORT.—Installation of Thomas Willis Fleming, Esq., as Provincial Grand Master of the Isle of Wight.—On Friday, August 27, a Provincial Grand Lodge of the Isle of Wight was held at Newport, for the purpose of installing Bro. T. W.

Fleming, as the R. W. G. M. of that Province. The P. G. officers of the Province, together with the Officers and Brethren of the several Lodges of the Isle of Wight, with the visiting Brethren, assembled at the Masonic Hall, Newport, at eleven o'clock, when a Provincial Grand Lodge was opened. A procession was formed at half-past ten o'clock, to proceed to St. Thomas' Church, to attend Divine Service. The following was the

PROGRAMME OF THE PROCESSION.

	Band of Music.		
	Tyler with Drawn Sword.		
	Brethren, not Members of any Lodge.		
	Banner.		
	Visiting Lodges.		
	Lodges of the Province preceded by their Banner.		
	Tyler with Drawn Sword.		
Grand Steward.	{	No. 809. Yarborough Lodge, Ventnor. 204. East Medina Lodge, Ryde. 176. Albany Lodge, Newport. 41. Medina Lodge, Cowes.	} Grand Steward.
		Visiting Brothers of Provincial Grand Lodges.	
		Visiting Brothers, Officers of the Grand Lodge.	
		Brothers from Parkhurst.	
		PROVINCIAL GRAND LODGE.	
		Tyler. Tyler.	
		Grand Pursuivant.	
		Grand Organist.	
Grand Steward.		Grand Superintendent of Works.	
		Grand Directors of Ceremonies.	Grand Steward.
		Past Grand Officers.	
		Grand Secretary, with Book of Constitutions.	
		Junior Grand Warden.	
		Junior Grand Deacon.	
		Volume of the Sacred Law, on a Velvet Cushion.	
		The Grand Chaplain.	
Grand Steward.	{	The Right Worshipful the Deputy Provincial Grand Master.	} Grand Steward.
		Grand Standard Bearer with Standard.	
		Grand Sword Bearer.	
		The Right Worshipful Grand Master Elect.	
		The Senior Grand Deacon.	
		Grand Tyler.	

When the procession arrived at the church door, it halted, the Brethren dividing to the right and left, for the Right Worshipful the Provincial Grand Master elect, and his officers, to pass up the centre, preceded by his Banner and Sword Bearer, and followed by the several Lodges in rotation from the bottom of the procession, until the whole had entered the church, and taken their appointed places.

Bro. the Rev. J. G. Fardell, M.A., Rector of Sprotborough, in the county of York, Chaplain to the Right Honourable the Earl of Courtown, Prov. Grand Chaplain of the West Riding, and Chaplain of the East Medina Lodge, preached a most admirable sermon on the occasion.

The Prov. Grand Organist, Bro. J. H. Mew, presided at the organ with his accustomed ability.

After divine service, at which the sum of £13 was collected, the Brethren repaired to the Masonic Hall, where the business of the

Lodge was resumed, and where the installation of Bro. T. W. Fleming took place. About 150 Brethren attended Lodge. Bro. C. Bromley, Master of No. 555 Lodge, Southampton, represented the Province of Hampshire, in the absence of the P.G.M. and D.P.G.M. About forty Brethren attended from the Province of Hants.

After the installation, the Right Worshipful P.G.M. appointed the following as his officers :—

Dep. Prov. G.M., Bro. A. Clarke ; Prov. Grand Chaplain, Bro. the Rev. — Osborne, M.A. ; Prov. Grand Treasurer, Bro. W. W. Way ; S.G.W., Bro. C. Hoffmeister ; J.G.W., Bro. G. Rendall ; S.G.D., Bro. G. White ; J.G.D., Bro. Selby ; G.P., Bro. T. Hale ; G.R., Bro. G. E. Scott ; G. Dir. of Cer., Bro. C. Banfield ; G. Sup. of Works, Bro. R. Read, jun. ; G. Sec., Bro. C. J. Newby ; G.S.B., Bro. T. Brooks.

The business of the Lodge having been concluded, the Brethren repaired to the Star Hotel, where an excellent banquet was prepared by the landlord, Mr. Lambert. The R.W. Prov. G.M. presided, there being about seventy Brethren present, amongst whom were Bros. Sir A. Moreton, P.S.G.W. of England ; the Rev. J. G. Fardell ; A. Clarke ; J. H. Hearne, P.D. Prov. G.M. of the Isle of Wight ; W. Evans, Past Grand Steward, &c. &c. &c.

After the usual loyal toasts,

The PROV. GRAND MASTER then said that he had to propose the health of an individual so illustrious in the Craft and in society, that no eulogium was needed to recommend it to notice. It was that of the Grand Master, the Earl of Zetland. This toast was drunk with loud applause, which, having subsided, the Prov. Grand Master proceeded to say that he held in his hand a letter from the Earl of Yarborough, regretting his inability to be present on that occasion. The name of that nobleman was one that had always been in the closest communion with the Isle of Wight, and with Masonry, his father having preceded himself (Bro. Fleming) in the Chair of Prov. Grand Master. He had great pleasure in proposing his health and that of the officers of the Grand Lodge. (Applause.)

After a short interval, the PROV. GRAND MASTER again rose and proposed the Past Grand Officers, and said he would avail himself of the opportunity of paying a tribute of respect to his honourable friend, Bro. Sir A. Moreton. The toast was duly honoured.

Bro. SIR A. MORETON sincerely returned thanks for the kind manner in which his name had been given and received in connection with the last toast. He had some embarrassment in speaking on that occasion, from there being many Brethren present, who were greatly his superiors in the Craft. (No, no.) He said this because he had often found that Masonic principles were carried out in the Isle of Wight in a manner much superior to what he had noticed elsewhere. He was glad to see and be present at such meetings as that of that day, as they stimulated Brethren to a stricter observance of the obligations which they had taken on themselves, whilst they promoted good will among all. (Hear, hear.) As their predecessors in the Craft, the architects of old, erected magnificent buildings from a number of small stones, so did they by their various meetings and assemblages establish and promote the bond and the pleasures of social life. But stones were not all that were required by the architects of old, they also required cement, and in the same way in modern times a cement was a good dinner. (Laughter and cheers.) That was the reason of their meeting at the festive board. (Hear, hear.) He would now propose a toast that would be well received, and which needed no recommendation at his hands, it was "the health of the newly installed Right Worshipful, the Prov. Grand Master, Bro. T. W. Fleming." (The toast was drunk with Masonic honours and prolonged applause.)

The PROV. GRAND MASTER said : I will not delay one moment in returning thanks for the manner in which my health has been proposed and received. I well know the high honour of being placed in such a position as has been conferred on me to-day, being, as I am, so young a Mason, and I will not shrink from the responsibilities which it carries with it. (Applause.) If one thing, however, is more gratifying than another to me, it is that of being Provincial Master of the island, in which I have spent the greater part of my infancy,—in which I have so many friends, and in which I take so deep an interest. I do feel it a great honour to hold this office in the province, for however gratifying it may be to a leader of a political party, it is much more gratifying to be the chief of a body, whose objects are the promotion of philanthropy and social elevation, rather than such as too often excite bitter feelings, and lead to the keenest disappointments which men can suffer. (Hear.) Being proud of holding this position in the Craft, believe me I shall exercise my best judgment and prudence in fulfilling the duties belonging to it, and no one will pray more fervently to the Great Architect of the Universe for his guidance, in order that my efforts may be so shaped as to be in accordance with His holy will. Such shall be my object and endeavour, that should any one, in years to come, write the history of Masonry in the Isle of Wight, I do hope that my name may be found worthy of being associated with those good and esteemed men who have preceded me in the office in which I have been installed to-day. (Applause.) With my own efforts, and your assistance, I do hope that Masonry will be sustained in the Isle of Wight. When we, as Englishmen, look around and see many nations not so happily placed as our own, we cannot help feeling that we are looked upon by heaven with a kind and beneficent eye, and, as Masons, we must feel that this should be an incentive to further the true interests of mankind, and to bind closer the bonds of human brotherhood. (Applause.) I shall be most anxious to hear of the progress of the different Lodges, and you may unexpectedly often hear the name of the Grand Master announced at your Lodge door. (Cheers.) I again return you my best thanks for the honour conferred on me this day.

The PROV. G.M. again rose, and said, that in such a numerous body as that of the Masons, there must necessarily be many who were not in the possession of all the comforts of life. Those Brethren they must not forget, whilst they were enjoying themselves ; he therefore asked them to fill their glasses to those Brethren, and he would also express a hope that they would never ask assistance from the more fortunate without receiving it. (Applause.)

A variety of other toasts followed, and the evening passed in the most convivial manner.

LANCASHIRE.—*Laying the Foundation-stone of St. Leonard's Church, Balderstone.*—On Thursday, the 22nd of July, the foundation-stone of the new church at Balderstone, to be dedicated to St. Leonard, was laid under circumstances which will serve to rivet the interesting ceremonial in the memory of those who enjoyed the pleasure of being present on the occasion.

The new church is to be erected nearly upon the site of the old one, which will be almost wholly pulled down. The style adopted is that prevalent in the fourteenth century, and known as Decorated English. The church will consist merely of a nave fifty-seven feet by thirty-six, and a chancel eighteen feet by twelve, with a porch on the north side, and a belfry at the west end. The church will accommodate nearly four hundred persons.

The day fixed upon for laying the foundation-stone of the new church was the twenty-fifth anniversary of the induction of the Rev. W. Hartley to the incumbency. Arrangements were made for celebrating the event as a general holiday in the immediate locality. Considerable interest was also felt in the ceremony by the inhabitants of Blackburn, Preston, and other neighbouring towns, in con-

sequence of its having become generally known that the "Ancient and Loyal" Fraternity of "Free and Accepted Masons" intended to take the leading part in the proceedings of the day. The Freemasons have not taken part in any ceremonial of the kind, in the vicinity of Blackburn, since the foundation-stone of St. Stephen's, Tockholes, was laid, some nineteen years ago, on which occasion there was a demonstration of a similar character. We may here state that the Rev. Gilmour Robinson, the incumbent of Tockholes, as well as the Rev. W. Hartley, incumbent of Balderstone, are both members of the honourable Fraternity of Masons, the former being R.W.D.P.G.M., E.D.L., and the latter being W.M. It was expected that Mr. Robinson would have taken the leading part in the proceedings (in the absence of the Earl of Ellesmere), but we regret to learn that he was prevented from doing so through indisposition.

About twelve o'clock the Lodge of "Free and Accepted Masons" met at the Lodge-room, at the Millstone Inn, in Mellor, where the Lodge was opened with the usual formalities, after which the Brethren formed into procession in the following order:—

Tyler, with drawn sword.

Band of music.

Masonic Brethren, two and two.

Provincial Grand Officers, including

Brother Dowty, of Todmorden, R.W.P.G.C., E.D.L.

Brother Hartley, of Liverpool, P.G.M.C., W.D.L.

Brother Dack, of Bury, P.P.G. Stand. B., E.D.L.

Brother Rawsthorne, of Haslingden, P.G. Stand. B., E.D.L.

Brother Clough, of Blackburn, P.P.G.R., E.D.L.

(Severally carrying the Holy Bible on a velvet cushion, the coin in a beautiful silver-mounted cornucopia, the wine and the oil in two silver goblets, and the silver trowel on a velvet cushion.)

The P.G.S.B., E.D.L., Brother Wilding, of Accrington, carrying the Provincial Grand Sword.

Brother H. Brock Hollinshead, W. M. (Acting Grand Master.)

