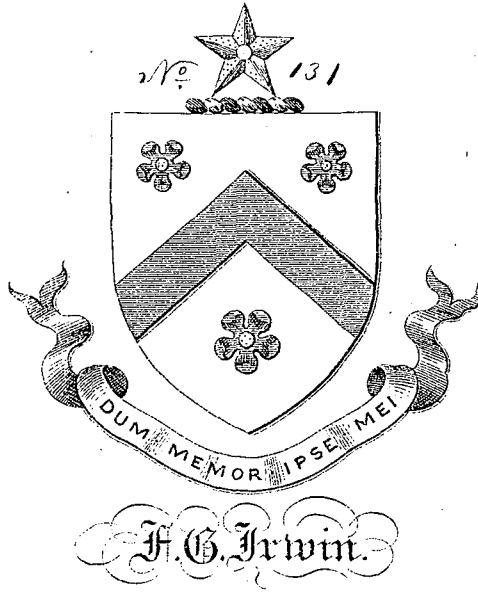


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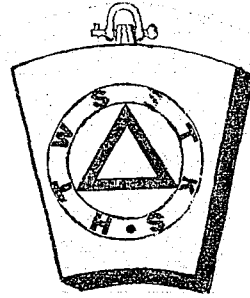
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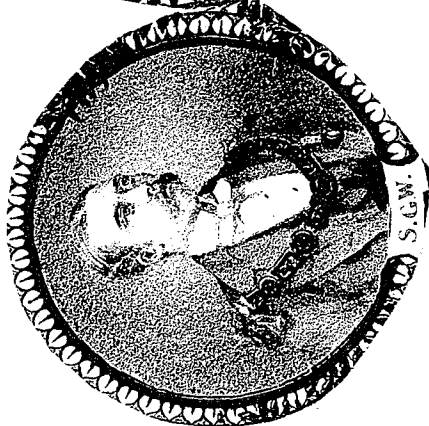
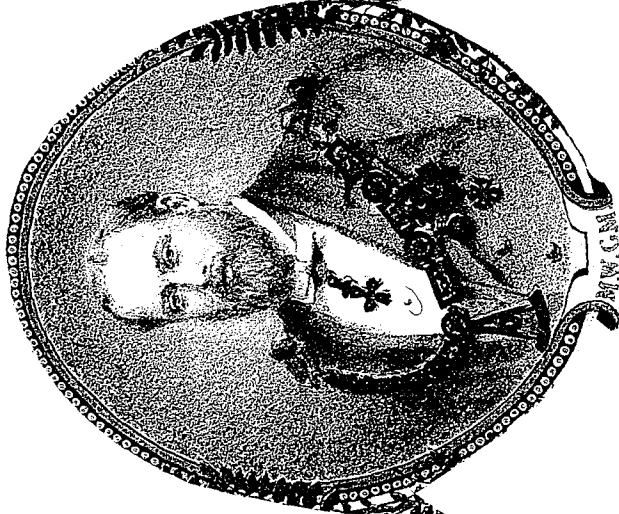


United Grand Lodge
of
A.F. & A.M. Masons
of
England.

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THE
FREEMASONS'
QUARTERLY MAGAZINE
AND
REVIEW.

1851.

LONDON:

PUBLISHED FOR THE PROPRIETORS BY

RICHARD SPENCER, 314, HIGH HOLBORN.

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NOTICE TO THE CRAFT:

WE had intended to give, in this number of the "Freemasons' Quarterly Magazine and Review," the names of the newly appointed Officers in various Lodges, Metropolitan and Provincial, and the rank to which they have attained. As we have, however, most unexpectedly been unable to do this, agreeably to our promise by circular to all the Lodges in England, we are bound explicitly to state the reasons, which we are confident will be accepted as a sufficient apology for an apparent breach of good faith. Although many Lodges warmly and immediately responded to our enquiries, we are bound to state that our proposition was considered, for many reasons, by a vast majority, especially of the London Lodges, to be highly objectionable; therefore they gave a *positive refusal* to acquaint us with the information we sought. It was held by other Brethren, to whom we are under many obligations, and for whose opinions we entertain the highest respect, that although the publication of the names of the Officers of Lodges was not a violation of the letter of Masonic law, it might be considered as interfering with its *spirit*. We feel that we are, therefore, bound to submit to their opinion. Under such circumstances, we throw ourselves upon the kind consideration of the Craft at large, requesting that those, who favoured the proposition, will well weigh the reasons we have given for disappointing them, and respect our motives; and that those who disapproved of it will deem it to have been an error of judgment, which we desire to rectify,—thus proving that we are both willing and ready to make the *amende honourable*, by at once yielding to their opinions, kindly expressed, and almost unanimously recorded.—ED. F. Q. M. & R.

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THE CHARITIES.

In order to bring the claims of the various Charities of the Order as prominently as possible before the Brethren, the Proprietors of the "Freemasons' Quarterly Magazine and Review" have *gratuitously* inserted, in its advertising pages, that information respecting them, which is given in the Masonic Calendar. They hope that the adoption of this plan will tend to advance the interests, and increase the funds of each of these most truly valuable institutions.

THE
FREEMASONS'
QUARTERLY MAGAZINE
AND REVIEW.

MARCH 31, 1851.

FREEMASONRY DURING THE GREAT EXHIBITION.

IN the course of a few short weeks we shall witness that great event whose approach, even in the midst of intestine war and civil commotions, the nations of the earth have been awaiting with such intense interest; that bright day is at hand which shall place England in the proud position of pacificator of the world; and the hour draws near when from our shores the trumpet blast shall proclaim in angelic strains, "Glory to God in the highest, and on earth peace, good will towards men," and summon astonished nations to unite with us in friendly intercourse. It behoves us, therefore, to consider the duties which devolve upon us at this period in common with all whose sympathies are enlisted in the great cause which the Exhibition of 1851 must eminently tend to promote,—fraternal feeling and universal peace.

But as Masons, we are more particularly interested in the prospect which now dawns upon us, of meeting on the happiest terms those Brethren from whose fraternal embrace distance alone, and Nature's barriers, have hitherto debarred us; brethren with whom we are linked in one great indissoluble bond, and whose arrival we must hail with the

Again, to those amongst us whose imaginations are not so easily and so powerfully wrought upon by the visions of the past,—who perhaps do not possess in the highest degree the speculative turn of mind so necessary to the right understanding and due appreciation of the figurative language of our Craft,—to those whose time is too much occupied in reviewing the stern realities of every-day life, to allow of their occasionally indulging a visionary vein, and whose commonplace occupations forbid their basking in a gleam of happy sunshine reflected from the mirror of antiquity,—even to these the approaching event is an omen of good, and, as such, they hail it with all the heartiness, if not with the characteristic ardour, of their more speculative Brethren. In the forthcoming international Exhibition, they recognize at once an opportunity afforded them of testing one of the great principles of Freemasonry—that axis upon which the whole system revolves,—without which the institution itself is but as “sounding brass or a tinkling cymbal;” and they hail the approach of the happy day which shall unite them with Brethren from every part of the world upon which the light of Masonry has, up to the present time, shed its humanizing influence. Well may we consider, and that most seriously, the responsibility which hangs over our heads, and endeavour, to the best of our power, to assist the commonweal of the Craft, in elucidating the best plan for the due performance of a sacred duty. Are we not responsible if we omit to take advantage of the opportunity thus offered to us, of proving to the world at large that Freemasonry is not a mere matter of signs and symbols—of local charity and individual benefaction, but that it is a great vital principle of universal tendency; and, in the words of Dr. Oliver, “a science confined to no particular country, but extending over the whole terrestrial globe?”

Should we not be guilty of a breach of duty, were we to allow such an occasion to pass by without testifying, in a more than ordinary manner, our appreciation of the

strongest emotions of brotherly love. To the true-hearted and zealous Mason the events of the past, and the opening of the present, year, are cheering indeed. He is avowedly devoted to the furtherance of investigations into science and art; he engages heart and soul in every scheme for the promotion of education and civilised life; he eagerly contributes his best endeavours to assist in carrying out every effort to ameliorate the social position of his poorer Brethren, but above all he recognises in every attempt to bring together nations differing in language, creed, and habits of life, and to unite them under the wide-spreading banner of civilization, those glorious principles of his Order which, next to those solemn duties which he owes to his Maker, and to the church of his profession, it is his constant care and anxiety to preserve and maintain inviolate.

The thoughtful Mason, too, must have watched with no ordinary interest the progress of the beautiful palace in which the "World's Great Fair," is to be held. The details of its structure, the appliances of science and art which have been called into requisition to assist and develop its progress, the wonderful precision and celerity with which each stage of the work has been completed, the vast bodies of workmen employed, and the systematic regularity of their operations, all these circumstances, in themselves immaterial must, when combined, summon to his recollection the outline of that glorious fabric so intimately connected with the early history of our Order, and from which so many of our most expressive symbols and metaphors are derived. His speculative mind sees in every trifling incident some faint point of resemblance, and every day the connecting links between the present and the past are more clearly developed, till at last he is enabled to discern,—

"A noble edifice design'd,
That time and envy should defy;
Founded on Truth's eternal base,
Vast as the ample bounds of space,
And sacred to fraternal unity."

intents and objects of the great scheme for the promotion of science and art—our special and professed care, which has been so successfully and triumphantly carried out? Shall we not be indeed degenerate professors of the most Catholic system in the world—a system which recognizes no difference of nation, rank, or creed,—shall we not be accused of being unworthy Members of an Institution which boasts universal charity and Brotherly love,—if we do not take every means in our power to assist in forwarding, and that, too, instantaneously, such measures as may at once prove the Freemasons of England to be worthy of the high position which they hold in the estimation of the world? But we must do more than merely testify our feelings on the occasion; we must not limit our sense of the benefits to be derived from so great an event as a meeting of the Freemasons of all nations, to the empty show of a public meeting,—a vote of respect and regard towards our foreign Brethren, and congratulations on their arrival within our walls. We must not—we cannot, think of adopting so paltry a subterfuge. We must call to mind the treatment which we ourselves should expect were we in the position of the scattered Members of our Order who, in a few short weeks, will be wending their way towards our shores. Should we not expect something more than an empty compliment? should we not expect a closer union of the ties of Brotherhood than a formal congratulatory meeting—some more tangible proof of the inestimable benefits of Freemasonry than a mere series of resolutions implying confidence and regard?

Surely we should,—and yet shall we sit quietly in our Lodge rooms, transact our business, conduct our ceremonies, and celebrate our festivities, as if nothing was taking place around us; as if hundreds of heart-strings were not throbbing with the warmest emotions of Brotherly love, at our very doors; whilst the year 1851 passes over us, and leaves the horizon of Masonry darkened with a blot which future regret will fail to remove? Shall we, on account of

a few paltry obstacles, which due consideration and proper management might easily sweep from our path, throw away once for all an opportunity which may never recur to us, and renounce, in the face of hundreds of our Brethren, that solemn duty which, whether individually or collectively, we are bound to discharge—Brotherly Love?

Now, no good and true hearted Brother can conceive for one moment that the Masons of Great Britain can testify the meaning attached to this term Brotherly Love by a mere public meeting,—a burst of oratory, a vote of esteem and confidence, and so on. Something more ought to be done :—some more real and substantial mode of conveying the feelings of the Freemasons of these realms towards their continental Brethren ought to be adopted. It may be a difficult matter to conceive how a scheme of so gigantic a nature could be properly and satisfactorily carried out, but we cannot help thinking that mature deliberation might diminish some of the obstacles which, at first sight, present themselves ; we felt sure, that were the idea once publicly mooted,—a suggestion once put forth, master minds might be found to compass the difficulties which we have to enumerate ; and so impressed were we with the possibility of the realization of so beautiful an idea as a meeting of Freemasons of all nations,—so sensible of the benefits which might result from a well organized conference with the foreign members of the Craft, that we hastened to express our humble opinion on the subject, and to give the signal for a movement, on the part of the Masonic body generally, towards the execution of so laudable a design. But we are, fortunately, not the only persons, though perhaps among the first, to whom a sense of the duties which we owe to ourselves and to our visitors has occurred. We have heard with great satisfaction that our opinion as to the possibility of carrying out the scheme which we have proposed, the benefits of which we will illustrate and explain more fully, is reciprocated by many. We ourselves were fortunate enough to witness an instance proving the intense

interest which the probability of such an event as we contemplate excites throughout the length and breadth of our land. At an ordinary meeting of one of the principal Lodges in the Province of Worcester,* at the beginning of last month, a Brother present proposed the following resolution, which was heartily seconded, and unanimously carried.

