

THE
FREEMASONS'
QUARTERLY REVIEW,
AND
GENERAL ASSURANCE ADVOCATE.

SECOND SERIES—JUNE 30, 1849.

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

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

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

TO THE CRAFT.

MANY friends anxiously request me to reconsider my determination. Some, too partially, and more fearfully, express an opinion that I must not retire from active life. But it appears to me that in a measure my object has been misunderstood. By retirement from active service, I by no means propose to close the door upon my own happiness, as if to lie down in inactive seclusion. There is a peculiar duty remaining to be performed, which the turmoil of contending opinions prevents one from performing when in perfect retirement; and that is the calm and serious contemplation of passing events, whereby we may still exist for usefulness, and not abuse the remaining powers of life; we may do more—for in looking on the busy scene, its pleasure may be enjoyed and its honour shared. It will be enough for me to have been associated with those who have laboured well in the vineyard. We can become overseers in the works of others, which shall be the employment of our leisure—while approvingly we greet those works, and thus claim a title to dignity as past overseers.

I have endeavoured to keep one great object in view, "Consistency," and to persevere against prejudice until that object was attained. What I may have suffered in this, my leading study, remains with myself. This I know, because I feel the truthfulness, with Steele, that "the greatest affronts are those we can take no notice of." The current events shadow out the future with much hope: I allude to the wedge driven into the block of prejudice, with so resistless a force that, (although I venture to implore of the honest-hearted not to peril the widow's cause by absence at the confirmation of minutes) will cause her heart to sing for joy. It is to be hoped there will be no dastardly attempt made to interrupt the stream of charity.

ROBT. THOS. CRUCEFIX.

Grove, Gravesend, 27th June, 1849.

THE GRAND LODGE.

GENERAL COOKE.—The last act of this masonic drama has been played—the minute of expulsion has been confirmed, and the appetite has been gorged to satiety—meantime no one approves. The following extract of a letter from the general, dated Albany, May, 1849, will close our remarks on the case. Speaking of the Grand Secretary White, the general observes: "His own pocket-book will betray him; ask him to produce it, and you will find, in my own hand-writing, unless he has obliterated or defaced my address, that the army of the United States is quite out of the question, and that the substance of his testimony is of his own manufacture. I am known here as 'general,' from the fact of having such a commission—the title I am entitled to as long as I live. White never submitted any draft, nor read any patent; that document was handed to me but one hour before I left London, in August, 1847, and was never opened until my arrival in America in the following month."

It was impossible to put in the general's letter at the Grand Lodge, but it was easy to catch the merry wink of the aged secretary, who, instead of wincing at being caught in a graceless fact, boldly put in his evasive reply. In one night he repudiates conclusive evidence, votes for the Grand Master's list for a packed Board of General Purposes, and holds up his hand against the widows' grant! Matchless honour—unbounded charity! Great Brother White! How can the Craft repay such obligations? *Oh, he has not served fifty years for nothing.*

THE BOARD OF GENERAL PURPOSES.—It will be sufficient to state that, notwithstanding the issue of the following ukase by the Grand Officers, and for which list the Grand Master and the Grand Secretary

both personally voted, the Masters, Past-Masters, and Wardens, returned their own list by a triumphant majority. The following is a copy of the ukase: "You are requested to leave the undermentioned names on your list." Then follow the names, which, in justice to several most honourable men, we refrain from publishing. What we complain of is, the effrontery of the purpled minions in submitting honourable men to so disgraceful a result.

THE WIDOWS' GRANT.—Our limits will not permit any lengthened remarks on this victory. The amount, it is true, is but small, but it marks a progress in the right direction—surely the confirmation will not be refused.

THE NEW GRAND OFFICERS.—The two Wardens, and the Senior Deacon, are all from the Prince of Wales' Lodge! A very liberal sprinkling this, for although two of these are also members of other lodges, it is pretty obvious for what qualifications they are selected. An instalment of tardy justice has been done to the Past Masters of Grand Steward's Lodge, by the appointment of a most estimable brother, (John Udall) as Junior Grand Deacon. Halcyon days these, my masters! Six times has the present Grand Master been re-elected; at some convenient moment, we will analyze the appointments, it will be too easy a task to contrast them.

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB is increasing in numbers and respectability. Some new features are under consideration.

OUR PORTRAIT GALLERY.—This new feature appears to have created so much interest, that already, in addition to the new presentations at court, Ithurial, Velasquez and other artists, are engaged with the portraits of the following, viz:—Bros. Dobie, John Savage, M'Mullen, Attwood, Lewis, and Crucefix. W. H. White was given on order, but for an obvious motive of delicacy, existing at the present moment, it will be deferred for a time.

THE PORTRAIT GALLERY.—No. 2.

THE EARL OF YARBOROUGH, R. W. D. G. M.

“What figure of us think you he will bear? For you must know, we have with especial soul elected him our absence to supply; * * * * and given his *reputation* all the organs of our own power: what think ye of it?”—*Measure for Measure*.

WE now seat ourselves at our figurative easel, for a sketch of the Deputy Grand Master.

Behold a man rather beneath the middle stature, with a sharp eye, intelligent countenance, modest demeanour, and a placid dignity of deportment,—and you have the outward form and appearance of Lord Yarborough.

There is nothing aristocratic or *distingué* in the air or manner of the Deputy Grand Master. If he fails in inspiring a lofty veneration, he succeeds in commanding a willing obedience. His powers of reasoning are homely and unadorned—devoid of brilliancy, but sententious and forcible. If he does not touch the finer sensibilities, he captivates the sober judgment of his hearers. He prefers no claims to oratory: but whilst he feels an obligation to explain the reasons for his opinion or decision, he has the wisdom to think that brevity is not only the soul of wit, but the best test of discretion. He leaves to the dotage of senility and the pretensions of a second-rate mediocrity, the privilege to inflict on their hearers the tedium of a twaddle, endurable by none but the conceited coxcombs who alone are charmed by their own wretched prattle.

In the manner of Lord Yarborough there is much of courtesy, but a firmness withal, which, whilst it elicits general admiration, extorts the obedience of those who are subject to his government. He appears to be conscious that his duty prescribes the necessity of holding the scales of justice with a steady but inflexible impartiality,—that nothing contributes so much to the high estimation in which a “Ruler in the Craft”

ought to be held, as a thorough conviction that the principles of masonic equity will never be violated by him, who, to the extent of his power, is to be the conservator of the rights and privileges of the individual members of the fraternity. It is this conviction that induces wisdom to confirm, and reflection to sanction his judgments, and the impulsiveness of the unreflecting, is thus moderated by the cool philosophy of his example.

It is not to be expected that Lord Yarborough—surrounded as he is by a masonic oligarchy, alike the disgrace and contempt of the age—can be exempt from the pestilent influence of that power,—a power at once the bane and destruction of every healthy and promising element in the organization of our institution; it cannot, we say, be expected (under such circumstances) that a freedom of action becoming the independence of a *Deputy Grand Master*, can at all times be fully exercised.

We must not, however, exonerate Lord Yarborough from the portion of critical observation which truth and justice demand, arising from the absence of any effort on his part to mitigate, if not to avert, the course of that unjust and impolitic system, which, although it enjoy a present impunity, is, and will continue to be, stamped with the indignant reprehension of every independent mind. It is the principal, and, perhaps, in a masonic point of view, the only fault of the *Deputy Grand Master*; but then it is like the single fault of *Mrs. Bulgruddery*, and that was described by Colman, with more force than elegance, as a—*whopper*.

Of course the noble Earl has a cause—if not a reason,—for the adoption of this policy; but if it arises from apprehension of loss of station, let us tell his lordship that such a consideration is unworthy of his reputation, and ought to be alien to his aspirations of legitimate ambition. On the other hand he may urge, *allud mihi est agendum*. If so, he undervalues his present office, and is insensible of its means to an end. It is possible, however, the power that blights all who come within its upas influence, has for a time paralyzed the healthy vitality of the *Deputy Grand Master*; if so, let us, for the sake of his fair fame and honorable usefulness, and for the true interests of the Craft, invoke him to reduce to action the noble and fearless theory of the poet,—

“Thy spirit, Independence! let me share,
 Lord of the lions’ heart and eagles eye;
 Thy steps I’ll follow with my bosom bare,
 Nor heed the storm that howls along the sky.”

In this age, whether it relates to Masonry, or any other institution, to govern by bald authority, unsanctioned by equity, will not—cannot be tolerated. Power may accomplish a fleeting supremacy; but if at the

expense of natural justice, it is in its effect as evanescent as it is revolting. Unwilling obedience may indicate apparent submission, but crying injustice never remains unredressed: sooner or later, society avenges the wrong.

The Deputy Grand Master, seeing this—feeling this,—but not possessing the Spartan courage to attempt its removal,—has, nevertheless, the discretion to avoid, in his own person, the perpetration of it.

We hope some day to be justified in retouching this picture, by throwing on it more *light* and less *shade*, than, as truthful limners, we have been enabled to give it on the present occasion.

ITHURIEL.

BROTHER JOHN HAVERS, P. S. GRAND DEACON.

O, do not put me to it; for I am nothing if not critical.—SHAKESPEARE.

OUR sketch of Bro. Havers is necessarily brief. Neither his position nor his pretensions, demand an elaborate portraiture.

He is one of those “fortunate youths” in Masonry, who find themselves clothed with distinction with a consciousness of not deserving it, and destined to play a part for which nature and genius never qualified them.

With the forward confidence of conceit, our Brother Havers is at all times ready to attempt to make the worse appear the better reason; and in cases which abler men would prudently refrain from attempting to carry, our valorous brother is more than anxious to engage. He mistakes quixotism for chivalry, and sees in every windmill a giant adversary. There is no stone wall too thick to encounter *his* cranium, nor any adventure too desperate for his daring. *He* hesitates not to pass

“The great Serbonian bog,—’twixt
Damietta and Mount Cassius old—
Where armies whole have sunk.”

Alack-a-day! that such heroic puissance should be crowned with such pigmy successes!

His voice possesses neither richness, compass, nor modulation: there

is an effeminate tone, and a sing-songiness about it, which divests the speaker of all authority and the hearers of all patience. He minces out his words as a French grisette would her wares,—showing nothing but a tinsel array of trumpery.

As a debater he is painfully verbose, without the redeeming quality of being argumentative: in fact, he is a reasoner without method, a declaimer without point, and an orator *without eloquence*.

Our Past Grand Senior Deacon may be assured of one thing, namely, that he will never personally realize the French adage—

“Il vaut mieux faire envie que pitié.”

Although our Brother Havers may possess (we mean in his own estimation) great merits, we must not forget his pretensions to criticism. He has assumed the office of critical censor: long may he enjoy it. We would however suggest to our friend, not to practice an offensive pedantry as a substitute for literary judgment, nor to fancy he has won the crown of philology, when in fact he has unwittingly acquired a cap and bells.

Undoubtedly, Brother Havers is a verb active in his own person, and has a right to cut in pieces such “subjects” as may be submitted to his professional judgment; but great as are his powers in that respect, we may be pardoned for refusing to acknowledge his infallibility in matters masonic, and venture to think that as older and abler Masons would decline the onerous office, our—comparatively—juvenile brother, should “tarry at Jericho until his beard be grown.”

We should imagine Brother Havers to be about thirty-three years of age. He possesses a fine manly look, expansive forehead, an eye that would petrify a rhinoceros, and good features. He combines an apparent suavity of manner with an agreeable demeanour, well calculated to enlist favourable feelings on behalf of six feet of good looking humanity. He has been, and continues to be, a liberal contributor to all the Masonic Charities,—except the “Aged Masons’ Asylum.”

Having now (we suppose) attained the highest object of his ambition as P. S. G. D., we hope our brother will for the future, allow us to throw a little “repose” into his portrait, and in an adjuration scarcely less solemn than that of *Hamlet*, we say to him—

“Rest, rest, perturbed spirit.”

JUSTITIA.

BRO. JOHN LEE STEVENS, P. M., P. G. S., &c.

“ Great universal Architect !
 Our labours and our plans direct,
 Until, delighted, we complete
 This monument of art,
 Where Masons may securely meet,
 And mysteries impart.”

THE subject of our present sketch—a Mason of very long standing—was initiated at Plymouth, in the Lodge of Charity, No. 270, of which lodge he afterwards became Master. He then partially retired from his duties as a craftsman, and, like many other well-disposed brethren, he contented himself with the *stat nominis umbra*, until he was roused from his apathy by the appearance of the “Freemasons’ Quarterly Review.” The preliminary number forcibly attracted his attention at the time he was editor of the “Morning News.” We will quote his own words:—

“It is now fourteen years since we joined the fraternity of Free and Accepted Masons. Many and strange have been the mutations of our fortune since then,—pursued by adversity,—chastened by affliction,—anon, cheered by brighter prospects,—sometimes even in the actual enjoyment of prosperity’s ‘all sunny sheen,’—again, perchance, ‘sinking amid sorrows,’—yet, in each and all, our attachment to the Craft has always afforded either enjoyment or consolation. How can we, then, but feel exceeding gratification at beholding, within the mysterious precincts of editorial location, this outward sign of the still more mysterious—this right hand, as it were, of Freemasonry, disarming (because grasping) the right hand of criticism? Critical, in such a case, we could not be; nor is there need, for this first, as we would fondly rely, of a vigorous and long-lived race, has in it so much deserving of praise, that to be critical would be unkind, not to say unjust. We commend the whole design of the ‘Freemasons’ Quarterly’: ‘it will go far to convince the uninitiated that the fraternity are bound together not less by sentiment and affection than by symbolical ties—that their aim is happiness—the means they use peace, truth, and brotherly love; and it will aid in the diffusion of instruction, and in drawing still more closely together the bonds of amity among the Craft, by obtaining a place in the library of every lodge in the united kingdom.”

The writer of such sentiments was worthy of being wooed back to the Order. He speedily entered as a volunteer in the salient cohort—became

what was technically understood "lance-corporal" to his chief or leader; and, side by side with him, has sustained the shock of many an assailant, and warded off the missives as they threatened to annoy. His range in debate is not confined, being at all times ready. He has often most dexterously changed the warfare of argument, and drawn his opponents into a species of Parthian opposition, whereby, while seeming to avoid, he has poured in their very face the severity of his sarcasm; and, under the infliction of his power, opposition has quailed, and then ceased. He is, in fact, generally unanswerable. Bro. Stevens is a logician, clear-sighted, and strong-minded—somewhat didactic, however, but never wanting in penetration; possesses considerable power of oratory, and can dissect his subject with anatomical precision. His voice, if not musical, is not harsh; yet, being somewhat brusque in his manner, he does not win attention but by the conviction that his opinion is telling. His memorable address to the Duke of Sussex when he nominated a Grand Master in opposition to His Royal Highness, was only equalled by the sturdy and stalwart declaration of his rights which had been invaded by a mean and contemptible proceeding at masonic (!) law, and neither of these memorable efforts will readily be forgotten by those who heard them.

Bro. Stevens is of middle stature, well formed; has probably seen fifty summers—grey hairs would dispose us to write winters; the very hairs, however, indicate the moral power—*steteruntque comæ*—they rise firmly, and give the head and face full development of the vigour and determination of the man. Whether Combe or Lavater prevail, is a question for the disciples of either to sustain. Athletic as is the mind of Bro. Stevens, he can enjoy the holiday of the heart, and woo the poetic muse. Besides his volume of *Lyrics*, he has written many fugitive pieces of great merit. The lines prefixed to this sketch are from the volume alluded to; and the following extract from stanzas addressed to his father, are only selected for their application to our subject:—

"'Twas you who taught me how to scan
The real worth of fellow-man,
And soar above each servile plan
Of knavery,
And keep my soul beyond the ban
Of slavery."

His station is below the dais, which he confronts with the consciousness of superiority, well knowing that, in his department of debate, he has no opponent—unless, indeed, that on the counting of hands, he is pre-assured that Freemasonry on the dais is a question of *posse*, not of *esse*.

VELASQUEZ.

BRO. ROWLAND GARDINER ALSTON, P. G. W., &c.

EMINENCE and worth are not more generally co-existent in Freemasonry, than in any other society. The dispensers of the highest masonic honours appear to be quite as much influenced by extrinsic considerations, as those who bestow personal distinctions of a more public nature. In the Craft, as well as at Court, there are many, who, observing the preference given to title, expectancy, family *prestige*, or adventitious friendship, over humble yet deserving merit, can best console themselves with some such reflections as those made memorable in the outpourings of the poet Burns—the bard of nature—the minstrel of manly independence—

“ For a’ that, and a’ that,
Their dignities, and a’ that,
The pith o’ sense, and pride o’ worth,
Are higher ranks than a’ that.”

Yet may we find, on the dais of Grand Lodge, more than one very worshipful brother whose intrinsic merit sheds greater honour on the position he occupies, than is yielded to him by the purple and gold with which he is personally adorned—more than one of whom it can be said, that the inward spirituality of Freemasonry, its moral grace, its growing faith, vastly exceed “the outward and visible sign.” And among these, “the well and worthily selected,” we class Bro. Rowland Gardiner Alston.

Oxford (his *alma mater*) rewarded his scholastic labours with the degree of Master of Arts; and in Oxford he was initiated, and became a Master Mason. It is not, therefore, to be wondered at, that his father, the Prov. Grand Master for Essex, should have promoted him to the dignity of Deputy Prov. Grand Master for that province. The Senior, at the time of making that selection, representing Herts in parliament, as well as the Grand Lodge in Essex, stood deservedly high in the estimation of the Constituency of the one, and of the Craft resident in the other; and the reliance he naturally placed in his Son, from an intimate acquaintance with his moral worth, his attainments, and practical qualifications, was soon warmly reciprocated by the fraternity thus happily presided over:—

“ Where Sage Experience was repaid
By Youthful Talent’s ready aid.”

Indeed, the masonic regard in which both Sire and Son are held in Essex, cannot be better exemplified than by mentioning the recent consecration of a Chapter, in that province, called, in their honour, “the Alston Chapter.”

Besides the attainment of classical and masonic honours, Bro. Rowland Gardiner Alston has sought, although unsuccessfully on that particular occasion, the less peaceful, the more laborious, the almost unthankful office of parliamentary representative. Without question the loss was infinitely greater to the electors, upon the exercise of whose franchise he asked for a seat in the House of Commons, than to himself. An able speaker of the useful class; pains-taking; logical; with a ready flow and great command of words; apt at illustration; classical in adornment; and warming into eloquence when his sympathy comes fully into play with his subject, he may yet take an honourable and prominent part in political disquisition. Measured by the success of his oratorical efforts in Grand Lodge, he would rank high above mediocrity within the precincts of St. Stephens. And to undoubted intellectual power, he has superadded a good voice, a muscular frame of healthy temperament, and a somewhat commanding presence.

Favoured by the friendly patronage of the late Grand Master, and honoured by the friendship of the present, Bro. Rowland Gardiner Alston, whose sympathies are with the many, whose disposition to harmonise the desires and objects of all is manifest to the attentive observer, is nevertheless another evidence of the imperfectibility of human nature. With every intention to do good, he cannot avoid that occasional deference to his superiors in masonic rank, which leads to the inappropriate application of acquirements and natural gifts of the highest order. And we, who entertain for him the most fraternal regard, have had more than once to witness, with the deepest regret, his sterling common sense merge into the momentary sophistry of a false position. These errors, "few and far between," are, however, but the shadowy background to the more multiform, pleasing, and endearing features of which the picture is formed. Were all by whom he is surrounded, on the dais, of his quality, although far below his standard, masonic charity—the warm throbbings of brotherly pulsation—would be as truly universal in the craft, as it is deemed to be by the popular world.

ASYLUM FOR AGED FREEMASONS.

The fourteenth anniversary festival in aid of this charity took place at the Freemasons' Tavern, on Wednesday the 20th of June, when Lord Dudley Coutts Stuart, *M. P.*, occupied the chair. There were from one hundred and forty to one hundred and fifty members of the Craft present, and amongst them we observed the following brethren:—Shaw, Bigg, Crucefix, Costa, Faudell, Strutt, Brewster, Daukes, Wilson, Dobson, Hodgkinson, &c. &c. The gallery was occupied by elegantly dressed ladies, whose variegated dresses and brilliant appearance shed a lustre on the festival. After the cloth had been removed,

The NOBLE CHAIRMAN rose and said—Gentlemen and brethren, the first toast which I have to propose to you, is one which not only all Englishmen but all nations delight to do honour to, it is the health of the sovereign of this great country, who reigns in the hearts of her people; and I am sure you will drink that health with enthusiasm, and upon no occasion can you do so more appropriately than upon this day—this auspicious day, which happens to be the anniversary of the day on which our beloved sovereign ascended the throne.—I give you, with the certainty that you will drink it with cordiality and enthusiasm, “the health of the Queen.”—(Drunk amidst great applause.)

God save the Queen was sung by Mr. Ransford, Miss Ransford, Miss Thornton, and Mr. Binge.

The CHAIRMAN.—Gentlemen and brethren, I now call upon you to drink the health of an illustrious lady, who is known throughout this country for the aid which she lends to benevolence and charity; there are few charitable institutions in the country which do not count that illustrious lady among their benefactors; and I am proud to learn that she is a life governess of this Asylum, and patroness of the Girls' School—(cheers). While all, therefore, delight to honour her, we have a particular reason for doing so, and it is our duty to feel grateful to her Majesty for the support which she gives to the charities of the Craft.—“The health of the Queen Dowager.”—(Drunk with three times three.)—Song.

The CHAIRMAN.—Gentlemen and brethren, I shall now proceed to give you the toast of his Royal Highness Prince Albert, a prince, who since he has been in this country has conciliated the esteem and the good opinion and affections of the inhabitants, and who is so dear to us as the partner and promoter of the happiness of the Queen, and who is well entitled to our admiration for his admirable conduct since he has been amongst us; he has made himself one of the people of this country, which he has made it his lot to live in; he has adopted the feelings of an Englishman; and he has done whatever has been in his power to promote science and art, and the prosperity of the country. With the health of his Royal Highness we will join that of his royal son, the Prince of Wales, whose lot it will be in another generation to rule over the kingdom; and with the health of that young prince we will join that of the rest of the royal family. I therefore call upon you to drink in flowing bumpers, “the health of Prince Albert, the Prince of Wales, and the rest of the Royal Family.”—(Drunk amidst loud cheers.)—Miss Ransford sang “*Bel raggio*,” which was encored.

The CHAIRMAN.—Gentlemen and brethren, I have very great pleasure in rising to propose the health of the Most Worshipful the Grand Master

—(cheers). Gentlemen and brethren, I think that the fact that the Earl of Zetland fills the high and important office of Grand Master is a sufficient guarantee of itself of his qualifications and virtues. He was unanimously elected into that most important office, and it cannot be, therefore, but that he is high in the estimation of his fellow-men, and enjoys a high character; but I am proud to say, that besides this, which of itself is a sufficient recommendation, I know from my own personal knowledge, that my noble friend is one who deserves honour at the hands of all men—(cheers). The Earl of Zetland is well known for his liberal principles, I do not mean in a political, but in a more extended sense, and for his liberality I know he is universally respected, and more especially respected by those who know him truly. He has had the honour of succeeding an illustrious prince, now no more, as Most Worshipful Grand Master of the Craft, and he fills that office most worthily, and I am sure you will one and all do as I do, honour the toast, and I therefore propose to drink “the health of the Earl of Zetland, the Most Worshipful Grand Master of England.”—(Drunk with all the honours.)—Mr. Chatterton performed a solo on the harp.

The CHAIRMAN.—Gentlemen and brethren, we have brethren in the sister kingdoms as well as in this part of the country—Grand Masters we have in Scotland and in Ireland—Grand Masters and many lodges, and I think therefore we ought to do honour to them, and to none could they do so that deserved it better than the Duke of Athol and the Duke of Leinster, and I call upon you to drink “the health of the most Noble Grand Masters of Scotland and Ireland.”—(Drunk amidst loud cheers.)—Miss Kate Loder played upon the pianoforte.

The CHAIRMAN.—Gentlemen and brethren, I now come to the toast which must be called, emphatically, the toast of the evening—(cheers). I trust that you are all, as I am sure you are all, willing to do honour to it and to add, that which the toast implies, that you are willing to do all in your power to promote the object for which we are met here this evening—(cheers). I suppose I need not tell you that the object of this meeting is to provide the means of soothing distress and ministering to the wants of those who in age want our benevolent assistance? The object of our meeting is to provide funds in order to raise and establish a suitable Asylum for Aged and Decayed Freemasons; and I think there cannot be a better or a nobler object, or one more fitted to engage the sympathy or rouse the enthusiasm of every Freemason, and every person desirous of aiding suffering humanity—(cheers). There is scarcely any class of persons in this country who do not possess some establishment of this sort; and is it right that we Freemasons should be without similar means of relieving distress? and will it not be a reproach to us to be any longer without it?—(cheers.) You assure me by your cheers that you agree with me in that sentiment; but we all know that in things of this kind it is easy to approve of them and to concur in them; but they could not be carried into execution without exertion and without sacrifice. There are those among us to whom all honour is due, and who have led the way, and who have shown us the example, and under their care and auspices the way has been prepared for this holy work—(cheers). A site has been chosen, the plans have been drawn, and every thing is in preparation for the erection of the Asylum, which has been so much desired and so much wanted, and which is so well calculated to effect the object we have in view—(cheers). It is proposed to erect an Asylum at Croydon, and I hope it will not be long before the interesting

ceremony of laying the first stone is witnessed. We all concur in the desirableness of having such an institution, but in this country there is always a diversity of opinion—to every government there is always an opposition ; and I am very glad of it, because sure I am that everywhere where there is freedom there must be diversity of opinion, and there must be opposition ; and it is only where the mind is compressed, and despotism exists, that that is not the case—(cheers). I therefore am on all occasions ready to give to any man who differs from me, credit for conscientiousness of opinion, and I claim the same credit for myself ; and when I hear that all are not in unison upon the site which has been selected, I doubt not that the difference arises from sincere and conscientious motives—(cheers). I do not profess to be thoroughly conversant with this matter, but I am given to understand that one objection to the site is that the locality is not a healthy one ; but I am sure that the unhealthiness of it, if it does exist, arises from the want of proper drainage in the town of Croydon ; and as under the Health of Towns' Act, and from our improved sanitary system of drainage, there would be carried out a different system in that locality, I do not see how any objection can long exist against the site which has been chosen—(cheers). I trust that this subject, which I am sure will be properly looked into and considered, will be decided in a manner which will give satisfaction to the general body, and that an Asylum will be established which will be as healthy as any that can be found, and which will diffuse benefits on a great number of the poor brethren of the Craft—(great cheering). But we must recollect that this Asylum cannot be raised or be brought to perfection, and cannot receive its inmates, unless we raise a sufficient amount of funds. We therefore must look to those who are kindly and generously inclined to get the means which are required, and I therefore come to you ; having been requested to fill the chair to-day, I come to you to make an appeal to your best feelings to aid this noble object, not in a niggardly manner, but largely, liberally, and generously, to aid this sacred cause—(cheers). I must impress upon you the necessity of being up and doing in favour of our suffering brethren, even if I am considered importunate—(cheers). I rejoice to see such a meeting as the present, so crowded and so respectable, and I am sure you will not refuse to answer my appeal—I wish it were more eloquent, but it could not be more earnest—(cheers). Gentlemen and brethren, I have been a great beggar in my time—I am not a little used to it—I know the trade pretty well—(laughter)—and I know that it is not always either an easy or a grateful one. I know what it is to go about for charity ; I know its irksomeness and disagreeableness. I have observed before the averted eye, the cold look, the supercilious smile, and the good-natured air, which seemed to say—“ your intentions are good, but you are not very wise ”—(loud cheers). I know well all the flimsy pretences that are made—that they cannot give that charity you seek because they have so many other claims upon them ; I know the feelings of despondency which come over a man when he hears these things said—sometimes they may be sincere, and sometimes I know they are not. But when you are anxious to meet with success, as I know you all are on the present occasion, and when instead of meeting kindness and sympathy you are met with a repulse, there must be some degree of disappointment : but I have not been deterred by that, and I have always been glad if out of one hundred applications I could at least obtain a certain per centage for the good cause—(cheers). And I must say that in some of these attempts I

have been supported and encouraged by recollecting a story, with which I have met somewhere or other, of a Mendicant Friar, who in his work of mercy to solace distress, went about from door to door until at length he came to an assembly of gamblers; he stepped into the room where they were and asked something for the poor. These reckless men, intent on throwing the dice, paid no attention to him for some time; but he continued to importune them so much, that at last one of them got up and gave him a kick, upon which the holy man said "Well, that is for me, now what have you for the poor?" I do not say that that ever happened to myself—(laughter)—but something not altogether dissimilar—something of a kindred nature I have had to undergo. But if it is a bad thing for any man to go about soliciting charity for his fellows who are in distress—if it is difficult and onerous and disagreeable to seek charity for others, think how much more so it must be to seek charity for oneself when one is bowed down by years—(cheers)—think what it must be for one of these brethren, who may perhaps have moved in a sphere of comparative affluence, who is reduced in his old age, to have to go about—not like me to ask for others, but to ask for himself. I wish, I entreat of you, to think of this; but I do not believe that you will permit any of the brethren to be reduced to this necessity, but that you will create a capacious Asylum which shall open its arms to those who may require aid and repose there—(cheers). I am sure you are ready to do that; I am sure that every man in this large and respectable company is ready to put his hands in his pocket to do all he can in support of the object for which we are assembled this evening—but if not, I can with confidence look to those who are in the gallery before us, and who are ever foremost in the work of kindness and benevolence—(cheers). I am sure that they sympathize with us, that they will encourage us and recommend this object to your support; and if there is a man here who will not support that object I hope that from that galaxy of beauty there may be no smile for him—(loud cheers). But, brethren and gentlemen, I am sure not one of you will be so unfortunate—I am sure you will give your support to this institution, and when you go forth from this Hall and from this board you will communicate these sentiments to your friends who are likely to act with you in supporting this institution; and that at no distant day we shall again meet in this Hall, not for the purpose of advocating the establishment of the Asylum, but of rejoicing at its establishment—(cheers). With these observations I beg to give you the toast of "The Asylum."—(Great cheering, amidst which the noble lord sat down). Drunk amidst great applause.—Duet, "The Ties of Friendship," by the Misses. Pyne.

Bro. Brgg.—My lord, gentlemen, and brethren,—so long ago as 1837 the Grand Lodge passed this resolution which I hold in my hand, and which I will take the liberty of reading to you. "That this Grand Lodge recommends the contemplated Asylum to the favourable consideration of the Craft." This resolution was passed unanimously in December, 1837, and now brethren how, I would ask, happens it that from 1837 up to 1849 no part of the funds of Grand Lodge of England have been allocated to this purpose—(cheers)—and that this resolution has remained for twelve years on the books of the Grand Lodge without any portion of its funds having been devoted in conformity with the resolution; and how, I would ask, have those who are members of the Craft suffered this delay to have taken place? It is admitted in the resolution that the object is a worthy one, and yet, worthy as it is admitted to be,

the funds of the lodge have not been granted in aid of it. This can only be accounted for because that object has been misrepresented; and I cannot help saying that it is a stigma upon them that no member of the Grand Lodge has come forward to have that resolution carried into operation. It has been said that there are other charities that have claims upon the Grand Lodge, and that it cannot extend its support to this institution—"we have other Institutions and other Charities," it is said, which are more deserving of support; and besides, if this institution be erected, persons may become recipients of its benefits who have not claims upon the sympathy of the general body. Such answers remind me of the old verse—

" Dr. Fell, the reason why we cannot tell,
But this we know, and know full well,
We do not like thee, Dr. Fell."

(Cheers and laughter). Boswell has recorded an anecdote of George the Third and Dr. Johnson, from which it appeared that the doctor having had an interview with His Majesty, and being asked the result, he said, "Why, sir, His Majesty was very multiform and multifarious, but, thank God, he answered his own questions;" and so with respect to the opponents of the site, who say it is not the best; but let us pardon that sin in expectation of the glory which will follow repentance. I rise to propose the health of "The Office-bearers of the Institution, Lord Southampton, Dr. Crucefix, and the other Office-bearers connected with it."—(cheers.) I should tell you that this Asylum was projected in 1834, and ever since then I have carefully followed Dr. Crucefix, but at a humble distance. There must be a master spirit in every great undertaking, and in founding an institution like this it could not, as you may well suppose, be accomplished without a master spirit—that master spirit is Dr. Crucefix—(loud cheers). Four years after the Doctor submitted his plan to the Craft, I met him, and although the plan was not then very encouraging, he told me that he was determined to persevere, and that we *must* erect the Asylum. I know the energy, zeal, and perseverance with which he has worked to promote this noble object; and let me tell of that noble man—(cheers)—who has gone on without turning to the right or to the left, and despite the frowns of power and the many attempts which were made to induce him to give up his object, and who has not swerved from that course which he had laid down for himself, to raise an Asylum for the father and the child—that he has had many a sleepless night in his maturing exertions. No committee meeting has been called without his presence, and no step taken without his advice and support; and to him is due the crown and the laurel for the successful issue of the institution—(great cheering). If I could for a few moments imitate the heart-stirring eloquence of the noble lord in the chair, I would expatiate at greater length and with more power on the merits of my friend, but suffice it to say that he is the man who has called this institution into existence, and who has supported it since amidst many difficulties and differences of opinion, and who has now realized his object and placed the coping stone upon the top of the edifice—(cheers). I cannot but feebly do justice to the merits of Bro. Crucefix, but I am sure, feebly as I have expressed those merits, you will willingly and cordially join me in dedicating this glass to his health—or rather, I should say, to his better health—for he has come here, labouring under indisposition, in order to carry forward the labour in which he has been so long and so successfully engaged—(cheers). Brethren, I hope you will

join me in drinking to Lord Southampton, to the better health of the Treasurer, and to the health of the other Officers of the Institution.