Supported by a Provincial Grand Steward on each side,

Joseph Fielden, Esq.

The Clergy, two and two.

At Mellor Brook a halt took place for the purpose of organizing the general procession from the school to the site of the new church. At this point, which was the common rendezvous of numerous parties from Blackburn, Preston, and the surrounding district, there was a very large assemblage of persons who had come to witness the ceremony. Several private carriages and other vehicles passed through the village conveying ladies to the ground adjacent to St. Leonard's Chapel. The procession at Mellor Brook was formed under the direction of Brother R. H. Hartley, of Liverpool, Provincial Grand Master of Ceremonies for the Western Division of Lancashire. The following was the order:—

A Brass Band.

The Ancient Order of Foresters, the officers mounted on horseback.

A Band.

The Independent Order of Mechanics, with banners.

The Mellor Brook Sunday School Children, bearing at intervals handsome blue bannerets, bound with white.

The Clergy from Blackburn and neighbourhood, headed by the

Rev. Archdeacon Rushton.

A Band.

The Ancient and Honourable Fraternity of Freemasons, in their robes.

Visitors.

The procession defiled through some charming green lanes to the church, a distance of nearly two miles, and at many points of the route the inhabitants of all the neighbouring villages had congregated to witness it, and we believe that so imposing a sight has not been seen there, or so much excitement created, within the memory of that ubiquitous individual, the “oldest inhabitant.” Arrived at the site, the Foresters and Mechanics arranged themselves in file on each side of the road, allowing the clergy and the “Ancient and Honourable Fraternity” to pass into the ground, where they arranged themselves in front of the building. The number of persons in the procession could not be less than between 400 and 500.

Amongst the company assembled we noticed the following:— Joseph Fielden, Esq., Mrs. Fielden, and three of the Misses Fielden; Mrs. Neville, and the Misses Neville; Mrs. R. Hopwood, Miss Hopwood, Miss Emily Hopwood, and Mrs. Gomersall; the Ven. Archdeacon Rushton; H. Brock Hollinshead, Esq. W.M. 386 (acting Grand Master in the absence of the Earl of Ellesmere, R.W.P.G.M., E.D.L.); Mrs. Henry Hargreaves, Miss Hargreaves, Master Hargreaves, Beardwood; William Kenworthy, Esq.; John Brandwood, Esq.; James Brandwood, Esq.; the Rev. R. N. Whitaker, vicar of Whalley; the Rev. George Dowty, of St. Peter's, Walsden, near Todmorden, R.W.P.G.C., E.D.L.; the Rev. W. Hartley and Mrs. Hartley; the Rev. Thomas Sharples, incumbent of St. Peter's, Blackburn; the Rev. Thomas Sutcliffe, curate of St. Peter's, Blackburn; the Rev. Daniel de Boudry, incumbent of Salesbury; the Rev. E. C. Montrion, incumbent of Trinity Church, Over Darwen; the Rev. — Graham, curate of Trinity Church, Over Darwen; the Rev. J. F. Coates, incumbent of Langho; the Rev. G. Preston, of Whalley; the Rev. H. Stowe, incumbent of Mellor; the Rev. R. Edwards, Vicar of Mitton; the Rev. J. W. Pengelly, incumbent of St. Michael's, Blackburn; the Rev. J. Beilby, incumbent of Feniscowles; the Rev. G. H. Ashe, incumbent of Witton; the Rev. R. S. Weldon, curate of Witton; Mr. and Mrs. Dall, of Balderstone; Aldermen Sames and Hartley, of Blackburn; Councillors W. Peel, and W. H. Cartwright, do.; Mr. George Stocks and the Misses Stocks, do.; Mr. S. Wraith, Darwen; Mr. Slater, Osbaldeston; Mr. Garfitt; Mr. Thomas Hopwood, Whalley; Mr. Cockshot, Clitheroe; Mr. Withers, Blackburn; Mr. T. B. Chadwick, do.; Mr. J. H. Kaye, do.; Mr. W. Hopwood, do.; Mr. E. Sheppard, do.; Mr. L. Noblett, do.; Mr. J. Houliker, do.; Mr. F. Bailey, Clitheroe; Messrs. H. Armstrong, R. Raby, W. Bailey, R. B. Rampling, T. Buck, and H. P. Watson, of Preston; Messrs. Bannister, Stelfox, and Armstrong, of Accrington; Mr. Hutchinson, Darwen; Mr. Hooper, Manchester, &c.

It was at one time expected that the Earl of Ellesmere, the Grand Master of the Eastern Division of the County, would have taken part in the proceedings, but he was unavoidably prevented from being present. Le Gendre Nicholas Starkie, Esq., of Huntroyde, Provincial Grand Master of the Western Division, and the Rev. Gilmour Robinson, Deputy Grand Master, were also unable to attend. In their absence, Henry Brock Hollinshead, W.M. acting Grand Master, officiated.

The Brethren having arranged themselves in due order around the stone,

The GRAND MASTER said,—I demand to know to whom this building is to be dedicated.

The Rev. W. HARTLEY.—To God and St. Leonard.

Mr. Hartley, of Liverpool, the Director of Ceremonies, then presented the contractors to the Grand Master; and Mr. Rampling, the architect, presented the plans, which the Grand Master approved of.

The Rev. G. Dowty, the Provincial Grand Chaplain, E.L.D., then invoked the blessing of God upon the proceedings of the day, after which,

The Grand Master then presented Joseph Fielden, Esq., with an elegant silver trowel, addressing him in these words :—

I present you with this trowel, in order that you may duly accomplish the ancient ceremony which you are now called upon to perform, and I trust that in future years, and long after the completion of the sacred edifice, the commencement of which the Great Architect of the Universe has confided to your hands, this Emblem of Masonic Architecture may be handed down to your children's children for many generations.

After which Mr. Waddington, of Padiham, presented Mr. Fielden with a mahogany mallet.

A large bottle, hermetically sealed, and containing copies of the *Blackburn Standard*, and the Preston papers, the coins of the present reign, and a list of subscriptions to the edifice, engrossed on parchment, was then deposited in the cavity of the lower stone. The aperture was covered by a plate, which contained the following inscription :—

D. O. M. *Gloria in Excelsis.*—The foundation-stone of the church at *Balderstone*, in the parish of Blackburn, county of Lancaster, and diocese of Manchester, in lieu of the ancient and ruinous chapel of St. Leonard, was laid by Joseph Fielden, of Witten Park, Lord of the Manor of Balderstone, on Thursday, July 22nd, 1852, being the 16th year of the reign of her Majesty Victoria, Queen of Great Britain and Ireland, in the 5th year of the consecration of the Right Rev. Father in God, George Prince Lee, D.D., Lord Bishop of the diocese, and the 31st of the vicariate of the Rev. J. Whittaker, D.D., Vicar of Blackburn and Honorary Canon of Manchester, and the 25th anniversary of the ministry of the Rev. W. Hartley, the incumbent. The site was the gift of Charles Thomas Calvert, Esq., of London. Jonathan Hopwood, churchwarden; Wm. Hargreaves, sidesman; Rev. J. W. Whittaker, D.D., Rev. W. Hartley, John Addison, Esq., H. M. Fielden, Esq., building committee; R. B. Rampling, Preston, architect; Messrs. Hargreaves, Clitheroe, and Messrs. Waddington, Padiham, builders.

He next spread the mortar, the upper stone was lowered, and he struck it three times with a mallet, after which,

The Acting GRAND MASTER said to the Senior Warden (Mr. Withers), "What is your symbol of office?" and being answered, he directed the same inquiries to the Junior Warden (Mr. W. Hopwood), and the Master (the Rev. W. Hartley), and each having answered Masonically, and having applied their respective symbols (the compass, square, and plumb-line), and found it correct,

The GRAND MASTER pronounced the stone properly laid.

JOSEPH FIELDEN, Esq., then said it had given him very great pleasure to have the honour of laying the foundation-stone of the church, and of receiving the very beautiful trowel with which he had been presented. He could assure them that it would always be held by him in the greatest estimation, and he trusted that it would always remain in his family, and that it would be handed down to his children as an heir-loom, which would remind them of the duties they owed both to themselves and their fellow-men. (Hear, hear.) He trusted that the edifice, the foundation-stone of which had now been laid, might be, under the blessing of God, by the aid of a faithful ministry, the means of

saving many souls, both of this generation and of generations yet to come. (Hear, hear.)

The 1st verse of the 84th Psalm having been sung, the Rev. George Dowty, the Grand Chaplain, poured some corn upon the stone, and said :

I pour this corn upon the stone as a token of plenty, and may all those who shall hereafter worship within the walls of this temple, receive every supply to their daily wants from a kind and indulgent Providence, and be fed with the bread of heaven for evermore.

The second verse of the same Psalm having been sung, the Chaplain poured some wine upon the stone, and said :

I pour this wine upon the stone as the emblem of gladness, and may all who come up to this house be enabled to feel as well as to say :—"I was glad when they said unto me, Let us go into the house of the Lord." "How amiable are thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord ; my heart and my flesh crieth out for the living God."

The third verse was then sung, after which the Chaplain poured oil upon the stone, and said :

I pour this oil upon the stone as the emblem of consolation, and may all such as worship in this house who are hereafter in sorrow, or sickness, or any other adversity, derive comfort and support from the solemn services of this house.

The fourth verse was then sung, and the Chaplain poured some money upon the stone, and said :

Brethren, true worship, and acceptable before God, is always accompanied with alms ; we are not only to offer up our prayers but our substance for the support of the house of God. I offer up these alms upon this stone, as a thanksgiving to God, and as an acknowledgment of all the good that we, his creatures, have received at his hands.

The CHAPLAIN then stood upon the stone to deliver the customary oration upon occasions of this kind. He said he was not aware until a very short time previous to their assembling on that spot that he should have to address a single word to them, and he felt the greater diffidence in doing so, inasmuch as he was surrounded not only by one or more dignitaries of the Church, but also by many of his reverend brethren, who, he was sure, would have addressed them far more efficiently than he was able to do. But at all events he could speak with sincerity, when he said that they had reason to congratulate each other upon this interesting occasion. It was surely a glorious sight to witness so goodly and so orderly an assembly of people met together (in the fear of God, he trusted) to lay the foundation stone of a house to be dedicated to the honour and glory of God, and which they earnestly prayed might be the means of affording spiritual comfort and consolation to many generations yet to come. (Hear, hear.) But they had reason to congratulate each other, not only because the occasion on which they had assembled was of so great importance as the making provision for the spiritual necessities of the neighbourhood, but also because it brought people of different feeling and different religious opinions together, uniting them in furthering so goodly a work, and was one means of promoting that unanimity and good will which ought always to exist amongst all classes of society. (Hear, hear.) It was, he thought, realising, as their Order was endeavouring to do, the object of our Saviour's incarnation, as proclaimed by the angelic hosts over Bethlehem, "Glory to God in the highest ; on earth, peace and good will towards men." It was on such occasions as that (at least it should be the case) that the true principle of Christian charity expanded in their hearts, and they felt how closely united they were to each other, and how they should endeavour individually to work together for the good of the whole. On these occasions they looked upon each man as their brother, they stripped themselves of their individuality, and, like the river which meandered through the neighbouring valley, dispersing its benefits far and wide, they were desirous of promoting each other's welfare. (Hear, hear.) They were not come there for ostentatious display. The present assembly, he was sure, was actuated by one object only—to promote the

glory of God and the welfare of that district, and whatever might be the result of that day's work, he was sure it had been undertaken in the true spirit which should distinguish such works, and as to the future good which was to result from it, they left it in the hands of that Being whose blessing they had implored upon it. It was their duty to sow the good seed of the gospel in all places, by all waters, and at all times and circumstances, but they must leave it to Him who could alone give the increase to grant a favourable result; and when they sowed it in that spirit they were certain that it would issue in a good result. They knew that the little leaven imperceptibly mingled with the mass until the whole was leavened, and in like manner the seed might be cast into the ground, and there might be, for a time, no present result, but they were assured that though the sowers themselves might be taken away from the field of labour, in due time, when the Sun of Righteousness arose, and when the showers of divine grace should descend upon the seed sown, it would bring forth fruit, in some fifty, in some sixty, and in some an hundred fold. He begged to congratulate the inhabitants of the district upon the events of that day, and he prayed that God might bless the work thus begun to the honour of His name, and to their own eternal benefit. (Hear, hear.)