“That during the great exhibition about to take place in London, a most fitting opportunity will present itself for testifying the fraternal regard entertained by the Masons of these realms towards their Brethren from distant lands; and it is therefore desirable that a Masonic banquet, or a series of Masonic banquets, should be given in London, under the auspices of the Grand Lodge, to which all Masons from abroad should be invited, and that a suggestion to that effect be forthwith communicated by the Worshipful Master of this Lodge to the Grand Secretary.”

We have not yet heard the result of the communication of so laudable an expression of fraternal feeling, but we earnestly hope that the spirit which it breathes will be recognized by those in authority as an example of the impulse by which, not only the Lodge in question, but a large body of the Masons of England, are actuated at this moment. We cannot but think that many Lodges, as well as individual Members of the Craft, would have ere this expressed their feelings in a manner similar to that adopted by the Lodges to which we have more particularly alluded, had they not been expectant of a movement on the part of the supreme body, and thus hesitated to suggest a measure which might already be in an advanced stage of consideration. Confident that the immense importance of such an undertaking, and a sense of the benefits which Masonry would derive from its accomplishment, had not escaped the notice of those upon whom the duty of preparing the means to be adopted would inevitably devolve,

* The Lodge Semper Fidelis, No. 722, Worcester.

the Masons of Great Britain have hitherto remained silent, and their opinions upon the subject have been confined to the precincts of their Lodge rooms. But if the difficulties which present themselves in the way of such a measure, or any difference in opinion on the part of any of its Members, deter the Grand Lodge from taking the lead, and from adopting some means of taking advantage of the opportunity now open to us, surely it will be the duty of individual members of the Craft to come forward and assist one another in suggesting such a course as may appear most applicable to our present circumstances, and most conducive to the best interests of their Masonic profession.

Having so far considered the necessity of making some effort towards its accomplishment, we will now proceed to examine the advantages which would result from a meeting, or series of meetings, of the Freemasons of all nations, as represented by the Masters and Wardens of foreign Lodges who may be attracted to our shores by the great event which is now so near at hand. But, in approaching this portion of our subject, we must consider it in reference, not only to the benefits by which such a measure would be accompanied, but also in connexion with those duties of hospitality and Brotherly feeling which, as Masons, we are solemnly bound to observe towards those who, though not of our own "household," are united with us in the promotion of the same objects, the same sympathies, and the same common faith. That the extension of the right hand of friendship, and the display of fraternal hospitality towards our foreign visitors upon such an occasion, is a duty, and may result in strengthening the best interests of the Craft in promoting a diffusion of its principles, and a knowledge of its practice in its most correct forms, must be self-evident. We have therefore endeavoured to point out its importance in this twofold light. It will be scarcely necessary for us to recapitulate the *duties* which such an occasion suggests; we have already alluded to them, and every liberal-minded Mason must be sensible of their force. The *advantages*

may not be so palpable to all, but we confess that to ourselves they are undeniable, and we will therefore enumerate such of them as at this moment occur to us.

By such a congress of the Masters and Wardens of foreign Lodges, (or of the Masters only, were the numbers too great and the space limited), we should have an opportunity;

Firstly. Of obtaining authentic information respecting Foreign Lodges, their working and principles.

At present we possess scarcely any information on this head, and but few means of communication with the Freemasons of the Continent. We know of no accessible work, to which the enquirer can refer for any correct matter, which might tend to elucidate a subject so interesting, as the history and progress of Freemasonry on the Continent.

The only attempt to throw any light upon the general darkness which prevails appeared in the Freemasons' Quarterly Review some years ago, and has since been reprinted and published by Bro. Spencer.* For the want of a better, we strongly recommend a perusal of this little work to all Brethren who, *apropos* to the impending event, may desire to know something of their Continental Brethren.

Secondly. We should be able to form a comparison between our own ritual and ceremonies and those adopted by Foreign Lodges, and test the relative merits of both.

English Masons who have ever made it their general practice to visit Foreign Lodges, must be sensible of many differences between the ritual and ceremonies observed, and those to which they have been accustomed. These variations, though they sometimes tend to confuse a young Mason, and shake his opinion of the universality of the science and the uniformity of its details, lie only upon the surface, and in

* *Freemasonry in Europe during the past Century, with a List of Continental Lodges.* Spencer. London.

such a congress as we propose, their existence might be explained, or their removal compassed.

Thirdly. *In the progress of such a comparison it is possible that we might discover points worthy of imitation and adoption in our Lodges.*

We mean this more particularly in reference to our ceremonies. We have heard that in Lodges on the Continent forms are observed which tend very much to the illustration of the ritual, and to increase the impressive nature of our ceremonies, but of which we have entirely lost sight. It may be desirable to restore some of these forms, and it may not; this is not for us to decide: but still it would be exceedingly interesting to prosecute enquiries respecting their genuineness, and to trace back the origin which some of them are supposed to derive from the Freemasons of the middle ages.

Fourthly. *Measures might be taken to facilitate visits to Foreign Lodges, on the part of British Masons travelling on the Continent.*

To find out and visit the Lodge in the town in which he may happen to be staying, is one of the last things thought of by a member of the Craft engaged in a business journey or a vacation ramble, on the Continent, or in other lands where Masonry flourishes. Whether it is from diffidence in his own powers as a skilful Craftsman, or from indifference; or lastly, which is more possible, from forgetfulness that Masonry is universal, he does not think about the probability of his being hailed as a friend and a Brother, and leaves town after town without entering the walls of a Masonic Lodge. If we possessed more information respecting Foreign Lodges, * even to the indifferent

* We should much like to see a correct list of foreign Lodges, more particularly those on the Continent, added to the Freemason's Pocket Book. To those in Paris, and the large towns, the times and places of meeting might be affixed.

there could be no excuse for not visiting them ; and to the zealous Mason the pleasure of travelling would be doubly enhanced.

Fifthly. Masonry would receive a great impulse, as Foreign Masons, seeing what has been done, and what is still in progress among us, would endeavour to emulate our example.

We cannot but think that the hearty and zealous feeling, which is now more generally apparent in the working of our Lodges, and, above all, in the support of our glorious Charities, would cheer our visitors and inspire them with fresh ardour in the prosecution of similar objects in their own peculiar spheres. Thus, for instance, our Boys' and Girls' School, our Benevolent Institutions, the Asylum for Aged and Decrepid at Croydon, the charity funds supported by individual Lodges—all these, the fruits of Masonic benevolence, would be examples for their imitation ; and what would more facilitate an object so desirable as a meeting, at which the origin of those institutions, and the principles carried out in their maintenance and government, might be communicated and explained ?

We have thus stated some of the reasons which appear to us imperatively to demand an effort on the part of the Freemasons of Great Britain towards a display of the fraternal respect and esteem which is due to our expected visitors, an act which would at once involve the performance of a pleasing duty and the realization of important benefits to the Craft throughout the known world. Prompted by a spirit of zeal in behalf of an institution to which we are so sincerely attached, and induced to think that humble warning might be heard and responded to even at this, the last moment, we commend to the notice of our Brother Masons our imperfectly expressed sentiments on a subject which, for a considerable period, has been constantly before our mind. Though we have never had time to weigh, systematically, the arguments for and against such a measure as we have suggested, we honestly believe that

the advantages which might be derived considerably preponderate, *and we cannot see one single reason which ought to prevent the performance of a sacred duty.*

We earnestly hope that our words have not been spent in vain. We trust that a mighty spirit may rise throughout the Lodges of England and respond to the appeal which we now make; let some attempt be made, and that soon, lest we lose an opportunity which we may for ever have cause to regret. The time for action is fast approaching, and yet we are totally indifferent; we are expecting friends and Brethren as our visitors and guests, but have made no plan for their reception, no hospitable scheme for their entertainment. We will say no more. We shall hope to the last that some measure may be agreed upon, and an appeal made to the Freemasons of Great Britain, and we venture to prophecy a hearty response, for we believe that many who are as sanguine upon the subject as ourselves, are only waiting for a leader and the signal for action. What could give a more positive evidence of the Wisdom, Strength, and Beauty of Masonic life, than the realization of a scheme which we so fervently advocate; we should, indeed, be able to say with a heart overflowing with triumphant joy,—

“ At thy shrine, O, Masonry,
 Shall admiring nations bend;
 In future times thy sons shall see
 Thy fame, from pole to pole extend.
 To worlds unknown the heaven-born light dispense,
 And systems own thy sacred influence.”

LOVE'S TRIUMPH.

ADDRESSED TO ALL TRUE MASONS.

Constant still—aye, constant yet,
 True hearts never can forget :
 Constant—aye, though wild waves part,
 Who shall doubt a constant heart ?
 Let sorrow cast her potent spell,—
 Love will prove invincible ;
 Human griefs assail and try
 All our weak mortality.
 Constancy beside us, shows
 How to conquer worldly woes ;
 So the dreary shadows flee,
 Like the mists from memory ;
 So the promised golden shore
 Shineth bright for evermore.

Constant still ! aye, leal and true,—
 Truth attests what Love can do.
 By the emblems of our faith,
 Constancy can vanquish death :
 Flowers droop, and blossoms fade,
 Round the sweetness they have made ;
 In the wood's heart death will lie,
 With a sylvan agony ;—
 But o'er pain, and chance, and wrong,
 Love will waken into song ;—
 Aye, though darkness shrouds the air,
 Constancy can mock despair ;
 Constant still—by Time's old wave,
 Love will triumph o'er the grave.

W. BRAILSFORD.

THE FIRST OFFENCE.

BY THE AUTHOR OF

"A TRAP TO CATCH A SUNBEAM," "OLD JOLIFFE," ETC.

AT the door of a pretty rustic cottage, situated in a romantic village in Surrey, sat, one glowing July evening, an old man, over whose head had rolled some seventy summers, watching, with a smile somewhat tinctured by sadness, the merry games of two children playing in the garden before him. The elder, a boy, had erected, with some bricks and slates, what in his imagination was a castle of great magnificence; and he had been at some pains to instil into the mind of the little girl, his companion, that he was a giant, and that she was to pretend to be a lady taking a walk, and he was to seize upon her and to carry her into his castle, from whence she was to be rescued by some imaginary being, with whom he was to fight. This had been enacted once or twice successfully, inasmuch as the boy had been charmed by the genuine screams of terror elicited from the poor little girl as he raced after her, for so fertile is childish imagination, that the slight form and small hands of the boy of twelve years old, were to Mabel Wilmot as awful as the Welch giant portrayed in her little story-book. At length she grew weary of these repeated alarms, and said, "No more of 'is game, Freddy,—Mabel 'tired."

"Oh, nonsense! tired?—you're always tired just as the fun begins. Go on again—now run—I'm coming."

"No, no, I sarn't," answered the child, very decidedly.

"Very well, then,—you're a nasty unkind thing Miss, and I know what I'll do to pay you out," and running back to his castle, he knocked it all down, seized one of the large bricks of which it was formed, and ran off to an arbour at the end of the garden, in which Mabel had left a little waxen image of babyhood, in the shape of a very prettily dressed doll, and, hurling the brick at its head, it fell from the seat on which it was placed, and broke to atoms. Mabel, who had followed him to see in what way he would carry

out his threat, uttered a scream of distress, and, flinging herself on the grass, wept as though her little heart would break.