The toast was drunk amidst loud cheers, the ladies in the gallery waving their handkerchiefs.

DR. CRUCEFIX, who was received with loud and long-continued cheers, rose and said—When the tongue is anxious to slake its thirst, how refreshing is the draught presented by kindness and good-will! how gratefully is the chalice held to the lip, when gratitude dictates the reply to a compliment of no ordinary nature offered to the noble President of our institution, and the colleagues associated with his lordship in a most sacred duty! On the part of all those brethren I beg leave to return briefly but sincerely our united and grateful acknowledgments.

I could enlarge on this subject, but time presses, and further, I have a personal largess to beg at your hands—namely, to deliver, as best I may be able to do, a few sentences on the immediate position of our beloved institution, for by us it is indeed beloved; we have fought for it with a fervid zeal, and, as has been remarked, with a desperate fidelity. I fear to become prolix, but pray remember, my kind friends, the observation of a most distinguished brother, Sir Walter Scott, that

“Old men may be permitted to speak long, because, in the common course of nature, they cannot have long to speak.”

Here the Doctor felt too exhausted to continue; he sat down to recover himself, and Bro. WILTMORE read the following Report:—

REPORT.

“In their last annual address, the Committee, justly buoyant with hope of the final accomplishment of the task delegated to them by the patrons and friends of the institution, presented a faithful, but not a florid, view of its position. They expressed their firm reliance on the justice of the fraternity, and in that respect they have not been disappointed.

“The assurance that the erection of an Asylum for Deserving and Aged Masons was beyond all doubt, was hailed in the provinces, and even in foreign districts, as a happy omen that at length shelter and protection would be given to age and distress. The apathetic, the lukewarm, and the disappointed, all united in one simultaneous expression of joy and rejoicing.

“Thus encouraged, a Building Committee was nominated, to commence, superintend, and complete the building, under the auspices of Bro. Daukes, the architect, and Bro. Patrick, the builder. This Committee was further directed to arrange the programme of the august ceremonial.

“All appeared to be progressing in so satisfactory a manner, that nothing remained but to solicit at the hands of the Grand Master the high honour of his sanction to the union of the two charities for the aged Mason, and that he would be graciously pleased to lay the foundation stone.

“The preliminaries were so acceptable, that the Grand Master expressed himself at the Grand Festival, not only pleased with the proposed union, but that it should receive his warm support.

“What remained, then, but to fix the day for the ceremony of laying the foundation stone on the 31st of May?

“The day was subsequently postponed until the 14th of June, for the following reasons—that, after the preliminaries for a union were arranged, a report was made to the Grand Master, that the site selected

was an undrainable swamp, the locality insalubrious, and the design unworthy the honour and dignity of the Craft.

“These aspersions on the honour, integrity, and common feeling of the Committee, as well as upon the talent of their very distinguished architect, have been most triumphantly refuted, but your Committee refrain from commenting on the unmasonic conduct of their opponents, under the hope that, having so succeeded, a sense of tardy justice may yet enable them to carry out the great object of charity; at least for the present they forbear to give other publicity to the great mass of evidence in their favour. It must be stated that the expense of this unlooked-for opposition has already been considerable. It will, however, be satisfactory to the patrons of the Asylum to be informed, that the works will be resumed, and that the foundation stone will be laid as soon as the Building Committee can make their final arrangements.

Financial Statement.

Consols	£3553 18 11
Savings' Bank	135 0 0
July Dividend	53 6 2
In Bankers' and Treasurer's hands	340 12 2

£4082 17 3

“This amount is certainly less than that stated in the last year's report by 256*l.* 2*s.* 9*d.*, but if the expense of the purchase of the land, and the law-charges thereon, amounting together to 507*l.* 1*s.* 1*d.*, be taken into consideration, there will then be an actual improvement in the finances of 241*l.* 18*s.* 4*d.*

“Your Committee leave to the Governors to put upon their conduct during a most unexampled trial, the kindest interpretation. It may not be too much to hope for their sympathy, if not for their approbation. Charity has doubtless suffered by the delay, but the providence of God will prosper good intentions.”

DR. CRUCEFIX then resumed his address:—

I will first turn to that gallery, the fair tenants of which I feel bound more especially to address, because they have always exercised their greatest privilege—that of directing man to the serious consideration of his duty towards his neighbour; in particular by doing justice to age. Woman, in the consciousness of her natural superiority, disdains to do that by argument which she can more winsomely effect by her example, and by the expression of her wishes. Her very presence here is the great moral shield of our cause; her sweet sympathy the solace for our toil; the hope of her approbation excites our animation, and inspires us to the final accomplishment of our task.

I had fondly anticipated that I should have had to speak of the past with added pleasure, in those touching words of Bro. Douglas Jerrold—

“The stone is laid—the Temple is begun—
 Help! and its wall shall glitter in the sun.
 There, beneath acacia groves shall old men walk,
 And calmly waiting death, with angels talk.”

But it, alas! is not so. The foundation-stone was to have been laid ere this—the day was fixed—the ceremonial arranged, and there appeared to be a certainty that a Temple, dedicated to the honour and glory of the Most High, would be consecrated with all due masonic formality by

the Grand Master, when lo! at the eleventh hour, the demon serpent of envy raised its accursed crest, and, with forked tongue and bated breath, it dared to assert that the site selected was unhealthy—that drainage was impossible, and that the design was unworthy of our Order. The two first objections were perfectly untenable; the last was fairly a reflection, not on those who did support the Asylum, but on those who did not. There are mysteries out of Masonry as well as in it, and among them is this, that the purest gold must, it seems, be tried by the basest of metals. To-day's proceedings are a great moral lesson that cannot be regarded with impunity, either by Lord Zetland or by those who presume to be his advisers.

Brethren, I have often had to advert with gratitude to the truly masonic appeals of our Chairmen in behalf of this charity; your voices will go with me to-day in the acknowledgment of the surpassing kindness of the present noble Chairman; but then, my friends, could we not rely on him who possesses a great heart, which is enshrined in a noble and generous chivalry that bids a weeping nation to mourn no more—

“Those who sow in tears shall reap in joy.”

I am justified in averring that all these unbecoming objections have been triumphantly refuted; and the workmen will proceed, and the Temple will be erected. In our hour of need, as if to prove their appreciation of our cause, it is my pleasing duty to state that a number of ladies have determined to present purses containing five guineas each, as an oblation at the shrine of charity. This declaration will delight, but not surprise. Is not this conduct truly noble? Yes, may God bless them! They will be rewarded; for by bestowing happiness on others, they discover the most cheerful mode of ensuring it to themselves.

“Oh great character of woman! that even in this shadow and faint reflection of it, purifies the heart, and raises the exalted nature nearer to the Angels.”

Brethren, old age in its poverty may reflect on the past, it may be with bitterness and grief, for it may even have been sinful; but that is an additional reason why we should step forward to succour and to save. Let us follow that golden precept of the wisest of men:—

“Do good with what thou hast, or it will do thee no good.”

Old age is helpless, not clamorous; its very silence is eloquence—a mute monitor of surpassing power—necessity urges the appeal. Alas! my friends, how soon may your own necessity urge the appeal to others! We are told to “rise up before the hoary head, and honour the face of the old man,” wherever we meet him, although he can plead no alliance with us but that of humanity—no right—no rank—no individual obligation.

Had the friends of the Asylum doubted the ultimate success of their object, they might have yielded to the pride, the obstinacy, and the prejudice—aye, and to the ingratitude and ignorance of their opponents; but they were not dismayed, for they well knew, that sowing they should reap, and they persevered, and they will persevere.

Brethren, let your benevolence be glowing with love—let your united efforts to ameliorate the cares of poverty be directed by masonic patriotism, and become an honourable example to the world—not its shame. What is the real secret of our past success?—Our CAUSE, not seductive, but sacred! Based on charity, the heart—the heart—presaged success;

we felt the issue could not be doubtful, because it ought not to be doubtful. What if we did lack the pomp and the power? We had honesty of purpose and fidelity almost to a fault. Was triumph, then, to be questionable?

The past, the present, and the future, give rise to ominous thoughts. Does the reflective mind disregard antiquity? Does the Mason, of all men, disregard the great inspired Poem of Life given to him for salvation? Is the creation of the world to be considered as a mere record that he is a descendant of Adam?—Oh no! well he feels that memory is the mind's ancestor, and brings back, whether we will or not, the past to our view—it may be with satisfaction—it may be with sadness. The present moment is our own, and presents the opportunity of acting for the benefit of others; whereby we may be enabled, in the dread future, to render an account of the philanthropy that shall have graced our state of probation here.

Brethren, this will, in all probability, be the last time that I shall address you here on this subject. I will not sully the happiness of the social hour by explanation—it must be so. After so many years' service, I have earned a title to retirement, in which there is no dishonour. My heart yearns to thank you, were I able to do so, in the most glowing terms, for increasing confidence and affectionate support. Before I conclude, permit me to hope that, aided by the inspiring influence—and may I not add the moral direction—of the better sex, you will cheer my retiring effort by such a subscription as may render my night's slumber as refreshing as my heart will be grateful.

I now entrust you with the performance of a sacred duty. Be it your happy task to lead your aged brethren to the green pastures of hope and the sparkling waters of comfort, where true faith may enable them to contemplate with serenity the glorious mysteries of the future world. Most gratefully I thank you all.

The perfect silence which respected so deeply the Doctor's address throughout, and at its conclusion, was a deep tribute of personal affection and esteem.

Mr. Whitworth sang "Farewell to the Mountain."

BRO. SHAW.—Brethren and gentlemen, the privilege of proposing the next toast has devolved upon me—I say a privilege, because I feel it to be such, and I feel that you will give a warm and cordial reception to the toast, notwithstanding the imperfect manner in which I may propose it to you. I have been present at the earliest meetings of this institution, and I have been in the habit of seeing the manner in which the duties of the chair have been performed at various meetings, and I am sure it is scarcely necessary for me to say, that I never saw them more ably discharged than they have been on the present occasion, and never upon any other occasion did I hear a more soul-stirring address than I have heard this evening from the chair—(cheers). I am therefore greatly relieved in proposing this toast before you who have listened to that admirable speech, and who, I am sure, duly appreciate the services rendered to you this evening by the nobleman in the chair. But there are other reasons why you should do honour to this toast—the noble lord in the chair practises charity, not only in the ordinary sense of the word, but he does so in the most extensive and universal sense—(cheers), and more especially on behalf of a nation, many of whose people have found an asylum in this country—(cheers). I said I felt it to be a privilege to propose this toast, and I have felt it a privilege to sit near you

chairman this evening. It is gratifying to us, that those who are compelled to leave their own country for the principles of liberty and freedom find a refuge in this country, and that the noble lord in the chair has taken so active a part in promoting individual and universal charity—(cheers). I ask you, therefore, with all warmth and sincerity, to drink to “the health of the Noble Lord, and to offer our best thanks to him for his spirit-stirring speech this evening.”—(Cheers, drunk with all the honours.)

The CHAIRMAN.—Gentlemen and brethren, I am sure that if it had been a very great trouble and a very irksome thing to preside over this meeting to-night, I should have been amply, and more than amply repaid, by the very kind reception which you have given me, and by the very flattering terms which have been expressed towards me; but instead of considering it a trouble, I have experienced great pleasure in meeting you this evening. It is true, that when it was proposed to me to preside over you, I did not accede to the request without hesitation, and that I said it was not a very easy task for me to do so, in consequence of the other necessary occupations to which I have to attend; but when I considered the object you had in view, I consented to act—I did not hold out long, but soon surrendered at discretion—(laughter and cheers). From my connection with the important and extensive borough of Marylebone, I am daily called upon to preside at public meetings, and from my duties in the House of Commons, I have only one evening in the week which I can call my own, and that is the Wednesday evening, and that was the reason why I hesitated when the request was made to me, and I believe this is the first public dinner at which I have presided in the year 1849. I have had great pleasure in placing my services at your disposal, and I think he must be a curious man who would not. It will always be a subject of pleasure to me if I have rendered any help to the object you have in view, and if at any after time I can do anything to promote your excellent views, I shall be happy to do so.—(Cheers.)—Miss Thornton sang a Scotch ballad.

The list of subscriptions was then read, exceeding 600*l*.

Bro. BREWSTER, in a neat and appropriate speech, proposed the “Public Press,” which was acknowledged by Mr. Soulsby.

The CHAIRMAN.—The next toast which I have to propose to you, is one which you will all delight to do honour to, it is the health of the ladies in the gallery, who have kindly honoured us with their presence this evening, in evidence of their sympathy with the benevolent object we have in view; and I am sure none of you would be satisfied to depart without doing honour to them, who have from the beginning given so powerful a support to this institution—(cheers). I call upon you, therefore, to drink, in flowing bumpers and with full hearts, “the health of the Ladies.”—(Cheers, drunk amidst great applause.)

The CHAIRMAN.—I have one more toast, which is “the health of the Stewards,” to whom on this occasion we have been so much indebted, and I am sure you will agree with me, that they have laid before you a most sumptuous entertainment in all respects.—(Drunk amidst loud cheers.)

Bro. DOBSON, the President of the Board, in an eloquent speech returned thanks on behalf of the Stewards. He took a very able review of the most pointed remarks of each preceding speaker, in particular he alluded, in a very forcible and happy manner, to the address of Bro. Bigg—and in commenting on the unmasonic and absurd opposition to

the locality and the proposed erection of the Asylum, he contrasted the great power, social, physical, and moral, of such a meeting as that which now presented itself, where spirit, intelligence, and humanity bid defiance to the vain inanity of prejudice. He was but a young Mason, but he should take care not to be led away by false pretences; on the contrary he would study, to the best of his reasoning power, how he could best promote those objects which the noble Chairman had so ably advocated, and in the furtherance of which his lordship had been supported by Masons of sterling worth, approved conduct, and high honour.

Bro. Dobson's address was deservedly cheered with enthusiasm, and although the last toast, was listened to with the same marked attention as even the first delivered from the chair. In this respect the Asylum festival holds a prestige surpassing all others—it is a meeting of masonic gentlemen and their friends, whose determination is to maintain order and to promote charity.

The dinner arrangements were well attended to; and the musical department, under the superintendance of Bro. Ransford, gave great satisfaction, he was particularly aided by his accomplished daughter and very talented son.

Mr. Thomas acted with great efficiency as toast master.

The concert in the ladies' room was conducted with the same taste that has always hitherto characterized the Asylum festivals, and the ladies expressed themselves delighted with their entertainment.

MASONIC ORATION

Delivered at Trinidad, at the funeral of the late Bro. Robert Dalsell.

BY BRO. CHARLES SAMUEL.

THE sacred and mournful business on which we are at present assembled, is consecrated by those prayers and supplications which it becomes us as men and as Masons to offer up on all meet occasions to the Almighty Architect of the Universe, by whose will alone we are called into existence—at whose behest we start from nonentity into vitality—by whose supreme command we are allotted our respective parts in this world's drama—and by whom we are summoned at any moment that he may appoint to answer beyond the grave for the manner in which those parts have been fulfilled.

If, however, there be one occasion more than another calculated to impress all minds, be they ever so volatile, or ever so much immersed in the cares and pursuits of ordinary life,—of the evanescent nature of our being to demand solemnity of feeling, and “a humbled and contrite spirit,”—it is when, full of vigour and in the enjoyment of health ourselves, we stand around the last resting place of one recently departed from amongst us; one who, but a short time since, stood erect like ourselves, one of the myriads of creation, but who, suddenly removed, must force us to consider that our time will also come, ere we dream of its approach, and be it sooner or later, even to the utmost verge which human existence may attain; to the soul unprepared for the awful change it is still too soon. Therefore is it that the solemn services for the dead are performed in so impressive a manner by every religious denomination; therefore is it that he who like our deceased brother desires that his mortal remains should receive the last fraternal honours of that society, which combines the security of Hope, the pleasures of Faith, and the practice of Charity, under the one term Freemasonry, is surrounded by his brethren in the Craft, whilst the Worshipful Master leads, and the other members unite, in a solemn invocation o'er his ashes; and who that hath listened with attention to those orisons will not admit their perfect propriety?

You have heard that solemn and pious service; it is permitted you to peruse it at your leisure; and you who do not belong to us may learn from it our triumphant vindication against those of our opponents who accuse us of irreligion.

But it may be asked, to what purport are these observations after the services already performed? To this I reply, that those services are of a general character, delivered over the corpse of every individual interred under similar circumstances, but it is not unusual when some brother of more than ordinary worth has been snatched from us, that an officer of his lodge, called the Orator, should deliver a parting word of eulogy to the memory of the deceased.

Why then does not the Orator now come forward? No one better than he could elucidate the eloquence which consists in “putting proper words in proper places,”—alas! he hears me not; he whose lips would so pathetically have mourned a brother's premature death, who with “thoughts of fire and words that burn” would have compelled you to quench them with your tears, now lies silent before you, and demands that office of another.

Our lamented Bro. Dalzell, in the very prime of youthful manhood, has been struck down like a decayed tree,—the strong man is riven in his might,—the darkness of death has shrouded his bright intellect,—the silence of the deep, deep grave now closes those lips, once so redolent of wit and eloquence; but he has not lived in vain—he has left behind him a name endeared to many by the sterling qualities of his heart. Integrity, Perseverance, and Industry found in him a favourite disciple, and those characteristics being often called into action by his masonic duties, their loss with our lamented brother will be long and severely felt.

It may be satisfactory to all who now hear me to learn that he met death as became a Christian and a Mason, and I have only to add, that if he possessed the frailties “which flesh is heir to,” let us hope that by God and man they will be buried in the earth now yearning to receive him, whilst his many merits should instruct us to “go and do likewise,” so that when we, who are at present acting as spectators of this closing scene, shall be ourselves borne “to that bourne from whence no traveller returns,” our memories may still be cherished in the hearts of our friends and brethren!

FREEMASONRY IN GLASGOW.

[Our readers will probably agree with us that the following elaborate and interesting account of masonic statistics is too important to merge into a provincial report, and we therefore present it as a separate article.]

The Lodge St. Mark held its annual festival here on the 25th of April, the feast day of their titular saint. There was a numerous attendance of the members, their elegant and commodious lodge-room being filled to the full extent of comfortable occupation.

The evening passed off with much if not unusual *éclat*. Our noble Queen received the full masonic honours due to a “Mason’s bairn,” the scion of a long line of noble and zealous Masons. The memory of those brethren who had deserved well of the Craft, was commemorated in manner and terms appropriate; the generous sentiments and philanthropic principles of the Order were prominently brought out; the harpsichord, under the master-touch of an experienced artist, discoursed most exquisite music—while the violin and cornet-à-piston, from time to time, and the sweetest of all instruments, the human voice, swelled the diapason, and left nothing to desire in the melodious concord of sweet sounds. Nor were the less ethereal gratifications uncared for, affording every satisfaction both as regarded quality and quantity; and when, towards high twelve, the toast of mingled yarn—“Happy to meet, sorry to part, and happy to meet again,” was announced from the chair, and the appropriate symphony “Good night, and joy be with you all,” had died away upon the ear, it was not without a feeling of general regret that the command issued to the Senior Warden to perform the remaining functions of his office, and to dismiss the brethren with a blessing to their natural rest, was heard.

Among the brethren who came from a distance to exchange friendly greetings on this festive occasion, were Bro. Johnston, of Redburn, the G.M. of the province of Ayr, and his friend and Depute, Capt. Fullarton,

of Fullarton, who so ably sustain the credit of the Order in that district and keep up the high character of the mother-lodge Kilwinning. The office-bearers of the Lodge St. Mark will certainly hail with lively satisfaction the opportunity of reciprocating the compliment on the Lodge Kilwinning festival, annually celebrated on the Feast of St. Thomas.

It is with much pleasure we have to record that the Lodge St. Mark has been for several years advancing, with steady progression, in influence and usefulness in this quarter, and fully maintaining the prestige of its early reputation. Even its aged members, the *laudatores temporis acti*, the privileged grumblers of the Craft, redundantly eloquent in their narrations of its ancient triumphs in the days when "George the Third was king," are compelled to admit that at no former period was its influence greater or more efficiently exercised for the benefit of the Order. Never before did it so rigidly adhere to the letter or more fully develop the spirit of our catholic association. The ordinary communications of this lodge take place monthly, on the first Monday of the month, from October to April inclusive. A general meeting is held on the festival of St. John the Evangelist, for the election of office-bearers chiefly; another on that of St. John the Baptist, for the consideration of matters of more than ordinary masonic importance; while the meeting on St. Mark's day is purely festive.

At the ordinary monthly meetings a paper on some scientific, or other interesting and instructive subject, is read by one of the members, and the prelection generally having a masonic bearing, is afterwards discussed or commented on in a friendly and brotherly spirit. By this means, much variety and interest are given to these meetings; a moderate refreshment follows from their own stores; the judgment is satisfied, the mind cultivated, and the heart improved. The lodge is closed precisely at, or as near as possible to, eleven o'clock; and few visiting brethren who have once had the privilege of attending do not regard with satisfaction the prospect of renewing the intercourse and increasing the acquaintance.

Initiations, or advancements, seldom take place on these monthly communications, but only, or at least with rare exception, on special evenings duly announced and set apart for the purpose. The candidate for admission makes application in terms of a printed formula, specifying age, designation, and address. He must be vouched for by two of the members, and generally acceptable to the others.

We regret to add that the other lodges of this province are scarcely in that flourishing and prosperous condition which the friends of our Order could desire. That fine old lodge, the Glasgow Kilwinning, No. 4, is considerably in the back ground at present. A fatal mistake was committed by it about four years ago, in allowing the opportunity to escape of having at its head Bro. Ramsey, Professor of Humanity in the University of Glasgow, a gentleman scarcely less universally popular than was his late colleague, Bro. Sir D. K. Sandford, under whom when W. M. of the same lodge he acted as Senior Warden. Bro. Ramsey, on the occasion referred to, had allowed himself to be put in nomination for the office of Master, at the urgent request of several of the most influential members, who never once doubted that the election would be unanimous and acclamatory in his favour. They were however miserably disappointed. The present Master, an able and experienced Mason indeed, and one who had worked his way up by efficient servitude through most of the subordinate offices, was so injudicious as to permit his own

claims at this time, and by an active canvass—a procedure not less discordant to the principles of our free Order than to those which regulate the choice of a clergyman—secured, by a small majority, his election. The consequence was that the more influential portion of the members ceased at once to take any interest in the working of the lodge; for whatever the zeal, merit, and practical ability of the successful competitor, they did not consider that either his position in the neutral world, nor his early opportunities of mental culture, entitled him to place himself in opposition to a gentleman so favourably circumstanced to advance the interests and elevate the character of Freemasonry as Bro. Ramsey. His exertions since that time have been almost unparalleled, but, so completely neutralized by the false position in which he unhappily placed himself at the very first, that that ancient lodge has declined in influence and popularity ever since.

Simulated by the successful example of the Lodge St. Mark, which was the first in this province to fit up an appropriate lodge-room for itself, and to get rid of the odium which not unreasonably attaches to the general practice of holding masonic meetings in taverns, the Kilwinning No. 4, in the hope of regaining its lost influence, also fitted up an elegant lodge-room and pertinents, at great expense, to which it added a new and costly set of jewels. But as no provision had been previously made for meeting these heavy expenses, overwhelming embarrassment in the financial department was the inevitable consequence; while, as yet, all endeavours to induce the more wealthy members to come forward with a liberal subscription, and rescue their mother lodge from its present humiliating position, have proved unavailing: we hope however, for the credit of the Craft, that this will not long be the case.

The Argyle Lodge, which for a time successfully rivalled the St. Mark's as the crack lodge of Glasgow, has now been dormant for several years; and in the appendix to the recent edition of the Laws and Constitutions of the Grand Lodge of Scotland, we find its name included in the list of those that were. The other lodges here, with a few honourable exceptions, have, we have reason to believe, enough to do to keep their heads above water. But we have reasonable ground for hope in the ability and activity of the new Prov. Grand Lodge, that a more prosperous era is not far distant.

The office of P.G.M. of this district was held for more than a quarter of a century by the late Henry Monteath, Esq., of Carstairs, than whom few men were more generally respected and beloved. The office, however, was looked upon in the light of an honorary sinecure, of which the duties were merely nominal, and we doubt whether he once visited a lodge in his official capacity. A few years ago a necessity having arisen for bringing some matters connected with a change of locale, contemplated or made, by the Faifley and Duntocher Lodge, before a Provincial Meeting, the P. G. M. was written to upon the occasion. His advanced years and distant residence rendering it very inconvenient for him to take any part in the proceedings himself, he deputed his authority to the W. M. of the oldest lodge in the province, the Glasgow Kilwinning, No. 4, and at the same time expressed a desire to resign the office and make way for some one more favourably circumstanced than he was. The desire was too reasonable and natural not to be acceded to, and a formal resignation having been transmitted to the Grand Lodge, it was accepted.

After some little delay a highly acceptable successor was found in Bro. Archibald Alison, the eloquent historian of Europe, who in that standard

work bears honourable testimony to the potency of the masonic obligation, under circumstances the most unfavourable and hopeless; a near relative of his, the gallant Lieutenant-Colonel Tytler, having once, during the American War, when struck down upon the field of battle, and an enemy's bayonet at his breast, been indebted for his life to the sign and grip of a Freemason.

He was installed at a Grand Lodge held in Glasgow on the 1st of June, 1847, under the presidency of the Duke of Athol. The Grand Master Mason of Scotland did not conceal the satisfaction he experienced at the number and respectability of the craftsmen who attended this Grand Communication; showing how highly the honour of his masonic visit was appreciated, as well as the lively interest taken in the new appointment.

Bro. Alison exercised his privilege in nominating to the respective offices, Bro. Hastie, *M.P.*, Depute Master, and Bros. Sir James Campbell and Professor Ramsay, Senior and Junior Wardens.

Some time after this very harmonious appointment, certain irregularities in the practice of one of the lodges in the Glasgow province having been reported to the Grand Lodge, the P. G. M. was requested to make investigation into them, at his very earliest convenience. His own professional engagements as Sheriff of the county, at all times laborious, having been at that time rendered much more so by the almost unprecedentedly severe commercial crisis which had taken place; and being deprived of the assistance of his Depute Master, who was then in London attending to his duties in the House of Commons, he found it impossible to comply with the request. The case, however, being supposed urgent, it was at length respectfully suggested to him that Bro. Walker Arnott might not be indisposed to accept a commission as Substitute Prov. G. Master. No suggestion could have been more happy. The zeal, activity, practical knowledge, and experience of the learned brother, in all matters relating to the Craft, are well known, and here was just the sphere for their beneficial exercise. Bro. Arnott at once consented, and entering upon the duties *con amore*, in a very short time had the Prov. Grand Lodge handsomely clothed and jewelled, and in excellent working order, amply justifying the selection of his respected superior.

During last winter, notwithstanding the prevalence of a formidable epidemic which for a time interfered with his arrangements, he succeeded in visiting most of the lodges in the province, much to their satisfaction and encouragement—correcting, advising, and instructing, with suavity and dignity, and in such a manner as must materially tend to elevate the character and maintain the purity of the Order.

The principal office bearers of the Glasgow Prov. Grand Lodge at present are, Bros. Archibald Alison, P.G.M.; Alexander Hastie, *M.P.*, D.P.G.M.; Walker Arnott, Sub. P.G.M.; Sir James Campbell, S.G.W.; William Ramsay, J. G. W.; the Rev. Norman M'Leod, G. Chaplain; David Dreghorn, G. Secretary; and Bro. James Miller, G. Treasurer.

While in the foregoing sketch we have had to record the diminished lustre of some, and the entire obscurity of other lodges in this province, we much more gratefully allude to the, we believe, reasonable prospect at present entertained that a lodge, claiming an antiquity of nearly eight hundred years, but not yet connected with the Grand Lodge, is about to emerge from its long and unmerited obscurity, and to obtain a prominent place on the grand roll.

A very general impression exists among the Craft, and indeed it is

more than once distinctly asserted in Laurie's History of Freemasonry, that it was for the first time introduced into Scotland by a corps of Freemasons who came from the continent under the papal patronage, to erect a magnificent abbey at Kilwinning in Ayrshire, of which some interesting relics, characteristic of the style and partially indicating the extent of ground once covered by it, still remain.

This abbey was founded by Sir Hugh de Moreville, Lord High Constable of Scotland, in the year 1140. But the many religious establishments founded and endowed by King David the First of Scotland, and the number of ecclesiastical edifices erected under his patronage before that time, afford the strongest assurance that several lodges of Freemasons must have been in active operation in Scotland prior to the erection of Kilwinning Abbey, since these associations alone, in those days, combined the requisite skill, influence, and ability for the purpose; and as far as regards the Christian pointed style of architecture, whatever its original derivation, there is no doubt that it was introduced into these kingdoms and there practiced by the Freemasons; by whom the art of constructive masonry was, during the middle or dark ages, brought to a higher degree of perfection than it had ever attained to before, or has been able to maintain since; and of some of whose works it has with justice been asserted, that "they display more scientific knowledge, and constructive skill, than all the classic fanes of Greece and Rome."

On referring to the article Kilwinning, in the eleventh volume of Sir John Sinclair's Statistical Account of Scotland, we find it mentioned that "a number of Freemasons came from the continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a *gude and true* Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland." This account is certainly much more consistent with known facts than the following assertion at page 89 in Bro. Laurie's History of Freemasonry. "That Freemasonry was introduced into Scotland by those architects who built the Abbey of Kilwinning is manifest," says he, "not only from those authentic documents by which the existence of the Kilwinning Lodge has been carried back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

Of the many religious establishments, of greater or less pretension, patronized by David the First, of saintly memory, towards the close of the eleventh and the beginning of the twelfth century, no one seems to have enjoyed a larger share of his favour than the Heritage of St. Mungo, or Kentigern, in Glasgow. During the life of his brother, King Alexander the First, and when he was Prince of Cumberland, he interested himself greatly in its prosperity; made minute enquiry into its claims to certain possessions situated within his own principality, which he restored to it, and got his private chaplain, Johannes Achaius, preferred to the episcopate. This prelate, finding the old church too small, according to the ancient chroniclers of Glasgow, had it pulled down and rebuilt on a nobler plan and more extensive scale. The new edifice was probably begun about A. D. 1115, when Achaius received consecration at the hands of Pope Paschal the Second. The church was consecrated in 1136, four years before the founding of Kilwinning Abbey. David, by this time

King of Scotland, and in the thirteenth year of his reign, was present on the auspicious occasion, and commemorated the event by a free gift of the rich lands of "Perdyck"—the *Partick* of modern days.

There is no reason to doubt that the masonic fraternity was employed in the construction of the new church, both because, as we before observed, such was the practice of the time—and because the Lodge of Glasgow had obtained a charter from Malcolm the Third, more than half a century before it was begun, and had long before been engaged on its predecessor.

This ancient charter is still in possession of the lodge, called also the "Freemen St. John's." It had been missing for some time, but was fortunately discovered about the beginning of the present century, among a quantity of old parchments and papers of little importance, in a neglected charter chest belonging to the incorporation of Masons. Although a good deal injured and defaced by time and rough usage, on being submitted to the inspection of a competent person familiar with the deciphering of antiquarian writings, its entire meaning was clearly made out, and a translation furnished; not, as is much to be regretted, in precise and literal terms, but with perfect fidelity as to the spirit. One or two mistakes there are, either of the original translator, or not less probably of subsequent transcribers, which we had an opportunity of correcting by reference to the original. It is dated the year 1057—the very year of Malcolm Canmore's return to Scotland, and after the usual introductory greeting sets forth that "Whereas our trusty and well-beloved friends, the operative masons of the city of Glasgow, hath by their petition humbly represented to us, that the inhabitants of that city have been imposed upon by a number of unskilled and insufficient workmen, that have come to work at our cathedral and other parts of the city, and also have erected lodges contrary to the rules of Masonry: and being desirous of putting a stop to such unskilled and irregular brothers, most humbly prays us to grant them our royal licence and protection for stopping such irregular disorders, and we, being willing to give all due encouragement to so reasonable a petition, are graciously pleased to condescend to their request," &c. Besides certain clauses conveying exclusive incorporated privileges, it contains the following "Item—that the Free Incorporated Masons of Glasgow shall have a lodge for ever at the city of Glasgow, and none in my dominions shall erect a lodge until they make application to St. John's Lodge, and they considering their petition, and examine their character and behaviour, grant them a charter, conform to their regulations," concluding with a strict charge and command—"that none take in hand any way to disturb the free operative masons from being Incorporated Freemen, or to have a free lodge, to take away their good name or possession, or to harass or do any injury to any Freemasons and practitioners, under the pain of my highest displeasure," &c.