The 135th Psalm was then sung.

The Chaplain then offered up the concluding prayer, after which the benediction was pronounced by Archdeacon Rushton.

The gentlemen who had taken part in the ceremony retired to a tent near to the church, where a cold collation was prepared. The refreshments, which were very superior, were supplied by Mr. Parkinson, of the St. Leger Inn, Blackburn. Having partaken of the good things provided for them, the procession was re-formed, and the Masonic Brethren returned to the Lodge-room at Mellor, when the Lodge was closed, and the proceedings of the day terminated.

We may here add that the ceremony which we have described was precisely the same as that performed by Sir Christopher Wren, on the occasion of laying the foundation of St. Paul's in London.

YORKSHIRE.—HUDDERSFIELD.—On Wednesday, July 21, the new Lodge-room, erected for the accommodation of the Lodge of Truth, in this town, was solemnly dedicated, according to ancient use, by Bro. Charles Lee, the Worshipful Deputy Provincial Grand Master of West Yorkshire, and the Chaplain and Officers of the Provincial Grand Lodge, assisted by Officers and Brethren from Local and other Lodges. The room is attached to the Rose and Crown Hotel, and is 61 feet long by 31 feet wide. It is lighted from the roof, which is slightly arched, and embellished with Masonic symbols in relief. Over the entrance, a small orchestra is erected, whilst at the opposite end there is a raised dais, having in the centre a canopy overhanging the Worshipful Master's chair. On the left of the canopy is a portrait of W. M., from the pencil of Bro. Howell, executed with his usual fidelity, and also "Robert's Destruction of Jerusalem." On the right was "The Warrant," and the "Waterloo Heroes." The last mentioned picture, and "Robert's Destruction of Jerusalem," were contributed by Brother Eltoft. The walls were decorated with exquisite Masonic emblems proportionate to the size of the room; at the west end of which is a splendid gallery for the reception of an organ, which is now being built by Mr. Nicholson, of Bradford. At eleven o'clock, a.m., Charles Lee, Esq., attended by the Prov. Grand Chaplain, and the rest of the Prov. Grand Officers, entered the hall in the usual form, and the business of the Province was proceeded with, after which the

ceremony of consecration was gone through. The ceremony of consecration was opened by the Rev. the Chaplain, J. G. Fardell, *M.A.*, Rector of Sprotbrough, giving out the appropriate Masonic Hymn—"Almighty Sire, our Heavenly King," which was sung with solemn feeling by the assembled Brethren. At the close of the very striking and interesting ceremony, various matters of business were disposed of, and the Lodge adjourned to a future day. Shortly afterwards the banquet, which was liberally provided by Mr. and Mrs. Reid, of the Rose and Crown Hotel, took place in the spacious hall just dedicated, to which upwards of seventy of the Brethren sat down, amongst whom the following were recognized, having rule in the Province, or otherwise distinguished for their devotion to the mysteries and obligations of the Craft:—Bro. C. Lee, D.P.G.M.; C.S.Floyd, P.S.G.W.; Dr. George Fearnley, P.P.S.G.W.; C. Waud, P.J.G.W.; The Rev. J. G. Fardell, *M.A.*, P.G.C.; Wm. Dixon, P.G.T.; T. R. Tatham, P.G.R.; J. Hargreaves, P.G.Sec.; T. Hemingway, P.P.S.G. as P.S.G.D.; W. H. Bailes, P.J.G.D.; J. Egremont, P.G.S.W.; W. Smith, P.G.D.C.; R. H. Hartley, P.G.D.C., of West Lancashire; C. Oldroyd, P.G.S.B.; T. Thewlis, P.P.G.S.B.; J. Peace, P.G.O.; S. Clarke, P.G.P.; T. Dewhirst, P.G.S.; T. J. Wigney, P.G.S.; J. H. Thompson, P.G.S.; J. Sykes, P.G.S.; The Rev. J. M. Maxfield; S. Howell, P.M.; W. J. Clarke, P.M.; D. Boscovitz, T. Robinson, &c. &c. &c. Bro. J. Sykes, the W.M. of the Lodge of Truth, presided at the dinner (the vice chair being occupied by Bro. T. Robinson, S.W. of the same lodge). Much unanimity of feeling prevailed, numerous expressions of true mutual Masonic regard marked the whole of the proceedings, and the lively strains of music, both instrumental and vocal, introduced at intervals, combined to complete the interest and the harmony of the occasion. The usual loyal and Masonic toasts were proposed and received in the approved manner which distinguishes the festivals of the Craft. The recollection of the ceremony of consecration, and the subsequent proceedings, will long remain in the hearts and memories of those who were present, and our prayer is that the harmony and union of the meeting may be far extended and long perpetuated—convinced as we are that true Masonic principles and Masonic rule, carried out with fidelity, will not fail in softening the asperities of life, and knitting men closer and closer together as members of one common family and partakers of a common Providence. The proceedings of the day terminated at half-past ten o'clock.

SCOTLAND.

DUNDEE.—*The New Infirmary.*—*Laying of the Foundation Stone.*—Since the visit of the Queen to Dundee in 1844, no event has excited so much general interest in this locality as the ceremony of laying the foundation stone of the New Infirmary, on the 22nd of July, with Masonic honours, and with a procession of all the important public corporations, professions, and fraternities of the town. The Directors of the Royal Infirmary had previously requested that the members of the different civic bodies, presbyteries, guilds, and lodges would take part officially in the proceedings of the day; and the Committee, on which devolved the preliminary arrangements, with Sir John Ogilvy—the Chairman of the Board of Directors—at its head, had been indefatigable in its attention to the innumerable matters of detail connected with the orderly assemblage of the vast number of persons congregated. The result was, that the spectacle was one of the most imposing, and the order maintained rarely equalled on such occasions.

About twelve o'clock the various bodies began to assemble on the Mid Quay. The first was the society of journeymen curriers, after whom the bakers made their appearance, dressed in black, with white linen aprons. The body who next made their appearance was that of the printers, who had flags from Edinburgh, Perth, and Cupar, having the mottoes, "For the Queen, Church, and Constitution," and "Born to live through good and evil report." Two parties bearing an extended banner, with the words, "A free press is the bulwark of our liberty," headed them. A spring-cart, decorated with evergreens, followed, in which there was a small printing-press, which was kept working throughout the whole route of procession, throwing off copies of the ode to be sung by a band of choristers. The printers followed, and in their rear was carried another extended banner, having the words, "Knowledge to the mind is as health to the body."

Spectators now began to assemble in Dock-street, and to man the yards of the vessels in the harbour, several of which were crowded. The windows in the neighbourhood also began to be occupied, and the roofs of the Royal Exchange and neighbouring houses, and the fish-stalls in the market to be thronged. Carts also appeared amidst the increasing crowd, packed by those anxious to see the procession.

Several Masonic Lodges, in full dress—white neckcloths, white kid gloves, and carrying white rods tipped with red—now appeared on the quay. The Seamen Fraternity, preceded by a band of music, engrossed the attention of all present by the instruments they carried, namely, two large globes, lighthouse, buoy, a sextant and compass, parallel-rulers and chart, and a very large full-rigged model of a man-of-war. The Provost, supported by George Duncan, Esq., *M.P.*, and the senior Bailie, John Anderson, Esq., followed by the other Magistrates and Councillors, were also headed by a band of music, and by two young boys dressed in straw hats, with a

blue ribbon, blue jackets, and white trowsers, carrying the town flags. On the band of the 42nd regiment passing through the crowd, they were hailed by general acclamation. At about one o'clock a vast number of Lodges had arrived, among whom the "Ancients" of Dundee made a very fine appearance, having, besides the usual insignia, a large and beautiful cornucopiæ filled with flowers, heads of wheat, oats, barley, &c.

The Grand Lodge, which met in Mr. Gray's, Yeaman Shore, arrived at the quay, in the rear of the band of the 42nd, which had gone to escort them at a little after one o'clock.

The other bodies, not Masons, which had assembled, were the Established Presbytery of Dundee, the guildry and trades, the plasterers and sawyers.

The various companies were ranged on each side of the quay, leaving an open space for the Grand Lodge to march along the centre to the rear of the Masons.

On the Grand Lodge taking up its position, the signal—the re-hoisting of the royal standard on the Royal Arch, which had been lowered a short time previous—for marching was given. The procession moved on in the following order:—

The Dundee Instrumental Band.

Band of Choristers.

Twenty-eight Lodges according to Seniority; the Junior Lodges preceding.

Provincial Grand Lodge.

Band of the 42nd Royal Highlanders.

GRAND LODGE OF SCOTLAND,

His Grace the Duke of ATHOLL, M. W. G. M.

The following is the order in which the Grand Lodge was arranged:—

	Band of Music.		
	Lodges present and their Brethren, according to seniority on the		
	Grand Lodge Roll—		
	Junior Lodge in front.		
Members of the Grand Lodge,	according to seniority on the Roll of Lodges—		
	Juniors in front.		
	Band of Music.		
	Grand Marshals.		
Grand Tyler.	(with drawn swords)	Grand Tyler.	
Grand Director of Music.	Grand Band.	Grand Director of Ceremonies.	
Grand Steward.	(white rods)	Grand Steward.	
Level.	(carried by operatives)	Plumb.	
Compass.	(carried by operatives)	Square.	
Grand Steward.	(white rods)	Grand Steward.	
	Mallet.		
	(carried by an operative)		
Grand Steward.	(white rods)	Grand Steward.	
Vase (wine).	†Cornucopiæ (corn).	Vase (oil).	
	(carried by operatives).		
Grand Steward.	Grand Steward.	Grand Steward.	
	(with white rods).		
	Grand Jeweller.		
	Grand Bible Bearer.		
Inscription Plate.	Architect, with Plans.	Bottles with Coins, &c.	
Grand Steward.	Grand Steward.	Grand Steward.	
	(with white rods).		
Senior Grand Deacon.	Grand Chaplain	Junior Grand Deacon.	
	(in his Robes).		
	(with white rods)		
Grand Steward.	Grand Treasurer.	Grand Steward.	
Grand Secretary.		Grand Clerk.	