The old man who had been watching them at their play, rose quickly and hurried to the spot to ascertain the cause of the disturbance, but ere he could reach them the boy had run away, and poor Mabel's sobs prevented her giving anything like an intelligible answer to his questions; but the mother's quick ear had caught the sound of the childish cry of sorrow, and, running into the garden, she took her in her arms, and by dint of encouragement and consolation ascertained the cause of her tears. "Naughty wicked boy, he shan't play with you any more, dear, and Mamma will buy you a new doll to-morrow," she said, kissing again and again the pretty face of her weeping child.

"What is it, my dear, I did'n't understand?" asked the old man.

"Why, father, little Freddy Osborne, in a fit of passion, has broken the poor child's doll. Good-for-nothing little fellow, he shall not come in here any more. Don't cry, mamma's darling, you shall have a much better doll than that one," and the mother carried her child into the house, to distract her attention from her shattered favourite by some other amusement.

Mabel was the only child of a young widowed mother, and perhaps a little spoiled; but it was a difficult thing to help spoiling (if extreme indulgence and affection must be so called,) so gentle and engaging a child. By rich and poor relatives and friends she was voted the gentlest, truest hearted, loveliest little girl in all the country round, and by none was she more loved than by the wilful passionate boy who was the cause of her present sorrow. He had come with his parents to live next door to the Wilmots, a child of three years old, when Mabel was born, and to him there was no greater treat than to be allowed to look at the little soft velvety baby, as he called it, examine its little hands and feet, with their tiny nails, and occasionally to sit in nurse's chair and hold it "just a minute." From this early age they had been inseparable, and the first words she uttered distinctly were, "little boy."

The affection of the children for each other cemented a friendship between the parents, but one which would not have been of long duration had each heard what the other said of them. They never parted without deploring the

alarming future which was to be the result of the shameful way in which they brought up their children. Mrs. Osborne was a clever woman, certainly more so than Mrs. Wilmot, and an immense upholder of education. She had a number of poor children closeted with her between the services on Sunday, whose little heads she endeavoured to fill with what she termed a thorough knowledge of scripture history, and while she, with a large map, was showing them the passage of the Israelites, they were giving stealthy glances out of window, watching the, to them more interesting, passage of some butterfly, whose joyous liberty they so envied. The same course she pursued with her own children, for ever educating their *minds* and forgetting how necessary it was that their *hearts* should be educated likewise; shocked at and for ever deploring the neglected education of Mabel Wilmot, who, without a governess, and without anything like a school-book, had learnt on her grandfather's knee to be gentle and forgiving, to love and reverence the Great Being who had made the bright world, and the flowers and birds; and how that above the clear sky those who loved its Maker truly would one day find an eternal rest, in a world more beautiful than he could picture to her, or she imagine.

Freddy Osborne, after his paltry revenge on his poor little playmate, ran home, and going to his study, prepared a Latin exercise very carefully, and took it to his mother to correct. It was very well done, and she told him so; and then asked him what he had been doing next door. Among Freddy's good qualities, for he had many, was truthfulness, which, properly understood, would have grown into a fine principle, but, missing this well-directed management, it seemed now more the effect of fearlessness of consequences than an honest abhorrence of subterfuge and that right moral courage which at all risks speaks the truth, so he replied to his mother's query by saying, he had been playing with Mabel, and she had been tiresome, so, in a passion, he had broken her doll with a brickbat.

"Oh! tiresome, no wonder; it is not the poor child's fault, she has been so spoilt. You can never be sufficiently grateful, Fred, to your father and myself that we don't spoil *you*. You are not tiresome and fretful because your mind is occupied, and play becomes a relaxation instead of wearying you from being so incessant—Mabel does nothing but play. Now go and get your French history, and read to me while I work."

In the pretty parlour of the next cottage sat Mrs. Wilmot and her father. "How sad it is to see that boy growing up so violent; it would break Mabel's heart to part them; but I should really be glad if they were not so intimate. I fear he will make her rough."

"No, never, my love," answered the old man. "I do not think there is any danger of that, her nature is so gentle; but it is a melancholy thing to see the evidence of so dangerous a sin as uncontrollable passion in that boy; however, he is very young; I daresay his parents will succeed in breaking him of it."

"My dear father, they never even tell him that it is wrong. What will become of him if he grows up so passionate; this is the first time I ever saw him give way to it so much."

A week passed, and dear Mabel had flung her arms about her playmate's neck, telling him innocently she loved him better than the doll, so she forgave him, and they had many more games together, and then he went back to school, unpunished—even unrebuked—for this his first exhibition of a sin which would grow with his growth and strengthen with his strength.

Autumn, winter, and spring, and summer continued their unvaried course for a year or two, and the midsummer holidays had begun again. Mabel had grown tall, and very lovely; but, alas, for her, she had lost her patient teacher; her kind instructor, the old man, had gone to seek the rest a life of usefulness had purchased. Her idolizing mother had engaged a governess for a few hours each day; but Mabel did not love learning—she would rather lay her pretty face, with its clustering ringlets, on her mother's shoulder, and listen to some romantic tale, and her sweet appeal to come and "sit with you and love you, mother," was irresistible, and so but little good was done. How anxiously Mabel had watched the garden gate the day she expected Fred from school. He came at last, but there was a sadness in his face so unlike his former joyousness; he was much grown, too, Mabel hardly knew him; he nodded to her gravely, and entered his own house. Mabel stayed in the garden thinking he would come in presently; but no—he came not, and she was obliged to content herself without him. In the evening she strolled out again, and seated herself in the arbour, the scene of the disaster with the poor doll. She had been there but a few

moments, when a stealthy step made her look out, and she flew forward to meet Freddy.

"Hush! hush!" he said, covering her mouth with his hand to still her joyful exclamation, "I don't want to see any one but you, Mabel; perhaps *you* won't speak to me presently;—but I think you will too, for you've always been my champion. I've been expelled from school."

"What's that mean?" asked Mabel.

"Why, sent away, Mabel. I'm never to go back."

"Oh! I'm so glad," said the child, clapping her hands, and looking up joyously in his face.

"Glad, Mabel! you don't understand its a disgrace—a punishment."

"What a punishment! I should not think leaving school a punishment; but why are you in disgrace—what have you done."

"Oh! Mabel, what have I done. Nearly killed one of the boys. I threw a stone at him in a passion; but he provoked me—provoked me shamefully: it was more his fault than mine," he continued, hurriedly, his under lip shaking with emotion. "But, if he dies, I shall never get his pale face out of my eyes, or forget his screaming, 'Osborne, you've killed me!'" And, throwing himself on a seat in the arbour, he sobbed aloud; and then a little arm stole round his neck, and a sweet face was laid close to his, and a gentle voice said, "Don't cry, Freddy, perhaps he will get well, and Mabel will love you whether he does or no."

In that arbour, the scene of the first exhibition of his violent temper, the little being he had then injured was thus consoling him; but he thought not of it *THEN*, neither did she.

* * * * *

A few more years must pass away and we shall find in that same cottage home, Mrs. Wilmot and her daughter, now a tall graceful girl, nearly eighteen. Her mother is at work; Mabel has just come in from the garden, laden with some flowers, to ornament the rooms. "Well, darling, how many flowers!—they're not all out of our garden."

"No, dearest mother; Fred gave me a good many; he is going to-morrow at eight o'clock," she said, putting the flowers on the table, and throwing herself on a stool at her mother's feet. "What shall I do?" and something very like a tear rose to her bright eyes.

Mrs. Wilmot put down her work, and smoothed back her

darling's long hair. "My child, I want to talk to you. This must not be. Fred has been your playmate for many years; you are now both too old to play; he is going away to travel; you must forget him; only think of him as the little boy you used to play with when you both were children, and that that is all at an end now. Will you not?"

Mabel paused a moment, and then said, in a low voice, "But Fred has just made me promise I never will forget him, but—but—be his wife when he comes back."

"Oh! my Mabel, my darling child, you have not promised this," said the mother, starting from her seat. "What happiness can you expect with such a temper. Mabel, I cannot have it; go at once and revoke your promise ere it be too late. Say *I* forbid it: you shall not be his wife."

Mabel rose too from her position, and stared in astonishment at her mother, whom she had never seen so excited. "You are not in earnest, mamma, are you?"

"In earnest—of course I am; go at once I command you."

"Oh! then, indeed mamma, I cannot; do not ask me, sweet mother," she said; "for the first time, I cannot do what you tell me."

"Then I shall go myself." And before Mabel could offer any opposition she was gone.

The full August moon shone that night on Mabel Wilmot and Frederick Osborne as they stood together beneath the spreading branches of a large tree on the lawn—he with his arm round her, she casting a timid anxious glance at the light in her mother's room.

"And you will be true to me, Mabel," he whispered; "neither time nor absence will change you, will it, darling; you will never forget the poor boy who, with all his faults, loves you, his little playmate—his little wife Mabel—more dearly than his life?"

"Never, dear Fred—never will I forget or cease to love you; but, my mother—what am I to do?"

"Oh! that obstacle only draws us nearer to each other. My parents object too; but what of that; only let me secure enough to make you mine, we will defy every one; assured of your love, who shall dare part us. And now I must go. Stay, here is a letter from poor Barton; though I did nearly kill him once, he does not hate me. Read it, it will please you. And, now, God bless you, dearest;

look at the stars, and remember, that when their light is extinct, then and then only can I forget you." And with one long embrace they parted; he sprung over the fence which divided the gardens, and she returned to her own room, for the first time having deceived her idolising mother.

Poor Mabel! that was indeed a wretched night for her; the first note of discord had been struck between her mother and herself; not as heretofore could she tell her every thought—there was one, an engrossing one, she must not name; not as before could she run into her arms and look up in her face so honestly; she had deceived her once, and she must continue to do so. She would have confessed her fault, and on her knees besought forgiveness, but her Frederick had told her not. His education had not been lost on him; he was very clever, and Mabel felt this; she, who knew so little, worshipped him as something far, far above her, and joined to the love which she had felt for him from her childish days, was the knowledge of his vast superiority, and the feeling that he honoured her by loving her, making her affection for him a species of idolatry. He, at times, when he had been conversing with his intelligent mother, felt how much Mabel needed to make her a companion like that; he felt that when he had told her how he loved her, and she with her low, musical voice had said how dearly she loved him, their conversation was ended; but still she was so lovely, so gentle and endearing, that he thought of nothing else—vowed that no other being should call him husband, and forgot how it would be when the sweetness of her voice had grown familiar, and age had dimmed the beauty he was never tired of gazing at now.

The weeks had gone by very slowly for Mabel, when one morning Mrs. Osborne was announced. She entered, looking pale and dignified, and, without any of the commonplaces of first greeting, started at once on the object of her visit.

"I should imagine, Mrs. Wilmot, lenient as your system of education is, that you disapprove of anything unbecoming in the conduct of young people, or that any important secret should be concealed from their parents."

Poor Mabel, pale and trembling, as these words fell with cold distinctness from Mrs. Osborne's lips, drew her chair nearer to her mother, as she answered, "Certainly not, Mrs. Osborne."

"Then learn the bitter knowledge that such is the case; that *our* children, my dear friend, have deceived us both, and, contrary to my commands—and I understand yours—are carrying on a clandestine correspondence; and my son has actually condescended to be assisted by my maid, through whom I have discovered the plot."

Mrs. Wilmot was silent for a moment, and then turned to gaze at her daughter, whose tears were now falling fast over her flushed face. "Mabel," she said at length; only that one word, the poor girl flew from her seat, and throwing her arms round her mother's neck, sobbed forth:

"True, true—too true, darling mother; but forgive and pity me. I do so love him, I should have died in his absence but for the comfort of his letters. You love me—you have always made me happy, don't make me wretched now; forgive me, and let me love him."