To what extent the Lodge of Glasgow may have exercised their privileges beyond their own immediate district, we have now no means of ascertaining, but we learn from the terms of the application made by the "*Wrights*," about the close of the sixteenth century for distinct letters of deaconry within the Burgh of Glasgow, that previous to that time all or at least most of the crafts were under the jurisdiction of the masons. The word "Wright," it may not be unnecessary to observe, is a generic term applied to workers in wood, in Scotland, as carpenters, joiners, boatwrights, sawyers, bowyers, &c.

From the time of David the First, the see of Glasgow rose rapidly in

wealth and power. About the years 1790-2, during the incumbency of Bishop Joceline, who in 1175 had been transferred to that bishopric from the Abbey of Melros, the cathedral was destroyed by fire. This prelate stood high in the favour of the reigning monarch, William the First, surnamed the Lion, with whom he successfully employed his influence for obtaining several important privileges for his adopted city. The king manifested his sympathy on the occasion of the destruction of the cathedral, by granting a charter of confirmation to the Freemasons employed by Joceline for its re-edification. A copy of this interesting document is to be found in the appendix to the edition of Hamilton of Wishaw's description of the Sheriffdoms of Lanark and Renfrew, published by the Maitland Club in 1831, under the immediate superintendence of John Dillon and John Fullarton, Esquires, and is in the following terms and orthography—

“*Carta Willielmi Regis Quæ confirmat Fraternitatem constitutam ad constructionem Ecclesie Glasguensis.*”

“*Willielmus Dei gratia Rex Scottorum omnibus probis hominibus totius terre sue, clericis et laicis, salutem : Necessitati Glasguensis ecclesie, pietate debita compacientes, et eam summi regis et Sanctissimi Kentegerni confessoris intuitu, devocione non modica diligentes, desolacioni ipsius curam volumus consolacionis adhibere ; Et eam quoad possumus regie protectionis munimine confovere. Quum autem mater multarum gentium, exilis antehac et angusta ad honorem Dei ampliri desiderat ; et preterea in hiis diebus nostris, igne consumpta, ad sui reparationem, amplissimis expensis indigens, et nostrum et plurium proborum hominum subsidium expostulat ; Fraternitatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie Episcopus, de consilio Abbatum, Priorum et alterius Cleri Episcopatus sui constituat, devote recipimus et regie concessionis munimine usque ad ipsius ecclesie perfectionem confirmamus : Et omnes ejusdem Fraternitatis collectores, et ad ejus fabricam auctoritate Episcopi et capituli ipsius ecclesie auxilium postulantes, in nostra firma pace et protectione suscepimus : Omnibus Ballivis nostris et ministris firmiter precipientes, ut eos ubique in regno meo protegeant et manuteneant : Et districte prohibentes, ne quis eis injuriam violenciam aut contumeliam aliquam inferat, super meam plenariam forisfacturam : Testibus Huceone Cancellario nostro, Archembaldo Abbate de Dumfermelin, Willielmo de Lindeseia Justiciario, Philippo de Valoniis, apud Rokesburgh.*”

The following translation may perhaps not be unacceptable to some of your readers, and will I dare say be excused by the more learned of them, who are of course at liberty to make a better for themselves.

“A charter of confirmation from William the King to the Fraternity appointed for the construction of the Glasgow Cathedral.

“William, by the grace of God, King of the Scots, to all good men of his whole kingdom, both Clergy and Laicks, greeting : Sympathising with the necessity of the Glasgow Cathedral, and loving it with no small devotion, both out of regard to its supreme king, and to Kentigern his most holy confessor,—it is our will to take upon ourselves the care of administering consolation to its desolation, and to cherish it as far as in us lies, with the support of our royal protection. But seeing that this mother of many nations, heretofore in narrow and straightened circumstances, desires to be amplified for the glory of God, and moreover in

these our days has been consumed by fire, requiring the most ample expenditures for its repairing, and demands both our aid and that of more good men,—the Fraternity, which the right reverend Jocelin, bishop of said cathedral, with the advice of the abbots, priors, and other clergy of his diocese, has appointed, we devoutly receive, and by the support of our royal protection, confirm, aye and until the finishing of the cathedral itself; and we have taken into our favour all the collectors of this same Fraternity, and those who request aid for its construction, firmly charging all our bailiffs and servants, that they should protect them everywhere throughout our kingdom; and strictly forbidding that any one should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these Witnesses; Hugh, our Chancellor, Archibald, Abbot of Dunfermlin, William Lindsay, Justiciar, and Philip de Velen, at Rokesburgh.”

We have already alluded to the acknowledgment of the masonic jurisdiction by certain of the crafts when applying for distinct letters of deaconry, about the year 1600. In the appendix to the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, page 153, we find a corrected copy of a charter granted by the Freemasons of Scotland to Sir William St. Clair, of Roslin, about the years 1627-8. To this charter the Lodge of Glasgow—represented by William Wallace, Deacon, and Robert Boyd and Robert Caldwell, Masters—subscribes. This fact is of considerable importance, as completely establishing the identity of the Lodge of Glasgow, there mentioned, with one still existing, and in possession of the ancient charter from Malcolm Canmore; because, on referring to the chronological record of the Deacons of the Incorporation of Masons, given in Cleland's Annals of Glasgow, we find that Robert Boyd was Deacon both in 1627 and 1628, which from other data is shown to be the time when the charter was granted. Robert Caldwell, who also subscribes, appears to have been advanced to the chair in the year 1633. Now we know that it was the invariable practice in those days for the Deacon of that trade to be the Master of the lodge, a practice which of late years has not been so rigidly adhered to, partly perhaps because the Deacon was not always qualified by the regular initiation to undertake the duties of the chair, and partly from the *peculiar fitness* of others, who for a succession of years were regularly re-elected from year to year. This was the case with the late Bro. David Hamilton, an architect of considerable eminence in his profession, greatly attached to the Craft, and no less loved and respected by them in return. No where did he feel so much at home, or so completely happy, as when presiding over his lodge and engaged in the performance of its congenial functions. Since his death the ancient practice has, as far as possible, been reverted to, although just at this present time a little irregularity in that respect exists, the chair being occupied by Bro. York, an extensive builder, the late Deacon, and aspirant we believe for the highly respectable and influential office of Deacon Convener, with a seat at the City Council Board.

The claims of this lodge, then, to a remote antiquity being perfectly genuine, the present office-bearers, deeply deploring the neglect of their predecessors in not stepping forward to assert their rights at the proper time, are as we have already stated, about to present a petition to the Grand Lodge, praying that they may now be taken under its protection, and, in consideration of their royal charter, to be allowed to take precedence along with the Mother Kilwinning, each being first in their own

district; and they entertain good hopes that the application will be favourably received both in Grand Lodge and by the Grand Committee. Their hopes are the more sanguine because the right of the Mother Lodge itself to the first place was not till a comparatively recent period conceded.

Bro. Laurie informs us, at page 162 of his History, "That at the grand election on St. Andrew's Day, 1743, a letter was read from the Lodge of Kilwinning, complaining that they were only second on the roll, while as the Mother Lodge of Scotland they were entitled to the first place. The Grand Lodge however decreed that as the Lodge of Kilwinning had produced *no documents* to show that they were the oldest lodge in Scotland, and as the Lodge of Mary's Chapel had shown their records as far back as 1598, the latter had an undoubted right to continue first on the roll." On this decision Bro. Lawrie further remarks that—"The conduct of the Grand Lodge in this affair by no means contradicts what has been said in the general history, respecting the antiquity of the Kilwinning Lodge. It is well known and universally admitted," says he, "that Kilwinning was the birth-place of Scottish Masonry; but as the records of the original lodge were lost, the present lodge at Kilwinning could not prove that theirs was the identical lodge which had first practised Freemasonry in Scotland."

The powerful impulse given to Freemasonry by the foreign artists who built the extensive Abbey of Kilwinning, the deference then paid to their Master Mason, the Grand Communications held then in early times, and the numerous progeny of daughters bearing the honoured title of Kilwinning, not only in Scotland but abroad, sufficiently vindicate the title of the Mother Kilwinning to the position now universally conceded to her; but we do not think her honour or reputation will in any degree suffer by having the not less venerable Lodge of Glasgow placed by her side.

In the year 1810, when the foundation stone of the Royal Lunatic Asylum (recently converted into the Town's Hospital or Poor House) was laid with masonic ceremonies, the Lodge of Glasgow Freemen St. John's took precedence next to the Grand Lodge, in virtue of their royal charter. But some years afterwards, we think it was when the Monument to John Knox was founded under similar circumstances, the Mary's Chapel of Edinburgh disputed their right to precedence, on the ground of their not being in connection with the Grand Lodge. The city marshal, however, having superadded his authority to that of Malcolm Canmore, the Lodge of Glasgow maintained its position. The Mary's Chapel took a formal protest against the proceeding, but we are not aware that it was afterwards followed up. On several occasions since the more than equivocal claims of this lodge, seeing that she is not under the jurisdiction of the Grand Lodge, have given rise to unseemly derangement of the masonic ceremonials, although they have hitherto invariably maintained their pretensions with success,—indeed we have no doubt that, like their gallant predecessors who so opportunely interposed for the rescue of our noble cathedral from the mistaken zeal of the reformers in 1574, the valiant Freemen St. John were quite prepared to do battle in defence of what they had been taught to believe were their just and lawful rights.

To avoid however any thing like discord and jarring among members of the same catholic fraternity, and one, too, which so earnestly and eloquently inculcates the duties of charity and forbearance, we hope that an amicable settlement of this matter will speedily be accomplished.

This is the more immediately desirable as we understand that the assistance of the Craft has already been requested to give additional effect to the ceremony of laying the foundation stone of a new Poor's House, already commenced, for the Barony Parish of Glasgow, so that we may look for an imposing ceremonial in a few weeks.—So much for a "long yarn" on Provincial Masonics.

ARCHITECTON.

THE LATE BRO. JOHN JACKSON CUFF.

"Few things are impossible to industry and skill."

THE deceased brother was not, when living, among those who had earned masonic laurels, yet was he among those who—permitted by Providence to work his way carefully and successfully—practically illustrated the universality of Freemasonry, which excludes none from its system, save him whom good report does not approve. Bro. John Jackson Cuff was initiated in the Lodge of Regularity in the year 1804, and continued a member many years. It is believed that he never took any office therein, and contented himself with attaining the degree of Royal Arch Mason in the St. James's Chapter. At the various festivals of the Order, Bro. Cuff was generally observed at the table of his lodge; and, probably to avail themselves of his company the more readily, the brethren selected as their position the very lower end of the Hall, immediately on the right, under the portrait of the Duke of Athol. On these occasions, it was generally observed that the table was not less attended to, nor were the wines of an inferior description: the spirit of Bro. Cuff was with the brethren of his mother-lodge.

Before entering further on the biography of the departed, we may cast a glance at the Freemasons' Hall and Tavern, a splendid tribute to the masonic age in the eighteenth century. The Hall, unsurpassed in architectural beauty, it was, on its dedication, fondly hoped would prove most conducive to the general interests of the Order; morally, this has been the case; but it is no less singular than true, that until Bro. Cuff became the lessee, the society, as landlords, seldom or never received any rental.

With the tenancy of Bro. Cuff, a change came o'er the scene, and profit and pleasure were the result of his perseverance and industry. If other brethren worked in discipline and practice, he was not negligent of his duty, and is fairly entitled to the merit of having performed it. This tribute is due to his memory, and we cordially offer it.

Bro. Cuff was born at Brook Green, Hammersmith, on the 12th November, 1779, and was baptized on the 26th of the same month. His father was a gentleman's coachman. He was apprenticed to Messrs. Mollard and Richbold, of the Freemasons' Tavern, to learn the business of a cook. On the termination of his apprenticeship, he became chief cook at the Crown and Anchor Tavern, in the Strand, and married the daughter of a small fishmonger in Wild Street, by whom he had several children; two sons and four daughters survive him, viz., John, of the Midland Hotel, Derby, and Edward, of the Bell Hotel, Leicester; Mrs. Harper, married to the ex-Grand Secretary; Mrs. Sheriff, whose

husband is the brother of Miss Sheriff, the celebrated vocalist; Mrs. Tate, wife of Bro. Robert Tate, the silversmith; and Mrs. Strachan, wife of Mr. Strachan, of the Old Ship, Brighton.

On leaving his situation at the Crown and Anchor, Bro. Cuff opened a small eating house in Drury Lane, which, however, did not answer expectation, and he became occasional cook at gentlemen's houses, always giving great satisfaction. In the year 1810, he was employed by Bro. Bayford, a Grand Officer, (of unknown tongue celebrity,) to dress a dinner. Bro. B. with Sir William Rawlins (also a Grand Officer) were on a committee appointed by Grand Lodge to conduct, *pro tem.*, the affairs of the Freemasons' Tavern, after it had been closed by Messrs. Mollard and Richbold. Bro. Bayfield went into the kitchen to give some directions to Bro. Cuff, and, in the course of conversation, observed—"I am partly a tavern-keeper, being one of a committee to conduct the Freemasons' Tavern, on behalf of the Grand Lodge. We are heartily sick of the affair, and wish to find some efficient person to relieve us of the charge." Bro. Cuff said he should like to take it. The result was, that he was put into possession with Mr. Thorn, head waiter at Canonbury House. At first they were not prosperous, owing to want of capital; but they admitted a third partner, Mr. Sutton, of Highbury Barn Tavern, who brought a few thousands into the concern. Soon after, Mr. Sutton became affected with insanity, and his capital was returned. He died a few years since in St. Martin's workhouse. Mr. Thorn died soon after Mr. Sutton's retirement from the business, which then devolved entirely on Bro. Cuff. By way of inducement to industry, he allowed a small share of the profits to Hoggary, his chief clerk, and the like to Arnold, his head cellarman. In these arrangements, as, indeed, in all his business plans, Bro. Cuff proved himself both shrewd and intelligent. His two assistants were attentive to his interests, and expert in their duty. He conducted the tavern in so admirable a manner, that he became a prosperous man. Of this some proof may be shown, when on the decease of the clerk and cellarman, their shares amounted each to 1000*l.* per annum.

In 1827, Bro. Cuff took his eldest son, Bro. John Cuff, into partnership, and in 1834, he himself retired from the Freemasons' Tavern, and took the Old Ship at Brighton, where he continued to reside until his death by apoplexy, which took place, after two days' illness, on the 16th of November, 1848.

Bro. Cuff purchased the two houses adjoining the Hall, the society at the time not being in funds to accomplish this desirable object. Subsequently he conveyed the premises to the Grand Lodge, without reserving any profit on the transaction. For this liberality, and his general conduct, a testimonial of the value of fifty guineas, accompanied with the thanks of Grand Lodge, were presented to Bro. Cuff. The testimonial was a silver tea urn, bearing a suitable inscription.

On Bro. Cuff's retirement from the Freemasons' Tavern, his tradesmen gave him a dinner, and presented him with a superb candelabra, value one hundred guineas.

After the decease of Mrs. Cuff, he married Elizabeth Miller, the daughter of a labourer at Battle, in Sussex. She had formerly been in the service of the late Mrs. Cuff. By her he has left two daughters; the eldest married to Mr. Ridley, auctioneer, Brighton, the youngest to Mr. Robert Bacon, Queen's Hotel, Birmingham, the brother of the present proprietor of the Freemasons' Tavern.

The property he left was great. A handsome portion is, we understand, left to his widow and her two daughters—no less, it is said, than 2000*l.* per annum, with a moiety of his interest in the Old Ship, at Brighton. Including life-assurance policies, which were heavy, he is supposed to have died worth at least 120,000*l.* Every other member of his family receives an equal sum, deducting, however, from each all previous advances. But his eldest son, we understand, will receive a small addition on the death of Mrs. Cuff.

Bro. Cuff was a member of three city companies, viz., the Vintners', the Cooks', and the Turners', and a past master of all three. He was buried at Brighton. The assemblage of his family on the occasion amounted to nearly one hundred persons, consisting of sons, daughters, grand-children, their wives and husbands, and numerous great grand-children.

Bro. Cuff was assuredly an industrious man, but he was also a lucky one. We will adduce an instance out of many. The late George Topham borrowed 1000*l.* of him, and deposited a policy of assurance for 3000*l.*; he died shortly after, and the policy became the sole property of Bro. Cuff. He has been heard to say, that in one particular year he realized, clear of all contingent expenses, the sum of 9000*l.* by the Freemasons' Tavern alone.

We may observe, *en passant*, that Bro. T. M. Bacon, the worthy proprietor of the Freemasons' Tavern, was formerly clerk to Bro. Cuff. The times may not promise equal success, but he richly deserves it.

Although Bro. Cuff took no active part in the working of the Order, he was not neglectful of its charities,—he was a subscriber to all, including the Asylum for Aged Masons, for the welfare of which institution he often expressed the most lively interest.

His Royal Highness the late Duke of Sussex was graciously condescending to Bro. Cuff, and aided him by his recommendation. Now that both the patron and the brother have left the earthly scene, there may be no impropriety in relating a circumstance honourable to both parties. It was no secret many years since that his royal highness was in pecuniary difficulties, and was much indebted to friends for temporary aid. Bro. Cuff, without hesitation, advanced several thousand pounds, and this at a time, too, when the return was by no means certain. Time, however, was liberal both to the royal borrower and the humble lender, for, in the course of years, the loan, principal and interest, was most honourably paid. The fable of the lion and the mouse was practically exemplified, for it may be observed that the loan was advanced at the most critical moment, when, too, Bro. Cuff felt sensitively the kindness of his royal patron, and the advantages of his support. From first to last his royal highness supported the Freemasons' Tavern, and on every possible occasion recommended it to various societies as the best arena for their charitable purposes. He has been known, indeed, to observe, "Whoever expects me to preside as chairman, must know that I only feel myself at home in Freemasons' Hall."

The worldly career of Bro. Cuff may be quoted as a remarkable instance of prosperity, but it clearly marks that industry and perseverance are the best modes of attaining it.

ARE NOT AUTHORS GENERALLY FREEMASONS?

WHEN we entered, in our last number, on the examination of the question as to whether authors were not generally Freemasons, we had not prepared ourselves for the reception of the multifarious evidence that has since crowded in upon us; but the task is gratifying, and although the republication of the proofs may not test our own originality, they will serve at least to amuse our readers. The public press often rejoices in sly hints at our Order—sometimes playfully, sometimes satirically. The following extract is from the “Times,” of the 19th of May:—

“There is an old form of the House of Commons, which provides that if any member take notice that strangers are present, they must instantly retire, reporters and all. Of this form Mr. John O’Connell took advantage last night. The House of Commons was actually ‘tiled in’ like a Freemasons’ lodge for a couple of hours, by the judicious interference of this bright ornament of the British senate.”

We now present two lectures from the delightful Mrs. Caudle, whose sisterly kindness cannot be too highly appreciated: certain it is that none but a Mason could have written this goodnatured satire, that does no discredit to the head and heart of Brother Douglas Jerrold. We had intended to have merely extracted, but the “dots and jots” grew so upon us that we elected to give them entire.

LECTURE VIII.—*Caudle has been made a Mason.*—Mrs. Caudle indignant and curious.—Now, Mr. Caudle—Mr. Caudle, I say: oh! you can’t be asleep already, I know—now, what I mean to say is this; there’s no use, none at all, in our having any disturbance about the matter; but, at last my mind’s made up, Mr. Caudle; I shall leave you. Either I know all you’ve been doing to-night, or to-morrow morning I quit the house. No, no; there’s an end of the marriage-state, I think—an end of all confidence between man and wife—if a husband’s to have secrets and keep ’em all to himself. Pretty secrets they must be, when his own wife can’t know ’em. Not fit for any decent person to know, I’m sure, if that’s the case. Now, Caudle, don’t let us quarrel; there’s a good soul, tell me what’s it all about? A pack of nonsense, I dare say; still—not that I care much about it—still, I *should* like to know. There’s a dear. Eh? Oh, don’t tell me there’s nothing in it; I know better. I’m not a fool, Mr. Caudle; I know there’s a good deal in it. Now, Caudle; just tell me a little bit of it. I’m sure I’d tell you anything. You know I would. Well?

“Caudle, you’re enough to vex a saint! Now, don’t you think you’re going to sleep; because you’re not. Do you suppose I’d ever suffered you to go and be made a Mason, if I didn’t suppose I was to know the secret, too? Not that it’s anything to know, I dare say; and that’s why I’m determined to know it.

“But I know what it is; oh yes, there can be no doubt. The secret is, to ill-use poor women; to tyrannise over ’em; to make ’em your slaves; especially your wives. It must be something of the sort, or you wouldn’t be ashamed to have it known. What’s right and proper never need be done in secret. It’s an insult to a woman for a man to be a Freemason, and let his wife know nothing of it. But, poor soul! she’s sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I’m sure men have quite enough to care for—that is, if they act properly—to care for them they have at home. They can’t have much care to spare for the world besides.

“And I suppose they call you *Brother* Caudle? A pretty brother, indeed! Going and dressing yourself up in an apron like a turnpike man—for that’s what you look like. And I should like to know what the apron’s for? There must be something in it not very respectable, I’m sure. Well, I only wish I was Queen for a day or two. I’d put an end to Free-masonry, and all such trumpery, I know.

“Now, come, Caudle; don’t let’s quarrel. Eh! You’re not in pain, dear? What’s it all about? What are you lying laughing there at? But I’m a fool to trouble my head about you.

“And you’re not going to let me know the secret, eh? You mean to say,—you’re not? Now, Caudle, you know it’s a hard matter to put me in a passion—not that I care about the secret itself: no, I wouldn’t give a button to know it, for it’s all nonsense I’m sure. It isn’t the secret I care about: it’s the slight, Mr. Caudle; it’s the studied insult that a man pays to his wife, when he thinks of going through the world keeping something to himself which he won’t let her know. Man and wife one, indeed! I should like to know how that can be when a man’s a Mason—when he keeps a secret that sets him and his wife apart? Ha, you men make the laws, and so you take good care to have all the best of ’em to yourselves: otherwise a woman ought to be allowed a divorce when a man becomes a Mason. When he’s got a sort of corner-cup-board in his heart—a secret place in his mind—that his poor wife isn’t allowed to rummage!

“Caudle, you shan’t close your eyes for a week—no, you shan’t—unless you tell me some of it. Come, there’s a good creature; there’s a love. I’m sure, Caudle, I wouldn’t refuse you anything—and you know it, or ought to know it by this time. I only wish I had a secret! To whom should I think of confiding it, but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?

“Was there ever such a man! A man, indeed! A brute!—yes, Mr. Caudle, an unfeeling, brutal creature, when you might oblige me, and you won’t. I’m sure I don’t object to your being a Mason; not at all, Caudle; I dare say it’s a very good thing; I dare say it is—it’s only your making a secret of it that vexes me. But you’ll tell me—you’ll tell your own Margaret? You won’t! You’re a wretch, Mr. Caudle.

“But I know why: oh, yes, I can tell. The fact is, you’re ashamed to let me know what a fool they’ve been making of you. That’s it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle.

“And I suppose you’ll be going to what you call your lodge every night, now? Lodge, indeed! Pretty place it must be, where they don’t admit women. Nice goings on, I dare say. Then you call one another brethren. Brethren! I’m sure you’d relations enough, you didn’t want any more.

“But I know what all this masonry’s about. It’s only an excuse to get away from your wives and families, that you may feast and drink together, that’s all. That’s the secret. And to abuse women,—as if they were inferior animals, and not to be trusted. That’s the secret; and nothing else.

“Now, Caudle, don’t let us quarrel. Yes, I know you’re in pain. Still Caudle, my love; Caudle! Dearest, I say! Caudle!”

“I recollect nothing more,” says Caudle, “for I had eaten a hearty supper, and somehow became oblivious.”

LECTURE XX.—“*Brother*” Caudle has been to a Masonic Charitable Dinner. Mrs. Caudle has hidden the “*Brother’s*” cheque-book.—All I say is this: I only wish I’d been born a man. What do you say? *You wish I had?* Mr. Caudle, I’ll not lie quiet in my own bed to be insulted. Oh, yes, you *did* mean to insult me. I know what you mean. You mean, if I *had* been born a man, you’d never have married me. That’s a pretty sentiment, I think; and after the wife I’ve been to you. And now I suppose you’ll be going to public dinners every day! it’s no use your telling me you’ve only been to one before; that’s nothing to do with it—nothing at all. Of course you’ll be out every night now. I knew what it would come to when you were made a Mason: when you were once made a ‘brother,’ as you call yourself, I knew where the husband and father would be:—I’m sure, Caudle, and though I’m your own wife, I grieve to say it—I’m sure you haven’t so much heart, that you have any to spare for people out of doors. Indeed, I should like to see the man who has! No, no Caudle; I’m by no means a selfish woman—quite the contrary; I love my fellow-creatures as a wife and mother of a family, who has only to look to her own husband and children, ought to love ’em.

“A ‘brother,’ indeed! What would you say, if I was to go and be made a ‘sister?’ Why, I know very well—the house wouldn’t hold you.

“*Where’s your watch?* How should I know where your watch is? You ought to know. But to be sure, people who go to public dinners never know where anything is when they come home. You’ve lost it, no doubt; and ’twill serve you quite right if you have. If it should be gone—and nothing more likely—I wonder if any of your ‘brothers’ will give you another? Catch ’em doing it.

“*You must find your watch?* And you’ll get up for it? Nonsense—don’t be foolish—lie still. Your watch is on the mantel-piece. Ha! isn’t it a good thing for you, you’ve somebody to take care of it?

“What do you say? *I’m a dear creature?* Very dear, indeed, you think me, I dare say. But the fact is, you don’t know what you’re talking about to-night. I’m a fool to open my lips to you—but I can’t help it.

“*Where’s your watch?* Haven’t I told you—on the mantel-piece? *All right indeed?* Pretty conduct you men call all right. There now, hold your tongue, Mr. Caudle, and go to sleep: I’m sure ’tis the best thing you can do to-night. You’ll be able to listen to reason to-morrow morning; now, it’s thrown away upon you.

“*Where’s your cheque-book?* Never mind your cheque-book. I took care of that. *What business had I to take it out of your pocket?* Every business. No, no. If you choose to go to public dinners, why—as I’m only your wife—I can’t help it. But I know what fools men are made of there; and if I know it, you never take your cheque-book again with you. What! Did ’nt I see your name down last year for ten pounds? ‘Job Caudle, Esq., 10L.’ It looked very well in the newspapers, of course; and you thought yourself a somebody, when they knocked the tavern tables; but I only wish I’d been there—yes, I only wish I’d been in the gallery. If I wouldn’t have told a piece of my mind, I’m not alive. Ten pounds, indeed! and the world thinks you a very fine person for it. I only wish I could bring the world here, and show ’m what’s wanted at home. I think the world would alter their mind then; yes—a little.

“What do you say? *A wife has no right to pick her husband’s pocket?* A pretty husband you are, to talk in that way. Never mind: you can’t prosecute her for it—or I’ve no doubt you would; none at all.

Some men would do anything. What? *You've a bit of a head-ache?* I hope you have—and a good bit, too. You've been to the right place for it. No—I won't hold my tongue. It's all very well for you men to go to taverns—and talk—and toast—and hurra—and—I wonder you're not all ashamed of yourselves to drink the queen's health with all the honours, I believe, you call it—yes, pretty honours you pay to the sex—I say, I wonder you're not ashamed to drink that blessed creature's health, when you've only to think how you use your own wives at home. But the hypocrites that the men are—oh!

"Where's your watch?" Haven't I told you? It's under your pillow—there, you needn't be feeling for it. I tell you it's under your pillow. *It's all right?* Yes; a great deal you know of what's right just now. Ha! was there ever any poor soul used as I am! *I'm a dear creature?* Pah! Mr. Caudle! I've only to say, I'm tired of your conduct—quite tired, and don't care how soon there's an end of it.

"Why did I take your cheque-book?" I've told you—to save you from ruin, Mr. Caudle. *You're not going to be ruined?* Ha! you don't know anything when you're out! I know what they do at those public dinners—charities, they call 'em; pretty charities! True Charity, I believe, always dines at home. I know what they do: the whole system's a trick. No: *I'm not a stony-hearted creature:* and you ought to be ashamed to say so of your wife and the mother of your children,—but, you'll not make me cry to night, I can tell you—I was going to say that—oh! you're such an aggravating man I don't know what I was going to say!

"Thank heaven?" What for? I don't see that there's anything to thank heaven about! I was going to say, I know the trick of public dinners. They get a lord, or a duke, if they can catch him—anything to make people say they've dined with nobility, that's it—yes, they get one of these people with a star perhaps on his coat, to take the chair—and to talk all sorts of sugar-plum things about charity—and to make foolish men, with wine in 'em, feel that they've no end of money; and then—shutting their eyes to their wives and families at home—all the while that their own faces are red and flushed like poppies, and they think to-morrow will never come—then they get 'em to put their hand to paper. Then they make 'em pull out their cheques. But I took your book, Mr. Caudle—you couldn't do it a second time. What are you laughing at? *Nothing?* It's no matter; I shall see it in the paper to-morrow; for if you gave anything, you were too proud to hide it. I know *your* charity.

"Where's your watch?" Haven't I told you fifty times where it is? In the pocket—over your head—of course. Can't you hear it tick? No: you can hear nothing to-night.

"And now, Mr. Caudle, I should like to know whose hat it is you've brought home?" You went out with a beaver worth three-and-twenty shillings—the second time you've worn it—and you bring home a thing that no Jew in his senses would give me fivepence for. I couldn't even get a pot of primroses—and you know I always turn your old hats into roots—not a pot of primroses for it. I'm certain of it now,—I've often thought it—but now I'm sure that some people dine out only to change their hats.

"Where's your watch?" Caudle, you're bringing me to an early grave!"

We hope that Caudle was penitent for his conduct; indeed, there is, we think, evidence that he was so; for to this lecture he has appended no comment. 'The man had not the face to do it.

THE LADIES AT DANSVILLE, N. Y.*

Geneseo, N. Y., June 25, 1847.

DEAR SIR AND BROTHER,—The festival of St. John the Baptist was celebrated yesterday, at Dansville, in this county (Livingston), by Phœnix Lodge, No. 115, assisted by a large number of brethren from other places, among whom were delegates from four chapters and eight lodges, together with brethren (non-affiliated) from Geneseo, Geneva, Canisteo, Cohocton, and other towns. The chapters represented were Hamilton, of Rochester; Elmira, of Elmira; Bradley, of Bath; and Dansville, of Dansville. The lodges represented were Valley Lodge, of Rochester; Mount Morris, of Mount Morris; Union, of Lima; Steuben, of Bath; Painted Post, of Corning; Friendship, of Elmira; Morning Star, of Hornellsville; and Howard, of Howard.

At eleven o'clock, a procession, consisting of the brethren in attendance and about fifty or sixty ladies, was formed, under the direction of Bro. J. T. Beach, marshal of the day, and accompanied by the celebrated "Adams's brass band," of Rochester, marched through some of the principal streets to the residence of the venerable brother, Major Moses Van Campen, a Mason of long standing, one of the survivors of the revolution, and of Sullivan's memorable campaign. Here a halt was made, to enable the brethren to pay their respects to the venerable brother, who was too infirm to unite in the celebration (being over ninety years of age).

A beautiful little incident occurred here, that was to me very gratifying, although I do not know whether it is in accordance with masonic usages. It serves to show, however, the estimation in which Bro. Van Campen is held by the citizens of Dansville. During the time the procession halted in front of his house, one of the committee of arrangements was deputed by the ladies to present, in their names, to Bro. Van Campen a sprig of acacia (evergreen), with which each lady had provided herself before joining the procession. While the presentation was being made, several appropriate pieces of music were performed by the band.

After this ceremony was completed, the line of march was resumed, the brethren respectfully raising their hats as they passed the door of the house, where the veteran stood, and proceeded to the First Presbyterian Church, which, by the kindness and liberality of the trustees, was thrown open for the occasion.

The exercises at the church were conducted by the Rev. Mason Gallagher, rector of the episcopal church, who, though not one of the fraternity, promptly and cheerfully complied with the request of the committee to officiate.

The exercises consisted of music by the band—hymn, by the choir—reading of the third chapter of St. Matthew's gospel—prayer—hymn, by the choir, followed by a sermon by Rev. Mr. Gallagher, from Matthew xi. 11: "Among them that are born of women, there hath not arisen one greater than John the Baptist." The speaker, after giving a history of the miraculous birth and remarkable life of St. John, and depicting in vivid colours the many prominent virtues for which he was distinguished, closed by exhorting his hearers, in eloquent and affectionate terms, to strive to imitate in their lives and conduct, the noble and sublime example of humility, courage, self-denial, and above all, of

* Freemasons' Monthly Magazine, U. S.

regard for truth, afforded them in the life of this great man. But as I trust the sermon will be published, I will not attempt a sketch. Suffice it that it was every way worthy of the day and of the speaker.

The exercises were closed with a benediction. After which, the procession was again formed, and marched to the American Hotel, where one hundred brethren, and nearly as many ladies, sat down to a sumptuous dinner, served up in good style. On being "called from refreshment," the brethren repaired to the lodge-room, where the ceremonials of the day were concluded.