Grand Steward.	Grand Steward.	Grand Steward.
Senior Grand Warden.	(with batons)	Junior Grand Warden.
Grand Steward.	(white rods)	Grand Steward.
Past Grand Master.	Deputy Grand Master.	Substitute Grand Master.
Grand Steward.	Vice-President of Grand Stewards.	Grand Steward.
	(white rods).	
	Grand Swordbearer.	
	G R A N D M A S T E R.	
Grand Steward, {	President of Grand Stewards,	} Grand Steward,
with white rods. }	carrying the Grand Master's rod.	} with white rods.
	Past Grand Masters.	
	Provincial Grand Masters.	
	Past Grand Wardens.	
	The Clergy.	
	Four Police Officers abreast.	
	Band of Music.	
	Town's Flags.	
	Town's Officers, with Halberts.	
	Magistrates and Town Council,	
	accompanied by GEORGE DUNCAN, Esq. M.P. for the Burgh.	
	Three Police Officers.	
	GUILDRY.	
	Flag.	
	Dean of Guild and Guild Brethren, four abreast.	
	NINE TRADES.	
	Flags.	
	Convener and Deacons.	
	Members, three abreast.	
	THREE TRADES.	
	Flags.	
	Convener and Deacons,	
	Members, three abreast.	
	Band of Music.	
	Flags.	
	Members of the Trinity House and Shipmasters at the Port, preceded by	
	Officers, carrying Sextant, Quadrant, &c. &c. three abreast.	
	Printers, with Banners.	
	Bakers. Plasterers. Curriers. Sawyers.	
	Weaver Incorporation, from Lochee,	
	with Band of Music and Banners.	

The procession then passed through the Royal Arch and up Castle-street, which was densely packed, and the windows of all the houses crowded. The High-street was equally thronged, and also Reform-street; the balconies extending along the whole of the street, and the windows being filled by an assemblage of beauty and fashion, which had a very imposing effect. Indeed, it is scarcely possible to describe the fine effect of the procession at this point. At the top of Reform-street, a platform was erected, on which a large number of people were accommodated. The procession then moved along Meadowside and up Constitution-road.

In few towns could any procession be seen to so much advantage as in this part of the route. The Constitution-road—the whole length of which, from the top to the bottom, the procession extended—is a very steep ascent, and the spectators at either extreme had a view of the entire procession, the banners and flags rising above or falling below each other like so many moving steps. The effect was remarkably striking.

On arriving at the top of Constitution-road, the end of the procession had not turned out of the Meadowside. They then turned along Somerville-place, and down Barrack-road, and entered the ground and proceeded towards the platform.

THE CEREMONY.

Three platforms were erected on the ground ; one in the centre for the Grand Lodge of Freemasons, the Lord Lieutenant and his deputies, and the Directors of the Infirmary ; another, to the south, for the Governors of the Institution ; and the third and largest for the general spectators admitted by tickets, which, being chiefly occupied by the fair sex, may be designated the ladies' gallery. The last afforded seats for nearly seven hundred persons.

The stone to be laid was, before the ceremony commenced, suspended over its future resting-place in the centre of the central platform, the middle compartment of which was occupied by the Lord Lieutenant and the Deputy Lieutenants of the county, a front seat being set apart for the Duchess of Atholl, Lady Kinnaird, and Lady Jane Ogilvy. Lord Panmure arrived early on the platform, and was attended by the Hon. Lauderdale Maule, *M.P.* for the county ; P. W. Ogilvy, Esq., Vice Lieutenant ; Sir James Ramsay, of Banff, Bart. ; the Hon. Capt. Ogilvy, of Clova ; Patrick Chalmers, Esq., of Auldbar ; John Guthrie, Esq., of Guthrie ; James Rait, Esq., of Annistoun ; John Ogilvy, Esq., of Inshewan ; Richard Gardner, Esq., of Dudhope House ; W. D. Proctor, Esq., of Halkerton ; Major David Fyffe, of Smithfield ; Lieut.-Col. Dalgairns, and D. W. Balfour Ogilvie, Esq., of Tannadice.

Sir John Ogilvy, Bart., of Inverquharary, appeared as Chairman of the Directors of the Infirmary, of whom there was a full attendance, and most prominent amongst whom was Dr. Crichton, the father of the medical profession in this locality, if not in Scotland, but still manifesting that youthfulness of spirit, for which he has ever been distinguished.

When the procession arrived at the platform, the whole company halted, and opened to the right and left, when the Grand Master and Office Bearers passed up the centre. On arriving at the platform, the architect, Edward Goodwin, Esq., of London, the first of the Masonic procession, walked up to the platform on the east. He was followed by the Chaplain, the Grand Jeweller, Grand Deacons, Grand Clerk, Grand Secretary, Grand Treasurer, Grand Wardens, and Substitute Grand Master, Past Grand Master, Deputy Grand Master, Provincial Grand Masters, and Brethren. These gave way to the Grand Master when on the platform, and the Substitute took the right of the Grand Master. The jewels and other articles used at the ceremony were laid on the Grand Master's table.

His Grace the Duke of Atholl having ascended the platform, was followed by Lord Kinnaird, Provincial Grand Master for the West District of Perthshire ; W. A. Laurie, Esq., Grand Secretary ; Col. Kinloch, of Kilry ; Sir Patrick Murray Thriepland, Bart., of Fingask ; Sir John Richardson, Bart., of Pitfour ; Sir Isaac Maitland, Bart. ; Capt. Drummond ; David Hunter, Esq., of Blackness ; and Dr. Arnott, of the High Church, Edinburgh, Grand Chaplain.

The band of the 42nd regiment, and the Dundee instrumental band, which were stationed a little to the west, then played the "Queen's Anthem," which was succeeded by the vocalists singing the chorus, "Hail, Masonry."

The Rev. Dr. Arnott, Grand Chaplain, then offered up the following suitable and impressive prayer :—

“We adore Thee, O God, as the Almighty Creator and Supreme Ruler of the Universe. Thou dost according to Thy will in the armies of Heaven, and among the inhabitants of the earth; and none can stay Thy hand, or say unto Thee, What doest Thou? In Thee we live, and move, and have our being. In Thy hand is the soul of every living thing. Thou killest and Thou makest alive; Thou woundest and Thou healest; a sparrow falls not to the ground without Thee, and the hairs of our head are all numbered. We rejoice that we, the frail and sinful children of men, are permitted to come into Thy presence by prayer and supplication; and that He who is exalted at Thy right hand as Head over all things, is our elder Brother, a compassionate and merciful High Priest, who himself was a man of sorrows, and acquainted with grief; who sympathises with his people on earth, and vouchsafes unto them assistance and comfort in all the varied circumstances in which they are placed, — freely bestowing upon them all things needful for the life that now is, and for preparing them for the life to come. We bless Thee, God of salvation, that Thou didst look in compassion upon us in our lost estate, when we were miserable and wretched, poor, blind, and naked; that Thou hast sent a great Physician to heal our spiritual diseases; an Almighty Saviour to deliver us from all evil,—through whom Thou forgivest all our iniquities, and redeemest our life from destruction, and crownest us with loving-kindness and tender mercies. Father of mercies, we would ascribe glory unto Thy most blessed name, for the manifold consolations and precious hopes presented in the Gospel of Thy Son to those who, in their journey through this vale of tears, are called on to endure affliction in their mortal bodies from sudden disasters in Providence, or from the ravages of disease. And we would, at this present time, offer unto Thee our cordial gratitude, because under the influence of the large-hearted and divine benevolence inspired by the Gospel, institutions designed for the relief and healing of suffering humanity, unknown to the heathen world, have been established throughout Christendom; and that all — even the poorest of the people — have free access to these ‘houses of mercy,’ where, through the divine blessing upon the means employed by the skill and care of the physician, their diseases and infirmities may be removed or mitigated. May such noble monuments to the power of Christian principle be duly valued by the community at large; and may all who have been intrusted with this world’s goods feel the obligation under which they are laid to contribute, and also the blessedness of contributing of their substance to an institution so truly Christian as that, of which we have this day met to lay the foundation and chief corner stone. May the same mind be in them which was also in Him, whom we adore as our Lord and Master, who, while He abode personally on this earth, taught in the synagogues, preaching the Gospel of the kingdom; and likewise healed all manner of sickness and all manner of disease among the people; who went about continually doing good, saying that he came not to be ministered unto, but to minister; and who hath left us an example that we should walk in His steps. Most compassionate God, who knowest our frame, and who pitiest them that fear Thee, even as a father pities his children, grant that the patients who, from time to time, shall be admitted to receive the benefits of this institution, may neither despise the chastening of the Lord, nor faint when they are rebuked. May they remember that affliction cometh not forth out of the dust, nor springeth out of the ground; and may they, in the time of trouble, seek unto the Lord, because unto Thee belong the issues of life and death. By the sickness of the body, and the sadness of the countenance, may their hearts be made better, and the health of their souls promoted. And now, O God, we implore Thy blessing on this great and benevolent undertaking; may the workmen, and all connected with the construction thereof, be protected by Thy watchful Providence from injury and evil. In health and strength, in plenty, peace, and piety, may they continue their labours, until the last stone of the fabric shall have been laid, and the doors wide opened by the hand of Christian charity; and may the building remain, through the zealous and prudent management of the patrons and directors, and under the guardian care of Thy good Providence, a ‘Bethesda’ to generations yet unborn.”

The GRAND MASTER then called upon the Acting Grand Treasurer, D. Hunter, Esq., Blackness; Secretary, W. A. Lawrie, Esq.; and Clerk, Linning Woodman, Esq., to place the coins, &c. in the

cavities of the stone ; and on the Architect (Edward A. Goodwin) to bring forward the necessary workmen. The coins having been duly deposited, Linning Woodman, Esq. read the inscription on the plate, which was as follows :—

OBVERSE.

“This graven plate, deposited on the 22nd day of July, in the year of our Lord and Saviour Jesus Christ 1852, and in the 16th year of the reign of her most gracious majesty Queen Victoria, may testify to remote posterity, long after the surrounding structures have crumbled into dust, that on that day, and in this spot, the foundation-stone of the New Royal Infirmary of Dundee,—an hospital reared for the relief of suffering humanity by the contributions of the charitable,—was laid with Masonic honours, by his Grace George Augustus Frederick John, Duke of Atholl, Most Worshipful Grand Master Mason of Scotland. The Committee appointed by the Governors of the Infirmary for the erection of the building were,—Sir John Ogilvy, of Inverquharity, Baronet ; Thomas Erskine, Esq., of Linlathen ; John Boyd Baxter, Esq., procurator-fiscal of Forfarshire ; Andrew Low, Esq., shipowner ; George Rough, Esq., glove manufacturer, and one of the bailies of Dundee ; Thomas Weston Miln, Esq. ; John Laing, Esq., power-loom linen manufacturer ; Alexander Easson, Esq., merchant ; Charles Clark, Esq. ; William Clark, Esq., shipowner ; Robert Gray, Esq., of Montquharry, merchant ; Thomas Adamson, Esq., shipbuilder ; Thomas Nicholson, Esq., agent ; Alexander Jefferson Buist, flax-spinner ; Matthew Nimmo, surgeon, surgeon to the Infirmary ; James Arrott, doctor of medicine, physician to the Infirmary.

“Henry Edward Coe and Edward Goodwin, of London, were the architects, and David Robertson, of Dundee, builder, the contractor.”

On the reverse were recorded the names of the office-bearers of the Infirmary, when the foundation-stone was laid.

The place where the foundation-stone is laid is in an octagonal buttress immediately to the east of the centre of the building.

The plate was then placed over the cavity in the lower stone containing the vase ; after which, two operative masons spread a quantity of lime on the nether stone, which was smoothed over by the Duke of Atholl by a gold trowel. The upper stone, which was suspended by a tackle and lewis, was then gently lowered to its place,—two iron rods fastened in the lower stone, passing through the east and west ends of it. The stone was then fastened down by nuts screwed on the end of each of the iron rods. During the lowering of the stone, the band of choristers, which was stationed on the south gallery, sang the following ode, the execution of which elicited loud applause, and was the subject of general conversation afterwards.

This *Masonic Ode*, sung by Mr. W. N. Watson and chorus, was written and composed by J. Parry :—

Hail ! to the Craft, which hath for ages stood
The taunts of Envy and the threats of Power.
In friendship firm, obedient to the laws,
The Mason stands the Patriot and the Man.