"Good heavens!" said Mrs. Osborne, "where has the child learnt this romantic nonsense? Remember, young lady, you have another to consult. I will not countenance this absurdity; and recommend you to write no more letters to my son, as I shall take care they are not replied to."

"Mrs. Osborne," answered Mrs. Wilmot, rising, and pushing her daughter gently aside, "my daughter is unaccustomed to be spoken to in such harsh language. I must beg you will not address her in such a manner again, and must also express my astonishment that you should object to the attachment between our children. I cannot imagine for what reason."

"Oh, if you are going to touch on such a delicate subject, I must be permitted to have my curiosity gratified in like manner. What objection can you possibly have to my son?"

"Simply, my dear Mrs. Osborne, an infirmity of temper which would be destructive to all happiness."

"Indeed!" answered Mrs. Osborne, with a sarcastic smile. My objection is occasioned by a knowledge that an uneducated wife would make a wretched companion to my son, and be, as you say, destructive to all happiness."

"I am sorry this has happened; it will break up the friendship of many years, as it is impossible for an intimacy to be continued with such feelings on either side."

And so they parted. And Mabel lost her bright colour—her joyous spirit—no longer took any interest in the innocent and childish occupations which had hitherto amused her,

but she would sit listless and idle for hours, gazing from her window into the garden she was never more to enter, where he and she had wandered so happily together—thinking of him, weeping for him, but making no effort towards the restoration of her own peace of mind, or that of her poor mother, who was daily and hourly tortured by the change in her darling. She was now reaping the reward of her over-indulgence, by seeing and painfully feeling the selfishness of the being on whom she had lavished such abundant love.

Engrossed by her own sorrow, Mabel forgot how many lonely hours she permitted her mother to pass, and how wretched she made her by the tears she so unceasingly shed. The want of occupation, of exercise, and recreation, at length began to show itself in failing health; the mind's disease infected the body, and in an agony of terror at the hacking cough and hollow eyes of her child, Mrs. Wilmot sent to London for medical advice; and the old remedy was prescribed—those words which have struck so coldly and with a warning sound on so many hearts, “change of air and scene;”—it must be abroad too, that it might be more complete. The Rhine was selected, and preparations made for their departure. Mabel's eyes grew brighter from that moment. Abroad they might see Him.

They have been some little time in ——. Many English are there; but as yet Mabel's anxious eyes have not encountered the face she yearns to see, so the change has done her but little good.

Some little distance out of the town, two Englishmen have lodgings—a young man and, it is said, his tutor, though not many years his senior. They are seldom in the house, they wander out among the high rocks and gaze out on the tranquil river, take their books there, and sit for hours. It is a sweet twilight evening, and they have strolled to their accustomed haunt; a peasant seeking simples has just passed them; he does not understand English, but presently their tones resemble those of anger, and though he is at some little distance he hears them distinctly, they speak so loud: he listens—louder and louder sound the voices—then something like a blow—then a scuffle and a shriek; he rushes to the spot—one figure is there alone, and he is standing still, speechless and ghastly pale, as though he were turned to stone.

There is a large party at the "table d'hôte" in the principal hotel. Mrs. Wilmot and her child are there; but Mabel is so weak that they are to dine for the future in their own room.

"Have you heard of this terrible business which is exciting all the town?" asks an old gentleman of his neighbour.

"What, the accident to the Englishman?—the fall from the rocks. Yes. Awful!"

"The worst of the story is, that his pupil is supposed to have done it."

"Done it? What—pushed him off on purpose?"

"Yes, in a passion; he is quite delirious; but in his ravings he says so."

"Good heavens! how shocking. What is his name?"

"Frederick Osborne, I believe."

A loud scream!—the party start up in horror. Oh! it is only a lady fainting. She is carried from table, and they finish their dinner. Poor Mabel!

* * * * *

Years have passed away; it is early spring, the country is looking lovely. A woman is seated at work beneath the porch of a pretty cottage in one of Surrey's lovely villages; a gentleman stops before the gate, and gazes with a look of intense interest at the house and garden. "I beg your pardon," at length he said; "this cottage is let, I presume?"

"Oh, yes, sir," said the woman, rising and advancing.

"May I ask the name of the present occupant?"

"Davis, sir."

He paused a moment. "I am afraid you will think me very impertinent, but may I be permitted just to walk through the garden. Some dear friends of mine once lived here;" and a look of deep pain passed over his face. "Many years of my early life were passed here, and I should like to see it once again. I came down positively with the hope that it might be unlet, that I might take it."

"Oh yes, pray walk in, Sir; the family are not at home, but I'm sure they'd make you welcome;" and he entered. The woman returned to the porch, and he sauntered through the well-kept walks, and entered an arbour at the end of one of them.

He sat down, and covered his face with his hands. Memory carries him back many years. A bright, lovely child is there beside him—a broken doll is at his feet, and,

with all the vividness of the present, he can hear the sobs of anguish which, though his proud spirit acknowledged not, haunted him for months; and now, though so many years have past, his hot tears are forcing their way through his fingers, and he sobs in that arbour more bitterly than the child had done before him—aye, far more bitterly, for her's were tears of sorrow, his are of penitence.

At length, with an effort he roused himself, and, with bowed head, left the garden, after thanking the woman for her civility, and wended his way up the green lane, and across a meadow to the church. He entered the rustic gate, and, stepping over the neatly kept graves, made his way to one covered with flowers, and, removing his hat, stood before it.

“Sacred to the memory of Mabel Wilmot, who departed this life August 5, 18—, aged eighteen.”

Yes—too true, she was gone; the shock had been too much for her enfeebled constitution; she had begged to be brought home to die, and, in the little cottage where she had once been so happy, she breathed her last. She never saw Frederick; he was too ill to come to her, and she was too weak to be taken to him, or bear the interview, or her heart-broken mother would, in this extremity, have consented to anything. He stood by the grave some few moments—took a small flower from it, which he placed in his bosom, and moved slowly away. At the inn he had a companion waiting for him from whom he was never separated—his tutor, lamed for life by the fearful fall which Osborne's blow had occasioned, whose feet catching in the roots of a tree had alone saved him from a watery grave, and Osborne from the charge of murder. From the moment that, on becoming conscious, he ascertained that the poor man lived, Osborne vowed never to be parted from him—to make the only reparation he was able for the injury he had wrought him, and secure to him a home for life; he brought him back to England, nursed him with the tenderest care, and the arm which had injured him, evermore sustained and supported him.

He had loved poor Mabel with all the ardour of youth and his ardent nature; and, anxious as his mother was to see him settled, he could not make up his mind to love another; but, growing up to womanhood, is a fair, gentle girl, his tutor's youngest sister; and it is said, that since poor Mabel Wilmot died, Frederick has never been seen to

smile on any one as he does on Helen Lee. One more picture, and I have done.

There is a room, a pleasant room, furnished with taste and comfort. On a sofa, by an open window, looking on to a pretty garden, is an elderly man, pale, and an evident invalid, reading. In an arm chair near him is another, some few years younger, and at his feet, on a stool, an interesting looking woman, gazing up into his face with an air of attention; he is talking to her earnestly.

“I am an old man to you, dear Helen,” he said, smiling rather sadly; “and may lecture you, and talk to you of my experience—it has been a sad one—so at once, and resolutely, assist me in the endeavour to break our dear boy of this awful temper—which, alas! poor child, is, I fear, an inheritance—or indeed, dear Helen, we shall both lament it when it is too late. Punish the First Offence; let the first exhibition of violence be reprimanded, and then the child will learn in future to make an effort to control it. Oh, how much responsibility have parents; let us never forget this, but instil into his young mind the necessity of that moral discipline, without which there can be no happiness. I have known two victims to a mistaken system of education; one poor innocent girl, ruined by her mother’s inordinate affection, which prevented her, by fear of giving her child present pain, saving her from future sorrow; the other, a young man, whose parents forgot, in their anxiety to educate his mind, the equal necessity to educate his heart, and to teach him that self-discipline of which I speak—they omitted to check the glaring faults of the boy, and as a man he has suffered fearfully in consequence—and, alas! Helen, made others suffer. What, think you, would be our feelings, if our child, in a fit of passion, had ruined for life the health and prospects of a fellow-creature, in a fit of uncontrollable rage?”

The invalid on the sofa laid down his book, and, putting his hand on the speaker’s shoulder, said,—

“You will never have to suffer this, my dear Wilmot, but live to be as proud of your son as I am of his father; who has learnt, not only to overcome a fault, but to make so great a reparation for it, that he who was once the injured party, knows not in what manner to evince his gratitude.”

The little wife looked up—she does not understand the illusion; for her brother never would allow Wilmot to reveal the cause of his accident.

She was a good, gentle, affectionate wife to him; she loved him dearly, though she knew that his love was buried in the grave of poor Mabel; he did not deceive her on that point; but she loved him, and she only asked to be permitted to do so—she did not seek return. And thus their lives were past peacefully; and gently they went down the stream of life, but Wilmot was never a happy man; though he found a cheering consolation in the knowledge of his efforts to overcome his own faults, and be a warning to his children.

My tale is ended: its purport is, to serve as a beacon light on a dangerous shore; and may it ever recal to the minds of those similarly tempted the wise command, to be “angry, but sin not.”

ON THE TABERNACLE AND TEMPLE.

THE construction of the Temple, and consequently of its prototype the Tabernacle, must of necessity interest every member of our Fraternity. Having lately been refering to the Scriptures on this subject, we have endeavoured to ascertain the cause of the peculiar dimensions of these sacred edifices, and in so doing some geometrical results have occurred, which to our mind appear particularly to affect the usages and traditions of the Craft; and as we think them of sufficient interest to require elucidation, either by way of confirmation or rebuttal by other and more experienced persons than ourselves, we submit them to our readers, that they may be enabled clearly to understand the assumptions given in the following details.

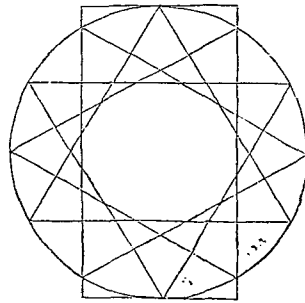
A span is 10,944 inches English; a common cubit is 1 foot 9·888 inches. There are three sorts of cubits, viz., king's cubit, 3 feet English; holy cubit, 1 foot 6 inches; common cubit, 1 foot 9 inches.

We shall commence with the dimensions of the exterior part of the Tabernacle, and proceed with the description to the interior, and endeavour to illustrate our ideas as we proceed; consequently, our first dimension is the Court which surrounded the Tabernacle, for which see Ex. xxvii. 18, and xxxviii. 9 to 20, where it is described—in length

100 cubits, breadth 50 cubits, height 5 cubits; and if we take the dimensions as the holy cubit, they will give us 150 feet English in length, and 75 in width, and about $7\frac{1}{2}$ feet in height, which would admit a large body of people in its area, and prevent any man from overlooking the interior from outside if he were standing on a level with it.

Josephus accords with Scripture in these dimensions and in the breadth of its gate, 20 cubits, and 4 pillars; but he calls the pillars double on each side, and gives the height of the door 5 cubits; and the Scripture describes the vail as being worked with cherubs, but Josephus says there was no figures of living creatures in the work of the vail, but flowers, &c. (May not this avoidance of living creatures have been to prevent the chance of idolatry, as the Israelites were just escaped from Egypt, an idol-worshipping country?) The vail was made of twined linen, of blue, purple, and scarlet colours. Josephus says that linen denotes the earth, purple the sea, blue or violet the air, and scarlet fire. The initiated will know how to apply these colours, &c.

It will be observed that these dimensions of the court form an exact parallelogram, or double cube, whose breadth is exactly half its length, and can only be made by taking the whole diameter of a circle, and consequently going directly through it, and no more than *one* such perfect figure can be made in any given circle, and although it partakes in some degree of the qualities of a square, it is not one, and although no precise name is given in Scripture to this figure, we submit it may be the cause of the square being in Scripture usually designated the four square, to distinguish it from this double cube. We have given this figure, to show that it possessed the proportional dimensions of the outer court, viz., its length exactly double its breadth.