The utmost harmony and good order prevailed throughout the day, and so far as I could learn, nothing occurred to mar the enjoyment of any one present.

Thus passed off the first public celebration of this festival that has been witnessed in this section of the country for many years. May its influence be felt among the opponents of our Order, and tend to lessen the prejudice which has so long existed in the community against the fraternity. Very truly, yours, &c.

E. R. HAMMATT.

JEWISH GRATITUDE.*

DR. KRAFT, an eminent Christian divine, in paying a tribute of respect to the various virtues and good qualities which he discovered among the Jews, praises them particularly for the attribute of gratefulness, which he found them to possess in an eminent degree. The Doctor relates the following fact, which came to his knowledge:—

"A rich Jew travelled on horseback to the Leipzig fair. He was provided with a large sum in gold, which was enclosed in a huge girdle, such as the German and Dutch travellers of former times used to wear. Having to pass a small river, which was considerably swelled by an incessant rain, he was carried away with the violent current, and in a few moments after their entering the water, neither horse nor rider was to be seen. A peasant, who happened to stand on the brink of the river, saw the accident, and, being an expert swimmer, threw off his clothes, sprang into the water, and laid hold of the Jew. With a great deal of perseverance, he succeeded in conveying him to the shore, but could not save the horse. Though there were but faint signs of life visible in his heavy burden, he carried him to his cottage, laid him on a bundle of straw, and, by dint of stimulating applications, succeeded in restoring animation and life, and in a few days the Jew completely recovered.

"Having come to himself, the Jew thanked the saviour of his life in as many and as eloquent terms as he could utter; then stretched forth his hand to seize the girdle, and to reward the peasant; but, lo! the girdle was gone. The merchant, who had intended to make purchases at the fair with the money, was grievously disappointed, and broke out in loud accusations against the peasant, who, he thought, must have taken the girdle, as it was tied fast round his waist, and could not possibly have dropped into the water. The peasant was startled. His innocent conscience fully acquitted him; but he was deeply mortified at

* From the Jewish Chronicle.

the grave suspicion, which had, moreover, so strong an appearance of foundation. He assured the Jew, in the most simple yet emphatic manner, that he was innocent, that he had neither seen nor found the girdle; adding, that had he intended to take his money from him, he would not have taken so much pains to restore him to life. Suspicion and gratitude now divided the Jew's mind. But the latter overwhelmed his heart and preponderated. 'You have saved my life,' said he, 'and I can forget the loss of the money.' The merchant then took leave of his host; neither, however, seemed content. The one's suspicion and loss, and the other's offended innocence, rendered the departure a melancholy scene. The one was sad at the loss of his horse and money, and at being compelled to travel to his place of destination on foot; and the other felt grieved at being innocently suspected of theft.

"In the following spring the peasant had occasion to carry the dung out of his yard into the plough-field, and pulling up the straw with the fork, he felt something heavy; he lifted it up, and, behold! it was a long leather girdle stuffed with money. Struck with amazement, he called his wife, and exclaimed, 'See what I have found; whence comes all this money among the dung?'

"'Ay,' said she, 'it, no doubt, belongs to the Jew whom you saved last autumn from the water!'

"'You are right,' said he, his eyes sparkling with joy; 'now I shall no more be suspected as a thief; the money he shall soon have back, and I will show him that I am an honest man. But how comes it among the dung?' They then considered for awhile, and at last surmised, that the girdle must have become loosened from the Jew's body when he lay on the straw, which was afterwards thrown on the dunghill.

"The peasant's wife then began to utter her doubts whether, after having saved the Jew's life, they were bound to return the money. But the honest peasant chided her for the very thought of appropriating to herself another man's property. 'And if it had been a thousand times as much,' added he, 'and if I had no bread to eat, I would not touch it. But how am I to ascertain where the owner resides? I forgot to ask his name.' He again sank in deep sadness, and went at the next fair to the high road, in hopes of discovering the Jew, but in vain. Thus elapsed three years, and the peasant's enquiries remained unsuccessful.

"One evening, a loaded cart drove up to the peasant's door, and who should get down from the cart but the Jew whom the peasant had saved! With joyful looks he entered the humble cottage, and said, 'God be with you, dear people! do you know me yet?' 'Ay,' cried the peasant, 'thank God that I see you again; I have searched and waited for you a long time, and——' The Jew interrupted him, shook him by the hand, and said, 'dear friend, pardon, pardon me, that I suspected you. I have, every time I came to the fair since the accident, enquired of the people, whether you had grown rich? whether you had built a new and larger cottage? But I always heard that you were as poor as ever. Thus elapsed three years, and I became convinced that you knew nothing of my money. Pray forgive me, dear friend, and once more receive my hearty thanks for having saved my life. I have, since then, been successful in business, and have brought you, in the cart outside, some things, which I beg you to accept as a token of my gratitude.'

"Thus spoke the grateful Jew, who ran to the door, and fetched from the cart new stuffs for clothing of various descriptions, and also a heavy purse, which he put on the table. The honest peasant could hardly

refrain himself from interrupting the gentleman, and said, 'Master, your money is in my house.' Swiftly he ran out of the room, and fetched the girdle, which he had carefully saved. 'Here is your money; count it, and you will find it exactly as you put it in the girdle.' He then entered into a detailed account of the finding of it accidentally, and of the pains he took to trace the owner. The Jew insisted on the peasant taking the girdle with the money, and the presents which he brought him, though the peasant would first only accept the purse and the clothing. He then built a new and larger cottage, which the Jew visited each time he went to the neighbouring fair, and over the door of which the peasant had written the following words:—

" ' This cottage I was enabled to build by the assistance of a Jew, whom I saved from a watery grave. I was honest, and the Jew was generous and grateful.' "

COLLECTANEA.

LIFE.—Change is the constant feature of society. The world is like a magic lantern, or the shifting scenes of a pantomime.

Ten years converts the population of schools into men and women, the young into fathers and matrons, makes and mars fortunes, and buries the last generation but one.

Twenty years converts infants into lovers, and fathers and mothers; renders youth the operative generations; decides mens' fortunes and distinctions; converts active men into crawling drivellers, and buries all preceding generations.

Thirty years raises an active generation from nonentity; changes fascinating beauties into bearable old women; converts lovers into grandfathers; and buries the active generation, or reduces them to decrepitude and imbecility.

Forty years, alas! changes the face of all society; infants are growing old; the bloom of youth and beauty has passed away; two active generations have been swept from the stage of life; names so cherished are forgotten; and unsuspected candidates for fame have started from the exhaustless whomb of nature.

Fifty years—why should any desire to retain affections from maturity for fifty years? It is to behold a world of which you know not, and to which you are unknown. It is to live to weep for the generations long since passed; for lovers, for parents, for friends, in the grave. It is to see every thing turned upside down by the fickle hand of fortune and the absolute despotism of time. It is, in a word, to behold the vanity of life in all the vanities of display.

" HE that cannot forgive others breaks the bridge over which he must himself pass, for every man hath need to be forgiven."

" ' Esq.' at the end of a man's name is like a curl in a dog's tail—more for ornament than use."

" APPLAUSE is the spur of noble minds, the end and aim of weak oncs."

EVILS in the journey of life, are like the hills which alarm travellers upon their road ; they appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.—*Colton*.

“THERE is always something great in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes, without being able to prove one.”

WHAT IS A CHRISTIAN?—The true pair of compasses to take the dimensions of the heart of a Christian is Faith and Charity. Faith is the one foot fixed immovably in the centre, while Charity walks a perfect circle of benevolence.—*Bishop Hall*.

FRIENDSHIP.—Thou mayst be sure that he that will in private tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred ; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir W. Ruleigh*.

“THE life of a man is a journey ; a journey that must be travelled, however bad the roads or the accommodation. If, in the beginning, it is found dangerous, narrow, and difficult, it must either grow better in the end, or we shall by custom learn to bear its inequality.”

“AMONG the ancient nations the husband purchased his wife by money or personal services. Among the Assyrians the marriageable women were put up to auction, and the price obtained for the more beautiful was assigned as a dowry to the more homely.”

“It is perhaps but little known, that the mace, the identical ‘bauble’ which Cromwell ordered to be removed from the table of the House of Commons, is still in existence ; it is in the possession of the Royal Society, and at their sittings is placed before the President.”

“MENS’ moral offences are written on the sand, while womens’ are engraven on steel.”

EGYPTIAN BONDAGE.—“In ancient Egypt a custom prevailed, which certainly appears to us a rather singular one, that the husband, on his marriage, vowed honour and obedience to his wife, instead of, as with us, the wife to the husband. It was in reference to this custom, by the way, that the remark was made by a wit, that he had often heard of Egyptian bondage, but never knew what it was before.”

ACTS OF PARLIAMENT.—Always avoid reading the preamble, which is likely to confuse rather than to enlighten. It sets forth, not what the act is to do, but what it unlooses ; and confuses you with what the law was, instead of telling you what it is to be. When you come to a very long clause, skip it altogether, for it is sure to be unintelligible. If you try to attach one meaning to it, the lawyers are sure to attach another ; and, therefore, if you are desirous of obeying an act of parliament it will be safer not to look at it, but wait until a few contrary decisions have been come to, and then act upon the latest. When any clause says either one thing or the other shall be right, you may be sure that both will be wrong.—*Cruikshank’s Comic Almanack*.

“THEY who have pushed their inquiries much farther than the common systems of their times, and have rendered familiar to their

own minds the intermediate steps by which they have been led to their conclusions, are too apt to conceive other men to be in the same situation with themselves ; and when they mean to instruct are mortified to find that they are only regarded as paradoxical and visionary. It is but rarely that we find a man of very splendid and various conversation to be possessed of profound judgment, or of great originality of genius."

THE man of mind is the happiest of men. To him all the pleasures of life are doubled, and for him all its evils are softened. Within himself he contains the root of all the joys for which meaner minds must seek abroad. For those he can feel only compassion,—for himself, while contemplating his own lofty dower, only respect.

Fate may throw him into the arena of busy life, there to struggle for existence with the low and the little mind, but she cannot debase him to their level. You will see him, strong in his great intellect, beautiful by the light of genius, and ever young in face and heart, always pre-eminent, always proud, always in the main successful—his intellect, his beauty were God-given—they will not wither beneath the assaults of man—his youth is the unfading youth of the spirit—of the spirit that shall return unstained to the bright throne from which it was commissioned to descend.—*Mrs. Ponsonby.*

BOOKS.—In the best books great men talk to us, with us, and give us their most precious thoughts. Books are the voices of the distant and the dead. Books are the true levellers. They give to all who will faithfully use them, the society and the presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if learned men and poets will enter and take up their abode under my roof—if Milton will cross my threshold to sing to me of paradise, and Shakspeare open to me the worlds of imagination and the workings of the human heart, and Franklin enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*Channing.*

"It is wonderful how soon and how completely a finely-organized mind adapts itself to inevitable circumstances of reverse which would lead a blunted intellect to despair. The rough blasts of suffering are requisite to clear away the romantic haze through which the world is viewed. Nothing renders us so independent in mind as to have been ruined in fortune. We then learn the feeble hold we have on the mere sympathetic feelings of our kind, and that much which has appeared to spring from such causes, in fact, has only been the result of mutual interests."

MOTHER AND CHILD.—"The tie which links mother and child is of such pure and immaculate strength, as never to be violated, except by those whose feelings are withered by the refining of vitiated society. Holy, simple, and beautiful in its construction is the emblem of all we can imagine of fidelity and truth—is the blessed tie whose value we feel in the cradle, and whose loss we lament on the verge of the very grave where our mother moulders in dust and ashes. In all our trials, amid all our afflictions, she is our friend. Let the world forsake us, she is still by our side. If we sin, she reproves more in sorrow than in anger ; nor can she tear us from her bosom, nor forget we are her child."

CHIT CHAT.

NEWSPAPER REPORTERS. (*A hint to a noble Editor.*)—The daily press complains of the loquacity of parliament, as a serious impediment to business. The steady remedy is “cease to report the nonsense that is spoken, and the members will talk less.” The “Spectator,” remarking on the threat of the “Times,” says,—“Honourable members often speak less to be heard than to be reported, and by subscribing to those talkers against printed space, the daily journals encourage idle loquacity, until their own columns are surcharged with a burden of tediousness that disgusts all readers. A concentrated style of reporting, apportioned to ideas rather than words, would please readers, would cause members in truth to be more read, and would tend to chasten the flow of eloquence.” *The hint is equally applicable to the provincial press in its treatment of local orators. The practice of reporting everything that is said, by fools as well as solons, may be described as “reporting run mad.” The highest style of reporting is that which gives, in the briefest possible space, the substance of all things spoken and done. Column after column of “full reports” form literally a mass of rubbish, gratifying to nobody but him whose vanity it flatters. The exceptions to this rule are but few.—Sheffield Times, 1849.*

FEMALE MYSTERIES.—“There is not a mystery in creation, the symbol, or practical invention, for meanings abstruse, recondite, and incomprehensible, which is not represented by the female gender. There is the Sphynx, and the Enigma, and the Chimera, and Isis, whose veil no man had ever lifted; they were all ladies, every one of them! And so was Proserpine, and Hecate, who was one thing by night and another by day. The Sibyls were females, and so were the Gorgons, the Harpies, the Furies, the Fates, and the Teutonic Valkyrs, Nornies, and in short, all representations of ideas, obscure, inscrutable, and portentous, are nouns feminine.”

THE MEDRASH relates of king Agrippa, that he wished one day to sacrifice a thousand burnt offerings. He sent for the High Priest, and told him, “To day no one shall bring a sacrifice except myself.” A poor man happened to come on the same day to the priest, and brought him two turtle-doves, requesting him to offer them. The priest replied, I regret I cannot, for the king has commanded me “No one shall bring a sacrifice to day except myself.” The poor man replied, “My lord high priest, I catch every day four doves, two I offer up, and with the other two I maintain myself; if thou wilt not offer them, thou cuttest off my living.” The high priest took them and offered them. When King Agrippa was told that the high priest had given precedence to the poor man’s offering, he was very wroth with the high priest, who, however, thus appealed to the royal master: “The poor man seemed to fear that he only succeeded in catching four doves every day because he offered two, and apprehended if he were not permitted to offer the two in gratitude to Providence, he would not have the other two either; and could I refuse this innocent man?” The king was appeased, and said, “Thou hast done well; if all my subjects would be as grateful, I should be the happiest of kings.”—*Jewish Chronicle.*

CHINESE INTERMENT AND ENGLISH DISINTERMENT.—The sickness and mortality amongst our troops on certain stations in China have been

attributed by many intelligent witnesses to the same cause. At Chusan, the mortality of 1841 was attributed to the bad quality of the water, but persons on the spot were of opinion that it was much aggravated, if not entirely occasioned, by local circumstances connected with the burial of the dead. The Chinese method of interment is extremely inefficient, in a sanitary point of view. The coffin is merely placed on the ground, and over it is constructed a slender tomb, composed of bamboos and matting. On the right of the town of Chusan there is a hill, which the Chinese used as a burial-ground. It was considered necessary to fortify this hill in 1841, and the dead bodies removed from the grave-yards were burned. The stench from the upturning of the bodies and the burning was most intolerable, and the mortality, which I contend may rationally be attributed to this palpable cause, was so great that the intention of fortifying the place was abandoned.—*From Mr. G. A. Walker's Fourth Lecture on the Metropolitan Grave-yards.*

GOVERNESSES' BENEVOLENT INSTITUTION.—The sixth anniversary dinner of this institution took place at the London Tavern on the 25th April, the Earl of Harrowby in the chair. This society has hitherto, up to December last, relieved six hundred and seventy cases of temporary distress, by the disbursement of 3,000*l.* It gives annuities to thirty-two ladies above fifty years of age. About three thousand governesses have availed themselves of the registration office, half of whom at least have been provided with situations. The sum of 43,586*l.* has been invested by four hundred and eighty-six ladies, in a provident fund for their own benefit. About two hundred and fifty ladies have availed themselves of the temporary "home" fitted up for those in the intervals of their engagements. The asylum for the aged is to be opened in June next. It was announced that Jenny Lind had given 200*l.* to the institution; and an anonymous lady 300*l.* The total annual subscriptions were 2,518*l.* as stated by the Rev. D. Laing, the treasurer.

BRITISH ART.—In the catalogue of recent works of British Art, now exhibiting at the Saloon of the Society of Arts, 19, John Street, Adelphi, Nos. 626, 627, and 628, Specimens of Needlework, obtained the Society's Silver Medal, and are thus noticed in "The Critic and Journal of Decorative Art," of March 15, 1849.—"One of the most attractive objects in the room, is a large group of flowers from nature, sewn in wool, upon a black ground, and as perfect as a fine picture by a great artist: the mechanical dexterity is no less surprising than the pictorial skill with which the hues and forms of the flower garden—so various, so blended, and so bright—are represented by worsted. Until you approach closely to it, you never suspect that it is other than a very beautiful production of oils or water colours. It is the work of Miss Kingsbury, of Taunton, whom we are pleased thus to welcome to metropolitan fame." Miss K. is the sister of Bro. Kingsbury, W. M. of the Taunton Lodge, and niece of Bro. Eales White.

TAUNTON.—An Archæological Society has been formed in this town; Somerset is rich in "materials" for the expounding and illustration of this interesting study, and much anxiety is evinced for the first general meeting of the members. Lord Portman is the Patron. Among the early members we find the names of Bros. Standert, Crotch, Badcock, Warre, Eales White, and Stradling, who have had the honour of being admitted without ballot.

P O E T R Y.

'TIS SAIR TO DREAM.

'Tis sair to dream o' them we like,
 That waking we sall never see ;
 Yet, oh ! how kindly was the smile
 My laddie in my sleep gave me !—
 I thought we sat beside the burn
 That wimples down the flowery glen,
 Where, in our early days o' love,
 We met, that ne'er sall meet again !

The simmer sun sank 'neath the wave,
 And gladdened wi' his parting ray,
 The woodland wild and valley green
 Fast fading into gloamin' grey !
 He talk'd of days o' future joy,
 And yet my heart was haffins sair,
 For when his eye it beamed on me,
 A withering death-like glance was there !

I thought him dead, and then I thought,
 That life was young and love was free,
 For o'er our heads the mavis sang,
 And hameward hied the janty bee !—
 We pledged our love and plighted troth,
 But cauld, cauld was the kiss he gave,
 When starting from my dream, I found
 His troth was plighted to the grave !

I canna weep, for hope is fled,
 And nought would do but silent mourn,
 Were't no for dreams that should na come,
 To whisper back my love's return ;
 'Tis sair to dream o' them we like,
 That waking we sall never see,
 Yet, oh ! how kindly was the smile
 My laddie in my sleep gave me !

R. GILFILLAN.

THE MOTHER TO HER DAUGHTER.

WHY should'st thou think me angry, love?
 No, that can never be—
 In one fond thought my soul is wrapt
 Of tenderest love for thee.

Thy innocent and candid heart,
 Thy ardent love for me,
 All waken, Child, my tenderest thoughts,
 Laden with love for thee.

I view thee by thy Father's side,
 Partner of all his glee,
 His manly form, his generous mind,
 Glowing with pride in thee.

And, oh! may'st thou his honoured course
 For e'er be proud to see,
 And then, my dearest Child, thou'lt know
 How dear he ought to be.

KEZIA BREWSTER.

O! THE FLOWERY MONTH OF JUNE.

O! the flowery month of June, again, I hail as summer's queen;
 The hills and vallies sing in joy, and all the woods are green;
 The streamlets flow in gladsome song, the birds are all in tune,
 And nature smiles in summer pride, in the flowery month of June!

There's music in the laughing sky, and balm upon the air;
 The earth is stamped with loveliness, and all around is fair.
 There's glory on the mountain top, and gladness on the plain;
 The flowers wake from their wintry bed, and blush in bloom again!

O! the flowery month of June, my heart is bounding wild and free,
 As with a fond and longing look, I gaze once more on thee!
 With all thy thousand spangling gems—a bright and blessed boon—
 That come to cheer and welcome in, the flowery month of June!

The lark hath sought an upward home, far in the dewy air;
 While lowly by the rose's cheek, the blackbird's singing there;
 Or, in its leafy bowers unseen, the thrush bursts forth in song,
 A low and pleasing melody the woody dells among!

O! the flowery month of June, ah! me, where are the fond ones fled?
 No spring comes for the parted friends, nor summer to the dead!
 I miss them at the calm of eve, or sunny hour of noon;
 Nor morning songs awake the dead, in the flowery month of June!

R. GILFILLAN.

TO THE EDITOR.

Islington, March 21, 1840.

SIR AND BROTHER,—On visiting the Grand Stewards' Lodge on Wednesday last, being public lecture night, I was much surprised at finding it so badly attended, there being only about thirty brethren present, including the officers of the lodge. The working, I am pleased to say, was of the first order, Bro. Shaw, the W. M., and Bro. Norris, P. M., gave the charges after each section, assisted by other eminent brethren. Now, I cannot account for the paucity of visitors on this particular night, as many who have been in the habit of attending regularly for years, lost a great treat. I have previously found a good attendance—indeed sometimes scarcely standing room, therefore this great falling off must have a cause; surely it is not the withdrawing the little refreshment of a glass of wine, which used to be so liberally handed to the visitors; if it is, it shews that the brethren who generally attended, came more for the sake of the wine, than the edification to be received. Yet, I should be sorry if the withdrawing so slight an hospitality were to do away with the grand principle on which the public lecture nights were founded, viz: for establishing one uniform mode of working the lectures; but I hope this was not the reason, and that at the next meeting there will be a better attendance, and until then

I remain, Sir and Brother, yours truly,

A CONSTANT READER.

TO THE EDITOR.

SIR,—I have frequently seen in books as well as in newspapers, the remark that a certain assertion or report had not been contradicted, and therefore it was to be presumed that it was true, and to be quoted in future as an undoubted and indisputable fact. Although I cannot agree in such deduction, it does not follow that some others may not—I beg therefore to call your attention to the peculiar phraseology adopted in the heading of an article at page 73 of the last number of the "Freemasons' Quarterly Review," namely the seventeenth of the second series. "*Jewish Freemasonry, Joppa Lodge, No. 223.*" As I believe Freemasonry to be universal, and am sure no particular ceremony or ritual is made use of in the above lodge, I am at a loss to discover why it should be distinguished as "*Jewish Freemasonry.*" If it be that the majority of the members are of the Jewish faith, I am free to admit some term might have been used to show it, had you thought such desirable, although to me such term or distinction in Freemasonry would have appeared invidious and scarcely masonic, as neither one nor other religious or sectarian peculiarity ought to be known in our society. It has been admitted that some attempts have been made to institute a society called "*The Christian Order of Freemasonry,*" with what success it is not my province or intention to show; but by the same number, page 37, I perceive it is thought that more members would join it, if it were made independent of Masonry altogether. This shows that the Christian Orders are not *Christian Freemasonry*, or *Freemasonry* at all. And I beg most respectfully to deny that we of the Joppa Lodge practice *Jewish*

Freemasonry, or any other than that laid down by our ancient landmarks, and sanctioned by the Book of Constitutions; nor have I ever heard of any Freemasonry being known as *Jewish*.

Permit me, while troubling you with my correspondence, to state that the office of *Minister*, to which you allude, has no other duty than that in all other numerous lodges pertains to Chaplain; but we think the term *Minister* less objectionable to all religious denominations, than any name mentioned by any particular church—all having their *Ministers* of Religion.

As I write to prevent what might hereafter lead to a misconception, I trust it will be received in the same fraternal spirit in which it is sent, and
I remain, your obliged,

READER.

[The above letter has been accidentally discovered on examination of papers, and as it is possible that the writer may attribute some discourtesy to us, we do the best to remove such impression.—ED.]

TO THE EDITOR.

Cambridge, April 20, 1849.

SIR,—Your last number contained a project for adapting a decimal system of rotation to the coins at present in use. The scheme, possessing, perhaps, the merits of originality and ingenuity, was decidedly deficient in that of simplicity; introducing, as it did, a table of numerical equivalents for all the coins, and employing in its application a greater number of figures than even the present method. I venture, therefore, to offer the following suggestions.

Let the penny piece be increased in value as proposed, the halfpenny and farthing retaining their relative values; let us then take the penny, shilling, and half-sovereign as our standard coins, represented by the numbers 1, 10, and 100, respectively, farthings being represented by $\frac{1}{4}$, $\frac{1}{2}$, and $\frac{3}{4}$, or by the decimals .25, .5, and .75, as most convenient. We have thus a complete decimal coinage, involving only the additional difficulty, that a change in the name of the half-sovereign would be desirable. The application will be best illustrated by an example.

To multiply 27*hs.* 9*s.* 7 $\frac{1}{2}$ *d.* by 235 $\frac{1}{2}$.

$$\begin{array}{r}
 2797\cdot5 \\
 235\frac{1}{2} \\
 \hline
 13987\cdot5 \\
 83925 \\
 55950 \\
 1398\cdot75 \\
 \hline
 6588,1,1\cdot25
 \end{array}$$

Answer, 6588*hs.* 1*s.* 1 $\frac{1}{4}$ *d.*

I am, Sir, your obedient servant,
W. S.

TO THE EDITOR.

London, June 8, 1849.

DEAR SIR AND BROTHER,—The proceedings of last Wednesday evening, in Grand Lodge, were of too much consequence to be lightly passed by. The first subject I shall notice is the vote of 100*l.* per annum as a nucleus for a fund for granting *pensions to the widows of Masons*. I will not cavil at the *smallness* of the sum voted; although it is much to be wished that the amendment, of making it 200*l.*, had been carried. However, the PRINCIPLE was maintained, that *something* ought to be done for the MASON'S WIDOW; and let us hope that the vote will not again be stultified. I doubt not that there will be “*a call of the house,*” and that “*the whippers in*” will be very active against the meeting in SEPTEMBER. Of all the Quarterly Communications, *that*, perhaps, is the one, at which it is easiest for the CLIQUE to command a *majority*. Let, therefore, every brother who wishes the vote to be *confirmed make a point of attending*; let him bear in mind, that the want of *his single vote* may be the means of again dashing the cup of benevolence from the hands of the too long neglected widow. It is *disgusting* to hear the special pleading of *some* who have *gained*, and *others* who are *trying* for, the PURPLE, by their *time-serving votes*. When the question is to have a *statue of a deceased*, or a *portrait of a living RULER*; when they asked to add *house after house* to our already *ample* premises; the finances are then flourishing enough to admit of very *liberal grants*. But let a brother, pre-eminent for his charity, that bright ornament of the masonic character, propose a grant for the WIDOWS, instantler (because he is opposed to ABUSES and MISGOVERNMENT) a cry is raised that the finances of Grand Lodge cannot afford it. We hear these obsequious supporters of *clique measures* express, in glowing terms, their *sympathy for widows*, their *readiness* to subscribe from their *own resources*; but CONSCIENCE will not let them vote away the money of Grand Lodge in such a *reckless manner*. Let us ask them where CONSCIENCE is, when statues, portraits, or houses are wanted? if so ready to give from their own purses, why do they not set on foot a subscription? that would *prove* their SINCERITY. We may support the *aged Mason*, we may educate his *children*, but until we provide for his helpless *widow*, our masonic duties are incomplete, our masonic character neither is, nor ever will be, perfect.

And now let us turn to another subject—one of the greatest importance—the proposition of Bro. Scarborough, “for a committee to investigate whether *any*, and *what* alterations can be made in the *ceremonies of the three degrees*.” Thanks to the *discrete* remarks of the M. W. G. M., we received more light upon the subject than Bro. Scarborough intended to give us, at so early a stage of the proceedings. This, however, will not justify the *brusque observations* of Bro. Scarborough; the censure was *merited*, but it should have been couched in *decent* language. There can be no doubt, from what has transpired, that should Bro. Scarborough succeed in his meditated alterations, *Masonry, in England*, may thenceforth be called by *any name*; it will no longer be the *Masonry of the whole world*. If one O. B. is to serve *all* purposes, or *either* to be *materially altered*, the ground on which we stand will be swept from under us, the whole fabric will fall to ruins. We may thank the inroad made, on the recommendation of the M. W. G. M., in March, 1848, for the destruction with which we are now threatened. This is not a medium through which the craft can be addressed in *more explicit terms*; but,

from what has transpired, the brethren may *rest assured*, that the alterations contemplated by Bro. Scarborough go the length of *utterly subverting our most important landmarks—the most important obligations which bind together the whole masonic body*. It behoves, therefore, every true and faithful brother of the Order to be wide awake to the proceedings of Grand Lodge.

I shall conclude with remarking, that the manner in which the W. G. M. frequently addresses the brethren before putting a question to the vote, savours *too much of dictation*, and is, to say the least of it, *in very bad taste*.

I am, yours fraternally,

PHILO-MASONICUS.

TO THE EDITOR.

THE TESTIMONIAL TO THE GRAND SECRETARY.

SIR,—There is an impression prevalent among many members of the Craft in the Metropolis, that the testimonial to our respected Grand Secretary, now in course of subscription, will take the form of a range of almshouses, named after our estimable brother, and perpetually commemorative of his worth and services. To *such* a testimonial I know that very many Masons would strain a point to contribute liberally; and I am sure, therefore, I shall be readily excused for enquiring, through the medium of the *F. Q. R.*, whether it really is intended to devote the proceeds of the subscription now raising to the mere presentation of a purse of money to Bro. White, or to the higher, holier, and more enduring object of founding and endowing some almshouses for the reception and support of such of our aged brethren as have “fallen in evil days.” There may be two opinions as to the expediency of the former course, but there can be only one as to the desirability of the latter.

I am, Sir,

Your obedient servant,

J. S.

[We are not in the secret as to the worth and services to be commemorated; but this we do know, that, saving a half-crown, the Grand Secretary has not subscribed to the Asylum for his aged brethren who have “fallen in evil days.” Whether he would himself prefer the purse or the almshouses as suggested, this deponent sayeth not. Is not our correspondent somewhat satirical? Surely the Asylum cannot be unknown to the liberal Masons hinted at.—Ed.]

Obituary.

The following was copied from a tomb-stone in a country church-yard:—

“ As you are now, so once was *me* ;
As I am now, so you must be ;
Therefore prepare to follow *me* .”

Below which a wag had written—

“ To follow you I ’m not content,
Unless I know which way you went.”

Dec. 22, 1848.—At Azimgurh, Presidency of Bengal, Bro. ROBERT NEAVE, æt. 47, Judge of the District, and Deputy Prov. Grand Master of Bengal. A scholar of superior attainments, a most estimable man, an affectionate husband, and a fond father. The pages of this periodical have been enriched by his pen—the craft has been enlightened by his example. Friendship mourns, while sincerity renders eulogy a cypher. —FIDUS.

April 8.—Of apoplexy, at his house, Great Russell-street, Covent-garden, Bro. JOHN CHAPMAN, æt. 45. He was formerly a member of the Bank of England Lodge, and only retired in consequence of the increasing claims of a numerous young family. As a Mason he was imbued with sound views ; as a man, most kindly disposed ; as a husband and father, kind and affectionate. He has left a widow and seven children, we regret to state, unprovided for.

BRO. THE REV. STEPHEN ISAACSON.—We deeply regret to announce the demise of the Rev. Stephen Isaacson, long a hearty and faithful labourer in literature, and especially in Archæological science. He was born on his paternal estate, the Oaks, at Cowling, in Suffolk, on the 17th of February, 1798, and graduated at Cambridge, January, 1820. Early in life he evinced a strong addiction to the composition of humorous poetry, and, even whilst at school, figured in the pages of the “Gentleman’s Magazine.” From that period to the last he has continually employed his pen in the most popular magazines, and produced a multitude of piquant contributions as well as others of graver character. In 1822 he projected the “Brighton Magazine,” a periodical of short existence, but containing many articles well worth preservation. In 1824 his celebrated translation of Jewell’s Apology was received in the most gratifying manner by the ecclesiastical world, and his several sermons and religious tracts, especially his altar service, which he at various periods published, established his reputation as an able and sound divine. His quaint poem of the “Barrow Digger” and other legends, which were printed last year, display much of his talent ; and were suggested by the field operations of the Archæological Association, of which he was a zealous and most useful member, ever contributing to its valuable researches, and lightening them by his social pleasantries and kind-hearted “communism.” But we must not, in this hurried notice, allow our friend to be thought a mere jocularist ; he was rather of the Sidney Smith class, a most agreeable and witty companion, but, at the same time, a man rich in general intelligence, a sound scholar,

and a good Christian. He died on the 7th of April, in only the fifty-second year of his age."—*Literary Gazette*.

Bro. Jerdan in this brief sketch, has done but justice to his departed friend. We, too, knew him well, as a Mason he was worthy of his calling; if he had possessed the means, those means would have been placed freely on the altar of charity; as it was, friendly counsel and good wishes were most cordially offered, and at a time, too, when the question of the Asylum met with the most unmasonic opposition, and its founder with reckless persecution. Bro. Isaacson, we record thy name with fraternal gratitude!

"Died on Monday last, after a short illness of four days, aged twenty-seven, JOHN LUCE PICKSTOCK, Esq., (eldest son of Thomas Pickstock, Esq., of London, many years a magistrate of this settlement) who, from his kind-heartedness, gentleness of disposition, and unaffected manners, is universally regretted by all who had the pleasure of his acquaintance. He has left a young widow and only child to mourn his loss."—*Honduras Observer*, 17th February, 1849.