Hail ! to the Craft, &c.

When meek-eyed Pity doth for aid implore,
His heart expands,—she never pleads in vain.
The needy's call he freely will obey,
And share the gifts that Heaven on him bestows.

Hail ! to the Craft, &c.

The Grand Master then walked close up to the stone on the east side, the Substitute on his right hand, and the Grand Wardens walking before him. These went to the west side of the stone, having with them the level and plumb.

The GRAND MASTER then addressed the Right Worshipful Sub-Grand Master in the following terms:—You will cause the various implements to be applied to the stone, that it may be laid in its bed according to the rules of Masonry.

The Sub-Grand Master then commanded the Wardens to do their duty.

The GRAND MASTER addressing the Right Worshipful Junior Grand Warden, Captain Drummond, asked what was the proper jewel of his office? The Plumb. Have you applied the plumb to the several edges of the stone? I have, Most Worshipful Grand Master.

GRAND MASTER.—Right Worshipful Senior Grand Warden, James Graham, Esq., of Beechtown,—What is the proper jewel of your office? The Level. Have you applied the level to the top of the stone? I have, Most Worshipful Grand Master.

GRAND MASTER.—Right Worshipful Substitute Grand Master, Charles Craigie Halket Inglis,—What is the proper jewel of your office? The Square. Have you applied the square to those parts of the stone that are square? I have, Most Worshipful Grand Master.

The GRAND MASTER then spoke as follows:—Having, my Right Worshipful Brethren, full confidence in your skill in our Royal art, it remains with me now to finish this our work.

He then gave three knocks on the stone, and repeated the following prayer:—

“May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the Edifice, of which we have now laid the foundation, with every success.”

Three hearty cheers were then given by the Brethren, in which the large assemblage loudly joined.

The band then played, “On, on, my dear Brethren,” another Masonic air. During the music, the cornucopia was delivered to the Substitute, the vase with wine to the Senior Grand Warden, and the vase with oil to the Junior Grand Warden. When the music ceased, the cornucopia was given by the Substitute to the Grand Master, who emptied out its contents on the stone. The vase with wine was then handed to the Substitute, and by him to the Grand Master, who poured the wine upon the stone, and the oil in a similar manner.

The Grand Master then offered up the following prayer:—

“Praise be to Thee, Lord, immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it; who supports the pillars of nations and mountains, in order and harmony surrounding worlds, we implore Thy aid, and may the continued blessings of an All-bounteous Providence be the lot of those our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws in a free government, ever feel grateful for the blessings they enjoy.”

The band then struck up the “Mason’s Anthem,” and then three hearty cheers were given.

His Grace the Duke of ATHOLL then spoke as follows:—Governors of the Dundee Royal Infirmary,—Gentlemen, it is now my pleasing duty to have to report to you that the foundation-stone of the New Infirmary has been duly laid, according to the rules of Masonry. I might, in making that report to you, be permitted to express the great pleasure and gratification I have had in being called on, as Grand Master Mason for Scotland, to perform the duty of

laying the foundation-stone. I can only say that, on this occasion, I most cordially enter into the feelings of gratification you must this day experience in having commenced a building which must reflect credit on all who are connected with the undertaking. (Loud applause.) I am happy to see a noble friend of mine here to-day,—I refer to the Right Hon. the Lord Lieutenant of the county of Forfar. (Cheers.) I am sure he will excuse me for expressing the pleasure I have in seeing him, in his capacity of Lord Lieutenant, on this occasion. I am sure he must feel the greatest pleasure in everything he has witnessed this day, and in the orderly manner the populace have conducted themselves. I can assure him that I most fully enter into his feelings, and I am glad to see that the noble Lord has sufficiently recovered from a recent illness to be able to be present to-day. ("Hear, hear," and applause.) To the Provost and Magistrates of Dundee I must be permitted to offer my congratulations in regard to the auspicious commencement in the event which has taken place. It must be gratifying to you to see so large a body of people turned out and filling the streets as there are to-day, with the most exemplary order and quiet. (Cheers.) This, however, is not, so far as I am concerned, the first time I have witnessed a similar congregation in the streets. The former occasion was when her Majesty visited this town; and I can assure you that she was highly gratified with the order which the inhabitants maintained on that occasion; and such conduct on similarly attractive occasions reflects the greatest credit on the people and on the magistracy for the agreeable manner in which they discharge their official duties. (Applause.) I beg to express to the President and Directors of the New Royal Infirmary my gratification at having been present at this ceremony; and I hope that on the foundation-stone which we have this day laid, there may be erected a superstructure which will not only be creditable to the town of Dundee, but also to the county of Forfar. (Cheers.) To the member for Dundee, and to the Hon. Colonel Maule, the member for the county, I beg to express my warm congratulations on the auspicious opening of the event which this day has taken place. The heavens have looked down as yet with smiles. (Cheers.) Allow me, in conclusion, again to express my cordial wish that, on the foundation-stone which we have just laid, the edifice which will be erected may be to the honour of all who have been concerned in it. (The noble Duke concluded amidst the lusty cheers of the immense concourse.)

Sir JOHN OGLVY, in replying, said,—However unworthy of so distinguished a position, still, as I have the honour to be the President of the Institution, as well as Chairman of the Building Committee, it is my duty to address a few words on this occasion, in reply to the remarks of the Grand Master, and I cannot commence in a way more consonant with my own feelings, or, I am sure, more in accordance with those of the Directors and Governors, and, I am sure, all the inhabitants of Dundee, than by thanking his Grace the Duke of Atholl, the Grand Lodge of Scotland, and the numerous Lodges assembled here, for the honour they have conferred on us to-day, by laying the foundation-stone of this building with Masonic honours. I, therefore, in the name of those I represent, now tender to your Grace our best thanks. (Applause.) It has frequently been said to me of late, that to me, and those who have acted with me, this day must be one of pride as well as of great satisfaction. Judging from the infirmity of our nature, it is perhaps not surprising that such sentiments should have been ascribed to us, and had the occasion been other than it is, it is not improbable that such feelings would have animated us. I trust, however, that far more ennobling and more suitable and better feelings pervade our minds—(applause)—feelings more in unison with those which have been so well expressed by the Grand Chaplain. (Hear, hear.) I hope that instead of sentiments so much allied to mere human passion, we are imbued with those of gratitude to that Great and Benevolent Being, the Author of all Good, the Creator of all things, the Great and Omnipotent Architect of the Universe, who, in His great mercy, has permitted us to advance thus far prosperously with this great undertaking, and who, I pray, will enable us to carry it on to completion. (Loud and renewed cheering.) I trust we have never forgotten that, "unless the Lord build the house, the builder buildeth but in vain." While thus we have endeavoured to place our reliance on Him, without whose permission we could have done nothing, we have not neglected those means which He has placed within our reach. (Applause.) The Building Committee

have spared no pains to make it worthy of the trust which has been reposed in them by the Governors. They do not venture even to hope that they have succeeded in making a perfect building, but they do venture to hope that it will be found to approach more nearly to perfection than any building of the kind that has hitherto been erected. (Cheers.) It is perhaps almost unnecessary to say so, but still it may be as well to mention, that they have succeeded in obtaining a plan, the elevation of which is most beautiful, and which will be an honour and an ornament to the town; and though they by no means undervalue this, still it was with them altogether a secondary consideration; their chief, I may almost say their only, thoughts were, in the first instance, directed to the internal arrangements, in order that they might obtain all the improvements which the experience of practical men and modern science could suggest. (Hear.) When I say that we obtained the assistance of Professors Christison and Syme, and that we have adopted the improvements which their vast experience and great knowledge of the subject enabled them to point out, I feel it is hardly necessary for me to add more. We, however, had the farther advantage of the criticism of Dr. Guy and other metropolitan medical men of great skill. To them we are indebted for sound suggestions, all of which, with the concurrence of Professors Christison and Syme, have been adopted. We thus flatter ourselves that all that human foresight could devise has been done; and that we shall be able with confidence to say to the Governors of the Institution, and, what is of far greater importance, to the poorer inhabitants of this district, we have provided a building worthy of the age in which we live, and supplied with all that modern skill and science can devise for the relief of human suffering. (Loud cheers.) I might with safety conclude now, feeling satisfied that I have said enough to recommend this noble Institution to the cordial support and approval of the community. There is, however, one point farther, to which I am anxious to call your attention, and it is this, that this building, in addition to other improvements, possesses this novel feature, and it is one of such vast importance, that I wish to attract the attention of this great assemblage while I notice it,—that whereas in our old Infirmary, and in too many institutions of a similar nature, there are no convalescent wards;—in this building, attached to every large ward, there will be a large, airy, and cheerful apartment, to which those who are recovering from sickness can resort during the day. The inestimable advantage of this I need not dwell on—those who have ever been visitors or inmates of our old building will fully appreciate it. (“Hear, hear,” and applause.) It has to me been long a source of deep distress, that the limited accommodation of the old building compelled us to dismiss patients at a time when, perhaps of all others, it was most advisable to retain them. I have now the inexpressible comfort of thinking that this great deficit will be removed, and that there will be ample accommodation for the convalescent as well as all other classes of patients. I might enlarge on many of the other great and valuable properties which this hospital will possess; such as its spacious wards, with 1,500 cubic feet for each patient; the large and well-ventilated corridors, in which the patients can take exercise in bad weather and in winter; and I could refer to the healthy airing-grounds, and to our noble esplanade, with its splendid view (this speaks for itself). But I will not detain you farther. I will now conclude with earnestly recommending this noble charity,—the only description of charity which by the occupants cannot well be abused,—to the liberality of the public. (Applause.) The rich may give of their abundance, and from the poor we shall be happy to receive their mite; for all contributions are gratefully received, and will be faithfully applied. To those who are unable to give at all, I would say, Afford us your sympathy; and to one and all, I say, Give us your prayers. (Loud and long-continued cheering.)

Lord PANMURE followed, and with a loud and distinct voice, heard at a very considerable distance from the platform, said,—Gentlemen, His Grace the Duke of Atholl has been pleased to mention my name in connection with that of the Chairman of the Institution, in laying the foundation-stone of which we have now been engaged, and I cannot avoid adding a few words to what has just fallen from my honourable friend. And, first of all, I am glad to bid my noble friend, the Duke of Atholl, a hearty welcome to the county of which I have the honour to be Lord Lieutenant; and next, to bid my noble friend a hearty welcome in my own name. (Cheers.) And, gentlemen, I have, as chief

magistrate of this county, to thank you all, and more especially the multitude of all classes and degrees I now see around me, for the orderly and highly creditable manner in which they have conducted themselves. (Cheers.) If at this moment I feel a pride, gentlemen, in seeing the noble Institution which the generosity of this town is erecting for the benefit of the poor, I feel a still higher pride in witnessing the vast multitude now before me taking a part in this great spectacle, and setting an example of order, regularity, and cheerfulness to the whole kingdom of Scotland. (Cheers.) It has been truly said that this is a noble Institution,—and it is noble because in supporting it the rich may show their attachment to the poor; and, what is more, not only may those whom God has blessed give of their abundance, but those whose lot he has seen fit to cast in poverty, may throw in their help. Gentlemen, Sir John Ogilvy has said that the Directors of this Institution seek the donations of the rich; but, let me add, that in all matters of this kind it is not simply the large donations, but the mite—the widow's mite that is blessed in the treasury; and I conjure all who feel for their suffering countrymen and townsmen,—I conjure all who are present to-day, and witness the commencement of this undertaking, to add their assistance—in whatever degree it may be—so that every man and woman may have a slate in the roof. (Loud cheers.) Gentlemen, Sir John Ogilvy said, “Unless the Lord build the house, they labour in vain that build it;” and I also would say, “Unless the Lord keep the city, the watchman waketh but in vain.” I pray that prosperity may always attend this great and influential town, and I trust that over one and all of the multitude here assembled, He who watches over all will watch. And I do congratulate myself more particularly that, on this my first appearance in this county as Lord Lieutenant, I have to welcome the ancient and noble Craft of Freemasons in this part of Scotland, and that I have had to welcome my old friend who presides over that Craft. (Cheers.) I trust that the people of Dundee, after having joined in three cheers for her gracious Majesty the Queen, will join in three loud cheers for the Craft of Freemasons in Scotland, and the Grand Master at its head. (Cheers.)