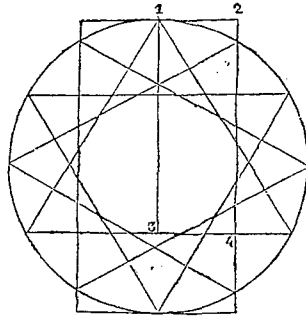


Did the Israelites bring this knowledge with them from Egypt; Moses was skilled in all the learning of the Egyptians?

The dimensions of the Tabernacle within the court we do not find mentioned in precise terms in Scripture, although perhaps it may be calculated by taking the measurements

of the boards which formed it; but Josephus mentions that its length was 30 cubits; its breadth 10 cubits; its height an exact proportion with its breadth. It faced the east; one of its walls or sides had a south prospect; the other a north; and from behind appeared the west. (And as it had only one door, viz., at the east, and no windows, the worshipper on entering had his back to the sun, and could not, therefore, with facility pay his adorations to that luminary, which we believe was worshipped in Egypt.)

The length and breadth of the Tabernacle, instead of being, as in the court, 2 to 1, is as 3 to 1; and these proportions are geometrically obtained by making the great equilateral triangle on the circle, and dividing the court or double cube into half, from the apex of such triangle to its base, as the figure annexed, where marked by the figures 1, 2, 3, 4, will show. We thus have the proportions of the Tabernacle which contained the ark raised on, or given by, the combination of the great equilateral triangle and the double cube; the symbolical uses of which must be familiar to all who have attended to their duties. Is this another example of Egyptian skill and learning?



On *ten* cubits of the foundation of the Tabernacle were four columns, which was the Adyt, or Holy of Holies; this being a third of the whole length, and equal to the breadth, formed a square; and the remaining twenty cubits, which formed the double cube again, were open to the priests; and at the front were five columns. We have now the parallelogram, the great equilateral triangle, and the square, the use of which all ought to know how to apply.

Within the Adyt, or Holy of Holies, was only the Ark, (see Ex. xl. 21, and Josephus, as above). The Ark was used to put the Testimony into, (see Ex. xxv. 16 and 21, and also Ex. xl. 20); which Testimony was the two tables of Testimony, or the words of the Covenant—the ten commandments engraved by Moses on stone by the direction of the Almighty (see Ex. xxxiv. 27, 28), and made after the two tables of Testimony written with the finger of God, and mentioned in Ex. xxxi. 18, and xxxiv. 1.

We do not find that Scripture mentions how these tables were written, but Josephus says they reposed in the Ark, and the ten commandments were written, five on each table, but two and a half of a side.

The size of the Ark is mentioned in Ex. xxv. 10, and xxxvii. 1, as follows:—length, $2\frac{1}{2}$ cubits; breadth, $1\frac{1}{2}$ cubits; height, $1\frac{1}{2}$ cubits; which, in English measure, according to our previous calculations, would give a length of about 3 feet 9 inches, by a breadth and height of about 2 feet 3 inches.

Above the Ark was the Mercy Seat, of the same length and breadth, and of pure gold (see Ex. xxv. 17 and 20; xxxvii. 6; and xl. 20); and, as no height or thickness of the Seat is mentioned, no doubt it fitted flat, and did not increase the height of the Ark.

Whether these dimensions of the Ark have any relation to any geometrical figure, we have not been able to discover—we should think they have; perhaps some of our readers may explain them.

In Ex. xxv. 18, 19, and 20, and xxxvii. 7, 8, and 9, are the descriptions of the two Cherubims on the Mercy Seat, one at each end, stretching forth their wings on high, covering the Seat with them, and their faces looking one to another; and that they were fastened on the Mercy Seat we think is evident from Ex. xl. 20, which describes the putting on of the Seat on the Ark, but says nothing of the Cherubs, which it necessarily would not, if they composed part of the Seat, as the one act put on both.

Josephus corresponds with Scripture in his description of the Ark, except that he gives it in spans, but the result is the same; and does not mention the Mercy Seat, but says, upon its cover it had two effigies, called Cherubes.

We have the double cube again in the Altar of Incense, which stood before the veil that is by the Ark of the Testimony (see Ex. xxx. 2; and xxxvii. 25), where it is described; in length, 1 cubit; in breadth, 1 cubit; in height, 2 cubits; and, its length and breadth being equal, is called “four-square.” Josephus also agrees in this description.

Aaron’s breast-plate is also called “four-square,” being a span in length, and a span in breadth (see Ex. xxvii. 16, and xxxix. 9).

The Tabernacle was reared the first day of the first month of the second year; *i. e.*, the New Year’s day calcu-

lated from the time of the Israelites leaving Egypt (Ex. xl. 17); and Josephus says on the new moon.

The architects, or builders, or superintendents, of the erection of the Tabernacle, and making of the things, were Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and Aholiab, the son of Ahisamach, of the tribe of Dan (see Ex. xxxv. 30, 34; and xxxvi. 1, 2); and Bezaleel seems to have attended to all the wood and metal work, and Aholiab to the veils, linen, and garments, and ornamental working with needle, &c. (see Ex. xxxvii. and xxxviii); and Josephus agrees herewith, and calls them *craftsmen*, and says Bezaleel was most approved of, and Moses distinguished them.

The silver of those numbered of the congregation are mentioned in Ex. xxxviii. 25. Josephus says they were only the *Free born*, from twenty to fifty years of age; and he also says. *three lamps* were constantly burning of a day in the sacred candlesticks, in *reverence* to the Omnipotent Power.

Having thus gone through the Tabernacle, let us proceed with the Temple in a similar manner. It was erected 478 years after the making of the Tabernacle, and in the reign of King Solomon; and was evidently formed on the same principle, viz.; its breadth being one-third its length (see 2 Chron. iii. 3); although both dimensions are doubled, they were—length, after first measure, 60 cubits; breadth, after first measure, 20 cubits; height differed; being 30 cubits (see 1 Kings vi. 2), which is half the length, instead of a third, as in the Tabernacle. Josephus differs as to the height, and says it was 60 cubits; in other respects he agrees.

These proportions of length and breadth agree with the Tabernacle, and are geometrically obtained in the same manner, by merely doubling the size of the circle, and, consequently, need no repetition of illustration.

The Temple, like the Tabernacle, was also divided into two parts,—the one, called the Most Holy house, or oracle, containing, in length, 20 cubits; in breadth, 20 cubits; in height, 20 cubits (see 1 Kings vi. 20; 2 Chron. iii. 8; and Ezek. xli. 4); thus, the Holy of Holies also corresponded with that of the Tabernacle, in being “four-square,” and one-third of the Temple in length, as it was of the Tabernacle; and the remaining 40 cubits is the double square again, and was called the Temple (see 1 Kings vi. 17); and Josephus corresponds with this, for he says the Temple was

divided into two parts; the inner one, called Adyt, or Holy of Holies, 20 cubits square; the outer one, called Sanctuary, 40 cubits square.

Scripture says, within the Oracle were two cherubims made of olive tree, each 10 cubits high, alike in height; and 5 cubits were the one wing, and 5 cubits the other wing, to each (see 1 Kings vi. 23, 24; and 2 Chron. iii. 11—13); and they stood on their feet, with their *faces inward*.

Josephus agrees in this, except he says they were only each 5 cubits high, and that one of the wings of one touched the southern, and one of the wings of the other the northern wall, and their other wings met one another, and covered the Ark. Thus, these cherubims were much larger than those on the Ark, and placed rather differently.

The Temple differed from the Tabernacle, in being, exteriorly, more ornamented; and, in 1 Kings vii. 13—22, it is said, Hiram, a native of Tyre, but, on his mother's side, of the tribe of Naphtali, and who was filled with wisdom and understanding, and cunning to work in all works of brass, cast two pillars of brass, which were set up in the porch of the Temple—18 cubits high a-piece; 12 cubits each in circumference; and two chapters, 5 cubits each in height, to put on top, and nets of checker work, and wreaths of chain-work for the chapters, seven for one chapter and seven for the other, and two rows of pomegranates on each net-work, and lily-work of 4 cubits on the chapters; and the pomegranates were above, over against the belly of the chapters, which was by the net-work, and 200 in rows, and the right pillar was called Jachin, and the left Boaz, and the top of the pillars was lily-work.

And in 2 Chron. iii. 15—17, the pillars are described as before the house, 35 cubits high, and the chapter on each 5 cubits high, and chains, as in the Oracle, and put them on the heads of the pillars, and a hundred pomegranates, and put them on the chains, and named as in Kings.

Josephus agrees with Scripture except he says the pillars were four fingers in thickness, 18 cubits high, and 18 in circumference; chapters 5 cubits high, in the form of lilies on the pillars, surrounded with net-work, adorned with leaves of brass to cover the lilies; below hung 200 punic apples, or pomegranates, in two rows; pillars placed and named as in Scripture.

And thus the Temple remained for about 416 years, making a period of about 900 years, including Tabernacle and Temple for the same form of a place of worship, when they were destroyed and taken away by Nebuzar-adon, the captain of the guard to the King of Babylon, as part of the spoils, (see 2 Kings xxv. 13, and Jer. liii. 21—23), which mention the dimensions.

The Temple was built on Mount Moriah, in Jerusalem, (see 2 Chron. iii. 1, 2), and was begun in the fourth year of King Solomon, on the second day of the second month, (see also 1 Kings vi. 1), and completed in the eighth month of the eleventh year; consequently, it was seven years and six months building; and in 1 Chron. xxii. 2, it is mentioned that Masons were employed to hew wrought stones to build it; and, in 1 Kings v. 18, stone squarers are mentioned. See also Josephus, where those who are capable of tracing Hebrew words will find other information.

We have often heard it argued, on which side of the Temple the pillars stood as regards the cardinal points. We cannot find it exactly mentioned in Scripture, but Josephus says the Temple fronted the East, and no doubt he is correct, as the Tabernacle did so; and if so, as the priests entered the Temple they must have been looking Westward, their right hand to the North, their left to the South, and their back to the East; and this, we think, is confirmed by Scripture; which, in 1 Kings vii. 39, and 2 Chron. iv. 10, says the sea was set on the right side of the East, and over against the South; consequently, it must have been on the North side, which corresponds with the right hand on entering a building from the East, and also corresponds with Josephus, who says, "he set five of the lavers on the left-hand side of the Temple, which faces the North;" therefore Boaz would be on the South side, and Jachin on the North side.

For the places of casting, see 1 Kings vii. 46, and 2 Chron. iv. 17.

The Temple, for some of its implements, the sea, &c., had ornaments, or figures, of lions, bulls, and eagles, which were not in the Tabernacle. Was this the first step towards Israelitish idolatry?

NOTES UPON FUNERAL SOLEMNITIES.

BY THE AUTHOR OF

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

IN placing before the Craft, and the public generally, these few hasty notes, jotted down from time to time during our lucubrations among the paths of antiquity, our object is not to hold up the instances which we may quote in illustration of our subject, as examples for modern adaptation, but merely to shew, that by a careful comparison of some of the forms and ceremonies attending our funeral rites with those of the middle ages, we may trace the real meaning and intention of many an item in the mournful panoply of death, which can only be discovered and accounted for by a reference to such sources, as we shall point out. Whilst we give a brief outline of the ceremonials attending the entombment of the noble and wealthy, which were thought almost indispensable in the 15th and 16th centuries, we do not wish for a moment to hint that any revival of such costly and cumbersome pageantry would be worthy of the present enlightened age, but we do say that there are many little points in our present system of conducting funerals, which demand correction, and we cannot set about the task of reformation, without some previous knowledge of the origin of those expressive observances which, through ignorance and indifference, have been allowed to degenerate into pageantry, costly as ever, but unmeaning, and often irreverent.