"Before his sacred name flies every fault."

"The poetry of existence and the sentiment of love were his pride; he overcame all things early, prophetic, alas! of his career's premature close. Engaged in mercantile pursuits, with his attached father, for some years in London, during which he had been a member of Lloyd's, he continued a liveryman of the carriers' company, in the expectation of returning at a future period, amongst the friends of that honourable society from whom, by the urbanity of his manners, he had received many marks of flattering attention, previous to quitting England for ever, on the 10th of May, 1844, with most sanguine hopes, for the place of his birth, his marriage, and his death—Belize—in the breasts of whose inhabitants was soon warmly engendered for him, by the spirited nobility of his disposition, a sincere and undying love.

'Worthy by being good,
Far more than great or high.'

"He saw, but would not believe, deceit; trusting to the imagined friendship, he experienced its bitter contrary, jealousy, mining unseen; again was his mind perturbed in struggling for liberty under oppression's yoke, knowing that 'patience, under the detested tyranny of man, was rebellion to the sovereignty of God.' Undertaking pursuits in the forests of Yucatan, which proved unsuccessful, his elevated mind could not withstand the shock; weakened in health by dysentery, from the waters of Bacalar, added to the grief of disappointed hopes, his proud soul burst, the fury of delirium ensued, and now in his grave, after life's fitful fever, he sleeps well. The solemnity of his funeral rites on the succeeding evening of his death, was enhanced by the mournful 'dead march' of the Royal Militia band, in which he was a lieutenant, to the Yarborough Ground, the place of interment in that colony; and the affecting scene was made more sorrowful, and the high esteem in which they held him evinced, by the procession of his brother Freemasons and friends, whom, but a few weeks previously, he had enlivened by the vivacity of his genius."—*Colonial Magazine and East India Review*, June, 1849.

At Paris, suddenly of Asiatic cholera, CHARLES MORISON (æt. 69,) Esq., M. D., Physician to the Forces, half-pay, and Physician Extraordinary to H. R. H. the late Duke of Sussex. Dr. Morison was long in the Royal 10th Hussars, and served in that regiment during the campaign of General the late Sir John Moore, as also in the campaigns of Field-marshal the Duke of Wellington in the Peninsula. As a Mason he was learned, if such were possible, to a fault; for with a depth of power to investigate, he would communicate to others none of his researches; yet with a pertinacity, not over amiable, he would deuy without convincing, in fact, he could not condescend to fair argument; this, we believe, arose from a constitutional obstinacy more than from a desire to offend, yet offend he generally did. His kinder friends attributed his failings to eccentricity, and would even term it brilliancy of effect. Dr. Morison was a masonic bibliomaniac; his collection of works on the Order was possibly more extensive than that of any other brother, the Duke of Sussex and Dr. Crucefix not excepted; and much curiosity, if not interest, is felt as to the destination of his library. The closing scene of his masonic career was characteristic—the revival of the 33rd degree in England offended his *amour propre*, and he lent himself to the folly of doing that in Edinburgh, which neither advanced his reputation nor promoted his happiness.—Peace be with him.

MASONIC INTELLIGENCE.

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

Meetings were held respectively on the 3rd of April, and the 1st and 11th of May, when various matters were discussed.

Bro. Howe was elected Treasurer, and Bro. Collins Secretary, *vice* Bros. John Savage and Scarborough resigned.

June 6.—A large party of members of the Grand Lodge dined together, Dr. Crucefix in the chair; after dinner the general topics were discussed, and several additional members joined the club.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *May 2, 1849.*

Present—E. Comps. Hall, Dobie, R. G. Alston, as Z. H. J.

After the opening of the Chapter the previous minutes were read and confirmed. There were about forty members present.

Comps. Beadon, Dundas, and J. Udall were appointed Principal and Assistant Sojourners.

COMMITTEE OF GENERAL PURPOSES.—Comps. Dobie (President), M' Mullen, and Parkinson, nominated by the Earl of Zetland.

Comps. R. G. Alston, Patten, John Savage, Watson, Barnes, and Tombleson, elected by the Grand Chapter.

Three charters were granted, and the Grand Chapter adjourned.

ESPECIAL GRAND LODGE.—APRIL 25.

The especial Grand Lodge and festival were held at Freemasons' Hall. The Most Worshipful Grand Master, the Right Hon. Earl of Zetland, was again installed Grand Master for the ensuing year, and appointed the Right Hon. Earl of Yarborough, Deputy Grand Master; Bros. Dundas and Beadon, Grand Wardens; Bros. Nelson and Udall, Grand Deacons; Bros. Rev. Cox and Gleadall, Grand Chaplains. The other appointments were the same as those of last year.

The GRAND MASTER, in the best speech we have ever heard him deliver, thanked the brethren on his re-election, and expressed his desire to be of service to the craft, and to find everything connected with it progressing satisfactorily.

The Grand Stewards presented the names of their successors for the ensuing year.

Bro. BRERETON, representative of the Grand Lodge of England at the Grand Lodge of Ireland, presented a medal to the M. W. Grand Master from the Duke of Leinster, the Grand Master of the Freemasons of Ireland. The medal was made to commemorate the centenary of the Grand Masters' Lodge of Ireland. Bro. B. took the opportunity to assure the Grand Master of the unalterable and truly brotherly feeling that prompted the M. W. Grand Master of Ireland to depute him to present the medal, which he hoped would add to the reciprocal feeling already existing; words of his would but indifferently describe the high opinion entertained of the English Craft in Ireland, and more particularly of its head the Earl of Zetland; they were anxious to have the most fraternal interchange of communication and brotherly love, and he trusted that his being sent to present the medal personally, would cement their friendship.

The GRAND MASTER accepted the centenary medal for himself and the Grand Lodge of England, and in their joint names returned thanks; he was proud of the opportunity of communicating, through the representative of the Grand Lodge, and trusted the feeling that existed at present might long continue, to the improvement and friendship of every member of the craft. The medal had on one side a motto, on the reverse some masonic emblems.

The GRAND MASTER then admonished the Grand Stewards to keep order and sobriety; he was aware of their intention and desire to enforce decorum, but as he could not forget a former occasion, he must once more impress upon them, that one and all were alike responsible for the evening's events; he had understood their arrangements were very good, and he hoped they would carry them into effect. Grand Lodge was then closed. The brethren retired to the hall to banquet.

The dinner, which was most liberally supplied, and reflected the highest credit upon Bro. Bacon, was attended by nearly four hundred brethren.

After the usual toasts had been disposed of, Bro. Ridley, the Provincial Grand Master for Oxford, rose to propose the health of the M. W. Grand Master the Earl of Zetland, in a very neat and forcible address. The worshipful brother dwelt upon the valuable services rendered to Freemasonry by the Grand Master, and the many excellent and amiable qualities which belonged to him, and he thought the numerous attendance of the brethren then present, would best show the deservedly high

estimation in which the Grand Master was held by the whole craft. The toast was responded to with the warmest enthusiasm.

The GRAND MASTER, in acknowledging the toast, expressed his great satisfaction at seeing so numerous and respectable a meeting; he took it as an indication that his services in Freemasonry, and his anxiety for the welfare of the Craft, were appreciated by the brethren; and he begged to assure them, that so long as he continued to possess their confidence, so long would he devote his time and his best energies to the furtherance of the objects, the principles, and prosperity of the Craft.

The healths of the Grand Masters of Scotland and Ireland were next proposed and duly responded to.

The GRAND MASTER next gave the health of the Earl of Yarborough, the Deputy Grand Master, and warmly eulogized the character and masonic conduct of that distinguished brother; he stated that the noble brother had fully intended to have been present at that festival, but was prevented by an engagement to dine with the Lord Mayor on that evening.

Some other routine toasts having been disposed of, the GRAND MASTER next gave "the Masonic Charities." In enlarging upon the excellence and utility of these institutions, his lordship took occasion to refer to the proceedings in progress for the purpose of uniting the Aged Mason's Asylum with the Royal Masonic Benevolent Annuity Fund. "I am happy," said his lordship, "to inform the brethren, that a committee is now sitting for the purpose of uniting two most excellent charities of the Order, I mean the Royal Masonic Annuity Fund and the Aged Mason's Asylum. I consider this a most desirable thing, and the brethren may rest assured, that nothing that I have the power to do shall be wanting to bring about this most desirable result."

The announcement of this fact produced a simultaneous burst of applause, which was prolonged for some time with the greatest enthusiasm.

After some further and highly appropriate remarks relative to masonic charity, the Grand Master resumed his seat amidst general cheering.

The last toast given was "the health of the Ladies," which it is needless to observe was on this occasion received with all that noisy yet sincere and hearty approval, for which the brethren of the masonic Order are so justly celebrated.

On the retirement of the Grand Master, the Grand Officers and majority of the brethren followed, and the hall, so lately the scene of such joyous and hilarious mirth, was speedily deserted, and seemed as though no sound of revelry had ever awakened one single echo within its silent walls.

The musical arrangements were satisfactory, but not so much so as on former occasions. The Grand Organist, Bro. Hobbes, assisted by Bros. Genge, Binge, and others, sung with their usual taste and ability; but we think the selection of the musical pieces was not a happy one.

The principal charm and feature of the festival was, as is the case on all similar occasions, the presence of the ladies in the gallery. The scene which they condescend to grace becomes hallowed by their presence, and hence it was, that an unusual amount of female loveliness being present, was the reason why this particular festival was unusually excellent.

The hall was most appropriately decorated, the centre ornament of the tables being the magnificent solid silver temple, with candelabra of the weight of nearly two hundred ounces, originally presented to the late Grand Master, his Royal Highness the Duke of Sussex, and since re-pre-

sented to the Grand Lodge by her Grace the Duchess of Inverness. The Countess of Zetland and about one hundred ladies were in the gallery.

COMMITTEE OF MASTERS.

May 30.—There was no new notice of motion.

A recommendation to Grand Lodge for a grant of 50*l.* to the widow of Bro. Puttock was carried.

QUARTERLY COMMUNICATION.

June 6.—Present, the Most Worshipful Grand Master, the Earl of Zetland, on the throne; R. W. Bros. Rowland Alston, P. G. M. (Essex) as D. G. M.; Dundas, M. P., and Beadon, Grand Wardens; Bros. Fawcett, P. G. M. (Durham), and A. Dobie, P. G. M. (Surrey); Bros. R. G. Alston, Crucefix, M. D., Rowe, M. D., Havers, Norris, Shadbolt; Revs. Cox, Gleadall, and Hayes, Grand Chaplains; Rev. J. W. Carver, Representative from the Grand Lodge of Massachusetts; Bros. Boronandi, Representative from the Grand Lodge of Switzerland; Hebler, Representative from the Gr. Lodge of Berlin, and other Grand Officers, in all thirty-five; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and the like of many other lodges—in all about two hundred.

The Grand Lodge was opened in ample form, with masonic prayer. The balloting papers of the brethren for members of the Board of Gen. Purposes were collected, and handed to Bros. Robinson, Mountain, Norris, and the other Scrutineers, who then adjourned to their private room.

MAJOR-GENERAL COOKE.

The minutes of the last Quarterly Communication were read, on being put for confirmation,

Bro. *ATWOOD* moved as an amendment, that so much of the proceedings of the last Quarterly Communication as related to Bro. General Cooke be not confirmed. He was sorry at so late a stage of this unfortunate affair to be obliged to re-open the discussion upon it, but he felt conscientiously compelled to protest, in his own name and in that of many others, against the vote that had been come to. He affirmed that no deception had been wilfully practised, and if there had been misrepresentation it would have been amply punished, and the dignity of Grand Lodge vindicated, by a much milder verdict. The proposition as originally made by the Grand Registrar would have met the extent of the crime; for different degrees of faults, different degrees of penalties might be enforced, but not the extreme punishment for slight offences. If Grand Lodge was so ready to vote for expelling the members, the expulsion of brethren would lose its terror and effect; would, indeed, soon be looked upon with indifference. The vote to which he objected was unjust, unmasonic, improper, and uncalled for.

Bro. *GROGAN* seconded the amendment. Amongst other reasons adduced by him were, that if a man were once admitted into Masonry, he could not be unmade; he might be called upon by travellers from this country, in their distant wanderings, and how could he assist them if he were to be expelled the society? he could neither consent nor refuse. The whole of the proceedings were anomalous, and not just. He was sorry, as a very young member of Grand Lodge, to be forward in taking

part in the debates, but having well considered the arguments for and against Bro. Cooke, he seconded the proposal not to confirm the minutes.

Bro. CRUCEFIX observed that inconsistency was not among his failings, and that therefore he would not abandon the Grand Lodge to loss of character, without giving that body an opportunity of redeeming itself. It was well to possess a great power, but not well to use it merely on that account. He had received a letter from General Cooke, to whom he had written almost immediately after the last Grand Lodge, and in that letter the General most emphatically denied that Bro. White had ever read the patent to him. Now this—

Bro. ALSTON—The date of that letter?

Bro. CRUCEFIX—The first of last month.

Bro. ALSTON then rose to order. Evidence had been given to the Grand Lodge that Bro. Cooke had duly received his summons to attend, and in consequence of his not doing so he had suffered judgment to go by default. The further continuance of the question was useless.

Bro. CRUCEFIX felt obliged by the interruption of his friend, who, truth to say, had instead of proving him (Dr. C.) out of order had put himself out of court; for by the very correspondence read from General Cooke to Lord Zetland it was clearly shown to demonstration that when he was served with the summons, with all the stringency not only of masonic law but of the British and American law combined, he was actually laid up with a smart attack of the gout. He would ask of the R. W. Bro. Alston if he thought it possible for himself, under such circumstances to have complied with so charitable and masonic a mandate? However he (Dr. C.) would not occupy more time of the Grand Lodge than simply to record his determination to oppose to the last so undignified and so unmasonic a sentence as the expulsion of Major-General Cooke.

The GRAND SECRETARY explained; he had not read the patent, but sent it to Major-general Cooke, who returned it to him as being correct.*

Bro. R. GARDINER ALSTON would not have taken part in the debate, but that his silence might be misconstrued into a supposition that he was not confirmed in his original position. It was stated that the Grand Lodge had been unjust, but they forgot that he had produced authenticated copies of documents and of the notice to appear that had been served on Mr. Cooke—he could not any longer call him brother; every opportunity had been given to him to justify or explain, but he had failed to do so. Since the last Grand Lodge he (Bro. A) had thought frequently upon this subject, and was satisfied with the course he had taken.

The minutes were confirmed by a large majority.

GRANT OF FIFTY POUNDS TO A WIDOW.

Bro. HAVERS moved, and Bro. Dr. Rowe seconded, a grant of 50*l.* to Mrs. Puttock. It became Bro. Havers' duty, he said, to move for this grant in consequence of his having opposed it before. He then undertook to investigate the circumstances personally, and having done so could now certify of his own knowledge the existence of distress and the worthiness of the petitioner's case, as well deserving the consideration and support of Grand Lodge.

The grant was voted.

* Let this admission be contrasted by the last unqualified declaration of the Grand Secretary in Grand Lodge.

REPORTS.

The reports from the Boards of General Purposes and Benevolence were read and confirmed, as also the annual report of the Royal Masonic Annuity Fund. The minutes of the Grand Lodge and Festival, held on the 25th April, were read and confirmed, as also a list of the appointments of Grand Officers and Grand Stewards. A report was read from the Grand Superintendent of Works, stating that in his opinion the sum of 890*l.* for the property on the south side of the Hall, was a fair and equitable amount.

GRANT OF ONE HUNDRED POUNDS TO WIDOWS, IN SMALL ANNUITIES.

Bro. PHILIPPE, in a very eloquent and lengthy address, proceeded with the motion of which he had given notice, that one hundred pounds per annum be given out of the funds of Grand Lodge towards the deserving Widows of Masons, and that the Board of General Purposes shall devise a plan for the distribution of the same. The arguments used in favour of his motion were well put and explained by Bro. Philippe, who arranged and detailed his subject-matter with a forcible conviction. He observed that the two reasons why he limited the amount were, that a motion for 300*l.* had been previously lost, and that the funds of the Grand Lodge at present could not well afford more.

Bro. GOLDSWORTHY briefly seconded the motion.

Bros. Dobie and Savage rose together. Bro. DOBIE proceeded to show that to pass such a vote as that proposed would be unjust—that it was not correct in law to take from a fund appropriated to Masons to relieve Masons' Widows; that if they did so they must first make provision for all the claimants on the funds, while but six out of forty candidates at the last election could have the relief granted to them from the barrenness of the fund; that although a similar resolution, but for a larger grant, had been before now carried, it had been refused on confirmation; that they already had pensioners whose income might be endangered by the establishment of a new charity, which this evidently was; that though it was said this would complete the circle of masonic charity, he would defer that completion till he found it just and safe to do so.

Bro. SAVAGE having given a notice of motion, by way of amendment, on this question, had risen immediately after it had been seconded, so that both, which were in reality one motion, might be argued together; he had, however, given way to Bro. Dobie, and did not for one moment regret it as it had given that brother an opportunity of opposing not only the amendment for encreasing the grant to two hundred pounds, but he had opposed the very principle; this was entirely new doctrine. It had been conceded by every speaker and by every member of Grand Lodge many times; and on the last occasion of this subject being debated, the most decided opponents admitted the desirableness of the principle, but the want of funds was assigned, with considerable regret indeed, as the cause of its non-confirmation. Now it must be borne in mind that three hundred pounds was then asked for, and on the same evening an additional grant of two hundred pounds was asked for towards the Annuity Fund; these two amounts of five hundred pounds were refused, because the income exceeded the expenditure by three hundred pounds only. They now proposed to deal with a portion of it, and from a question of figures they were suddenly startled by the fundamental question, relief to the widows being mooted; that such an argument was worthless was

well known and practically disproved at every meeting of the Board of Benevolence, for there the petitions for relief of the widows of Masons were entertained, and he was happy to say frequently relieved ; that settled the matter of principle and the question of legality of using the fund set apart for distressed Masons for their widows ; but whether the casual relief obtained at the Board by the petitioners was sufficient was an open one, and he thought as they had set aside a fund permanently to assist distressed brethren, they would be doing justice and acting masonically in adopting a similar course, in a smaller degree, for the widows of their brethren. They had as yet done but little for her, indeed had made her very little consideration ; but was she who was deprived perhaps very many hours a week of the company of her husband, while he was instructing the brethren or attending to other masonic duties, to be entirely disregarded when he was dead and she was deprived of her supporter ? Was selfishness so predominant with them as to make themselves the first and only objects of relief ? He believed not ; and thinking they could well afford a larger sum than was proposed by Bro. Philipe, he moved that the grant be increased to two hundred pounds.

Bro. HAYERS must remind them of the increased expenditure of the Fund from which it was intended to take 200*l.* The Annuity Fund was but in its infancy, and could scarcely as yet be said to be self-supporting. Only a year back they were obliged to avail themselves of the overplus of a preceding year to enable them to meet their engagements. He should be glad to see relief given to widows, but a distinct fund ought to be created for the purpose, and not any drain made on those established for other uses, and which could but ill afford it. The widows were not entirely neglected as had been asserted, for their petitions always received attention and frequently relief. One other subject had been alluded to by the mover of the amendment, that the widow of the Mason who had abandoned his home should have protection ; now he for one most distinctly stated that he never could acknowledge such a man as a Mason or a brother.

Bro. SAVAGE rose to explain. He had never said anything of the sort. The worshipful brother was creating an argument on shadows, and making assertions that had never been uttered by him. He as little sympathised with the man who abandoned his home as any brother could ; but it would be time enough to combat such an argument when it had been used. He never had the slightest idea of putting such persons forward.

Bro. SCARBOROUGH would interpose a few words. The speakers against the motion took positions altogether untenable. Supposing Bro. Havers had been correct, which he was not, would it be just to punish the widow of the Mason who, during his life-time had abandoned his home ? That class of persons had not been alluded to ; but if such a man existed, and devoted his time to Masonry, and neglected his wife, they would relieve him once, twice, or thrice, if in decay, and even use as an argument in his favour that he devoted a great deal of his time to Masonry ; but if he died, and left his widow in want, they would possibly relieve her once with a small sum, and then punish her by refusing it a second time, because she had suffered in silence and sorrow while her husband was alive. Then as to the principle involved, they were told they must not use their funds to relieve widows till all the Masons were taken care of, and, in the same breath, that widows'

petitions were always entertained with proper attention, so that there the principle was conceded; and that they could relieve only six out of forty applicants for the Annuity Fund at the last election; and all must first be provided for. At that rate, a widow never would have a chance, for twenty male applicants would spring up for every one provided for. He should support the motion.

Bro. R. G. ALSTON, with every possible desire, and deep-felt anxiety, to support the widows of Masons, could not conscientiously do so at the expense of common reason. The Grand Lodge had sanctioned the leading principles of a Benevolent Institution, which the resolution and the amendment would go far to weaken. As soon as time should prove that the public fund would justify annuities for widows, he should be among those who would advocate in such case so proper a course; but he, on the present occasion, should vote both against the amendment and the original motion.

Bro. DR. CRUCEFIX.—It would hardly be expected of him to give a silent vote on this most important subject—important equally as to the dignity of the Grand Lodge, as well as to the just, natural, and honourable claims of the widow. He used the word claims—who had higher, stronger, or more just, on the honesty of the Craft? He regretted to say that when her claims were last brought before the Grand Lodge, they were treated with the most shameless disregard of feeling. Could this fell charge be disputed? What said the opponents of the widow?—Why this—when we have satisfied the wants of all the brethren, we will then attend to the widow. Matchless effrontery! He could boldly state that even the provinces felt ashamed of the objections; and if care were not taken, a great moral lesson would be read that would prove the truth of his declaration. He felt surprised that a brother hitherto in the van of charity, should have altered his opinion; also that the Grand Registrar should have propounded views at once irrational and inconsistent. He must remind the worthy mover of the resolution that the suggested sum of 300*l.* in annuities for the widow, was in connection with an improved state of dues, and which was carried by a most unmistakeable majority; and it should be observed, that on the occasion alluded to, Grand Lodge was not taken by surprise, for the notice of motion had regularly passed through the alembic of no less than two years' consideration. True, it was lost on a confirmation by an equally significant majority. How came this?—He would tell them. The Grand Master thought fit, for the first time, to inform the provinces that such a result had been arrived at, and if they did not like it, they might attend the ensuing Grand Lodge. In the mean time the most unconstitutional proceedings took place. The significant hint was taken by provincial grand lodges and private lodges, who interassociated, and certainly there was a sufficient majority to prevent the confirmation of the proposed raising of dues. He feared not the truth—it was right to tell it. But he could conscientiously state, that he believed, on sober reflection, the same parties regretted they had not moved an amendment on the dues, and carried the annuities to widows. He could stand the brunt of an attack in Grand Lodge with greater ease than he could its kindness; and among all his efforts, he reflected on those two evenings with the most perfect satisfaction. The time would come, and perhaps sooner than friends could wish, or opponents hope for, when the persevering conduct of a honest man would be appreciated. Having on previous occasions entered most fully into the claims of the widow, he

would only now implore of Grand Lodge to support them with spirit and honour, and disenthral themselves from the too obvious charge of selfishness. He should vote for the larger sum.

Bro. BEADEN begged they would not be led away by the eloquent and powerful address of Bro. Crucefix. If it was only a question of relief to widows, he was satisfied that few dissentients could be found; but it was a pure matter of figures, which the last speaker had altogether avoided, and made an appeal on behalf of widows which did his talent and feeling credit; but however those might have the advantage who spoke for the widow, on the other side, those who took a more business-like, and, he believed, a more correct view, would be borne out by investigation. They had not the money to part with for such a purpose, and if the money was forthcoming, they were bound in honour and justice to devote it to annuities for deserving brethren. He could not forget they were unable to relieve the proper applicants, and their balance in fortunate years, with grants to boot, did not exceed an average of 300*l.*, and they had as yet only a very limited number of annuitants.

The M. W. G. M. was about to address the Grand Lodge. Bro. Philippe wished to know if he was to reply afterwards. The G. M. resumed his seat.

Bro. PHILIPPE then very ably reviewed the whole of the arguments that had been used, and said the principle had been before now fully admitted by votes of Grand Lodge, that on confirmation similar motions had been rejected, but there was always a reason for it, which did not now apply. They had an overplus of 300*l.*, of which he proposed to deal with one hundred only, and in which he was fully justified, for by carrying the lesser sum to the satisfaction of all, they would be enabled in time, at least he hoped so, to entertain an improvement to any extent. Bro. Philippe then reviewed the objections of those who disapproved of any present assistance to the widow, and animadverted somewhat caustically on the suggestion to grant them aid when there should be no brethren remaining to require such. His objections to the larger sum were simply that the present balance in hand might not be found to continue as large, and that by postponement, that question hereafter might admit of more conclusive necessity.

The GRAND MASTER opposed, at the present state of the revenue, the granting of any certain or fixed sum to widows—it was an interference with the existing regulations of the Fund of Benevolence. He should not oppose a specific fund for widows, but could not support either the original motion or the amendment.

The amendment was then put—for 32, against 50. Lost by 18. After which the original motion—for 50, against 45. Carried by a majority of 5.

Bro. PHILIPPE proposed, that it be referred to the Board of General Purposes to devise a plan to carry the motion into effect. Carried.

AS TO ALTERATION IN THE RITUAL.

Bro. SCARBOROUGH was then called upon to proceed with his motion: he requested that the notice might be read, which was, that a committee of nine members, five of whom to be grand officers, be appointed to consider if any and what alteration might advantageously be made in the ceremonial ritual of Masonry, and was about to address Grand Lodge, (having waited while a conversation was going on between the Grand Master and Grand Officers,) when

The GRAND MASTER submitted to Bro. Scarborough whether, after he had heard what he had to say, he would proceed with his motion; he should, however, in such case, not allow any part of the debate to be reported. He believed Bro. Scarborough's proposition to be, to make alterations in the ritual, particularly in the O. B. He thought that was interfering with the landmarks of the Order; all sects and all persons now could enter without any conscientious misgivings, and it would be quite contrary to the rules of Freemasonry if that were altered—he should strongly oppose it; he would leave it with Bro. Scarborough to proceed if he was so determined.

Bro. SCARBOROUGH was very sorry, and equally surprised, to be met in the way he was; if any argument had been used against what he would have stated, he might have withdrawn his motion, or have been defeated by a vote; but to be put down by a veto, was a course he never for a moment contemplated, nor was it just; he challenged his lordship to show that his motion implied what he had thrown out—he challenged him to say that he had directly or indirectly communicated to the Grand Master his views, or contemplated alterations, and yet it was attempted to put him down before he had had an opportunity of explaining. The words that had fallen from the Grand Master ought never to have been uttered—he was first ear-wigged, and then argued upon it. He had not even mentioned this subject to any one, except in confidence—but of course now he should pause.

Bro. BEADEN rose to order; it was unmasonic to say the Grand Master had been ear-wigged.

Bro. SCARBOROUGH was more in order than any one else; he had given notice in the most general terms, as ambiguous as he could, and yet inferences were drawn of which he knew nothing: he should now withdraw his motion, but not abandon it; he should again bring it forward, but not in the same gentlemanly masonic manner;—in a way that would be tangible, but possibly more unpalatable.

The GRAND MASTER regretted he should have misunderstood the terms of the notice of motion; he had understood that what he stated was the object of Bro. Scarborough; he was sorry if he had failed in catching his precise views, but Bro. Scarborough could proceed. Motion withdrawn.

The GRAND MASTER proposed to receive the scrutineer's report in his private room, it being past eleven o'clock. It was submitted that such a course was illegal; that on the evening of the alarm of fire it was done as an especial matter, and last year the same course had been attempted, but the law was very distinct and clear, that it must be received in Grand Lodge; several suggestions and motions were made, but all found to be irregular and unconstitutional; the law was more particularly pointed out. As some difficulty was experienced in obtaining authentic reports of the last election from the Grand Secretary's office, the Grand Master directed the doors to be locked, and remained seated until half-past twelve, when he received the following report of scrutineers:—

J. F. White*	R. Levick	H. F. Holt
John Simpson	J. Barnes	A. Mac Allan
John Hervey	W. A. Harrison	J. Smith
A. Attwood	W. Watson	J. R. Byron.
J. Savage	H. Faudell	

* Bro J. F. White was nominated on both lists, hence his position at the head of the poll. The list circulated by the Craft was most triumphantly returned, the lowest number being 113, whereas, with the exception of Bro J. F. White, whose name was on both lists, the highest number on the Grand Officers' list was but 84!

The Grand Master then appointed R. G. Alston (President), Alex. Dobie, Lewis, Cox, Mac Mullen, Jennings, Evans, Parkinson, Patten, Norris, and Goldsworthy, to be his nominated portion of the Board.

The Grand Lodge was then closed.

GRAND CONCLAVE OF ENGLAND AND WALES.

March 30.—Present, the M. E. Grand Master, Sir Knight Col. C. K. K. Tynte. Sir Knights Stuart, D. G. M.; Crucefix, P. G. C. Kent; Tucker, P. G. C. Dorset; Col. Vernon, P. G. C. Staffordshire; Dawes, P. G. C. East Lancashire; Major Robb, P. G. C. Hants; Udall, P. G. C. Captain; Claydon, G. Chancellor; Wackerbarth, Vice-C.; J. A. D. Cox, Gibbins, Goldsworthy, Dover, and many others.

The Grand Master addressed the encampment on the termination of the third and last year of his public service at some length, and laid down his baton.

It was then moved, seconded, and carried unanimously, that Sir Knt. Col. K. K. Tynte be re-elected Grand Master for the ensuing three years.

The Grand Master acknowledged the compliment.

It was then moved by Sir Knt. Tucker, and carried unanimously, that a vote of thanks to the Grand Master be inscribed on the minutes of the Grand Conclave.

It was next moved by Sir Knt. Crucefix, and seconded by the Deputy Grand Master, that those thanks be transcribed on vellum, under the direction of the committee, and presented to the Most Excellent Grand Commander at the next Grand Conclave.

The following were then elected to serve on the committee: Sir Knts. Udall, Shaw, Gibbins, Wilson, and Auldjo.

The Grand Master appointed, as his four members, Dr. Leeson, Dr. Crucefix, J. A. D. Cox, and — Goldsworthy.

Sir Knts. Auldjo and Shaw were appointed Grand Captains.

Sir Knt. Vink was unanimously re-elected Treasurer.

Many other appointments were made.

The Grand Almoner reported the collection for the poor and distressed. The Grand Conclave was then closed, and adjourned to banquet.

The Grand Master presided with his usual courteous affability.

Many excellent speeches were made: that by Dr. Crucefix, announcing his contemplated retirement from public duty, was received with great attention and deep sensation. The vocal knights contributed to the happiness of the meeting, and the attention of the Stewards was visibly an improvement in the arrangements.

The balance in the hands of the Grand Treasurer amounted to 159*l.* 18*s.* 4*d.*

Newly appointed Provincial Grand Commanders.

Devon . . .	Sir Knt. Rev. J. Huyshe.
Hants . . .	„ Major Robb.
E. Lancashire .	„ Matthew Dawes.

SUPREME GRAND COUNCIL 33°.



We have no intelligence to report from this illustrious body, except that some correspondence has been received from Rio.

In our Obituary will be found the record of the decease of Dr. Morrison, late member of the Supreme Council of Rite Eccosais, Paris.

THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.—One of the most interesting dinners of the season took place on Wednesday evening at the great hall of the Freemasons' Tavern. A very large body of Freemasons were present, under the presidency of their Grand Master, the Earl of Zetland. In the course of the evening, the girls belonging to the school, each two led by a Freemason, walked in procession round the hall. Their appearance and conduct did great credit to those under whose management they are living. It is well known they are the daughters of Masons who have fallen into a state of distress or indigence, and difficult it would be to say how their children would have been educated or supported, had not the charitable and benevolent of their more fortunate brethren held out to them the hand of friendship, and thus afforded them the means of becoming good and useful members of society. This gratifying scene was witnessed with peculiar interest by a large number of the fair sex who occupied the gallery. The girls receive a plain education, and are instructed in the various arts which qualify them for making good servants: and the best principles being inculcated in their minds, the chances are that they fill their stations with that attention to their duties which confers a comfort on those who are fortunate enough to obtain their services. During the time the children were on the platform, the Earl of Zetland made a most feeling address to the company, at the same time stating that he thought the sight before them spoke, in more impressive language than he could use, to the hearts of the whole body. His lordship, among other things, stated that the school was founded in 1788, by Chevalier Ruspini, from a true feeling of benevolence, and for the good of his brethren; but it had happened, by the inscrutable decrees of Providence, that two of his grandchildren were now recipients of the charity. This circumstance, he hoped, would be a lesson to all Masons to lend their aid to this excellent institution; for who could tell that those who came after them might not have occasion to resort to the charity to which their ancestors had been contributors? The school is under the immediate patronage of Her Majesty the Queen Dowager. No less than 1,030*l.* was subscribed in the room.—*Times*, May 10.