Provost THOMS.—In behalf of the Magistrates and of the community, I also beg to tender to your Grace their and my most sincere thanks for the way in which you have conducted the ceremonies of this day. After what has been stated by the Lord Lieutenant of the county, it only remains for me to express my concurrence in his observations. I accept with gratitude from your Grace the acknowledgments you made of the good order and regularity which have pervaded the whole proceedings, and marked in a special manner the conduct of the people of Dundee. I may well feel gratified by your remarks, confirmed as they have been by the Lord Lieutenant of the county, the representative of her Majesty. I beg to express my concurrence in the remarks which have been made, that this building, the foundation-stone of which has been laid under circumstances so auspicious, may proceed with satisfaction to all parties to its completion, and in all the hopes expressed for the good of the community. (Cheers.)

GEORGE DUNCAN, Esq., M.P.—As member for this burgh, I need not say how highly gratified I feel by the observations, which have just been made in reference to the exemplary conduct of the inhabitants of Dundee. It is a very great pleasure to me, I assure you, to see the Lord Lieutenant present, with whom I have acted in Parliament for twelve sessions. I am glad to see him still putting his shoulder to a good work. I am very glad to see a seat, vacated during the last Parliament, has been filled by a friend of his, for I feel assured that no name will be more welcome in the House of Commons than that of Maule. (Cheers.) Nothing speaks better for the good feeling of the people of Dundee, than that such an event should be witnessed by such an immense number of spectators without the slightest untoward occurrence. I hope the work may progress as satisfactorily as it has been this day commenced, and so long as we have the able superintendence of Sir John Ogilvy, there will be no difficulty to carry it through with merit. In again thanking your Grace for your good wishes towards me, I beg to express my sincere hope that you may be long spared to found many similar institutions, designed to confer blessings upon society at large, and upon the poor in particular. (Loud cheers.)

A royal salute was then fired from four cannon by a company

of pensioners, stationed at the south-east corner of the ground. About seventy of these old veterans were in attendance under Capt. Fenwick, and the 42nd were present by orders of the General commanding in the district.

Three cheers were then given for the Queen, three cheers for the Duke of Atholl, and three cheers for Sir John Ogilvy.

The procession then returned to the Mid Quay, where they separated for their respective places of meeting.

The building is to be in the Tudor style of architecture, and will be admirably adapted to the purposes of an infirmary, as the Building Committee have already discovered, any alteration in the arrangements of the interior being easily accomplished without destroying the general architectural appearance. The form of the building is represented by three sides of a square; the centre of the building, with the projections north and south, affording accommodation for every department of the establishment, unless for the sick; the whole of the front running east and west from the centre, three stories high, and the wings running north and south, to be devoted to the accommodation of the sick.

A grand Masonic banquet was held in a pavilion fitted up in the large store of the Dundee and Perth Railway Company. The ceiling and walls were entirely covered with white cloth, with a pink cornice or border, gracefully festooned with evergreens. Various Masonic emblems were placed on the walls, in positions which indicated the places of the Office Bearers. The tables were laid out for nearly one thousand persons, and nearly that number partook of "refreshment."

It was nearly five o'clock before the banquet opened. His Grace the Duke of Atholl occupied the chair, supported on the right by Lord Kinnaird, and on the left by Lord Pannure. There were also on the right—Whyte Melville, Esq., Provincial Grand Master of Fifeshire; W. A. Lawrie, Esq., Grand Secretary. On the left were—Lord Pannure, Provincial Grand Master of Elgin and Moray; L. Woodman, Esq., Grand Clerk; and Robert Grey, Esq., of Dundee; James Graham, Esq., of Leighton, acted as Senior Warden; and—Paterson, Esq., of Castle Huntly, as Junior Warden. Among the general company was Sir John Ogilvy, Bart., of Inverquharary, and several other distinguished members of the Masonic body. Dr. Arnott, the Grand Chaplain, said grace, and the Rev. Mr. Taylor, of the South Church, Dundee, returned thanks after the cloth had been withdrawn.

The Grand Lodge was then opened, and continued until eight o'clock.

IRELAND.

BELFAST.—At the quarterly meeting of the Provincial Grand Lodge of Belfast, held in the Masonic Hall, on Wednesday, June 9, the Right Worshipful Ven. Archdeacon Mant presiding, a complimentary resolution, expressive of their regret at his removal to another sphere of usefulness, and of thanks for his valuable services

as Chaplain of the Provincial Grand Lodge, was unanimously passed to Bro. the Rev. H. M'Sorley, who has been appointed to the curacy of Aughrim, county Galway, a district where the missionary operations of the Established Church have been of late most successful.

DUBLIN, *February 12th.*—The College of Philosophical Masons met in their Grand Lodge Rooms to transact business, and instal the following officers for the ensuing year, viz. Sir Kt. Brereton, Grand Commander; Sir Kt. Rankin, S. W.; Sir Kt. W. T. Lloyd, as J. W.; afterwards adjourned to Jude's Hotel, to banquet.

On the 12th August they again met to transact business, and Companion Sir Jno. Macneill was installed to the sublime degree of a Philosophical Mason. The Chair was occupied by P. G. C. the Hon. A. G. F. Jocelyn, in the absence of Sir Kt. Brereton (by illness). The Companions afterwards adjourned to Salt Hill, to banquet; twelve sat down to dinner, and, as usual, passed a very pleasant evening.

We are rejoiced to learn that Freemasonry is flourishing in Ireland, the insolence of the Roman Catholic priesthood in denouncing the Order having served as a means for largely extending it, and increasing its numbers.

NORTH MUNSTER.—LIMERICK.—The installation of officers of the Masonic Lodge 73, took place on St. John's-day, June 24, at high noon, Bro. M. Furnell, Prov. Grand Master of North Munster, attending. R. B. Corneille was appointed Master; J. H. Tansett, S. W.; J. Merrick, J. W.; W. L. Guest, S. D.; J. Baker, J. D.; Rev. T. Elmes, Chaplain; Capt. Jervis, Treasurer; W. Peacocke, Secretary. In the evening the Brethren dined together at their Lodge-room, Henry-street.

LEINSTER.—The Leinster Masonic Lodge No. 141, on the Registry of Ireland, held their monthly meeting on the 15th of June. The Brethren assembled at the Masonic Hall, Dame-street, Dublin, and after disposing of some routine business, and the ballot for new members, Bro. La Touche, barrister, was duly raised to the Sublime Degree of M. M. To suit the convenience of many professional Brethren, it had been resolved, as the law circuits took place earlier than usual, that the Officers of the Lodge should be installed at this meeting. Bro. Rich. Thompson, barrister, was accordingly placed in the chair of W. M.; Bro. Ellis took the place of S. W.; Bro. Shekleton, barrister, that of J. W.; Bros. Doctors Denham and Johnston, S. and J. D.; Bro. Bourne, I. G. A special train on the Drogheda railway having been ordered, the Brethren adjourned to the Royal Hotel, Malahide, where a sumptuous entertainment was prepared. The fineness of the weather and the delightful scenery harmonised with the enjoyments of this auspicious day. The arrangements made by Mr. Shaw, the spirited proprietor of the hotel, gave universal satisfaction. Bro. Thompson, on taking the chair, as W. M., availed himself of the opportunity of presenting to the Lodge, a silver column for the S. W., made to correspond with that presented in January by their late W. M., Bro. Godfrey Brereton, Rep. from the G. L. of England, whose absence at this meeting, occasioned by severe illness, was sincerely regretted by all. Up-

wards of forty sat down to dinner, amongst whom were many visiting Brethren, the Deputy Grand Master, Grand Deacon, and Members of Military Lodges, who all returned to Dublin, by special train, shortly after eleven o'clock, highly delighted with the harmony and festivity of the evening, which was accompanied with that peace, love, and harmony, which are ever the peculiar attributes of our Craft.

LONDONDERRY.—Thursday, June 24, was the feast of St. John the Baptist, and the members of the Masonic Fraternity assembled in Freemasons' Hall, in this city, to celebrate the day. At five o'clock, the Brethren met to instal their Officers and dispose of such business as could only be transacted in Lodge. This duty completed, the members adjourned to the refreshment hall, where an excellent dinner was provided by Bro. Ormsby. Grace having been said by the Prov. Grand Chaplain, the Rev. Bro. Herne, the Brethren, in number about thirty, sat down to the excellent fare provided for them. The cloth removed, thanks were returned by Bro. the Rev. A. Nixon. The chair was filled, in the unavoidable absence of the Prov. G. M., Sir J. Stewart, Bart., by the Dep. Prov. G. M. Bro. A. Grant, who, having explained the cause of the G. M.'s absence, called on the Brethren to fill a bumper and drink the first toast of obligation among Masons—"The Health of the Queen." (Drunk with every feeling of respect and loyalty.) "The Craft, throughout the world." (Drunk with the honours.) "The Three Grand Masters." (Drunk with the highest Masonic honours.) "The Provincial Grand Master." (Drunk with all the honours due to his exalted rank, and with much feeling and affection.) The Master of Lodge 69, then called on the Brethren to fill a bumper, and, in terms which were received with every mark of esteem and fraternal affection, proposed—"The health of their worthy and respected Brother and Chairman, Alexander Grant." Bro. Grant ably replied to the kind and affectionate demonstration of the Brethren.

NEWCASTLE.—On St. John's-day, the Masonic body in Newcastle (Limerick), celebrated this festival in the customary manner. Lodge 202 met at high noon, presided over, in absence of the W. M., by P. M. Graham, who installed Bro. John Pierce, M.; Bro. Edward Curling, S. W.; Bro. George Bolster, J. W. After official business, the Brethren sat down to a sumptuous entertainment, catered by Bro. Murray Gun. The first toast given after dinner was "The Queen and the Craft." The usual Masonic toasts followed. Then "Our visiting Brethren," was suitably responded to by the Ven. Bro. Galway, who took an opportunity of giving a retrospective view of the condition of Masonry for the past half century during which he was connected with the body. In all his experience, the success of No. 202 was the most complete, he presumed, owing to the spirit and respectability of its Officers, as well as the fidelity and zeal of the Brethren. In conclusion, he warmly eulogised the Senior Warden, through whose exertions they were enabled to restore the Desmond Hall to its original use. The other Officers were then congratulated on their elections, and the company soon after broke up.

The *Ulster Gazette* publishes the following letter from the King of Sweden, to his Brother Freemasons of the Grand Lodge of Scotland. The original was written in French. The same journal mentions that the Grand Lodge of Ireland is about to invest him as an honorary member.

To the Very Worshipful the Grand Master and Members of the Grand Lodge of Scotland.