We hope, before concluding these imperfect notes, to be able, in a future number, to apply our subject more immediately to the objects, to which our Magazine is devoted, by examining the theory and practice of Masonic funerals. From the fact of our being at present very deficient in information upon this subject, and not knowing exactly the best source whence we may derive some enlightenment, we cannot at present venture upon any remarks upon the ceremonies which has, from time to time, been carried out at the burial

of deceased members of the Order; but we cannot but hope that some intelligent Brother may take the hint, and make a subject so interesting matter for a separate article.

In our last paper we alluded, more particularly, to the obsequies of Abbat Islippe, as giving a good idea of the ceremonials attending the funeral of those distinguished by rank or attainments in the middle ages; and, as this instance is similar in every respect to cotemporary accounts of occurrences of the same nature, we venture to give a more particular description of it.

His corpse was first chested and cered, and so remained in a large parlour hung with black cloth, garnished with escocheons of his arms, and those of the monastery of Westminster. The corpse was covered with a rich pall of cloth of gold of tissue, and four great tapers were placed about it, burning day and night with daily masses and nightly watches until the 16th of May, when it was conveyed into the monastery of Westminster in the following manner: 1st. Two conductors with black staves, then the cross, then a number of priests, friars, and monks, and other religious persons; after whom came the Abbot of Bury *in pontificalibus*. The corpse was borne by six of his yeomen, in black coats. Two branches of white wax were borne by two clerks in their surplices, and before the corpse were twenty-four poor men in gowns and hoods, bearing twenty-four torches. Then came the chief mourner alone, followed by others, two and two, habited in long gowns and hoods. At the entry of the monastery, the Abbot of Bury, with his assistant priests, received the corpse, and so proceeded to the choir, where it was set under a goodly herse, with many lights, and *a majesty and valence*. Machym, a herald painter, who writes from 1550 to 1563, mentions a “*fyre majesty and valence*,” gilded and fringed, as an adjunct to the herse, which may be supposed to have been a canopy, or termination of the whole.

The corpse placed under the herse, the *Dirige** began,

* *Dirige*. Joanna, the widow of Sir Thomas de Hengrave, in her will (1421), directs that the anniversaries, or *months' minds*, of the said Thomas and Joanna, in the Collegiate Church of the Blessed Virgin in the city of Norwich, and in the Church of the Hospital of the Blessed Virgin de Elsingspital, in London, should be kept with devotion, and with a solemn mass performed “*cum placebo et dirige commendatione*.”—*Gage's Hengrave*.

I have explained the *dirige* above, which is taken from an anthem,

being solemnly sung by the said monastery, and divers *Diriges* were sung in other parts of the church.

With respect to the *Dirige*, it is generally supposed that our word *Dirge* is derived from it. Dr. Johnson, however, rejects this derivation. It is not, however, borrowed from the hymn "*Dirige gressus meos*," as the lexicographer says some pretend, but from the anthem to the first Nocturne in the matins for the office of the dead, beginning, "*Dirige Domine meas in conspectu tuo viam meam.*"

The *Dirige* over, the corpse was lowered into the grave, and the mourners retired to partake of a slight refreshment, the candles and tapers around the hearse being left burning.

The next day, all returned to the church and resumed their places. Then began the first mass of Our Lady, solemnly sung by deacon and subdeacon, and at the offertory the chief mourner, with the other mourners, made an offering of gold. In the evening, the mass of *Requiem* was sung by the Abbot of Bury "*in pontificalibus*," and at the offertory the monks made their oblation after the custom and manner. Then the chief mourner made a second offering, and, the sermon preached, and other ceremonies concluded, there began a great dole,* given among the poor. Then the banners were set in order in the said chapel, in traces of iron, and the herse, with all other things, did remain there still, until *the month's mind*.† These banners

in the same manner as the word "*Placebo*" is taken from the anthem "*Placebo Domino in regimine vivorum*" with which the vespers for the dead begin.

* *The dole* was distributed at funerals, either in bread or money, till a very late period. Nichols, in his History of Leicestershire, speaking of Stathern, in Framland hundred, says, "In 1790 there were 32 inhabitants, the number taken by the last person who carried about bread, which was given for *dole* at a funeral, a custom formerly common throughout this part of England, though now fallen much into disuse." Sir Walter Scott gives an account of the distribution of the *dole* in his "*Antiquary*."

† *The Month's Mynd*, or "*year's mynde*," or "*minnyng days*," signify days whereon the souls of the departed were had in special remembrance, often by a solemn office or dirge said for them. "*The year's mynde*" is now more generally called the anniversary, when the deceased is recommended to the prayers of the faithful, and commemorated in the sacrifice of the mass. On these occasions the word "*mind*" signified remembrance, and the expression, a "*month's mind*," a "*year's mind*," &c., meant, that on that day, month, or year, after the party's decease, more solemn service for the good of his soul should be celebrated.

were probably the holy banners used in the procession with one of the armorial bearings of the deceased. As an ecclesiastic he would naturally not have the usual *achievement*, or, as it is now usually called, *hatchment*, which consisted of the coat armour, crest and helmet, mantles, sword, spurs, and target.

An account of the funeral expenses of Sir Thomas Kytson, of Hengrave, in the year 1540, extracted from an old account book, entitled "Coosts layd out at the *Monthes Mynde*," mentioned by Gage, in his "History of Hengrave," furnishes a very good instance of the ceremonies attending burial of persons of distinction at that period, and more particularly gives us an insight into the connection which exists between the duties of the herald of old and those of the modern undertaker. We venture to give some of the items which are interesting as illustrating our subject:—

Paide for the hyre of the <i>Mercer's</i> * cloth for the heyrssse	xijd.
Paide to Mr. P.sson (Parson) for <i>Dirige</i> and masse	ijjs.
Paide to the clark for his peales	ijjs. viiij <i>d.</i>
Paide to ye Beedle of ye beggars for seeing the ordering of poor people	iiijjs.
Paide to Doctor Wilson for preaching the sermon	vjs. viij <i>d.</i>
Item for one yarde of velvette which was for a mantle for the helmette	xxs.

THE HERALDS.

Paide to Blewe Mantel, offycer at armys, for his diett for ix days, for seeing every thing in order at Hengrave, ijjs. vjd. the day, for his horse hire with his man	xxijs. vjd.
Paide to Mr. Garter for his pains takying	xxs.
Paide and laide out by ye hands of Mr. John Croft, Esqueyr, for coosts and chardge, and in meat and drynke, wode for the heyrssse mrkyng of hit, and for the setting of hit up, and in dole, with other chardge and necessaryes done at the monthes mynd at Hengrave	xxxvi. xvijjs. vid.

Then comes the preparation of the achievement to be placed over the tomb of the deceased, as appears by the bill of the painter, Thomas Parys.

Paid for a cote of sarsanet with armys on it	xxs.
Paid for a helmett, for an arming sworde and a creste for the helmet	xxixs.

* The trade-guilds and corporations each had their hearse cloth and pall. That belonging to the Fishmongers' Company was exhibited among the mediæval antiquities at the Society of Arts, in John-street, Adelphi, last year; and a very exquisite pall is also in the possession of the Clothiers' Company at Worcester.

There are also charges for painting the helmet and gilding the handle of the sword for "xij scotchyons of my master's armys in buchram," and for four banners, "one of the Trinity, one of our Lady, one of St. George, and one of St. Thomas."

In the midst of these preparations for the interment of the dead with the solemnities due to rank and title, the poor were not forgotten, but were heartily bid welcome, and summoned to assist in paying the last tribute of respect to the memory of their late lord and benefactor; and charges are duly recorded by the officials employed for making black gowns for poor men, for their refreshment, and for the dole. The dole appears to have been universally given, according to the circumstances of the deceased. At the funeral of Sir Robert Knolles, in the eighth year of Henry IV., his dead body was brought in a litter to London from his manor in Norfolk with great pomp and much torchlight, and was buried in the White Friars church, "where was done for him a solemn obsequie, with a *lyberal dole* to the poore." The following curious account of the origin of the dole is given in "The Huntynge of Purgatory," by Veron. Svo. Lond., 1561, fol. 106.

"The auncient fathers being veri desirous to move their audience unto charitye and almose dedes, did exhorte them to refresh the poore, and to give almones in the funeralles and yeare's myndes of their frendes and kynsfolks, in stedde of the bankettes that the pagnyanes and heathen were wont to make at suche doinges, and in stedde of the meates that they did bring to their sepulchres and graves."

The banners used at funerals were of various kinds, the principal of which were, the *standard*, borne by knights; the *banner*, confined to bannerets and persons of higher rank. Every standard was to have in chief (that is, next the staff) the Cross of St. George next the crest and motto, and to be slit at the end. The *penon* was somewhat similar to the standard in form, but was rounded at the end instead of being slit, and bore the arms of the defunct. *Bannerrolls* displayed further particulars connected with the alliances of the deceased and his ancestors, such as impalements and quarterings; as the Duke of Norfolk, at whose funeral, in 1554, there were a dozen of bannerrolls of his "progeny" or pedigree. The Holy Banners, or Banners of Images, as they are called in the old herald's work-books, were borne at the funerals of ecclesiastics who did not possess armorial

bearings, and who, by reason of their profession, could not have an achievement. These banners were square, and on their silken folds were painted emblems of the Trinity and figures of saints. In a MS., about the time of Henry VII., printed in the "Archæologia," vol. i., directions are given for these banners.

Item.—"To be hadde a banner of the Trinite, a banner of Our Lady, and a banner of Seynt George, a banner of the seynt that was his advowie."

Thus, in the account of the banners used at the funeral of Sir Thomas Kytson, to which we have before alluded, we find a similar number, St. Thomas being "the Seynt that was his advowie."

E. A. H. L.

(To be continued.)

THE CONDITION OF SCOTCH MASONRY.

IN that portion of our publication which is devoted to Correspondence, and also under the head of Scottish Masonic Intelligence, several documents will be found, which deserve the earnest consideration of every Member of the Craft at this moment.

We intimated, in our last number, that the condition of Masonry in Scotland was most anomalous. We gave intimation of the low estimation in which the Order is held throughout the whole of North Britain, by "the popular world;" and we fearlessly avowed that the universal complaint against the meeting of Lodges is, that they are the heralds of a noisy and boisterous termination—often of scenes of drunkenness and dissipation.

It is not probable that we should have hazarded our reputation as faithful chroniclers of Masonic intelligence and of passing events, by making statements which would be nothing less than gross libels upon any race of men, were not all that we have asserted the truth. As, however, we learn that we were branded as "calumniators" in the last Grand Lodge of Scotland, we feel bound, in self-defence, to avow to the world what is our own experience as to the Masonic knowledge of the general class of Scottish Brethren, and what is the state of the Craft beyond the Border. Painful as is the task to become the accusers of our Breth-

ren, we should fail in our duty, and cease to be esteemed worthy of carrying out the design we have in view in this publication—the progress of Freemasonry, to help to make it what it may be, and ought to be—were we to shrink from speaking out as to the miserable condition, into which Masonry has fallen in the sister kingdom.

We will put aside the strictures which, from time to time, have appeared in these pages, written by earnest Scotch Brethren;—we will even, for the sake of argument, suppose, that their statements have been too strongly tinged with a hostile spirit;—we will, in mercantile phraseology, “take off a considerable discount” from their strictures. We will try the question, in fact, not merely upon the information we have received, but upon other statements, which we have been at some pains to gather.

As to the want of Masonic knowledge amongst Scotch Brethren, we think no laboured investigation is required to prove that it is proverbial. We hold it to be impossible that any one who is made, passed, and raised, in one night, can obtain any information as to what Masonry really is, or what are its designs and objects. But, beyond this, few indeed ever advance. Once made Master Masons, they seem to think that the end is gained, and that it is so much surplusage to take any further trouble to inquire what are their duties, and what their responsibilities. Put in possession “of all the signs, tokens, and words, whereby to know a Mason,” at one meeting, the information is rarely understood, and immediately forgotten; so that, by stumbling at the very threshold, they go on blundering through the remainder of their days.