Several prizes were delivered to successful candidates, who were suitably addressed by the Grand Master, who also stated that the Rev. Bro. Cox, the Grand Chaplain, would preach a sermon on behalf of the

charity at his own church, St. Helen's, Bishopsgate, on the first Sunday in July, and that the annual juvenile fete would take place in the same month. It could be wished that a better site and extended funds might enable the governors to extend the advantages in a ratio equal to the moral power of the institution, and the advancement of the times. This desirable object, however, will be difficult, for London has so spread its wings, that houses seem to cover the earth. Among the requisites would be air, water, room, and ready access for the committee, by omnibus, which necessary distance would render expensive. However, let us at least hope.—*From a Correspondent.*

Financial Statement (from the public circular).

1848.		<i>Dr.</i>	£	s.	d.
To Balance in Bankers' hands			152	15	8
Produce of Children's Work			52	3	0
Dividends on Stock	545	2	8		
Less Income Tax	1	12	6		
			543	10	2
United Grand Lodge Subscription			150	0	0
Amount of Donations and Subscriptions, as per list			883	12	6
Presented by the Board of Stewards for the Grand Festival, May, 1848, per Bro. F. Salmon, <i>Treas.</i>			2	3	6
Donation Box			3	10	0
By Property Tax returned			12	4	5
			<u>£1799</u>	<u>19</u>	<u>3</u>
		<i>Cr.</i>	£	s.	d.
To Provisions for Matron, Assistants, and Children			619	10	4
Rent, Taxes, and Insurance			94	16	10
Furniture, House, Utensils, &c.			30	8	9
Linen, Clothing, and Haberdashery			202	16	4
Coals, Candles, Oil, and Soap			57	4	2
Salary to Secretary, Collector, Matron, and Assistants, Wages to Servants, and Laundry Expenses			253	13	0
Gratuities to Matron, Assistants, and Servants			39	18	0
Matron's Incidental Expenses, including Carriage (per Omnibus) for the Children at the Festival, Expenses for Children sent to their Friends on leaving the School, Power of Attorney for Transfer of Stock, and two Presentation Medals			18	2	9
Advertisements, School-books, Stationery, Printing, Postage, Portage, &c.			68	13	5
Medical Expenses			15	5	11
Commission paid to Collector			41	4	8
Repairs, Cleaning, Painting, &c.			95	9	3
Purchase of 65 <i>l.</i> 5 <i>s.</i> 9 <i>d.</i> Three per Cent. Consols			56	7	1
Purchase of 64 <i>l.</i> 14 <i>s.</i> 3 <i>d.</i> Reduced Three per Cent. Annuities added to Building Fund			55	18	10
			1649	9	4
By Balance in Bankers' hands			150	9	11
			<u>£1799</u>	<u>19</u>	<u>3</u>

Treasurer—Benjamin Bond Cabbell, Esq., *M.P.* *Auditors*—E. H. Patten, C. Harman, F. B. B. Natusch, J. Schambler, and A. W. Mills.

ROYAL MASONIC INSTITUTION FOR BOYS.

Expenditure.

By amount paid for Education and Books, to Christmas, 1848	£ 231	0	0
Clothing—Mr. Adlard, Tailor, for Clothing and Caps	112	13	0
Mr. Monnery for Stockings and Gloves	14	10	4
White and Greenwell, for Linen Cloth	23	4	3
Royal Freemasons' Charity for Girls, for Making Shirts	12	5	0
Mr. Laughton, for Boots	48	13	6
Apprentice Premiums	18	6	6
Printing and Stationery	29	5	0
Advertisements	6	3	0
Rent and Fire Insurance to Christmas, 1848	102	0	0
Secretary—One Year's Salary to Michaelmas, 1848	40	0	0
Do. Annual Gratuity for past Services	20	0	0
Collector—One Year's Commission, 1848	15	2	0
Messenger—One Year's Salary to Christmas, 1848	10	0	0
General Repairs	1	11	0
Petty Disbursements	15	1	9
Purchase of 200 <i>l.</i> Stock, New 3¼ per Cents.	189	0	0
Balance in Banker's hand	198	6	9
	£ 1087	2	1

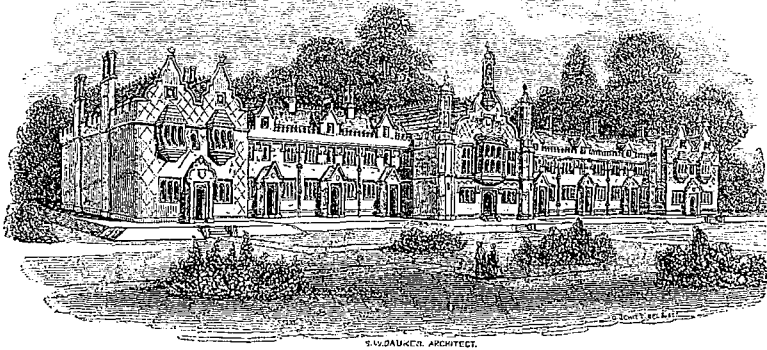
Total Receipts, from Feb. 26, 1848, to March 3, 1849 £ 1087 2 1

March 3, 1849. Examined the foregoing Account between the 26th February, 1848, and the 3rd March, 1849, both inclusive, and inspected the Vouchers, and found the same correct.

J. C. FOURDRINIER, }
 S. STAPLES, } *Auditors.*
 THOMAS WARING, }

A most searching investigation has been made into the Financial Statistics of this Charity, it appearing that the expenses were enormously incommensurate with the receipts, and that the advantages were not sufficiently carried out. A most admirable report was drawn up and circulated, and a meeting was held on the 14th May for the purpose of taking the said report into consideration; however, the pear was not ripe—a wedge was, it is true, very gently inserted, and time may enable the zealous and true friends of the Charity to drive the wedge home—“*principiis obsta.*” The report should be in the hands of every Mason.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND, *May.*—The Annual General Meeting was held for the purpose of receiving reports, and for the election of candidates. The report of the meeting, as forwarded by a correspondent, is so contradictory, that we prefer abiding the result of a public circular than misleading our readers. The scrutineers, however, appear to have either been indifferent accountants, or the lists must have been most woefully incorrect; it was not until after three attempts at a *proof*, that the result was attained.



ASYLUM FOR AGED AND DECAYED FREEMASONS.

We request our readers to turn to our last number, wherein they will observe how high the spirits were raised, and how joyously the heart pulsed at the all-but perfect conclusion of the labours of the committee. The 31st of May was named as the auspicious and glorious completion of nearly sixteen years' unceasing labour.

At the especial Grand Festival, the Grand Master announced the forthcoming union of the two charities for the aged Masons, and expressed his unqualified concurrence. Some time having been absorbed in the necessary preliminaries for this much wished-for union, the ceremonial was deferred until the 14th of June.

Meantime, however, the evil demon of discord prevailed for a time, and denounced the site as a mere swamp, and perfectly undrainable—the locality insalubrious, and the design itself altogether unworthy the honour and dignity of the Craft. These wretched sophistries were so triumphantly refuted, that we will not waste much time in expressing our regret at the disgusting and unmasonic conduct, relying, as we do most confidently, on the publication by the committee of the entire circumstances.

The foundation-stone, however, will be laid; and all that demon spirits will gain by their ill-timed opposition, will be certainly a considerable increase of expense to the Asylum, but which will be counter-balanced by a more than equal addition to the number of friends and supporters.

The particulars of the Festival will be found appended to our leading article.

THE REPORTER.

LODGE OF GOOD REPORT, No. 158, April 13.—The annual meeting of this lodge for the installation of the Master for the ensuing year, was held at Radley's Hotel, New Bridge Street, Blackfriars, when Bro. Thomas Foster was installed W. M., and Bros. Barber and Tomkin were appointed Wardens. The ceremony of installation was ably performed by Bro. Crewe, P. M., No. 1, and P. G. S. Several visitors, besides Bro. Crewe, honoured the lodge with their presence, among whom were Bros. Potter, W. M., No. 109, Hurrell, W. M., No. 167, and Fooks, Grand Senior Warden of the province of Dorset. After business, the brethren adjourned to refreshment, and too much praise cannot be bestowed on Bro. Radley for the manner in which he entertained the lodge on this their first meeting at his house.

LODGE OF INSTRUCTION, under sanction of the Lodge of Stability, No. 264, April 27.—The anniversary meeting was held at the George and Vulture Tavern, Cornhill, at seven o'clock, when the lecture in the second degree was admirably worked in sections, especially the fifth, by the following brethren:—1st sect. Bro. Edward Spooner, S. D., No. 237; 2nd sect. Bro. Richard H. Townend, S. W., No. 36; 3rd sect. Bro. Henry Muggeridge, P. M., No. 227; 4th sect. Bro. Edward Harris, P. M., No. 87; 5th sect. Bro. John F. White, P. M., No. 36, and Z., No. 218. The banquet was on table at nine o'clock, of which about sixty brethren partook.

The anniversary meeting of the Robert Burns' Chapter of Instruction took place on the 12th April, at the Union Tavern, Marylebone Street, Golden Square. The chairs were ably filled by Comps. Watson, Tombleson, and Levick; Tomkyn and Robinson as Scribes; Goring, Blackburn, and Simpson, Sojourners. The lecture was ably worked in sections by Comps. Tombleson, Levick, Goring, and Blackburn. A novel and very interesting lecture on the R. A. jewel, was given by the Z. Amongst the companions, we observed Comps. Beadon, Savage, S. B. Wilson, W. Evans, G. Robinson, Barnstaff, Harvey, Mountain, Goll, Cox, Smith, Hill, Burford, Rawlings, and Newton. At nine o'clock, upwards of thirty companions sat down to banquet. There was some good speaking and pleasing songs from Comps. Tomkyn, Rawlings, Burford, Evans, Hill, and others. The companions separated highly delighted with this royal masonic treat. We were happy to hear that this chapter of instruction has been so successful, as to be enabled to give from its funds, since 1846, a donation of five pounds to the Masonic Annuity Fund, and ten guineas to the Aged Masons' Asylum. Prosperity and perpetuity to the Robert Burns' Chapter!

TO THE EDITOR.

11, Weston Place, King's Cross, June 14, 1849.

SIR,—In the last number of the "Freemasons' Quarterly Review" you inserted a letter of mine, in which I denied that I had ever been a pupil of Bro. S. B. Wilson; which letter gave great offence to him. The matter was brought before the members of the Emulation Lodge of Improvement, and it was ruled by them that I had received instruction from him. And as I conceive it a great honour to be considered a pupil of one so well able to give instruction and information in masonic matters, I bow to their decision. At the time I wrote the letter I did not consider that I could lay claim to so distinguished an honour.

Hoping you will excuse the trouble I have given you, and trusting that you will have the kindness to insert this explanation in your next number, or when it may be convenient, I have the honour to be, your Obedient Servant,

WILLIAM HONEY.

PROVINCIAL.

BOCKING, April 19.—*Consecration of the North Essex Masonic Lodge, No. 817.*—The important and very interesting ceremony of consecrating this lodge took place this day, amidst such an assemblage of Freemasons as has been seldom witnessed in this county.

The fresh zeal thus imparted to the Order has led to the seeking of its mysteries by many highly respectable and influential gentlemen of the neighbourhood, several having been proposed for initiation before the close of the day's proceedings.

The Right Worshipful Provincial Grand Master, Rowland Alston, was prevented attending on the occasion by indisposition, but his place was most ably filled by the Deputy Provincial Grand Master, Dr. Geo. Robt. Rowe, *F. S. A.*, assisted by Bro. Captain Skinner, *R. A.*, as Deputy Provincial Grand Master *pro tem.*, and Bro. the Rev. James Bruce, Vicar of Althorne, Provincial Grand Chaplain.

Notwithstanding the severe inclemency of the weather, upwards of eighty members of the Craft from several London and provincial lodges were in attendance.

The company assembled at the White Hart Hotel, which afforded the advantage of rooms very appropriate for the occasion. About two o'clock the P. G. M. for the day, Dr. Rowe, with the Chaplain, Deputy Prov. Grand Master, and Officers, were escorted to the assembly room, where the lodge was immediately formed, and the consecration proceeded with. After which the inauguration of Bro. Farmery John Law, Past Provincial Senior Grand Warden, and Past Master of Lodge No. 343, to the chair as Worshipful Master, was performed by the Prov. Grand Master, and Bro. Wm. P. Honeywood was unanimously elected Treasurer. The W. Master then proceeded to appoint and invest his officers for the ensuing year, and the proceedings closed with the initiation of J. Cunningham, Esq., into the Order.

At six o'clock the brothers, to the number of about sixty, sat down, in masonic costume, to a most sumptuous banquet, prepared by Bro. Durant; the Prov. Grand Master in the chair, supported on either side by the W. Master, Bro. Law; the Deputy Grand Master, Bro. Captain Skinner; the Prov. Grand Chaplain, Bro. the Rev. James Bruce; Bros. the Rev. R. Freeman, T. Bisgood, R. A. Graham, and Dr. Bird. The musical department was well sustained by Bros. Robinson and Horner.

Upon the cloth being removed, the Prov. GRAND MASTER gave as the first toast, "the Queen and the Craft," with observations eulogistic of the admirable qualities of her Majesty, remarking that, like England's cliffs, she had withstood the elements which had surrounded her, anarchy and confusion making no inroads upon her realm.

The toast was received with right loyal and masonic honours, the national anthem being sung in excellent style by Bro. Robinson.

The health of the Rt. Hon. the Earl of Zetland, the Grand Master of England, was then proposed and accepted, with general applause, followed by that of the Rt. Hon. the Earl of Yarborough, Deputy Grand Master of England, and the other Officers of the Grand Lodge.

The W. M. Bro. LAW then proposed a toast, which, he said, although not usually given at masonic meetings, he was sure in the present case would be most cordially received—"the Army and Navy," and he should

couple with it the names of those on his right and left, the P. G. M. Dr. Rowe and Capt. Skinner.

Bro. Capt. SKINNER acknowledged the toast, and said he did so with much gratitude; he had served his country for thirty years, in all parts of the world, and he could not but feel proud in being classed with those brave men whose great victory had been proclaimed to them within the last forty-eight hours.

The P. G. M. proposed the health of Bro. Rowland Alston, Prov. Grand Master for Essex, who he regretted was prevented by illness from attending. Bro. Rowe observed upon the great anxiety of the Prov. Grand Master for the prosperity of the new lodge, and the other lodges of his province, and assured the brethren that his heart was with them in the undertaking.

Bro. Capt. SKINNER having been appointed Deputy Prov. Grand Master for the day, thought it his duty to return thanks for Bro. Alston, who he hoped might live many years to preside over their lodges. He (Bro. Skinner) said, the only occasion on which he had had the honour of being present at a lodge held by Bro. Alston was at the Shire-hall, Chelmsford, which had been called for the benefit of the family of deceased Bro. Hewlett, and he should always remember the feelings exhibited and expressed by Bro. Alston and all the brethren present on that occasion.

The W. M. Bro. LAW then offered a toast, which he was sure would be received with enthusiasm, and after dwelling upon the admirable manner in which P. G. M. Bro. Rowe had performed the duties of the day, he concluded by proposing his health.

The toast was warmly responded to with the usual masonic honours.

P. G. M. Bro. ROWE returned thanks. He should be a stoic indeed if he could remain long without doing so; he felt proud of his situation when presiding over the lodge. The Deputy Prov. Grand Master had touched upon a tender point—that of charity, and one to which Freemasons were at all times most sensible. Much had emanated from the meeting referred to; it was convened for the charitable purpose of affording relief to the orphan children of their deceased Prov. Grand Chaplain, Bro. Hewlett, and the brethren had reason to be gratified, when the greatest organ of the day, the "Times," had stated that the county of Essex had redeemed the Order. Essex had nobly led the way, and when the case was taken to the Grand Lodge, four of the children were immediately provided for in the asylum, and 100*l.* voted to the fund on the first night. Nearly 4,000*l.* had since been raised for the benefit of their orphans, and could they be surprised that he felt proud in coming amongst his brethren in Essex. Bro. Rowe also alluded to the excellent manner the W. M. Bro. LAW had conducted his part of the proceedings of the day.

The P. G. M. then proposed "the health of the Deputy Grand Master for the day, Bro. Capt. Skinner," and expressed his delight in having had the opportunity of appointing him to the distinguished office which he had held, and which had been discharged so much to the satisfaction of all present.

The D. P. G. M. Capt. SKINNER returned thanks.

The P. G. M. then proposed "the health of the Prov. Grand Chaplain, the Rev. James Bruce," and commented upon the beautiful manner he had performed that part of the proceedings which had been allotted to him as their Chaplain.

The Grand Chaplain returned thanks in a suitable speech.

The P. G. M. again rose to propose a toast, in which, he said, all were deeply interested—"the health of the W. M. Bro. Law;" he had had many opportunities of witnessing his conduct as a Mason, and he might say, that no lodge could have a Master who was able to perform its duties more efficiently; he, as W. Master, was a guarantee that the principles of the Craft would be properly carried out; in his private life he was excellent and amiable, ever ready to assist the needy and benefit his fellow-men.

Bro. LAW acknowledged the toast with much feeling.

Several other toasts were proposed, amongst which were the "Provincial Grand Officers," acknowledged by Bro. Graham; the "Visitors," acknowledged by Bro. Bisgood; and "Success to the Chelmsford Lodge," acknowledged by Bro. Bird. The health of Bro. Honeywood, as the Treasurer of the lodge, was also proposed, and received with much cheering.

Bro. HONEYWOOD replied in a neat speech, and said he felt a great interest in Freemasonry, and had determined that nothing on his part should be wanting to promote the prosperity of the new lodge.

After spending an evening in true masonic conviviality, the brethren separated, having experienced the enjoyment of a festival which will long be remembered in the annals of Freemasonry in Essex.

A splendid quarto Bible, bound in Bro. Spencer's usual masterly manner, was presented to the North Essex Lodge at its first regular meeting, on the 7th of May, by Bro. Farmery John Law, W. M., &c.

CAMBRIDGE, April 16.—There was a very numerous attendance of the members of the Scientific Lodge, of this town. The principal reason for the unusually large assemblage was to witness the presentation of testimonials to three of the brethren (Messrs. J. Bentley, C. E. Brown, and T. Bradwell,) for long and valuable services to the cause of Freemasonry. After the ordinary proceedings, Bro. H. F. Rowe, D.P.G.M., at the request of the W. M., addressed the lodge and the recipients of the presents in very appropriate and feeling terms, and concluded by presenting the testimonials, which consisted of two very elegant and valuable silver cigar cases, and a richly chased silver cup. The cases were tastefully ornamented with oak leaves and acorns, beautifully executed in flat chasing; on one side was engraved the masonic arms surrounded by wreaths of oak leaves and acorns, encircling masonic emblems; on the obverse was a shield, containing an appropriate inscription. The silver cup was richly chased, and gilt inside, having a massive chased wreath of oak leaves and acorns round the body; underneath was a shield, with the masonic arms engraved on the rim, at the top the inscription, and on the foot the Secretary's emblem of office. The three brothers severally acknowledged the kind and complimentary feeling which had been evinced towards them, after which the large party sat down to a substantial repast, and the festivities were kept up until a late hour.

OXFORD.—The monthly meeting of the Apollo University Lodge, No. 460, which had been postponed on account of the public examinations, took place on the Friday following, May 11, when, as usual, a large number of members of both lodges attended. The ceremonies of the three degrees were admirably performed by the W. M., Bro. Burstall, of University College, Deputy Prov. Grand Master. One gentleman, Mr. Thompson, of Oriel College, was initiated; seven were passed to the second degree, among them Bros. Lord Ingestrie, Miles, Curry,

Childers, Bolling, &c. ; and five were raised to the third degree, viz., Bros. Sir Robert Buxton, Bart., Sandys, Lumsdaine, Hunter, Terry and Gure. About sixty brethren sat down to banquet, where, under the able auspices of the W. M., an evening, alike distinguished for its sociality and real enjoyment, was spent to the infinite satisfaction of all.

June 13.—The Apollo Lodge met for the last time this term, when Mr. Chapman of St. Mary Hall, and Mr. Ogle and Mr. Hansard, of Trinity College, were initiated, and other business transacted. It has been customary on this, the parting lodge, for the brethren of the University and City Lodges to assemble in large numbers for the interchange of social feelings, prior to a separation of many months, and this circumstance always invests this meeting with additional interest. On this occasion upwards of eighty brethren sat down to banquet. The W. M., Bro. Burstall, presided, supported by Bro. A. E. Campbell, P. J. G. W. of England ; Bro. S. H. Lee, P. G. S., brother of the Bishop of Manchester ; Bro. Col. Vernon ; Bro. Rev. J. W. Hayes, of Wadham College, P. G. Chaplain ; Bro. Atkins Bowyer, S. W. of Richmond Lodge ; several senior members of the University, who in days gone by held high and honoured positions in Masonry ; and many others.

In proposing the health of the Earl of Zetland and the Officers of the Grand Lodge, the W. M. remarked that his lodge, in common with all others, were at all times anxious to receive instruction from them, because it was to them they looked up for assistance to guide and direct them in the discharge of their masonic duties.

Bro. Campbell briefly responded to the toast.

The W. M., in giving the health of the visiting brethren, paid a passing tribute to the distinguished brothers round him. He alluded to the good moral effect of Masonry in making men feel it to be a duty to extend the hand of fellowship to their fellow-men, and whatever might be their rank in society it stimulated them to make themselves worthy of each other's esteem. As the master of a lodge, it was a cheering consolation to him that their funds were not devoted wholly to social purposes, but that they had a higher object and a nobler aim, the relief of the fatherless and widows in their affliction, and for the general purposes of charity.

Bro. COL. VERNON responded to the toast, and assured the brethren that the evening had been to himself and friends one of undivided gratification and pleasure, and one of a more truly masonic character, in every sense of the word, it had never fallen to his lot to witness. He complimented the W. M. on the excellent manner in which he had performed the ceremony of initiation, and felt assured that it could not have failed to make a strong impression on all who had witnessed it, more especially on the brethren who had been on that occasion admitted. He had never seen Masonry better supported than on this occasion, for every thing was in its place, and the general arrangements might truly be designated the *acme* of perfection.

The toasts which followed were "The P. G. M. of Oxfordshire, Bro. C. J. Ridley, of University College," "The W. M. and Officers of the Apollo Lodge," "Bro. Meredith and the Past Masters of the Apollo Lodge," "The W. M. and Officers of the Alfred Lodge," "Bro. R. J. Spiers, member of the Board of General Purposes and Past Master of the Alfred Lodge," with many others of an appropriate and interesting character.

WAKEFIELD, May 30.—The Provincial Grand Lodge of Freemasons of the West Riding was held in the Music Saloon, Wood-street, when

there was a goodly gathering of the masonic brethren from all points of the province, under the presidency of their Provincial Grand Master, the Right Honourable the Earl of Mexborough. Many topics interesting to the Mason were discussed. The funds were stated to be in prosperous condition, and the hand of charity was cheerfully opened to the brother in distress. Bro. Clough, of Heckmondwike, was announced as one of the successful candidates for the Royal Masonic Benevolent Annuity Fund, an institution which formed the model for, and is based upon, and worked after the manner of that admirable and truly philanthropic institution in our own town, which was founded by Mr. Alderman Sydney, formerly of Leeds, and now of the city of London—"The Decayed Tradesman's Benevolent Annuity Fund"—a charity to which every man and woman, who is blessed with the means, ought to *rejoice* to be a contributor. Twenty guineas were voted to the Royal Freemasons Charity for Female Children, London; and the sum of ten guineas to the Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons. After the business of the Prov. Grand Lodge had terminated, the brethren sat down to a most excellent banquet, in the Music Saloon; the Earl of Mexborough in the chair, supported on the right and left by his Prov. Grand Officers, the vice-chairs being ably occupied by Bro. Dr. Fearnley, P. S. G. W., and Bro. Peace. P. J. G. W. Song succeeded speech, and all was joy and harmony, friendship and goodwill, until the hour came when the last railway train would start, and it was hard for brethren to say to one another the words—"Good night."

DURHAM, *March 30.*—*Mechanics' Institute.*—The ceremony of laying the foundation-stone of the new building of this Institution was gone through. A more striking instance of the change of the spirit of the times we never witnessed. Twenty-three years ago the Mechanics' Institute was begun "amid darkness and gloom." The clergy and gentry stood aloof from it, with some few honourable exceptions. Since then, the Institute has gone on in an almost uninterrupted course of improvement, and, population considered, is one of the first institutions of the kind in the kingdom.

Shortly after one o'clock, a procession was formed at the Town Hall. The new Durham band proceeded first; then followed the trades' banners; the mayor, aldermen, and councillors of the city; the committee of management, and the members of the Institute. At a short interval, the Freemasons followed in order, preceded by the old Durham band.

John Fawcett, Esq., the Provincial Grand Master, officiated on the occasion; and J. F. Elliott, Esq., President of the Institute, acted on behalf of the members. After the different bodies had taken their respective stations,

Mr. ELLIOT stood forward and said,—It is incumbent on me, in the first instance, to return thanks to you (the P. G. M.) for the honour you have conferred on the members of the Mechanics' Institute, by attending to-day at the ceremony of laying the foundation-stone of this building. For ten years out of the twenty-four during which this Institute has existed, the members have exerted themselves for the purpose of acquiring a building of their own; and by the kindness and munificence of numerous friends—and particularly of their excellent patron, Dr. Fenwick, and by the exertions of their late president, (W. L. Wharton, Esq.)—they are now about to reap the harvest of their exertions. Right Worshipful Sir (to the P. G. M.), I have the honour of presenting you with this trowel, to be used on this occasion; and in placing it in your hands

—those of a gentleman called upon to preside over the united Masons of the County of Durham—I know that I am placing it in the hands of a true workman, and that, with your assistance, this stone will be laid in accordance with the accustomed and established rules of masonry; and with that truth and accuracy which will ensure stability to the structure whose happy commencement we are now met to commemorate. I have only, again, to thank you, sir, the mayor, and aldermen of the city, and the gentlemen present, for the honour you have done us upon this occasion.

The Prov. Grand Secretary then read the inscription upon the plate, intended to be placed in the foundation-stone; after which the usual ceremonies were observed, the band playing “Rule Britannia.”

Bro. Fawcett then delivered an excellent address. The Rev. J. Cundill offered a prayer suitable to the occasion. The band played “God save the Queen;” the processions re-formed, and the ceremony concluded amidst a splendid blaze of sunshine, which broke out just as the proceedings concluded—we trust a happy omen. The attendance at the ceremony was extremely numerous, and highly respectable.

LIVERPOOL.—*Presentation to Bro. John Molyneux, P. M., E. Z.*—The last number of the Quarterly contained, amongst its provincial notices, an announcement of the presentation of a valuable testimonial to Bro. John Molyneux, of Liverpool, one of the most useful, painstaking, intelligent, and honourable members of the Craft, resident in that town. For the satisfaction of the brethren resident there, and who have evinced something of vexation that the announcement was disposed of in the brief space of a few lines, being all that we could spare at the late period when the report came to hand, we give a rather fuller account of the proceedings. A deputation, composed of the following brethren, John Foster, M. E. Z., Jerusalem Chapter, Lodge No. 35; Thomas Wylie, M. E. Z., Chapter of Liverpool, Lodge No. 368; George H. Keightley, W. M. Lodge No. 35; Henry Walton, W. M. Lodge 368; Arthur Henderson, P. M., E. Z., Jerusalem Chapter, Lodge No. 35; Joshua Walmsley, P. M., E. Z., Chapter of Liverpool, Lodge No. 368; Augustus Robert Martin, Scribe N. Jerusalem Chapter, Lodge No. 35; John J. Banning, Secretary Lodge No. 35; Thomas Johnstone Kilpin, Lodge No. 35; met at the Adelphi Hotel, and after slight refreshment, proceeded in carriages to the residence of Bro. Molyneux in Hope Street, where they were hospitably received. After the customary loyal and other toasts, Bro. Foster rose and addressed Bro. Molyneux as follows:

Dear Sir and Brother,—As a committee appointed by members of the Lodges and Chapters Nos. 35 and 368, we have the gratification of waiting upon you to present for your acceptance a testimonial of the regard and esteem in which you are held by your masonic brethren.

The testimonial consists of a silver tea and coffee service, and in the design and preparation of it, an effort has been made to combine utility with elegance, and to afford the opportunity of daily mingling present enjoyment with the pleasing souvenirs of the past.

In taking this mode of testifying their respect for so valued a member of the Craft, the brethren, independent of feelings of personal attachment, have been led by two motives; the one, to afford some reward, slight though it be, for long and faithful exertions in forwarding the objects and extending the institutions of the mystic art; and the other, to stimulate younger Masons to energy in the path of duty, by exhibiting to their view the pleasing results of that respect, esteem, and confidence, which are earned by an undeviating integrity and persevering devotion to the mysteries and virtues of the Craft.

We will not now, in your own presence, attempt to recapitulate all your labours by which the art has been so essentially benefitted; but the committee cannot refrain from recurring to the personal exertions, not unaccompanied with expense, which enabled you, in the year 1833, ultimately to succeed in establishing the Chapter to Lodge No. 310; and by which also in 1835 you were, with the co-operation of our late worthy Bro. Penketh, successful in effecting such alterations in the mode of working the business of the chapters, as have attended much to the advantage of the Order.

Nor can the committee in justice overlook the love for the art which again induced you in 1841 to exert yourself with such effect, as to procure the establishment of another chapter in this town, viz: that of Lodge No. 368; nor the assiduity and care which you have constantly bestowed upon the working and proceedings of that chapter up to a very recent period.

Least of all can the committee omit to notice the unwearied and patient zeal and attention to the interests of the Craft, which have induced you at all periods to lend a willing ear to every enquiring brother, and to devote so much of your valuable time to the private instruction of the brethren who were desirous to make advances in the mysteries of the Order; the more especially as the sacrifices incident to those objects were seldom known, save to yourself, by whom they were experienced, and the brethren who reaped the benefit, and can scarcely therefore meet with that appreciation which they so richly merit.

We would, in conclusion, on behalf of the brethren generally, and as the dictates of our own feelings, express a fervent hope that ere long your restoration to health will permit you again to resume your masonic labours, being assured that you will thereby add to your own gratification and to that of the brethren by whom you are so much and deservedly esteemed.

The service, which was placed on the table, bore the following inscription:—"Presented to P. M. Bro. John Molyneux, P. M., E. Z. of the Lodges and Chapters of Nos. 35 and 368, by the brethren and companions, as a testimonial of their esteem and regard for his masonic worth and valuable services rendered to the Craft.—*Liverpool, January, 1849.*"

The health of Bro. Molyneux, with the best wishes for the long life and prosperity of himself and his family having been drunk, he thus replied:—"Brethren and Companions,—I very highly appreciate the kind consideration of the brethren and companions of the Lodges and Chapters 35 and 368, which suggested, for my convenience, this means to present to me their handsome testimonial; and to yourselves, for your flattering condescension to second their kind consideration, I cannot adequately express my gratitude.

To perceive that my efforts to promote the well-being and the efficiency of Freemasonry have secured to me the personal attachment and the esteem of so many gentlemen whose excellent qualities I so highly respect, and with many of whom I have worked in such perfect accordancy in the course of now about two and twenty years, is indeed a source of high gratification.

For the fulfilment of the duties which you have had the kindness to recapitulate, I have already been fully rewarded by repeated verbal acknowledgments, and by several valuable testimonials; and I have ever thought it was my duty to induce the younger brethren to share with me the information which I had acquired, with the difficulties which the

brethren engaged in, the affairs of this great commercial town ought not to encounter. Had I done less than what you have so kindly given me the credit for, and considering the nature of my occupations, I should have failed to satisfy my own conscience that I had performed the duties confided to me, according to the extent of my ability.

Although the motives which have led my friends to make me such a handsome present are extremely flattering, yet, I feel that I scarcely deserve it; however, I do most gratefully accept the splendid testimonial, and, as often as time and circumstances permit my family, who may survive me, to use this valuable tea service, it may remind them that I was once very handsomely rewarded, for having merely performed my undertaken duties.

The deputation then withdrew, highly gratified with having performed a very pleasing duty.

MONMOUTH, *May 12.*—The brethren of the Loyal Monmouth Lodge, No. 671, met together to install Bro. Crook, as their W. M. for the ensuing year; after which ceremony they adjourned to Bro. Evans's, Beaufort Arms' Hotel, where an excellent banquet was provided. There was a very good attendance of members. The W. M. presided.

After the cloth was cleared for the business of the evening, the W. M. proposed the usual loyal and masonic toasts. In proposing the health of the Queen, he said—The first toast of the evening was one which, in the words of the late W. M. who sat on his left, (Bro. John E. W. Rolls,) every Englishman should receive in a truly loyal spirit; and he was sure that however humble the individual who proposed it might be, it would be received by the brethren present, who gloried in the title of the "Loyal" Monmouth Lodge, with the enthusiasm it merited.

The health of Her Majesty the Queen Dowager followed, the chairman remarking that her majesty was the patroness of the Royal Freemasons' Female School, and numerous other charities. He called upon the brethren to drink the health of the widow of the sailor and Mason king, the Queen Dowager.