My Brethren,—The joy which every Freemason feels in obtaining a testimony of the friendship of his Brethren, that joy I experienced on receipt of the diploma of Honorary Member of the Very Worshipful Grand Lodge of Scotland, which you have sent me. In assigning me this honourable position in the midst of you, you have afforded me a striking proof of your devotedness to my person. I appreciate the honour more particularly, as I am the first on whom the distinction has been conferred in this country. The office of a Freemason is, at once, noble and grand. It is our duty to labour with enlightened mind, and a heart charged with fraternal love for the perfection of the human race. The weak who are oppressed, and all those who are in trouble, have incontestable titles to our zealous and charitable protection. It is by holding firm in the indissoluble bond which unites all our Brethren, however dispersed, over all the surface of the globe, that we can attain to the end, to which we aspire in silence, but without ever ceasing, since we know that everywhere, and on all occasions, our brethren are ready to come to our aid with that charity, that spirit of concord, and that confidence which should characterize all the members of our Order. Be satisfied, my Brethren, that I observe with the utmost attention the march of events in the Masonic world, and that I sincerely rejoice in the success which attends on all true Freemasons while labouring for the purposes which you have indicated—namely, the happiness and well-being of humanity. I offer you, my Brethren, the assurance of my fraternal affection, and it is by the holy number that I recommend you all to the all-powerful protection of the Great Architect of the Universe, who gives us peace, joy, and benediction.

Stockholm, September 17, 1851.

OSCAR.

AD. TAUVON,

(L.S.) Grand Secretary of the Grand National Lodge of Scotland.

COLONIAL.

CAPE OF GOOD HOPE.—GRAHAM'S TOWN.—*Re-Interment of the Bodies of Lieut.-Col. Fordyce and Lieut. Carey, with Masonic honours.*—The bodies of the abovenamed gallant officers—who had been interred in “the bush,” where they had fallen, whilst gallantly fighting in behalf of their country—were exhumed from the original burial-place, and removed to Graham's Town for re-interment, in the first week of May. They were accompanied by the headquarters of the 47th regiment. Saturday, May 8th, the day fixed for the mournful ceremony, proved very stormy, and a postponement until the following day was rendered necessary. Accordingly, on Sunday, the 9th May, all preliminary arrangements having been made by the Albany Lodge of Freemasons, of which Fraternity the deceased were members, the funeral procession was formed in the Drostdy ground, and precisely at two o'clock, P.M., moved from the Mess-house, where the bodies had been deposited, and proceeded to St. George's burial-ground in the following order:—

ORDER OF PROCESSION.

	Band, 74th Regiment. Two Mutes.			
	Tyler (C. Thompson) with drawn sword.			
	Two Stewards (H. Crump and J. S. Kirkwood) with	Wands.		
	Page.	Page.		
Artillery, Sappers, 74th—Guard of Honour.	Pall Bearer, Ens. Gill, C.M.R.	FUNERAL CAR, bearing the Remains of LIEUT. CAREY, 74th REGT. Drawn by two horses, Covered with Black Palls, The Car decorated with Flags festooned. The Remains were surmounted with a Masonic Flag drooping over the Coffin, having the device of Charity relieving Distress, And lettered in Silver Embroidery, "Albany Lodge, No. 545." Master Mason's Apron, with two Swords crossed on the Coffin.	Pall Bearer, Dr. Small, 12th Regt.	
	Page.	Page.		
	Pall Bearer, Lt. Foster, 12th Regt.		Pall Bearer, Lt. Rae, 91st Regt.	
	Page.	Page.		
		Inner Guard (F. Short) with Drawn Sword. Two Deacons (J. Rickie and J. Harvey) with Wands.		
		Page.	Page.	
	Artillery, Sappers, 74th—Guard of Honour.	Pall Bearer, Lt. Adams, 12th Regt.	FUNERAL CAR, bearing the Remains of COL. FORDYCE, 74th REGT. Drawn by two horses, Covered with Black Palls, The Car decorated with Flags festooned. The Remains were surmounted with a Masonic Flag drooping over the Coffin, having the device of a Bible open, a Square and Compasses upon the page, lying on a Crimson Cushion, The Sacred Volume suffused with Glory, radiated from An All-Seeing Eye. Above it, with the words in Gold Embroidery, in a semicircle, "Thy wisdom shall direct us." Master Mason's Apron, with two swords* crossed on the Coffin. Chief Mourners.	Pall Bearer, Lt. M'Pherson, 91st Regt.
		Page.	Page.	
		Pall Bearer, Col. Perceval, 12th Regt.		Pall Bearer Ord. Stkpr. Saunder.
		Page.	Page.	
		Captain Patton, commanding 74th, and Captain Hancock, 74th. Lt. St. John, R.A. com. Grd. of Hnr.		
		The Craft in full costume, each Member carrying A sprig of Acacia in his hand. Entered Apprentices. Fellow Crafts. Master Masons.		
		Secretary (C. T. Campbell), and Treasurer (R. Read), (F. Holland) Junior and Senior Wardens (W. Blake). Past Masters, Bro. Wright, P.M. Bro. Stratford, R.A.M. Bro. B. D. Bell, P.M. Bro. Orsmond, P.M. Bro. R. Whitnall, R.A.M. Bro. T. Philipps, P.M. and Founder of the Albany Lodge.		

* One of the swords was that worn by the Colonel at his death.

BIBLE,
with Crimson Cover, lying on a beautifully Embroidered Cushion,
surmounted with the Chaplain's Jewel,
Carried by the oldest Member of the Lodge (Bro. M'Graw).
The Master of the Lodge (Chas. Pote)
bearing a Scroll, on which was written,
"The remains of Brethren, the late Lieut.-Col. JOHN FORDYCE
and Lieut. HERTZEL CAREY, 74th Regt., who fell in action
at Waterkloof, on 6th Nov. 1851, were interred in
one grave, on Sunday, 9th day of May, 1852,
by the Ancient Fraternity of
Freemasons in this
Colony."

Ministers of the Wesleyan, Independent, and Baptist Churches,
Revs. W. Shaw and H. H. Dugmore,
Rev. W. Y. Thompson and Mr. Boulton.
The Albany Brethren Benefit Society in costume,
bearing a Banner, on which was inscribed the name of the Society.
A very large and respectable body of the Inhabitants.
Military Officers in Garrison :—
Ensign Thomas, 91st. Ensign Lane, 91st.
Lieut. Crofton, 12th. Qr.-Master Nesbit, 12th.
D.-A.-Com. Shiel. Qr.-Master Rorke, C.M.R.
Lieut. Herrick, 12th. Paymaster Large, Rifle Brigade.
A.-Com.-Gen. Clarke. Captain Salis, C.M.R.
A.-Com.-Gen. De Smidt. Captain Boyes, B.M.
Major Rawstorne, Brigado Major.
Major Burnaby, R.A., Comdt. Graham's Town.

The flags on Fort Selwyn, and St. George's Church, and that of Stubbs' Rangers, half-mast high.

The funeral cars alluded to were covered with mourning drapery, and had several regimental colours placed upon them. The number of the Brotherhood present was about seventy, and immediately after them came the members of the Albany Brethren Society, with their banners and insignia. These were followed by a very large concourse of civilians, who thus showed their respect for the memories of the deceased, as well as gave their last testimony to the gallantry of their services in this colony. The rear was closed by the officers of the garrison, as enumerated above. As the procession moved along High-street, the brass band of the 74th Highlanders continued to play the "Dead March in Saul," and at intervals the plaintive note of the Scottish bagpipe mingled with the solemnity of the scene. Viewed from the end of the street, which is about a mile in length, the procession had a most imposing appearance, and the number of persons now congregated as spectators, added to those who were assisting in the ceremonial, has never, we believe, been before congregated in Graham's Town. On reaching the entrance to the burial-ground, the cars halted, and the body of Lieut. Carey was removed from the car by the soldiers of the 74th, many of whom we observed were Freemasons. The members of the Lodge, uncovering, divided, and passed in single file by each side of the coffin of Col. Fordyce, and took their stations near to that of Lieut. Carey, which was borne to the grave, preceded by the Tyler, Stewards, Deacons, and the Inner Guard, and followed by the Brethren and inhabitants. The Albany Brethren, moving gently forward, took up a position around the grave, as an outer guard, admitting within it the Masonic Brethren, who formed a circle around. The beautifully impressive burial service of the Church of England was now read in the most

solemn manner by the Rev. J. Wilson, acting Colonial Chaplain, assisted by the Rev. G. Thompson, Curate of St. George's. The same order was next observed in bringing the body of Lieut.-Colonel Fordyce to the grave, when the burial service was again read, and, at its conclusion, the Master advanced to the grave, and threw the "scroll" upon the upper coffin, and afterwards each of the Freemasons stepped forward and dropped into the grave the sprig of acacia-tree, which he carried in the order of procession. This terminated the impressive ceremony, and the Freemasons returned, preceded by the band, to their Lodge, and afterwards separated. Both bodies were deposited in one grave, which somewhat resembles a vault, being faced in brick-work part of the way up. The coffins were deposited one upon another, that of Lieut. Carey being underneath.

The utmost decorum prevailed, and the arrangements were well carried out in every particular. That honour was due to the illustrious dead, none, we presume, will deny; and that the highest amount of respect for their memories that the proceedings we have attempted to describe were intended to convey, was but their just meed. The senior officer, in particular, had, from the moment he set foot on our shores, won for himself the respect of all, and, when tried in the fatiguing warfare of this country, both he and his brave companion in arms were never found wanting. They, with a Wilmot and other gallant spirits, have fallen in defending the hearths and homes of the Cape colonists, and in rescuing from the touch of savage spoliation all that they hold near and dear. Thus did they merit—justly merit—their deepest gratitude whilst in life, as they claimed their reverence in death.

MADRAS.

PROVINCIAL GRAND LODGE.

At a QUARTERLY COMMUNICATION, holden at the Hall of Lodge "Universal Charity," Popham's Broadway, Madras, at half-past six A.M., on Wednesday, the 7th July, A.D. 1852—A. L. 5852.

Present. — R. W. Bro. J. B. Key, D.G.M.; W. Bros. M. McDowell, as S. G. W.; P. Coultrup, as J. G. W.; J. Ouchterlony, G. Registrar; W. Glover, G. Sec.; J. Maskell, D.G.S.; J. G. Laurence, J.G.D.; J. Dickson, as D. of C.; J. Brock, G. Tyler; and the representatives of the undermentioned Lodges:—

"Perfect Unanimity," No. 175 (1); "Social Friendship," No. 326 (2); "Universal Charity," No. 340 (6); "Pilgrims of Light," No. 831 (7).

Apologies were received from W. B. Whannell, Grand Treasurer, and by W. B. Greenlaw, G.D. of C.

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

The proceedings of the last Communication, held on the 27th Dec., 1851, were read and confirmed.

The Provincial Grand Treasurer's accounts were also read, and exhibited the following balances :—

Against Grand Lodge, Rs. 33. 4. 4.; in favour of the G. M. C. Fund, Rs. 429. 2. 7.; in favour of the Suspense Account, Rs. 707. 4.

The Grand Secretary announced that as W. B. Laurence could no longer represent Lodge "St. Andrew," Kamptee, in consequence of his having been appointed a Grand Officer, that Lodge had nominated W. B. Snelgrove, of Lodge "Pilgrims of Light," as its future representative.

The Grand Secretary also solicited orders respecting the disposal of the cash belonging to Lodge "St. Andrew," now in the hands of the Grand Treasurer, amounting to Rs. 707. 4. 0, and stated that the present members of that Lodge had applied for it.

On referring to the last Quarterly return, it appeared that only one of the present Members was formerly connected with Lodge "St. Andrew."

The D. G. M. stated that the question for consideration was, whether the funds of a Lodge, which had become dormant, belonged to the former Members of it, or whether any number of Brethren who might revive the Lodge, or join it subsequently to its revival, had any claim thereto.