It is a fact which we believe it will be difficult to disprove, that scarcely a Mason initiated in Scotland is now-a-days met with, who can, with any accuracy, work himself into an English, Irish, or Colonial Lodge, who is not ignorant as to the manner of opening and closing a Lodge, and, as far as the ceremonies are concerned, is not lost in utter astonishment—if ever by any chance he has gained an entrance—where the work is done “regularly and in order.”

It may be said, that many English, Irish, and foreign Brethren shew similar ignorance, and evince the same disqualifications. We regret to say that the statement is too true. We neither attempt to deny, or palliate it. Many Brethren fail to be impressed with the sublimity of the respective degrees; all have not the same comprehension;

all do not think alike; many have not the inclination to study, even if they have the time;—too many, even yet, look upon the Institution as nothing more than a means of social entertainment, or as a sort of Benefit Society, and scarcely ever shew themselves in Lodge at all till “refreshment” is announced. If the mind be indisposed to profit by “the secret arts and hidden mysteries of this peculiar system of morality,” the interval of a month, or even of six months, between taking the several degrees, will not suffice to make them acquainted with that mass of knowledge, which the introduction to “Light” is capable of unfolding to them. But the fault herein lies, not in the system, but in its abuse—not in the manner of making Masons, but in the apathy and listlessness of those who are made. In Scotland, however, it is utterly impossible that any one can learn or discover what is before him, however anxious he may be to do so. How is it possible he should do so, when the ceremonies, at his introduction into the Craft, are pushed on with the greatest rapidity,—when there is no opportunity for discovery of the break between each step onward, and when the work must either be hurried over for want of time, with a rapidity that bewilders the Candidate, or destroys its beautiful proportions, and thus renders the whole proceeding absurd, rather than dignified—a solemn farce, rather than a noble reality?—If, in fact, there be any truth in the saying ascribed to Napoleon, that “there is but one step from the sublime to the ridiculous,” it will be found verified to the letter in the proceedings of Scotch Lodges, where all that is noble is marred—all that is instructive is disgraced,—and all that is put before the Brethren, who have a love for their Order, tends to make them feel that they themselves are humiliated by the insult thus put upon one of the noblest institutions, which the world has ever seen established.

We once heard a P. G. Officer assert, in the Grand Lodge of England,—when the question of abbreviating the time for making Masons in the Colonies was under discussion—that when he was initiated, passed, and raised, in one night, in his native country (Scotland), he had not the slightest idea of what was passing before him;—that when he came out of the Lodge, he was as ignorant as when he entered it, and that the next day he knew nothing at all about the matter. We believe that this honest avowal would be the general testimony of all those, who are admitted into Masonry under the Scotch

system,—a system, be it remembered, which our Brethren beyond the Tweed ALONE persist in maintaining, though the authorities of the Grand Lodge *must know* that it is repudiated throughout the world, and that in no part of the universe where Freemasonry exists, is the Society at such a low ebb as amongst themselves, and nowhere so thoroughly despised and avoided by the popular world.

Why is it, too, that there is no accredited interchange of mutual good feeling and fraternal reciprocity between the Grand Lodges of England and Scotland, but that the latter country persists in setting the “landmarks” of the Order, in this respect, at defiance? Ireland has its representatives on both sides of the Channel,—Prussia extends its Brotherly sentiments to England by a similar arrangement,—Hamburgh—high in Masonic intelligence, and deeply impressed with Brotherly love—is *proud* to send and receive intelligent Brethren as its organs of communication. Switzerland also enjoys friendly intercourse with Great Britain; Texas, too, has its representative; and, from the other side of the broad Atlantic, the State of Massachusetts maintains an intercourse, with England. France, we have reason to believe, will, ere long, be added to this manifestation of Wisdom, Strength, and Beauty. Yet Scotland is in the unhappy position of alienation, and continues without a representation in the Grand Lodge of England; she remains nearly alone in this painful distinction, because she is self-willed and obstinate; because those who would advance she hinders, and those who are in favour of “progress” she looks upon and treats as innovators and revolutionists. Thus, Scotland scarcely “stands where it did,” as far as Masonry is concerned; for, having stood still so long, it has retrograded; till at length, in the language of that immortal bard, whose sentiments suit every case and circumstance of life, it may be said,—

“Alas! poor country;

Almost afraid to know itself! It cannot
 Be call'd our mother, but our grave: where nothing
But who knows nothing, is once seen to smile.
 Where sighs, and groans, and shrieks, that rent the air,
 Are made, *not mark'd*; where violent sorrow seems
 A modern ecstasy; *the dead man's knell*
 Is there scarce ask'd, for who; and good men's lives
 Expire before the flowers in their caps,
 Dying, or ere they sicken.”*

* *Macbeth*, Act iv. Sc. 3.—This quotation seems singularly apt, in

But if, upon the subject of ignorance in Masonic knowledge, Scotland lags behind every other portion of the world, her case becomes more lamentable, when the consequences resulting from that ignorance are manifested in habits, which are discreditable to human nature. We repeat the statement which we received a short time since from a Scotch Mason, who quitted the Order in disgust almost as soon as he entered it—that “it is more creditable to be known *not to be* a Freemason in Scotland than to be one; that it is notorious that Lodge meetings are noisy and uproarious; that scenes take place afterwards which are discreditable in every respect to the Brotherhood.” We have not, however, implicitly relied upon this statement any more than upon those of our correspondents. We have

“A chiel amang ’em taking notes, and faith *he’ll print ’em,*”

in full, unless a change speedily takes place in Scotch Masonry, which the Grand Lodge is both able and bound to see effected with a high hand. We put it distinctly to that body, and to the Masons of that country, that we love the Order too dearly—we admire its principles for their intrinsic excellence too sincerely—we rejoice in its benevolent designs and holy purposes too fully, to allow any race of men to abuse these attributes without “Holding the mirror up to nature, and showing the very age and body of the time,—his form and pressure.” Personally, we have but little knowledge of any Scotch Brethren beyond what we have said of their want of Masonic information. We are not acquainted with a single office-bearer, past or present, of the Grand Lodge of Scotland; we have, therefore, no private design to serve—no sinister object to attain. We hear it said that Scotch Masonry is disgraced by the faults of its members; we find, wherever we meet with members of the Craft initiated in that country, that they are for the most part, not only ignorant of the first rudiments of Masonry, but of the very nature of its principles and precepts; and that they are far behind every other portion of the Society in intelligence and information; we learn from the best authority—and we will take nothing upon trust—that the manners and habits of many

all its parts, to the present condition of Masonry in Scotland, especially the words, “the dead man’s knell,” of which but few, we fear, beyond the Border, will trace our meaning as bearing upon H. A.

Brethren bring no credit either upon themselves or upon the Order; and, therefore, it is that "Nothing extenuating, nor setting down ought in malice," we are determined to act by Scotland, as we will by England, Ireland, the Colonies, and the whole Continent of Europe—to praise that which deserves commendation—to urge on the "good and faithful Brethren amongst us" not to be laggards in the race—not to stand still and grow supine, but to press on boldly and fearlessly to make Masonry what it is calculated to be—a blessing to society; but to denounce everything that is foreign to the institution itself, and to censure every deviation from its time-honoured "landmarks." And of this every member of the Grand Lodge of Scotland may rest assured, that neither noisy vituperation on the one hand, nor threats of denunciation on the other, will turn us from our purpose, when the end at which we aim is the reformation of abuses, which society at large will no longer tolerate, and the removal of a stigma which must attach to Masonry throughout the world, so long as the system of Scottish working remains as it is, and is suffered to pass without that reprobation from its constituted authorities, which it deserves.

If Scotland will but take advice from those who wish her well, she will at once proceed to "set her house in order;" if not, it may not be that "this year she shall die;" but so surely as she persists in her present course—unmoved by entreaties—callous to honest intentions, and indifferent to consequences—her career is run, and a race of men as intelligent—in some respects even more intelligent—than the rest of mankind, will have to lament that the strongest tie, next to Christianity, that can hold men together, has been severed through imprudence, and sacrificed to prejudice and selfishness.

ON THE RHINE.

On the Rhine !

Ah, dear maid, thou canst divine,
 How I pass this life of mine,
 Sailing on this noble stream
 Like a rover in a dream.
 Here no castles, built in air,
 Mock me with a vain despair :
 All are solid, true, and real,
 Borrowed from no false ideal.
 Here, beside these vine-clad hills,
 Joy has chased a thousand ills ;
 Grief has slept, and echo woke
 Music from each verdant oak :
 Here, where weeping willows lave
 In the soft and lucid wave :
 By the shadows, dim and old,
 In their darkness ever cold :
 Here, behold I pledge thee mine,
 In a draught of Rhenish wine.

On the Rhine !

Singing songs in praise of wine,
 Merrily we float along ;
 And the cadence of each song,
 Wafted round the mossy cells,
 Of the hoary Drachenfels,
 Glads us with a pleasure lout
 From the sweetness of content ;
 Flitting bats whose home is made,
 Ever in the greenwood shade :
 Owls who start us with their cry,
 And their grim solemnity ;
 All about the vessel go,
 With the zephyrs to and fro.
 Angry clouds begin to low'r,
 Over rock and over tower ;
 Softly on the swelling grain
 Falls the renovating rain :
 Earth with calm glad trust receives,
 Comfort for her drooping leaves.

On the Rhine.

Hark ! the dreary winds uprise,
 And the thunder from the skies,
 Speaking mighty mysteries,
 Growls as wizard come to tell
 Legends of yon mystic dell.
 Merrily we glide and sing,
 Through the storm's stern spiriting,
 For our hearts still faithful prove
 To the river of our love.
 Pass the cup,—the while I pray,
 Love may gild our rocky way.
 Pass the cup,—the while I pledge,
 By this rude and craggy ledge,
 To all true-hearts far and near.
 Pass the cup,—we will not fear
 All these wild and weary cries
 Of the storm's intensities,
 To the blast all care resign,
 We will trust the foaming Rhine.

Lo ! above the distant steep,
 Risen from her noonday sleep,
 The silvery moon appears.
 And the tree-tops, wet with tears,
 Glitter in her gentle rays
 As memories of parted days.
 Through the gale the vesper chime
 Tells an ancient tale of time ;
 Though the valleys lie no less,
 In a steadfast quietness :
 For the tempest din is o'er,
 And the meads and wood-crowned shore
 Sleep in peacefulness profound—
 Sleeping with no voice of sound ;
 Underneath this soft pale light
 Who shall feel the world's affright ?
 Who shall faint at mortal scars ?
 Who, beneath these lustrous stars,
 Who shall weep or sadly pine,
 Sailing on the flowing Rhine ?

W. B.

“ THINKING ” AND “ WORKING ” FREEMASONS.

WE have no difficulty or hesitation in avowing that our respect for what we hear called “good *working* Masons” is not of the most lively complexion. Now, the gentlemen we often hear spoken of as “good *working* Masons” are (it begins to dawn upon us), not unseldom disposed to a certain mental as well as corporeal obesity. We do not pretend to deny the extent of their splendour and pompous respectability, when literally “hung in chains,” and shining like a firmament of stars, and jewels, and orders, and stiff-necked with collars, far “more honourable,” &c. and impaled with symbols on every available point of coat and waistcoat, they first strike terror on the neophyte. At this moment we find it not so easy to shake off the awe their magnificence in Lodge, and their evidently overwhelming consciousness thereof produces on “weaker brethren.” And when we know them to be really “perfect in their work,” how can we refuse them due honour? Excellent members of society, we believe, and active abettors of the Masonic charities (including the banquets), we are sure they are. But it is from an irresistible persuasion that *their* Masonry is of the past, “high and dry”—far behind our days; because they fear the legitimate developments of their own principles; because they never for a moment discern that the pressing want of this onward age is *the translation of our Masonic doctrines into social facts and arrangements*; because we find that under their weighty auspices (good-humoured, comfortable creatures as they are!) the ORDER, like a pet spaniel, “killed by kindness,” is slowly crumbling under its own grand principles, contrasted with their meagre practice, that we content ourselves with respecting them as men, loving them as Brothers, and wishing them to be “no more officers of ours.”