The CHAIRMAN then said—Brethren, the next toast to which I have to call your attention, is the health of the noble Grand Master of the Grand Lodge of England, the Earl of Zetland; a nobleman who, for his high integrity and good principle, deserved well of the Craft,—a nobleman who, he understood, was as amiable in character as he was exalted in rank. He gave them the health of the Earl of Zetland.

The Chairman next proposed the health of Colonel Kemeys Tynte, the P. G. M. for this district.

Bro ROLLS then proposed, in highly complimentary terms, the health of the W. M. It gave him sincere pleasure, he assured them, to have the honour of proposing this toast, and he only regretted that—what must be considered the toast of the evening—it had not devolved on much better hands. They all knew the talent, and energy, and straightforward character of their chairman. No one had the interests of Masonry more at heart than he had. He (Bro. Rolls) congratulated him on the honour he had this day achieved, and he also congratulated the lodge, which, he considered, had consulted its best interests in selecting such a man as Bro. Crook. Trusting this rising lodge, which was every year increasing in numbers and celebrity, would flourish, as he knew it would under the chairman's auspices, he would propose his good health.

The CHAIRMAN, in the course of his speech, thanked the brethren for

their kind reception of his name, and urged the propriety of a regular attendance on lodge nights, and also stated that he should cause the by-laws of the lodge to be printed and circulated among the members. He urged the necessity of supporting the masonic charities, which he referred to at some length, the Asylum for Worthy Aged and Decayed Freemasons in particular, and concluded by calling upon the company to charge bumper glasses to do honour to their much respected immediate Past Master, Bro. John E. W. Rolls.

The various officers of the lodge were complimented, and their healths drank.

On Bro. Joshua Williams's name being introduced by the *W. M.*, Bro. Rolls alluded to the debt of gratitude which the lodge owed to him for his energy and perseverance, and suggested that some suitable testimonial should be presented to him. It was agreed that a *P. M.* jewel should be subscribed for and presented to him.

The evening was most happily spent, the various toasts being interspersed with songs. Bro. Stanton, of London, who was among the visiting brethren, added much to the spirit of the occasion.

LEICESTER, June 26.—John of Gaunt Lodge, Bro. Thomas Cooper, *W. Master Elect.* The annual festival of this lodge was held at the Three Crowns' Hotel. A Convocation of St. Augustine's Chapter was held at one o'clock; Sir F. G. Fowke, Bart., *D. P. G. M., &c., M. E. Z.* The lodge was opened at half-past two o'clock, when the ceremony of installation of the *W. M.* took place. The banquet was on the table at four o'clock, and was well attended.

FALMOUTH, April 27.—A patent having been issued by the Earls of Zetland, Yarborough, &c., to Comp. Ellis, Alderman and ex-Mayor of Falmouth, *P. Z.*, and Deputy Prov. Grand Master of Cornwall, appointing him the *M. E. Grand Superintendent* of *R. A. M.* of the province, a chapter was held at the hall, Royal Hotel, when the first *Prov. Grand Chapter* of the province was opened with all due solemnity. The ceremony commenced about noon, by which time the Rev. H. Grylls, *P. G. Chaplain*, and other official members of the Order from different parts of the county, had assembled. The chapter was furnished with every appropriate emblem; the hall was illuminated and decorated in an unusual style of brilliance, and the members appeared in regular costume. The *Grand Superintendent* was introduced in form by the *Director of Ceremonies*, *Sword and Standard Bearer*, the *Organist* playing appropriate music. *Comp. Reginald Rogers, P. P. G. Director of Ceremonies*, read the patent, the companions saluted, and the *Grand Superintendent* took his seat, having *Comps. Z. Pearce*, a magistrate of Penzance, and *Cornish*, a magistrate of Falmouth, the two senior officers of the province, on his right and left. The ancient secret forms being observed, the veils lifted, the altar light ignited, and solemn music performed, &c., which cannot here be further described, the companions were addressed by the *Grand Superintendent*, and the *Prov. Grand Chapter* was closed. Previous to the *Provincial Chapter*, the *Chapter of Virtue, Silence, and Peace* was held, when several brethren, duly qualified, from Truro, were admitted of this degree, after which companions who had been elected to principal chairs in the chapter of the province, were instructed, invested, and installed. The whole ceremony concluded about four o'clock, and at five the companions assembled at the banquet. After the removal of the cloth, that true loyalty which

characterizes the royal art, and knows no distinction of sect or party, with the respect due to every grade in and out of the Order being observed, the proceedings of the day terminated in harmony and delight.

HAYLE.—A meeting of the Prov. Grand Lodge of Cornwall, it is expected, will take place in August, in the Hall especially prepared for the purpose at the Great Foundery, Hayle.

PLYMOUTH, *April 25*.—Lodge Fortitude, No. 122, (recently removed from the Masonic Hall, Plymouth, to the Prince George Hotel, Stonehouse,) was re-opened by the brethren for their first regular meeting, for the purpose of installing their W. M. elect, Bro. Captain Jervis, *R. N.* The W. M. then selected and invested his officers in succession. The lodge was then closed, when the brethren sat down to refreshment. On the removal of the cloth, several loyal and patriotic toasts were drank. The evening was spent in a most convivial manner, and the parties separated at an early hour. The removal of the lodge is considered of great importance to the Freemasons of Stonehouse, as no lodge was held before in that town. The paraphernalia possessed by this lodge is that which was used at the installation of our revered king-patron, and brother, William IV.

STARCROSS.—*Lodge of Union, No. 650*.—This eminent lodge assembled in their lodge-room lately for the purpose of raising a brother and installing the W. M. Bro. Ferrara into the chair. The ceremonies were most impressively conducted by Bro. Locke. Many visiting brethren availed themselves of the privilege of witnessing some of the best working, and (what is a greater treat) by some of the most kind-hearted and gentlemanly Masons in the mystic tie. We missed an old and most valued supporter of this lodge, Bro. Capt. Powney, *R. N. K. H.*, and we trust that no fault of the Craft occasions this sad secession of a gentleman, who, as the personal friend of his late majesty, William IV., and commander of his yacht, but what is of greater import to Masonry, moreover an excellent and worthy man, is entitled to all the honour which station in society can award him; we yet hope to see him return to the maternal embrace of No. 650.

The removal of the "warrant" from Chudleigh to Starcross is most advantageous to the brethren of the west; the towering Haldon-hill presented a lofty and tedious barrier to visitors even from Exeter, and greatly absorbed the time of visitors from the congenial brethren of Taunton; now, the lodge-room is close to the line of the South Devon, and commands one of the most charming views, both of sea and land, in "the beautiful west;" each train brought some welcome distant brethren, distinguished for their prominence or their lengthened services in the Craft. Bro. Eales White was hailed and received with all the warmth and affection of an attached friend; Bro. Kingsbury, W. M. of the Taunton Lodge; Bros. Capt. Winthrop, *R. N.*, Luxmore, Cann, and other distinguished Masons, were present, and all repaired to the banquet at four. The chair was most agreeably filled by the W. Master, supported on his right by Bros. Eales White, Winthrop, and Luxmore, and on his left by the P. M. Bro. Locke, Bros. Laidman and Kingsbury. Bros. Drs. Scott and Bucknell occupying the west and south chairs. The usual loyal and introductory toasts having been given, the great event of the day was entrusted to the eloquent tongue of good report abiding in our Bro. Clench, namely, that of presenting a P. M.'s jewel

to Bro. Locke, as an acknowledgment of his services; it was elegantly handled and as eloquently accomplished, bearing witness to the high claims of the excellent brother on the Craft, and the pleasure which every individual felt in the indulgence of being permitted to assist Bro. Clench in the testimony which one gifted brother was bearing to another. The compliment to the visitors was loudly responded to, and the calls for Bro. White so vehement, that this brother at once took upon himself the responsible position of representing so many distinguished Masons, who could better express the grateful sentiments at the reception, as well as the unbounded gratification at the working and conduct of this eminent lodge, both as to labour and refreshment; many other eloquent addresses were made on the occasion, delightfully intermingled by some charming vocal music, kindly given by Bros. Franklin, Laidman, jun., Eales White, Cann, Hirtzel, Hexter, and Kingsbury.

We were glad to find that an ill-tempered publication, by a Mason near the province, was not taken any notice of "most severely;" nothing, indeed, seemed to interfere with the general and determined harmony and good feeling which characterize this excellent lodge of excellent Masons.

Mem.—There is no greater masonic treat than a visit to Lodge 650.

SOUTHAMPTON.—Several brethren having expressed a desire that we should give an address delivered by Bro. J. R. Stebbing, at Ringwood, in October last, we most cheerfully comply and sincerely wish that the province may continue to profit for many many years, by the untiring zeal of this distinguished Mason.

BRO. STEBBING addressed the assemblage thus:—"Right Worshipful Provincial Grand Master for Hampshire, and Right Worshipful Deputy Provincial Grand Masters of Hampshire and the Isle of Wight, Ladies and gentlemen, I have the honour of delivering on this occasion the customary masonic Oration, which according to immemorial usage amongst the brethren of the ancient and honourable Order to which it is my great privilege to belong is never omitted, and I do so on this occasion at the special request of my Grand Master, but under circumstances which without affectation require me to claim your indulgence, for it is only within the last ten minutes that this important duty has been requested of me. But nerved by the interest I feel in this valuable work, and viewing its object as being so much akin to the purposes of Masonry, I trust I may be enabled in some fitting manner to discharge the trust reposed in me, imperfect indeed as even the best efforts must be. I have now formally to announce to you that as Masons our masonic labours in connection with this work are over; the foundation stone has been duly and properly laid; and may there be raised therefrom a superstructure perfect in all its parts and honourable to the builder. I congratulate you, and especially the town of Ringwood, on this most auspicious event, an event of the deepest interest to this neighbourhood, and of a character that speaks loudly in honour of its liberality and benevolence. I congratulate this vast assembly, that a work of so much usefulness and of so much excellence should have been commenced in the reign of a monarch, at once the brightest ornament of her sex, and a pattern to every nation of the earth, a monarch uniting in her personal character all those virtues, and largely indeed of those intellectual qualities, for the promotion of which amongst her humbler subjects this building is so essentially to be devoted. A sovereign conspicuous, (as is her illustrious consort), as a patron of those arts and

sciences for which by your exertions this day a taste will be established amongst the cotters' children, and from whom may perchance arise many bright examples of skill in science and superior information in both literature and the arts. Could we learn the desire of that illustrious individual on this occasion to whom I have alluded, we should find her most anxious that the child of every peasant in the land should have the benefit, as indeed, it is the blessing of education. I congratulate you also, that a work of this kind, consecrated as it may be said to be, to the sacred purposes of education, should be erected after a period of forty years of profound peace, during which time buildings of this kind have been multiplied throughout the land, and the horrors of war kept distant from our shores. It is to education, religiously and properly directed, we must look for the promotion of civilization, and to civilization as the best security for peace. An educated people will appreciate this blessing and enforce its continuance—under this influence the arts and sciences will flourish, and we shall not in vain build schools and instruct the masses, to comprehend knowledge, to estimate and practice virtue and morality, and to adore above all things the Great Architect of the Universe, whose blessing upon this undertaking has been so eloquently implored this day. When I speak of the progress of science, I am naturally led to congratulate you, and more especially the residents of Ringwood and this noble forest, that a work devoted to the purposes of education should have been commenced at a time when the glorious powers of steam, the crowning principles of science should be paying an useful tribute to your district; even now at the foot of this elevated land, runs a line of railway, which bears the busy population of the southern shores, and gives to all the utility of rapid and more frequent intercommunication of mind with mind; and to commerce all the advantage of cheap and facile transmission of produce and manufactures, so essential both to convenience and to wealth, and without which, to a future generation any large district of country would be comparatively desolate and unknown. How gratifying to know that the foundation we have laid this day is within view, and indeed in close proximity to a beautiful pile of buildings, (the Alms Houses of Ringwood), erected principally by the liberality of a noble-hearted resident now deceased. They pay an honourable tribute to his memory, and are in accordance with the same spirit of liberality and emotions of the same benevolent character which have led you, the worthy and liberal and honourable men of Ringwood, to achieve another but equally charitable and useful work. I cannot make this allusion without paying a well deserved tribute to a venerable gentleman on my right, who was as honourably associated with that work as he has been with this, and indeed with every good work in this neighbourhood, whether for the glory of God or the temporal benefit of man;—need I say that I allude to your inestimable townsman and brother, Jones. I am proud and happy to know that whilst he has been, with you, engaged daily in the practice of benevolence and charity, and a friend to all classes of the community in sorrow and distress, he has been, with us, for a long series of years, a deeply valued brother, and a most active and energetic Mason. I thank God that he has mercifully spared him to be present this day, and at his great age (seventy-five) in comparative vigour of body and mind. I feel in some degree, and wholly sympathise with the glowing emotions that he must experience, and rejoice that they are those of happiness and satisfaction, the dear reward of his own good deeds. Before many of the auditors now

present may be summoned from this sublunary scene, the venerable and valuable brother to whom I have alluded, will have departed this life to render an account of that stewardship which has been so abundantly useful to you all; may his reward be great hereafter for all his deeds of usefulness on earth—greater than even your attachment and kindness and gratitude may pray for, or your choicest wishes desire. How well we all know that after our worthy brother shall have been called hence to a brighter and a happier existence, that his memory will live amongst us so long as we or the youngest man now present shall survive. But in Ringwood, when the deeds of heroes shall have been forgotten, and the influence of mere wealth and power is unknown, the name of this benefactor of his species will be remembered with gratitude, and the children, aye, and the childrens' children hereafter to be educated in this school, shall record his deeds with a glow of pleasure, and with pride and satisfaction uphold his venerated name. I have little to add this day, beyond gratefully acknowledging your courteous attention to the ceremony performed, and especially to me personally, an attention that I cannot but feel to have been the more marked, inasmuch as you, the inhabitants of this neighbourhood, and we, the masonic body, have all been engaged in an object of one common interest, the promotion of education, and thereby the cultivation of the arts and sciences, an object the more honourable to you as inhabitants, as it is for the advantage of the poorer classes; by it I pray they may grow up around you a peaceable and a happy people, rendering, in their more educated condition, a proud satisfaction to this important district, and increasing largely and permanently its wealth and importance—may it bring personal and even pecuniary advantage to every one who now hears me, but especially to those much honoured individuals who have been the worthy and liberal promoters of the work, for whom, in conclusion, let me express an anxious hope and prayer, that whilst it may produce to them and to the poorer objects of their benevolence abundant blessings here, may it be remembered to their good and to their advantage in that brighter and happier world which I trust all of you may attain hereafter."

WINCHESTER, *June 26.*—A very splendid service of plate was presented to Bro. J. R. Stebbing, at the Prov. Grand Lodge. Bro. Stebbing has, for a series of years, actively devoted his time and talents to the service of the district, and few men have ever obtained a higher degree of respect among the brethren than the above gentleman. The salver bears the following inscription:—"This salver, together with a service of plate, was presented in open Grand Lodge, at Winchester, to Brother J. Rankin Stebbing, P. M., P. G. S., by the Free and Accepted Masons of Hampshire, in testimony of their high regard for his masonic and private worth, his excellence as a Mason, and his value as a friend, and a grateful tribute to one whose energy, ability, and perseverance as Grand Secretary of the Province, have so largely promoted the influence and successfully aided the distinguished position of the Grand Lodge of Hampshire, 5853 A. L., 1849 A. D." The value of the testimonial is estimated at two hundred guineas.

SCOTLAND.

TO CORRESPONDENTS.

SCOTUS.—There is no contemplated motion for proxies in the Grand Lodge of England. A Grand Officer of England has no power, as such, to rule over a lodge not holding under the English registry.

HONESTUS.—Yes, in 1841, the Marquis of Salisbury, when D. G. M., stole a march upon decency and common sense, and with the tactics of the day ruled that the F. Q. R. was a reasonable publication. In 1843 the most *honourable* brother resigned his office.

FELLOWCRAFT.—The very excellent paper in our next.

EDINBURGH.—*Royal Arch Chapter, No. 1.*—There is a meeting here every Wednesday evening, until further notice, precisely at eight o'clock, for the purpose of giving instruction in the Mark Master, Past Master, Excellent, and Super-excellent Degrees. Members of lodges wishing to be exalted to the Royal Arch Degree, will have an opportunity of receiving that high degree on these evenings.

March 21.—The following is a list of the Officers of the Supreme Grand Chapter of Royal Arch Masons of Scotland:—The Most Noble George Augustus Fred. John, Duke of Athole, Most Excellent Grand Principal Z.; the Most Honorable the Marquis of Dalhousie, Governor-General of India, Past Grand Principal Z.; George Arnot Walker Arnot, Esq., of Arlary, *L.L.D.*, Depute Grand Principal; Colonel J. R. Swinburne, Past Depute Grand Principal; John Whyte Melville, Esq., of Bennoch and Strathkinnes, Grand Principal H.; William Burn Callander, Esq., of Preston Hall, Grand Principal J. M. E. Z. Provincial Grand Superintendents, W. R. Burton, Jamaica; Hon. W. Stephenson, Grenada. Morris Leon, Grand Scribe E.; John Cameron, Grand Scribe N.; Hector Gavin, Grand Treasurer; Sir William Miller, of Glenlee, Grand Chancellor; Dr. W. D. M'Ritchie, First Grand Sojourner; Robert Murray, Esq., Whitehouse, Second Grand Sojourner; Sir James Walker Drummond, of Hawthornden, Third Grand Sojourner; Thomas Boog, Grand Recorder; Andrew Murray, Grand Sword Bearer; John Henry and Edward Main, Grand Standard Bearers; David Bryce, Grand Architect; John Law, Grand Jeweller; William Donaldson, Grand Clothier; James M'Lean and William Bryce, Janitors.

“The puddle in a storm!—The woodman in a pet.”

AMONG the principal masonic occurrences celebrated by the Grand Clerk, in the circular he permits Her Majesty's masonic lieges to indulge in the perusal of, are the following *morceaux*:—

“7th August, 1848.—The Freemasons' Quarterly Review, a London publication, unauthorized and denounced by the Grand Lodge of England, was also disowned by the Grand Lodge of Scotland; and the Grand Lodge's disapproval of the 'Review' ordered to be notified to lodges holding of the Grand Lodge.”

“8th May, 1849.—The Freemasons’ Quarterly Review was again repudiated by the Grand Lodge of Scotland.”

This is rich! Sim says in the play, “Kill him again, feyther.” Our friend the woodman prowls about, hatchet in hand, seeking whom he may *repudiate*. We shall have some fun with him yet, for really the uncannie chiel is only worth a laugh, mischievous though he be, and innocent of the practical workings of Masonry as he is of its charitable construction. He is a masonic *lusus naturee*.

We now present some extracts from correspondence on the “puddle in a storm.”

No. 1.—“In May there was, on the notice-paper, a motion that the Grand Lodge of Scotland should again take in the ‘Freemasons’ Quarterly Review.’ The debate in favour was characterized by good temper, good feeling, and a very gentlemanly advocacy—but it failed. The woodman’s hatchet gleamed in the air, and with gesture and spleen he seemed to threaten all with the operation of scalping who dared oppose him. What Dr. Burnes will say, who so eloquently introduced the ‘Freemasons’ Quarterly Review’ to the Grand Lodge of Scotland, remains to be seen. We know that the Editor cares but little for these puny tricks, but we should like to know why a *post mortem* has not been held on the remains of the Masonic Infant School, which is supposed to have been most inhumanly suffocated or strangled. Defunct or not, let the perpetrator look out for *squalls!*”

No. 2.—“The party who was made the cat’s-paw in the ridiculous attack on the Review, found out his mistake, although too late; he made the most strenuous efforts to have the vote rescinded; he was gallantly supported by the admirers of that publication, but the ‘officials’ were deaf adders. The letters that appeared in the Review were most ably argued. The circular of the Grand Lodge of England was read, which went to show that our Grand Lodge objected to it; not more than half a dozen present in the Grand Lodge ever saw the ‘Freemasons’ Quarterly Review.’ The Ayes and Noes were pretty equally divided; in fact it was thought the Ayes had it, when that rich blessing of meanness, apostacy, and misrule—the proxies—were put in and floored us; but the motion was *simply negatived*—there was no *repudiation*—the word was never mentioned. The surprise at the printed circular was great; it was felt to be an insult, and this must and shall be resented.

“The Grand Clerk is a multifarious as well as a ubiquitous personage. He is convener and chairman, secretary and collector of funds!

“We submit the following queries:—

- “1. Where are the funds for the education of Masons’ children—and their amount?
- “2. Where is the cash balance of the Fund of Benevolence?
- “3. The like as to the funds of Grand Lodge?

“The Grand Circular is a mystery that no one can comprehend—not even its concoctors. By the way, one of your most prominent Masons has sadly soured the woodman’s milk of human kindness, for on presenting the circular to a friend, he observed—‘I think I’ve cooked his goose at last!’—a most classical idea to ‘come between the wind and his nobility!’”

But let us turn to something more agreeable. In Aberdeen, during the last three months, Masonry has taken rapid strides, and that in the right direction—improvement. If the brethren continue to progress as they have done, in a very short time they will take a position in the Craft, second to none in Scotland. To the credit and honour of St. Nicholas Lodge, the brethren belonging to it have taken the initiative, inasmuch as they have resolved that the three degrees shall be given on separate meetings, with the proper interval of time as laid down by the laws of the Grand Lodge. The day on which this resolution was passed, ought to be remembered by our northern brethren as one worthy of notice, as it must be (if the principle is fully carried out, and there is little doubt but that will be the case under the able and energetic R. W. M. of St. Nicholas Lodge) considered as the turning point of Masonry in that quarter, from a system of carelessness in working to that system which ought to obtain in every lodge; our brethren in the north ought to consider the 11th of April as a day well worthy of remembrance in their masonic calendar. The improvement so energetically begun by the Lodge St. Nicholas, has been followed by St. George’s Lodge, who, at a meeting some weeks afterwards, adopted a similar resolution, which was carried by a large majority; the impetus has been given, and will continue to progress—it will be useless and vain for the admirers of the old system to try and prevent it, *the movement has begun and will continue*. We trust that the old lodges will also take the matter into their consideration, and that they will see the advantage of such a measure; for independent of the benefit which would accrue to the Craft in general, such a step would be the means of benefitting their funds, it would be well if the P. G. M. would take the subject into his consideration.

The next point of progress that has to be noticed, is a new Hall, which has been taken for the purpose of being fitted up in a suitable manner for masonic purposes; a number of the brethren have subscribed for the fitting up, and it will be of great advantage for the onward progress of the Craft, as they have never been in possession of a properly fitted up lodge-room. Strangers will more easily find out where the masonic bodies meet; an interchange will take place by means of brethren from other quarters visiting, and if the northern craftsmen continue steadily to persevere, as they have been doing for some time past, they may take the lead of their masonic brethren in Scotland, even

although some of the Grand Lodge or Grand Chapter Office-bearers think that the *brethren in the country* do not know very much about the method of conducting business of a masonic character. We wish our brethren in the north the greatest success and prosperity in their onward progress; the result at no distant day will be apparent, and they will have the satisfaction, if they continue their exertions, to find that they will be honoured and respected by every craftsman, who wishes to see Masonry carried on as it should be, in a correct and workman-like manner. We cannot conclude with a better proof of the masonic spirit, zeal, and energy that pervades this ancient city, than by announcing that a subscription is on foot, for the purpose of building a masonic hall; for the more immediate particulars, we must refer our readers to the advertisement.

GLASGOW.—The interesting masonic proceedings in this district, will be found in a separate article.

ABERDEEN, *April 11.*—At a meeting of St. Nicholas Lodge, No. 93, held for the purpose of the final consideration of a new code of rules, a recommendation by the committee, “that in future the candidates for admission shall only receive one degree, and that a sufficient length of time shall elapse before they receive another degree, unless in the case of emergency, the lodge might at the discretion of the R. W. M. and office-bearers, give the three degrees in one night.” The discussion of this question was commenced by Past Master Cumming, who said:—I propose that the recommendation of the committee be approved of, and that in future, instead of the three degrees being given as they have hitherto been, all in one night, that we should adopt the proper method as laid down in the laws of the Grand Lodge of Scotland. I consider that it will tend to the improvement of the lodge in many respects, and that the candidates which we shall initiate, will be much better qualified to receive the other degrees, when they come to be passed or raised. The character of the lodge will be improved, and in a short time, if this system is adopted, the St. Nicholas Lodge will be in a position to take the lead as the best working lodge in Aberdeen; and this we shall be able to accomplish, as we will have more time at our disposal, than we ever can have by the system which is now in use.

BRO. R. FINDLAY seconded the motion, as it would tend to the increased prosperity of the lodge, and would be of the greatest advantage to the present members.

BRO. WALLACE, P. M.—I rise, R. W. M., to move as an amendment to Bro. Cumming’s motion, that the working continue as at present, that the three degrees be given, as has hitherto been the case, all in one night; I consider that the system has wrought well, and that in consequence of it, we have had many more members added to the lodge, than if the degrees had been given on separate nights. If we make any alteration, we shall get fewer members to join the lodge, and if we only give them the first degree on one night, they will never come back again to receive the second and third. We would also be taking the advantage of those who received the first degree, and had paid the full fee of twenty-one

shillings, and might not have an opportunity of receiving the other two degrees. In the case of emergency, say for instance a commercial traveller, who may only be in town for a day or two, and who wishes to join the lodge—or of a ship-captain; we can never expect them to come, if they do not receive the whole three steps at once, as they may not come back again to the place, or they may not have time to receive the next degree, when they chance to be in town at a future opportunity. These parties will go and receive the three degrees at once, from some of the other lodges, and all who wish to be Masons will join the other lodges, where they can be made at once; the other lodges will increase, and ours will be forsaken, and the funds of the lodge fall off.

Bro. DURRELL, J. W.—Right Worshipful Master, I second Bro. Wallace's amendment, as I consider that if the motion is carried, we shall never have a single making. No person will join the Lodge of St. Nicholas, when they have only to go to any of the other lodges to be made all at once; I cannot see how you are to get any of those parties instanced by Bro. Wallace, say commercial travellers, or seafaring men, (a good many of whom I have been the means of bringing to the lodge,) these people will not wait to receive the other degrees, and they may not have another opportunity of visiting the lodge: persons situated like them, we can never expect to join. The lodge will fall off, and all those who wish to be made Masons will go to the other lodges.

Bro. FINLAYSON.—I support Bro. Cumming's motion, as I consider that we shall be acting up more to our own rules, if that motion is carried; at present the length of time necessary for initiation, &c., render it absolutely impossible for the lodge to be closed at the hour fixed by the rules for the termination of business; but if this motion is carried, we shall be enabled to close the lodge at a seasonable hour, which will of itself, be a strong reason for many members attending, who at present are prevented from coming to the meetings, by reason of the late hours to which the lodge is kept open. It will allow the members to be at home by the time fixed in the rules.

Bro. LEVY.—Bro. Cumming's motion will never do, we will never get a member to St. Nicholas. I support Bro. Wallace's amendment.

Bro. W. R. HICKEY, W. M.—If none of the brethren have any other remarks to make upon the subject before the lodge at present, I wish to make a few observations; after which, as I see there are two visiting brethren present, if agreeable to the members, I would wish to hear their opinions upon the subject under discussion. I have thought much upon this subject, and I feel convinced the more that I think upon it, that if this motion is carried, it will tend much to the improvement and benefit of the members, and that it will be of great advantage to the lodge; as to the argument used by those who oppose this motion, that we shall not get so many to join the lodge as we have hitherto done, I think that that should not weigh much with us; for it will be much better and much more creditable to the character of the lodge, to make a few good Masons in the course of the year, than a great number of very bad Masons. If we adopt this motion, I consider that we are only doing our duty. We are all bound to obey the laws of the Grand Lodge, and one of those laws tells us that a certain length of time must elapse between the different degrees, and before the candidate can receive them; that a fortnight should at least intervene betwixt each degree; so long as this is the law, we are bound by our duty to obey it. If we follow this out in a proper manner—if we work each degree properly, we will

have much more correctness in working, the business will be conducted with order and regularity, with quietness and seriousness, and more in accordance with the masonic principles of peace, concord, and harmony, than it is possible to conduct the work, when the three degrees are granted in one night. We will avoid that carelessness, that confusion, that hurried manner, and that want of serious attention, which takes place, and ever must take place, when as has hitherto been the case, the initiation, passing and raising have been given in one evening. If we agree to this motion, many of our members will attend the meeting, who have hitherto been prevented by reason of the late hour to which the meetings have of necessity been kept, as they will be able to leave the lodge at an early hour, they will have no excuse to prevent them attending. And what is of more importance, there will be sufficient time for instruction to those who receive the degree, they will be better able to understand the subject, and the brethren will receive a more intimate knowledge of the principles of the Craft, than they have hitherto been enabled to receive, or could have time to receive, at former meetings of the lodge. In every respect in which we can view the question, it will be, in my opinion, a very great improvement and advantage, not only to the members, but also to the lodge, which must increase and prosper more and more, if this alteration take place. I have to request that Bro. Dewar, of St. Andrew's Lodge, will give us his opinion on the subject, as a visiting brother, and one who has seen the work carried on in various parts of the globe.

BRO. DEWAR.—Right Worshipful Master and brethren of St. Nicholas, I have much pleasure in giving an opinion on the subject now brought before the members, as I consider that it is a step in the right direction, and one which will be of the utmost importance to the lodge, and particularly to those who are afterwards to join it. Having visited lodges in various quarters, I have never found them conducted as they are here. In France, where I was initiated, the work is carried on in a regular and systematic manner; and with the utmost strictness, I had to work as apprentice for six months, before I could gain the second degree; and during that lapse of time, I had to visit, and did visit, a great many lodges as an apprentice; by this means I was enabled to understand the work, and gained much more information than it is possible can be obtained by the system which prevails here. During this six months, I never considered it a hardship, that I could not obtain the second degree sooner, as it was the practice, the regular custom, and the business was conducted with regularity and propriety. I have also visited lodges in America, and there also the work is conducted in a proper manner; they are as particular as they can be, as to who are admitted members of the Order; a certain period must elapse after their proposal to the lodge, and enquiry is made as to their character; if any objections are found against the newly proposed candidate, he is excluded; by this means, they only admit those to be members, who are considered really fit and proper persons. The character of the masonic body is maintained with the greatest advantage to the lodge and the members. As an instance, I may mention the case of a young friend of mine, that I brought to my own lodge in this town, the St. Andrew's Lodge. I arranged that he was to receive the degrees, in the proper way, each step on one night, with a lapse of time betwixt: the consequence of this was what would have been anticipated, he came and received the other degrees able to understand them, in a manner credit-

able to himself, and highly gratifying to the lodge; he was made an excellent Mason by having received the degrees in the proper manner, and he has since this, been for some time in America, where he has not only acquitted himself as a good brother, but in such a manner as to gain the approbation of the Craft, in that quarter of the world. This would not have been the case, had he received the three degrees as is usual here, all in one night. It will be for the benefit of the lodge, and it will raise the character of the brethren in this quarter, if the St. Nicholas Lodge carries out this resolution, which I consider will tend much to the advantage of the members themselves. There is one thing connected with Masonry in Aberdeen, which I think very much of, and it is the low fees which are charged; this has a tendency to increase the benefits of the institution, if the work was only carried out as it should be; as I consider the high fees charged by some lodges, as a great barrier in the way of extending the principles of the Craft, some of the lodges charging as much as twenty pounds for the three degrees.

The R. W. MASTER requested Bro. Rettie, of St. Machar's Lodge, to express his opinion upon the merits of this question.