Several of the Members of Grand Lodge delivered their sentiments on the subject; and after some discussion, the D. G. M. stated that the proper course seemed to him to be, that the arrears of quarterage against Lodge "St. Andrew" should be ascertained and deducted,—that all other legitimate claims (including the debt referred to by W. B. Greenlaw at the last Quarterly Communication) should also be satisfied,—and that the remaining sum should continue in deposit. If the present Members of "St. Andrew" could obtain the consent of the Brethren belonging to the Lodge when it became dormant, for the transfer of the balance to them, they would seem to have every right to it. It was, however, for them to satisfy Grand Lodge on this point, and as they had a representative in Grand Lodge, they could prefer their claim through him, when it would receive every consideration.

The D. G. M. stated he had much pleasure in notifying to Grand Lodge that W. B. the Reverend Henry Taylor, B.C.L. had consented to accept the office of Grand Chaplain, and that he had accordingly appointed him thereto.

W. B. Ouchterlony, as President of the G. M. C. Fund, read the report, which was ordered to be recorded on the Proceedings of Grand Lodge. He then entered into some explanation to show the necessity of modifying the rules of the G. M. C. Fund, and moved that the alterations suggested by the Committee be approved. W. B. Glover seconded the motion.

The D. G. M. concurred in opinion with the Committee, and on the proposition being put to the vote, it was unanimously agreed to.

W. B. Laurence suggested that it would be better to omit publishing the names of the Brethren to whom relief had been granted. The D. G. M. thought this a question for the consideration of the Committee, and upon W. B. Maskell explaining that the subject had

already been discussed by the Committee, who were of opinion that the course now followed should be continued, W. B. Laurence was satisfied.

It was then proposed by W. B. Dickson, seconded by W. B. Ouchterlony, and carried unanimously,—That the thanks of Grand Lodge be tendered to Brother Lees for his disinterested exertions on behalf of our local charity.

The Grand Treasurer W. B. Whannell having resigned his office, a ballot was taken for a successor, and on collecting the votes, W. B. Patridge was found to be duly elected. He was accordingly called to the East, invested, and inducted in his seat as Grand Treasurer.

The D. G. M. stated that he had informed the Grand Lodge at the last communication, that, in consequence of his intended return to England, he had tendered to the P. G. M. Lord Elphinstone, his resignation of the office of D. G. M. He had since received a reply from his Lordship, stating that he would take an early opportunity of seeing the Earl of Zetland, and obtain the appointment of a Grand Master for this province in lieu of himself, and also send out a warrant of nomination of a Deputy. No further communication from his Lordship had however been received, neither had any one been appointed either to the office of P. G. M. or D. G. M.—As R. W. Bro. Key would return to England by the steamer of this month, he was obliged to give up his office, the duties of which would be conducted by the Grand Officers until the appointment of his successor, and he expressed a hope that those Officers would carry on their duties as efficiently as they did when he was present. He took this opportunity of tendering his thanks to the Brethren for the indulgence extended to him whilst presiding over the Craft in this province, he regretted that he had not filled the office more worthily, and exhorted them to persevere in their exertions for the good of the Order.

W. B. Ouchterlony, on behalf of the Brethren of the Grand Lodge, begged to be allowed to differ from the R. W. D. G. M. in the estimate he had set upon his services while presiding over the Craft in the Province. The Brethren recognized in them a real advantage to Masonry. They admired, and had to express their gratitude for, a mingled firmness and conciliation, which had left uninterrupted harmony in the working of the Lodges, had preserved all things in order, had promoted goodwill amongst the Brethren, and had contributed to diffuse that spirit of active charity which was the distinguishing ornament of our Order. The best wishes of the Brethren would attend R. W. Bro. Key wherever he went, and while a return amongst them would be hailed with a frank and cordial welcome, they now prayed the G. A. O. T. U. to shield him and his family in their voyage to their native land, and to shower His best blessings upon them.

The D. G. M. replied that he felt grateful for the sentiments expressed by W. B. Ouchterlony on behalf of the Members of Grand Lodge—he really did not deserve all that had been said in his favour by that Brother, which he could not but attribute more to his feelings of private friendship towards himself, than to any particular merit attaching to the services rendered by him to the Craft. He was, however, thankful to W. B. Ouchterlony, and the

Members of Grand Lodge, for their kindly feelings towards him, and would in return wish them every happiness and prosperity.

There being no other business, and no Brother proposing anything further for the good of Masonry in general, or of this Provincial Grand Lodge in particular, it was closed in form, and with solemn prayer, and the Brethren separated.

The following is an Abstract Account of Receipts and Disbursements of the G. M. C. Fund during the last half year.

RECEIPTS.

	Rs.	a.	p.	
Balance in favour of the Fund on 1st January 1852 ..	183	13	3	
Quartermage from Lodges	117	0	0	
Private Contributions from Brethren	60	0	0	
Interest on Promissory Notes	27	8	0	
Net proceeds of Professor Lees' performance	417	5	4	
				805 10 7

DISBURSEMENTS.

Pensions to Widows	294	0	0	
Temporary relief granted	80	0	0	
Postage, &c.	2	8	0	
				376 8 0
Balance on the 30th June, 1852.....	429	2	7	

LITERARY NOTICES.

Pictures from St. Petersburg. By EDWARD JERRMANN. Translated by FREDERICK HARDMAN. (Travellers' Library.) London: Longman.

A subject frequently referred to by our political writers is the little authentic information which reaches this country concerning Russia. It is therefore with feelings of satisfaction we have perused so interesting a detail as that presented in the volume before us, containing as it does more real and useful information than anything which has appeared since Miss Rigby's most entertaining "*Letters from the Baltic.*" The author does not take the usual opposition ground to the proceedings of the Autocrat, Nicolas I., but evidently seems to consider him as the father of his people, and worthy of the highest esteem. He also does not disapprove of the internal arrangement of Russian politics and general affairs. This is quite a new feature in the description of "the doings" of the north, and is exceedingly curious. The warmth with which he speaks of everything he heard and saw, may, however, be balanced against the views set forth by others on the opposite side, and thereby a pretty accurate idea may be drawn as to the actual state of things going on in the extreme north of Europe.

The Musical Vocal Manual, comprising Songs, Duets, Gleees, &c., with valuable Masonic information. Hepden-bridge, printed and published by Wm. Garforth.

This little work comprises a great and pleasing variety of Masonic poetry, collected with great industry by Bro. Garforth, P. M. 385.

The songs, which are adapted to every degree and condition of Masonry, are arranged in order. The first song in the book is Robert Burns' "Farewell to the Tarbolton Lodge;" and in the collection are several other Scottish songs. We have many English songs, duets, glees, cantatas, anthems, odes, stanzas, prologues, and epilogues; many of the pieces are highly interesting as well as original. A select collection of Masonic toasts and sentiments, and a variety of general information, are added to the volume, which cannot fail to prove highly acceptable to every lover of Masonic melody. The book itself is handsomely bound, and reflects the highest credit on the taste and ability of its compiler. We cordially recommend "the Manual" to every musical Brother.

Freemasonry in relation to the Divine attribute of Charity; a Lecture delivered in the Lodge of Virtue, 177, Manchester, by the V. W. the Rev. George Dowty, Prov. G. C. of East Lancashire, &c. &c. pp. 20. London, Richard Spencer, 1852.

This short but pious address of our Rev. Brother must have come to the Lodge of Virtue with "healing under its wings," after the tedious crusade of his Rev. precursor against *Jewish Masonic disabilities*. Our Rev. Brother could not have chosen a better theme. It is calculated to prove

A Lecture silent, but of sovereign power,
To Vice confusion, and to VIRTUE, peace!

A Dictionary of Symbolical Masonry, including the Royal Arch Degree, according to the system prescribed by the Grand Lodge, and Supreme Grand Chapter of England. By the Rev. G. OLIVER, D.D., Past Deputy Grand Master for Lincolnshire, &c. &c. (pp. 387.) London: Richard Spencer, 314, High Holborn.

In the former number of the *Quarterly*, we took occasion to notice the first proof-sheets of the above work, and we are happy to state that the favourable anticipations we then expressed have been fully realised.

In the midst of the many works which have emanated from the pen of our Rev. and talented Brother, the volume now before us stands pre-eminent. Here we have in the least possible space a symbolical glossary of all the principal terms applicable to Freemasonry, to which are added the maxims and opinions of the most distinguished of the Craft.

To the newly initiated candidate, this dictionary will be of the highest importance, as forming the groundwork of a science which he has to study and pursue; but its higher aim is to enlighten and assist the Master Mason and the Masonic lecturer in the most valuable truths connected with the institution.

The utility of this volume must be universally acknowledged by the Masonic world at large, as containing a condensation of all that has been written on Masonry, intelligible to the Craft, and mysterious to the outer world.

The sheets having been placed in our hands at the "eleventh hour," we are precluded the pleasure of giving a merited encomium on the work. We shall, however, refer to it in our next number.

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.

OLD KING'S ARMS LODGE, No. 30.—BRO. SCRIVENER.—The question put to us may doubtless be answered in G. L. It would be most unfair for the letter transmitted to us to be inserted in this publication, inasmuch as it is *neither* the proper place for the inquiry to be made, nor ought the queries propounded to be allowed to go forth to the Craft, *without the possibility of their being replied to for three months*. G. L. is the *only* place, in our opinion, where they ought to be mooted.

NEWBERRY.—This worthy Brother will perceive that we have availed ourselves of a portion of his contributions. He must pardon us for several alterations, which were unavoidable. For the other MSS. we have not room at present.

MALTA.—MASONS' MARKS.—C. M. A.—An article was already in type when the communication arrived: it must therefore stand over for the present. Any further information upon a subject so interesting will be most acceptable.

GIRLS' SCHOOL FETE.—F. C.—We do not think the Brother would be justified in not paying for his ticket under the circumstances stated, although neither he nor his friends *obtained the slightest recognition* of his having been a Steward on the occasion.

OLD MAN'S ASYLUM.—W. T.—The Brother asks, whether there is "the slightest probability of the building ever being completed," and "whether any answer was made to our appeal in its behalf last year?" To the first inquiry we can only answer, "None at present." To the second, "*Not a single farthing!*" W. T. is quite right, that "such a state of things would not have existed had the Brother, by whose exertions this building was chiefly reared, been still alive." For our own part, we consider the delay in the completion of the building most discreditably to the Craft as a body.

ROYAL PROCLAMATION.—BRO. C*****.—Under no circumstance whatever, just now, should a Masonic procession through the streets of any town be permitted by a Prov. G. M. or his Deputy. What Odd Fellows or Old Friends may do is no rule for Freemasons.

BOARD OF BENEVOLENCE.—*Φιλανθρωπε*.—The Senior G. C. presided. It is true that he would not permit interruption, nor his "ruling" to be discussed.

KENT.—A MASTER MASON.—We have not heard who is likely to be the successor of the late Bro. L. C. Humfrey, Q. C. Undoubtedly, the greatest care will be taken to select a fit and talented Brother to follow one, who was so universally respected.

THE G. S. W. OF THE PRESENT YEAR.—T. P. B.—The office is filled by Bro. Lord Dudley Coutts Stuart, M. P., W. M. of the Polish Lodge. The noble Brother was initiated into Masonry many years ago in Scotland.

DUBLIN.—MASONIC FETE.—Owing to the illness of the Brother who kindly furnishes us with Irish Masonic intelligence from time to time, the sending of the report of this splendid meeting was unavoidably deferred till the first week in September. As the event took place on the 28th of April last, and the