Bro. RETTIE, S. W. St. Machar's.—Right Worshipful Master and brethren. I did not anticipate that I should be called upon to make any remark upon this subject when I entered the lodge this evening, and I have to thank you for your kindness. I came to listen to the discussion, and I fear that I would detain the meeting too long, were I to give you my opinion on this question as I would wish. It has given me much pleasure to attend here this evening, and I have to add, that it gave me very great pleasure when informed some time since, that such a recommendation had been made to the Lodge of St. Nicholas. I did not think that it would have come about so early, although I have always urged the necessity of such a step whenever I had an opportunity, as I have considered that it is the first thing that should be done by those who wish Masonry to prosper in this city, if they wish to carry on the work in such a manner as to raise the character of the Craft here. As to the propriety of such a measure there cannot be the least doubt; it will be of the greatest advantage to all concerned, both with regard to the working of the lodge, and the superior character for masonic proficiency of those whom you initiate. Some years ago, when I used to visit St. Nicholas Lodge, I have seen four or six candidates all entered, passed, and raised, in one evening, in a manner, to say the least of it, highly discreditable to the masonic body. Did those candidates get any instruction or information? No, it was impossible from the way in which they were initiated that they could get any benefit—they were as much Masons as a piece of wood; they might rely upon their instructors, but they were just as ignorant as themselves. Although I speak in this way of St. Nicholas Lodge, do not think that I blame it, and none of the other lodges—I include them all—their manner of working was equally careless and deserving of censure. And what is the fact? Of the great number who were initiated in St. Nicholas Lodge at that time, how many are there who now take an interest in masonic matters? the answer must be, that there are very few. And is it to be wondered at? I consider that it is very natural, and that it is very easily explained why there are so few. They were urged to come and be made Masons; they were made as you know; they got no information from their instructors; after a visit or two to the lodge their curiosity was satisfied; they saw the same careless proceedings over and over again, and, as was

very natural, they ceased to attend. I do not think they could be blamed. But there were a few who, by their own industry and persevering exertions, have gained that information which they could not obtain from their instructors, and from the way in which the business was conducted they could not receive at their Lodges,—these are honourable exceptions. It has been remarked to-night, that candidates who might pay the full fee, and receive the first degree, would be taken advantage of if they were prevented by circumstances from receiving the other degrees afterwards. I cannot see the force of this at all; the fee to this lodge is not so very high, and they will, if properly entered, never consider that any advantage has been taken. Indeed, I consider that it is those who are now present, those who were made the three degrees all at once, that were taken advantage of; that we were cheated, inasmuch as we did not receive that information and instruction which it was our right to obtain, and for which we had paid. All who receive the three degrees in one night are taken the advantage of. Again, it has been said, that candidates, if made only one step, will never come back to receive the others. If this is the case, it will not be their fault; it will be your fault—the fault of the lodge, as it depends entirely how the business is conducted,—whether or not a candidate be interested in the subject. If it is properly conducted, I have no fear but that the candidate will patiently bide his time, and be most anxious to receive the other degrees. As to the question of emergency—say the case of a commercial traveller, or seafaring person—I cannot see the necessity of giving them the three degrees at once; if they are properly qualified as entered apprentices, they will be equally well received, wherever they may go, as a Master Mason would be; and should they never chance to visit the lodge again, if they wish to advance further they can obtain the other degrees in almost any part of the world. I hold that there is no excuse, that there is no plea, and can be none, for cases of emergency. It has been the curse of Scotch Masonry, and has lowered the character of Scotch lodges: and how do many, who have received the three degrees at once, feel on the subject when afterwards they visit lodges, where the work is conducted as it ought to be, with carefulness, correctness, and serious attention; they must and do feel humiliated to think that they cannot acquit themselves as they see others do, who have received the degree with plenty of instruction, and sufficient time to understand what they did receive. I hope that this motion will be carried, and if it is, I am certain that in a very short time the St. Nicholas Lodge will be one of the best lodges in Scotland; and I have no doubt whatever, but that the other lodges in Aberdeen will follow the example, when they see the brethren of St. Nicholas doing the work as it should be. If the motion is not carried, I would just say to the W. Master, that it depends upon him to put this, the proper mode of working, into force; he has only to say, I will only give one degree in one night, and there must be the proper lapse of time between that degree and the next. The Master has that power, and if he chooses can put it in force, although it will be much more pleasant that the lodge be agreeable to the change. A sufficient time should take place betwixt the degrees, at least the two weeks as laid down by the Grand Lodge laws; and I must here regret that the English Grand Lodge should have so far forgotten itself, evidently with a petty jealousy of the Scotch lodges, as to reduce the space of time between the degrees; such a step is foolish in the extreme, and will tend to bring down English Masonry. There are symptoms of improvement in Scotland,

and I hope that they will increase, and that at no distant day Scotch Masonry will take its position as of old at the head of the Craft. Thanking you for your attention in hearing these unprepared remarks, as I certainly did not expect to be called upon, being a visiting brother, and one who was anxious to hear what would be the result of the meeting, as I am desirous that the Craft should be on a better footing than they have been for a number of years back in this city. I do hope that the brethren of St. Nicholas will see the necessity, and the great advantage, of the motion being carried.

Bro. Cummings' motion was carried by a large majority.

Postscript.—Latest from Edinburgh. Charter fees reduced from 10*l.* 10*s.* to 5*l.* 5*s.*; this will greatly advance the Royal Arch, and tend to disseminate the degrees of Mark Master, Super-excellent, &c.

I R E L A N D.

TO CORRESPONDENTS.

R. M.—A temporary appointment in Grand Lodge does not give permanent rank
 Bro. LLOYD.—The reports it will be seen has met due attention.

DUBLIN.—An emergency meeting of the Grand Lodge of Freemasons of Ireland was held on the 17th May, in the Freemasons' Hall, at which his Grace the Duke of Leinster, Grand Master, presided, when measures were taken for enforcing obedience to the Grand Lodge order of the 26th June, 1836, prohibiting processions on the ensuing St. John's day.

May 12.—*Masonic Musical Soiree.*—One of the most attractive re-unions of the season took place at the Masonic Hall, College-green, the members of the Orders giving on this occasion a musical evening, at which the leading fashionables of the metropolis were present. The Hall itself is a very interesting object, even to the uninitiated, from the chapter-like appearance of its gothic stalls, the emblazoned armorial bearings of the Prince Masons, the waving banners, the elaborately carved oak-throne of the Grand Master, and the organ at the corresponding end of the apartment. The members of the body wore the glittering insignia of the various Orders to which they belonged, and, with the ball costume of the ladies who were present, an *ensemble* was produced that had much both of novelty and attraction to the spectator. The Duke of Leinster and the Duchess of Leinster arrived at eight o'clock, and, having been received by the Deputy Grand Master, &c., his Grace was conducted to the throne, the Duchess taking her seat on the elevated dais to his right. Among the personages present were Lord William Fitzgerald, Baron Robeck, Sir John Hill, Bart., the Hon. Captain Jocelyn, Colonel Dyneley, Colonel Jackson, Colonel Brown, Major Burdett, &c.

The musical performances were very effectively given, and in addition to the admirable vocalisation of Mr. F. Robinson, the concerted airs were ably rendered; and Master Barnes sang with a beauty of voice and feeling, that speaks highly of his future career, two graceful ballads of Dr. Smith's, the first of which especially, "the Mother to her Child," is characterized by a sweet flow of melody. Mr. Magrath's harmonious version of "Faithless Emma," was rendered with ability, and Mr. Mackey, one of the brethren, an amateur, sang with true feeling, to the

effect of which his fine voice added materially, the song, "O Fount of Light." The masterly playing of Mr. Stewart on the organ elicited from the Duke of Leinster his sincere approval. Mr. Blewitt gave several of his most telling songs, encores being demanded, and his sparkling accompaniment on the piano added much to their effect. We do not profess to give a very detailed notice of the concert, but merely its general details. During the evening refreshments were supplied in the ante-room.

NORTH MUNSTER, April 28.—The Prince Masons' Chapter, No. 4, held a special meeting in the East of the Valley of Limerick.

May 5.—The Provincial Grand Lodge, North Munster, held the quarterly meeting in Limerick; the state of the Order was most satisfactory.

On the same day, the Rev. W. Eyre Massy, P. G. Chaplain, was introduced to the sublime mysteries of a Prince Mason.

On the same day, the Triune Lodge, No. 333, held its meeting. The Illustrious Michael Furnell, 33°, presided at each meeting.

CORK.—*St. Patrick's Lodge, No. 8.*—The anniversary of the natal day of the patron saint of this ancient and highly respectable lodge having fallen this year on Saturday, it was deemed more convenient to celebrate the festival on the following Monday; accordingly on that evening the brethren assembled to banquet, the chair being taken by the W. M. James E. White (whose efficiency and masonic zeal have induced the lodge to request his continuance in office for the ensuing six months). Nearly forty of the brethren sat down to dinner, the Dep. Prov. Grand Master of Munster, Bro. Robert Atkins, Colonel James C. Chatterton, K. H., and the W. M. of Lodge No. 1, being the guests of the evening.

On the removal of the cloth, and after due acknowledgments being made for the blessings enjoyed, the Worshipful Master introduced the first toast, "the Queen and the Craft," holding up her Majesty as a pattern to the world, as the queen, the wife, the mother, and the woman; "Prince Albert, and the rest of the Royal Family," followed, the Worshipful Master passing a well merited eulogium on the prince consort, and only regretting that he could not be hailed as a brother. In introducing the Grand Masters, Wardens, and Lodges of England, Scotland, and Ireland, the Chairman took occasion to notice the revival which had taken place in Masonry, now extending to all parts of the globe, in proof of which, he had lately conversed with a brother who had sat in a lodge held in the dominions of the Emperor of China. The next toast in order was "the Provincial Grand Master, Wardens, and Grand Lodge of Munster," which the Worshipful Master associated with the health of the respected D. P. G. M. then present.

After "our newly initiated Brethren present," came what might be considered the toast of the evening, namely, "the health of our esteemed and valued Brother Colonel James C. Chatterton;" in bringing this toast before the brethren, the Chairman had to wait some minutes until the enthusiastic applause, which the mention of the name elicited, had subsided, when, with great felicity as well as delicacy, the Worshipful Master gave a rapid sketch of the eminent services the gallant Colonel had rendered his country, and dwelt particularly on the unexampled occurrence which took place when the Colonel, and the truly noble regiment under his command, parted from the inhabitants and masonic brethren at Nottingham.

The gallant Colonel, in returning thanks, expressed his surprise and pleasure at the masonic assemblage by which he was surrounded in his

native city, and with feeling and elegance alluded to the personal compliment paid him by so respectable a portion of the brethren.

The pleasure of the evening was greatly enhanced by the untiring exertions of the professional brethren present, A. D. Roche, Wheeler, and M'Carty, assisted by the amateur brethren of this lodge, so long distinguished for its musical talent, and which on this interesting occasion cast no stain on its harmonic laurels.

The able and intelligent Chairman felt almost diffident in announcing the hour at which masonic rule required the festivities to close, regretting that it was imperatively, to interrupt the enjoyment of such a delightful and harmonious banquet.

FOREIGN.

PARIS.—On the 22nd of March, Napoleon Bonaparte was received a Freemason in the Lodge "Amis de la Patrie," 45 Rue Grenelle, St. Honore, assisted by many members of the National Assembly, and masonic members of the Orders of France and of foreign Constitutions.

BERLIN, *May 14.*—The two Grand Lodges, viz. the Royal York Lodge of Friendship, and the Three Globes, have decided that from this date, brethren of the Jewish faith can become joining members to any lodge, holding of either of the above; and any member of the Jewish faith may from this time forth be balloted for and initiated in any lodge having a warrant (from either Grand Lodge) in any part of Europe. This result may be hailed as the crowning part of our efforts for the freedom and universality of the Order, and a proper concession to the demands of the Grand Lodge of England.

So far so good—but now comes the reverse.

The National or third Grand Lodge, have threatened to break off all communication with the other two Grand Lodges, if Jews are admitted by them. In our present unfortunate political situation it is not thought advisable to have any additional cause of misunderstanding; so all will, after all, remain *in statu quo*. With quieter times we have no doubt of better things.

HONDURAS AND TRINIDAD.—Some interesting details may be gleaned from a perusal of the obituary.

HAMILTON, BERMUDA, *Jan. 27.*—According to annual custom, the Freemasons of these islands celebrated the festival of St. John the Evangelist; Somerset Lodge on this occasion inviting the co-operation and assistance of the three sister lodges of Bermuda. The weather was most propitious, and long before the appointed time of meeting, happy and gaily dressed crowds lined the road from Mangrove Bay to St. James' Church. Indeed the day appeared to have been made a day of festival by all classes, uninitiated as well as brethren, and a gay flotilla of boats, decked with streamers and flags of every colour, studded the waters of Mangrove Bay. The lodge having been opened at the house of Bro.

J. A. M. Gilbert, a procession was formed at high noon to St. James' Church, a distance of more than a mile, preceded by the band of H. M. S. Wellesley, kindly lent for the occasion by his lordship the Earl Dundonald.

The procession consisted of about eighty brethren.—Loyalty Lodge, No. 461, with banners, &c.; Atlantic Phoenix Lodge, No. 271, with banners, &c.; St. George's Lodge, No. 266, with banners, &c.; Somerset Lodge, No. 283.

On reaching St. James' Church, the Hallelujah chorus was beautifully performed on the superb organ of that church. Long before the arrival of the procession, a dense crowd filled every part of the seats, aisles, and galleries, and the brethren were with difficulty accommodated with chairs outside the rails of the holy altar. Morning prayers were read by Bro. Rev. H. B. Tristram. The communion service by Bro. P. M. Rev. R. Hoare and Rev. R. Mantach. An excellent and most appropriate discourse was delivered by Bro. Rev. R. Hoare, rector of the parish, from Isaiah xli. 6, "They helped every one his neighbour, and every one said to his brother, be of good courage." The sermon was listened to with breathless attention, and was full of practical lessons to all present, whether Masons or not, and combined the experience of age with the vigour and ardour of youth. After the third collect, the choir commenced the 100th psalm, in which the whole congregation heartily joined, and the united voices of several hundred worshippers vibrated through the building; the Introit was the masonic hymn, and before the sermon the anthem psalm cxxxiii., the music by Bro. Oliver, 20th Regiment, was exquisitely chanted. After divine service the procession returned to Mangrove Bay.

At four o'clock the brethren sat down to banquet in Sussex Hall, which realised all the descriptions of Christmas of the olden time in baronial halls. The Worshipful Master of Somerset Lodge presided, supported by the Masters, Past Masters, and Chaplains of the Sister Lodges. Grace was said by Bro. Rev. R. Hoare, Chaplain; and after the cloth was drawn the following toasts were drunk, each followed by an appropriate air from the Wellesley's band:—

"Her Most Gracious Majesty the Queen, and the Royal Family;" "his Excellency the Governor;" our Grand Master the Earl of Zeland, and the Craft;" "the Lord Bishop of Newfoundland, and the Clergy;" "the Right Hon. the Earl of Dundonald, and the Navy, with grateful thanks for his kind loan of the band," responded to by Bro. S. Triscott; "Colonel Barry, R. E., and the Army," responded to by Capt. Drummond, 42nd R. H.; "the Right Worshipful Dr. Hunter, P. G. M. of Scotland," responded to by Bro. Rev. Robt. Hoare, P. G. C.; "the Grand Lodges of England, Scotland, and Ireland;" "Master, Wardens, and Brethren of St. George's Lodge," responded to by Bro. E. B. Todd, W. M., who proposed "the Somerset Lodge," responded to by Bro. T. T. Outerbridge, W. M.; "Master, Wardens, and Brethren of Atlantic Phoenix Lodge," responded to by Bro. the Rev. R. Mantach, W. M.; "Master, Wardens, and Brethren of Loyalty Lodge," responded to by Bro. Guest, S. W.; "our Absent Brethren;" "Rev. Robt. Hoare, P. G. Chaplain, with thanks for his most appropriate and excellent discourse on this day," responded to by Bro. the Rev. R. Hoare, P. G. C.; "Mrs. Elliot, and the Ladies of Bermuda;" "the Fair Organiste, and the Ladies and Gentlemen of the Choir of St. James' Church, with our grateful thanks for their rich musical treat on this occasion;" "the

Stewards;" "our Childhood's Home"—when the band played "Home sweet Home"—and the brethren separated at an early hour.

ST. CHRISTOPHER, Dec. 27.—On the Festival of St. John the Evangelist the R. W. Master, Wardens, and other office-bearers of the Mount Olive Lodge, Nos. 336, 241, under the Grand Lodge of Scotland, were duly installed and invested with their insignia of office.

Jan. 11.—A meeting of the Royal Arch Masons resident in this island was held at the Mount Olive Lodge-rooms, for the purpose of revising the Mount Horeb Chapter, No. 88.

I N D I A.

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

It is not possible to comply with the request of several correspondents on the subject of masonic ritual. There is no printed manual, and to write one *verbatim* would be a violation of a sacred vow.

Brother (!) John Grant's edict against Scottish Masonry still exists in full force. Any visitor, before admission to a craft lodge, must *take an obligation* that he has not taken the degrees of Mark, Past-Master, or Super-excellent, and further that he is not connected with any lodge or chapter that grants those degrees—*otherwise he will not be admitted!* Should he have been among the so-vitiated, he can only enter on the condition that he does not again go near or countenance such lodges.

Such is the present degraded state of Masonry in Bengal!

It is pretended that the Grand Lodge and Grand Chapter of England do not recognize the above degrees. What of that? Even the toadies and apostates there, dare not play such antics as does Johnnie Grant of Bengal, who, though a reputed Scotchman himself, thinks it no discredit to put down, if he possibly can, Scottish Masonry in his province.

But mark his consistency; a Prov. Grand Master under the English Constitutions; he can plead his connection with the 33rd Degree, "Scottice;" there is at work in Bengal an Edinburgh Templar Encampment, the Deputy Prov. Grand Master Birch is Grand Prior for Bengal.

It is industriously reported that the Editor of the *F. Q. R.* has only received *ex parte* information ; but we, who are in the real secret, know better.

AZINGURH, Dec. 22.—We have the painful duty of announcing the death of that most distinguished Mason, Bro. Robert Neave, district judge. It can hardly be expected that his loss will be readily supplied. With a delicacy peculiar to himself he recoiled from taking any part in the late sad disturbance—partly from the distance of his residence, and partly from having accepted office under Grant ; which, for the sake of Masonry, he preferred the livery of, to a resignation previous to his retirement to England, which would have taken place next year. Equal to the Grand Master in all salient points, he was a perfect contrast to him in those delicate views of honour that constitute the true Mason.

THE
GENERAL ASSURANCE ADVOCATE.

30TH JUNE, 1849.

INSTITUTE OF ACTUARIES.

THE Latin proverb "*Stultus nisi quod ipse facit, nil rectam putat,*" may be fairly applied to some indiscreet meddler, who, in an article in the "Post Magazine,"* has issued the following declaration:—"We presume that a prudent person will, in future, no more think of entrusting the interests of his family to an office that is not under the management of a Member of the Institute, than he would of entrusting their lives to a practitioner who was not a member of one of the Medical Colleges." Verily, a fool's bolt is soon shot! That there are many men of the highest attainments, and of the strictest honour, among the Members of the Institute, we are ready to prove; but the writer of this *farrago* has earned the cap and bells, and proved himself the exception to the rule. Let the Council look to him, for should he bite them, we should see the game of "folly run mad," and the Institute become a mark of derision. The peroration of the lucubration from which we quote is coarse and vulgar, enough to entitle the writer to a *breech* of the peace.

The first annual meeting of the Institute was held on the 9th Instant, at the Society's office; and the day terminated with a dinner at the Castle, Richmond. It is hardly necessary to observe that both business and pleasure were conducted and enjoyed with equal propriety and delight.

"IS YOUR LIFE INSURED?"

UNDER this quaint title a new periodical has been announced, intended to spread a knowledge of Assurance and to advocate its practice; and the Assurance Companies have been solicited to take advantage of its columns as the means of bringing extensively before the public their various claims to attention and support. "Two of a trade," says the old adage, "never agree," and in this case the saw is applicable; for the objects and views of the promoters of the new periodical have been

questioned in the "Post Magazine," with a tartness and acerbity seldom called forth except in protection of shabby "vested rights," or by feelings of self-interest. Our object, say the promoters of the new speculation, is to benefit Companies and Assurers; to which the "Post Magazine" in effect replies by translating the prospectus to mean, seeking for profits without affording corresponding advantages. We think this somewhat illiberal. We do not know why the parties connected with the "Post Magazine" should not be open to the same objection. They, as well as those interested in "Is your Life Insured?" seek for advertisements, and would probably be quite as unwilling as anybody else to forward the objects of Assurance Companies, unless they found it *profitable* to do so. The *quid pro quo* feeling we imagine is equally applicable in both cases, and if the cry of "Rogue" must be raised, we fancy we may say with King James, after hearing the contending lawyers, "Rogues all—Rogues all!" It is true, as Hudibras has it, that folk

"Compound for sins they are inclined to
By damning those they have no mind to."

And we are heartily sick of that sort of illiberality which is so conspicuous among literary men, and which leads them to give tongue and attempt to cry down every new competitor. People "who live in glass houses should not throw stones;" and perhaps the surest way of causing one's own motives to be suspected, is to always cavil at and doubt those of others. "To the pure all things are pure," and the world is getting wise enough to comprehend that those who cannot believe in the honesty of any one else, are not much too good themselves; over-righteousness always smells strongly of hypocrisy. The "Post Magazine" may do well to recollect that, without any reference to the character of the projected work, the ability with which it will be conducted, or the nature or extent of its circulation, we must say that the scale of charges for Advertisements appears extravagantly high; a consideration likely to act more disadvantageously to the proprietors than to any one else—for, while the acute Managers of Companies will not be deterred from any fair means of seeking publicity by the squabbles of merely interested parties, they will not be induced to "pay too dearly for their whistle." However, that is no concern of ours; and for ourselves we can only say that we shall accord a hearty welcome to every able coadjutor or competitor in the good work of extending Life Assurance, and the greater the ability with which that object is promoted the more sincere will be our congratulations.

CALUMNY.

ENTERTAINING the opinions we have often expressed respecting the benefits which the new offices have conferred upon the public, and the healthy stimulus they have given to the business of assurance, we were rather amused, and considerably astonished, at an article which appeared some time since in the "Law Times," and in which, under the guise of an anxious solicitude for the protection and welfare of the public, an outrageous general attack is made upon all the new offices. The gist of the article we have referred to is, that new offices have been got up, and are carried on by penniless swindlers, and that in the long run the public will be cheated out of their money. This is an implication which all the new offices are immediately concerned in repelling; for no one institution is pointed out, and the malice is shewn in the very generality of the charge, which renders it incapable of either direct proof or contradiction. So far as we conceive the slander, for such we cannot help terming it, is utterly untrue and uncalled for. We have a pretty intimate acquaintance with assurance and those who are directing it, but we are not aware of a single office, either old or new, which "the cap" thrown down by our contemporary will fit. All the new offices we believe we may say, are presided over by respectable and responsible men. All of them appear to be founded on secure bases, and conducted on more correct principles than have heretofore obtained; and none either by the adoption of unsafe rates of premium, or by other unworthy and imprudent means, attempt to attract the public attention, or secure support. It does appear to us most monstrous, that gentlemen who are engaged in one of the greatest social works of the present age, should be thus anonymously subjected to the implied accusation of swindling; and while we are amused at the imbecility of the attack, we are astonished at its malice, and wonder that a journal of high character, should commit itself to so utterly disreputable a course. We must confess ourselves to be quite incompetent to analyze the motives which prompted the writer in the "Law Times." Men can understand the feelings of a man urged on to attack an individual who has committed either a public or a private wrong; and this feeling goes so far, that the public sometimes sympathize with even the murderer; but sane and civilized beings, must be totally at a loss to understand, perfectly unable to sympathize with, or enter into the feelings of the malay, who, dagger in hand, rushes forth, and indiscriminately destroys, all who come across his path. For all we know to the contrary, the "Law Times" is the malay of the press "running a muck" at good and bad alike. Though we cannot precisely point out the motives which did instigate the article, it requires no great acuteness to perceive what motives did not. It was not intended to expose any fraudulent

institutions, for none are named. Neither was it designed to protect the public, for in that case the certain secure and obvious course of giving particulars and facts, would have been adopted, particularly as such a proceeding, now that truth is no longer libellous, involves no danger. It was not intended to do impartial justice, for we presume the "Law Times" does not pretend to say that *all* the new offices are under the guidance of swindlers, and yet the injustice is committed of involving all in a charge, which, without any great stress of meaning, may bear that construction ; and the effects of which, if it have any effects at all, must be to create a distrust of every new society. We cannot divine the intention which led to the discharge of this literary bomb shell, thrown at random into the midst of the good and bad, (if bad there be) to injure all alike, except it be that the "Law Times"—one of the organs of a profession, which has several established offices, is afraid of the competition of new societies, conducted on the most improved and beneficial principles, and therefore, being afraid to make pointed and specific allegations, and conscious of its incapability of making out a case, resorts to the underhand, tortuous, and unworthy course of throwing out general accusations, and using insinuations and inuendoes, the weapons of the ill-disposed and timidly-malicious. We think that with such a course, the members of the public will have no sympathy, even if it be well-intentioned ; it is injudicious and unjust, but it bears upon its face, evidence of being an error of the heart rather than of the head, and the world is wise enough to distinguish between devotion to the public good, and the promptings of selfishness, manifesting itself in "envy, malice, and all uncharitableness." So far as we have been enabled to ascertain, the feeling which we believe to be likely to spread in the public mind, does prevail among the honourable members of the legal profession, who deprecate an attack so evidently unjust, impolitic, and unsupported by anything like proof. The injury which the "Law Times" intended to inflict, will rebound upon itself, covering it with odium, and the conductors of that periodical will find that it is better not to deal in calumnies, which, like curses and chickens, generally "come home to roost."

In the ignoble character of reviler of new offices, a writer in the "Post Magazine" rejoices extremely ; but he may be safely left until the year 1850, when, if we mistake not, unless his hide be of the rhinoceros kind, he will betray such muscular twitchings, as may dispose him to regret his folly and imprudence.

WE are prevented from following our customary duty of giving a summary of events, by circumstances in themselves so important that we consider it prudent to pause ; not that there would be anything dis-

honourable in publicity, but that it would be premature. Indeed, where the great moral axis of social security is concerned, it is but common sense to read, mark, learn, and inwardly digest, before we venture to give an opinion on subject-matters like "Life Assurance."

In the year 1850, now nearly at hand, the great Levethian Mutual Office—the Equitable—will issue its bonus on policies of 1817. Expectation is on tiptoe; the insured are in a state of excitement, and other offices have received a very considerable access of business by insuring the risks accordingly. The result is indeed looked to with the most heartfelt anxiety; the fortunes of families are dependant thereon. May the result be in strict accordance with the long-honoured title of the office!

As we have observed, a veil of mystery is put on our summary, and we shall therefore content ourselves with stating that the following Societies have held their annual and general meetings, that very able advocacy has been displayed in the several statements, and the public is left therefore to its discretion to select its own depository for ensuring the future comfort of dependent and depending humanity.

Office.	Chairman.	Business during the Year.
Equitable		143 new Policies.
Professional	Major Stone	275 ditto.
Scottish Provident	Charles Morton, Esq.	430 ditto.
Victoria	B. Hawes, Esq.	174 ditto.
Legal and Commercial		
Metropolitan Counties	Capt. Hon. G. F. Hotham	212 ditto.
Kent Mutual	Thomas Hopkins, Esq.	
Life Assurance of Scotland	Sir Jas. Terrent, Bart.	504 ditto.
Solicitor's and General	J. P. Church, Esq.	214 ditto.

LITERARY NOTICES.

A Letter on the Anti-Christian character of Freemasonry. By M. C. Trevilian, Esq., a voluntary Seceder from the Society. Whittaker.

In an advertisement heralding the pretention of this lucubration to the attention of the world—we observe the author is styled *Major Trevilian*.

The prefix "*Major*" may be an error—if so, the advertisement is merely an incorrect announcement, but if the author be really a field-officer, then, in such case, we would advise him to study the masonic addresses of the hero of Scinde, Lord Combermere, Colonel Chatterton, and other soldier Masons, whose opinions differ from Major Trevilian, so widely, as to make one rather sceptical as to whether the said Major really knows that he has been self-deluded on the subject-matter of his wordy book. It is our duty to read all arguments for and against Freemasonry, and we arrive at the conclusion, that this lengthy war of

words may be taken as both—for while it may not certainly be said to be intended to promulgate its objects, the abuse is of so harmless a nature, that it certainly must tell in favour of the Order.

Such a work is too clearly among these evidences, that an increased number of asylums for the “feeble-minded” are necessary—not to claim our commiseration—the more so, as it is painfully observable that the name of the adorable one and his magnificent precepts are treated with that kind of freedom which prevents any comment on the folly of a man who, for the mere purposes of inane hostility, is thus totally oblivious of the moral duty due to society.

A Retrospect by one who has seen.

This, a modest brochure, referring it is believed to Major Trevilian’s unblushing declaration, that it is just to violate the masonic obligation! The author deals mystically with his subject, but the interest is well sustained.

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

The compiler of this exportation and explanation of masonic statutes for the past year, is entitled to the thanks and respect of the fraternity. These publications do great service to the Order—giving it strength, power, and influence.

Healthy Skin. A Treatise on the Management of the Skin and Hair, in relation to Health. By Erasmus Wilson, F.R.S. Third Edition. Churchill.

Mr. Wilson has created a field for the development of a most important subject, and he has sustained its claim to attention. The *fasciculi* of “Portraits of Diseases of the Skin,” are a magnificent contribution, whether examined as a work of art or science. The great work of Alibert is outrivalled, and in the beauty of the pencilling, an artist will find a study for contemplation. Another work “On Diseases of the Skin,” with coloured engravings, has entitled itself to the most favourable consideration; but our urgent attention is to the third edition of “Healthy Skin,” p. 238, 8vo. It is not inaptly inscribed to Edwin Chadwick, C. B., in admiration of his indefatigable labour in the cause of sanitary reform. The author in this little volume has acted with boldness, inasmuch as reducing the stupendous power of his former works, to the level of a popular essay, he may have to encounter the shaft of severe criticism; and yet we question whether he is not correct in his view; to the profession he has given a splendid addition to its archives, but which to the public at large is a dead letter; in fact, for the mother to look thereat, would be to alarm rather than to convince, while this popular illustration can be read without creating any other feeling than a desire to comprehend and to profit by. We look on this last labour of Mr. Wilson’s to be equally important with his grander efforts, and must strongly recommend its perusal to those ladies who would sustain their loveliness, by preventing the encroachments of blemishes, for it seems “brigands” in the skin are ready to rob them of their beauty, as there are brigands to take the same liberty with their purse.

Where there is so much to praise, there may be a little to censure, e. g., we should have preferred the prescriptions of certain efficacious and elegant formulæ, instead of being referred to a chemist. But there are spots on the sun’s disc, and Mr. Wilson’s work will, notwithstanding, be considered as most valuable.

TO CORRESPONDENTS.

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

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

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

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

INDAGATOR.—We believe that Dr. Oliver would prefer a subscription to “The Symbol of Glory,” and would feel personally complimented by any brother writing to him at Scopwick, near Lincoln, on the subject. Indagator is further informed that the copies will be delivered free of expense at the prices named in the prospectus. We believe also that Dr. Oliver will take a final leave of his friends and of Masonry in this Work.

WHAT IS THE P. S. G. D. ABOUT?—Why he “havers” as usual, to be sure. Dearee me, what does that mean? “Haver, is the Scotch for talking nonsense like a silly person.”—*Vide* *Tait's Magazine* for May last, p. 284.

P. Q. complains that we have not noticed an elegant Volume of Songs and Ballads by Bro. J. E. Carpenter; this is true, but then we have not had the opportunity of doing so.

BRO. SCOTT.—The communication is most welcome.

BRO. E. P.—The outline of the address by Bro. Serjeant Wilkin, on his initiation at the Moira Lodge on the 24th April, is received; but we hope to be favoured by a more ample account of what is currently reported to have been a most brilliant address.

A WHISTLER.—“If we say we have not sinned we make him a liar.” The story, as we heard it, runs thus:—Many years since, at an academy for young gentlemen near Blackhead, one Master Thickhead whistled in school-time. Mr. F. insisted on the culprit stepping out—Thickhead did so; it was not however with the intention of owning his fault, but with brazen effrontery to denounce Master Kindheart as the offender. Now Thickhead was a big, burly boy, and Kindheart feared him—the inference was clear; poor Kindheart's protestation of

innocence went for nothing with the pedagogue—Dr. Birch was applied to, and the arguments *ad posteriorem* were forcible and energetic. This incident is among many where Thickhead has through life figured in unenviable notoriety. “The child is father to the man;” Thickhead is still reckless of the mischief he creates, so that he can *escape* censure and advance his self-interest. Toadying, slandering, and ————, Thickhead at length became a Grand Officer, and can “haver” as well as the best, except in Grand Lodge, where he is remarkable for silence, but voting on all questions as his masters direct. Can it be wondered at that Kindheart holds him in Masonic contempt? Both masonically (!) brothers, but with influences wide as the poles asunder.

ARCHITECTON.—We have great pleasure in giving due publicity to the paper.

MASONICUS.—It is difficult to please all, but we hope to have satisfied our Liverpool readers.

HARUM-SCARUM.—Haparmachardverskinmulwicksonlen penpricefoldiana; decipher this, and there will appear a curious explanation—“in omnibus rebus et quibusdam aliis”—shewing that want of decency is want of sense.

SMITH O'BRIEN we understand to be a Freemason.

PATTEN *v.* BOOT.—The contrast between the G. S. B. and the G. M. in the lower toggery was certainly striking—mud *v.* Japan. The lines as doggrel have fun and drollery, but are not in good taste.

THE GRAND SECRETARY.—We differ, for as a member of Grand Lodge the G. S. had a right to vote for the Grand Master's list, and also to oppose the grant to widows. Havers would say, “Ex quo vis ligno”—he merely eliminated.

THE G. SUP. W.—We understand this learned Theban boasts of the *honesty* of his report. Alas for its *truth*! There is some difference between the two; the veriest ignoramus may consider himself to be honest in his opinion, knowing no better, but truth cannot be so handled. But what became of the report? Mark the report as delivered—would it be withdrawn if only honest?

THE GRAND S. B. FOR 1850.—The M^cMullen has already promised it, consequently the G. M. has not the gift at present.

The WHISTLER, the HAVERER, and MAC, may all grin through the same collar. The epigram is biting but too strong.

THE HIGHEST PRICE.—The satire is rich, but the object poor.

BRO. ROUNCE.—Thanks for good wishes. The S. W. and not the P. M. should answer the question as to the W. M.

THE ASYLUM.

For particulars see the Festival account.