With a second class of Masons—very estimable personally—the ceremonies of “Lodge” are, we verily believe, held to be a kind of “private theatricals”—a pretext for inane formalism. They

enjoy all that is grand and austere in the language of our rites, much as they relish fine sentiment and "situation" in a new drama! The vital truth, as a voice of the old time, and yet ever new, of our doctrines—the possibility, nay, the instant, imperious necessity of their application to existing wants and troubles, they never for a moment admit into their contemplations! The very doctrines they profess—the very language they use in Lodge—they would be the first to persecute, by we know not what ugly names, if they heard or read them in a public journal or in the street. Of a third class—the "convivials"—the less said the better! They are mere excrescences on the goodly frame of the Order.

Now, far be it from us to deny the presence of many devoted and earnest Brethren—not more Masonic in Lodge than in the world, and distinguished by the same high qualities, aptitudes, and sympathies in both. Do we not, as we write these lines, vividly recal a dear and honoured Brother, our own Masonic sponsor—a man who, from the comparatively humble sphere of a provincial Lodge (of which he was the very soul), has raised himself by sheer force and integrity of character, to be a "*decus et præsidium*" of English Masonry, and to sit in the council of our Worthies. And is not his whole life no more and no less than *the Masonic doctrines in action*? And are not the best and purest of any aspirations we could utter but the echoes of his heart and voice, though they want, perchance, the harmony and the repose which longer years have brought to him? And do we not remember and rejoice to call "friends and Brethren," men who bestow all the dignities and the graces of the Arts they honour on the ORDER they love and cherish. And ought we not to come out of our own beloved Lodge (into which was so lately admitted how unworthy a disciple!—for he can render no return for the honour but his own happiness:—mentally and morally, (as well as materially) refreshed and invigorated? For where in the outer world do we meet with such an almost ideal frankness of feeling and kindness of heart, uniting natures and intelligences the most dissimilar in a common sympathy? But, in writing seriously and sternly on the position and prospects of our ORDER, we are bound to lose sight of individuals, and, clad in the severe garb of truth, to regard only the classes that compose the

fabric of the institution, and that either strengthen its bulwarks or accelerate its decadence. And we hear a warning voice say that these are not the times for mumbling a dead language or rearing up with laborious idleness a "monumental dream." Our Order is either an eternal Truth or an organized Hypocrisy: if the latter, away with it from this volcanic soil, about to be strewn with the ruins of the old world, and heaving with the birth-throes of the new!—if the former, let us boldly accept its symbols, and energetically translate them into facts! We discard propagandism, and refuse proselytism; but only let us *live* our doctrines, and like the gentle rain of heaven, and like the universal sun, we shall fertilise and enrich humanity. For the mystery of the Past is the science of the Future.

LE CHAT-HUANT.

MASONIC PROCESSIONS.

IN our last number, the attention we were able to bestow on "THE SYMBOL OF GLORY" was but a faint and imperfect indication of the treasures of thought and wisdom, seasoned with experience and charity, abounding in these latest pages of our revered and venerable brother; but we promised to return to them "as often as we feel the want of a strengthening of our convictions, and an enlarging of our sympathies." Let it be remembered that the opinions we defend are not the offspring of an immature enthusiasm, of that restless yearning for "something diviner," which is stigmatized as "youth," by men "grey, but not with years:" but the calm clear voice of the knowledge that fortifies and ennobles, the hope that brightens, and the faith that consoles a serene and dignified old age. We spoke of two parties in Masonry which might be called the *OBSCURANTIST* and the *EXPANSIVE*: the former only so much in earnest as to strive to shut up from the profane gaze secrets and mysteries of which the real key has long been lost (and the counterfeit *stolen*): on the presumption of "*Omne ignotum*

pro mirifico :” the latter, without departing a step from the traditional Landmarks of the Order, desiring to bring its ever young and living principles into energetic operation on the well-being of our actual society, and into harmony with the onward spirit of our time.

PROGRESSIVE FREEMASONRY is the watchword of Doctor Oliver. May the advancing race of Masons take him at his word !

But we desire to say a word more particularly on the topic of MASONIC PROCESSIONS ; for we cannot but sympathize with the regrets expressed by Dr. Oliver, at their present more than partial abandonment ; perhaps we may say their almost general discontinuance. There are many grave local and practical objections, too obvious to need detailed explanation, to the pursuance of this custom in large towns,—especially in the metropolitan city. Here indeed, even if feasible in practice, or recommendable in purpose, processional demonstrations would be a supererogation of zeal, a superfluous display of energy. For English Masonry is, perhaps, already too much centralized, or rather, not sufficiently decentralized. Not ignoring, but professing all respect to the many excellent *working* provincial Lodges, we may, without fear of contradiction, affirm that all that is externally active and fruitful in the working charities of the Order, is, if not sustained, at least chiefly represented by the central Lodges ; and as it is from the centre that the voice of law and authority speaks and acts, so too the grand solemnities to which we owe our recognition by the outward world are central ; and provincial Masonry lives, as it were, by deputation. Turn we then to the provinces ; and to them we appeal for a revival of Annual Processions, bringing together from scattered localities in harmonious and fraternal concert, and in compact array, the divergent, but not discordant, members of a system free and equal as God’s law : eternal as truth and justice. Nothing but good, we heartily believe, could spring from these periodical manifestations. Blessings to the Order ! charities to the world ! In the midst of our unhappy religious discords and grave political contentions—our wars of creeds and churches—our dangerous social anomalies—and jarring and fatal contrasts : what more potent healer of wounds, what more

wholesome assuager of excitations, what more consoling promise of reconciliations, than to see brethren sundered by the accidents of birth, the conventional and titular distinctions of rank and station, or by the more perilous and obstinate barriers of wealth and privilege, met together at least once a year, on the inviolable ground of a common and equal brotherhood? We have personally witnessed the striking benefits of these gatherings on neutral ground, of rich and poor. Nothing more effectual to soften the inevitable antagonisms of wealth and want; to appease the jealousies, the misunderstandings, the heartburnings of classes not opposed but divided, and by human, not by divine institutions.

Doctor Oliver after alluding to "the good old custom so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the Brethren of a province annually under their own banner, and marching in solemn procession to the House of God, to offer up their thanksgivings in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order," proceeds to say:—

"This custom is sufficient of itself to ensure the popularity of the Order, and create a respect for its holy principles in the public mind. I much regret that a practice so consonant with the original design of Masonry should have been discontinued in my own province, and exchanged for other public observances which, though they may be innocent, are a novel introduction; and, in my opinion, an application of divine Masonry to purposes that were never contemplated at its original institution. The hint may not be without its use in other localities; and if the one must needs be done, let not the other be omitted.

"The above custom would also be a means of promoting and encouraging that great attribute of the Order—Equality."

Lest in this much abused word Equality, there should be scandal to certain ears polite, let us hear Doctor Oliver on the Masonic doctrine of Equality.

"The system of Equality observed in a Mason's Lodge, teaches the doctrine of mutual wants and mutual assistance, and destroys the unsocial

vice of Pride, by the operation of which one man is induced to despise his brother, as though he were not formed of the same clay as himself, although he may be greatly his superior both in talent, virtue, and usefulness.

"Freemasonry is *essentially democratic in its constitution*, and strikes at the root of this pernicious vice, by laying it down as an axiom that 'we are all equal by creation, but much more so by the strength of our obligation;' and, 'that we meet on the *level*, and part on the *square*.' Now, according to the doctrines of the Order, the *level* denominates that we are descended from the same stock, partakes of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination; yet no eminence of station can make us forget that we are Brethren, and that he who is placed on the lowest spoke of Fortune's Wheel, may be entitled to our regard; because a time will come, and the wisest know not how soon, when all distinctions, except that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state."

Noble words, truly! of right hearty and strengthening import! In this firm and frank avowal is the very pith and marrow, the very vital spirit and essence of our immemorial Craft, unemasculated by any of the conventional servilities and artificial precautions, the false reticences, and degrading adaptations into which the life blood of the Masonic heart is too often suffered to be congealed at festivals, where the profound *flunkeyism* (the word is indispensable), of the English temperament, seems to expiate by ostentatious adulation the inevitable meaning of the principles professed in the Lodge, and repudiated in the world!

So, when our banners and our symbols are unveiled in the Street, our uninitiated Brethren will stop to ask their sense; and when they hear our watchwords, "BROTHERLY LOVE, RELIEF, and TRUTH," let those who come to sneer remain to bless. Do not all our signs and symbols profoundly typify and lovingly assert the claims and dignity of Labour; the fruitful principles of association and co-operation; the original Brotherhood of the whole human race; the real liberty, based on mutually exercised rights and duties; the real equality that levels—*upwards*? Will our Brethren uninitiate ask, *What is True Masonry*? It is (or *should be*)—may we be able to stand in the searching light of our own immortal doctrines—"an association of wise and virtuous men." What is a Lodge? An

atelier of moral science. Are we not all workmen ? The square, the level and the compasses explain themselves so that he that runs may read ; but to the hard-handed sons of daily toil they have a more touching and lively significance—*the bread of the family !* Freemasons are Utopians by right of birth, by privilege of constitution, by immemorial charters, by the inevitable anticipation of the wildest dreams of social philanthropists, which our every banner proclaims and our every symbol antedates. For do they not fore-show a time—

“ When the world shall be
Much better visibly : and when so far
As social life and its relations tend,
Men, morals, manners shall be lifted up
To a pure height we know not of, nor dream :
When all men's rights and duties shall be clear,
And charitably exercised and borne :
When education, knowledge, and good deeds
Shall have just, equal rights, and civil claims ;
Great crimes shall be cast out, as were of old
Devils possessing madmen. Truth shall reign ;
Nature shall be rethroned ; and man sublimed ! ”

E. F. S. P.

GEOMETRICAL MASON FLOOR CLOTH.

AMONGST the many curious products of labour and ingenuity which are to be seen by the world at large in the world's Great Industrial Exhibition of 1851, there will be many less curious and extraordinary in several respects than a painted oilcloth, which has been the leisure amusement for eleven years past of Mr. James Pitt, Quay-street, Manchester, who, having at length completed it, has presented it to the Masonic Lodge over which he presides. In addition to the symbolic beauty which gleams upon the vision of "the free and accepted," the peculiar effects, the result of concentric geometrical forms, squares, cubes, parallelograms, &c., combined with a tasteful alternation of colour, light, and shade, make the work as extraordinary, even to the artistic as to the ordinary eye. The precision of perspective with which every form is delineated is not the least striking feature of this work. The floor cloth is 16 feet by 10 feet ; its centre is covered by the representation of the sun, white in the centre, diverging into lemon and orange-coloured rays ; it is formed of seven centres or stars, each of sixteen points, and by its bright hue, gives great effect to the chequered squares and circles around it. There are 22 large squares set diamond-wise, forming the outer border, and as many triangles to complete the border ; and within these 156 smaller squares, filled by circles, each circle having its peculiar pattern, and being adorned by 16 smaller stars. The extraordinary effects are chiefly visible in the outer border, where chequered or tessellated pavements have quite new forms given to them : being made spiral and concentric in various ways, not easy to describe. In one of these larger squares, only 16 inches square, there are no less than 7,540 diamonds, diminishing as they approach the centre till they become like minute points. The work has been valued at 500 guineas ; but we should like to see the man who would devote so many years to the work for that sum. Copied in marble, it would cost many thousand pounds. Bro. Pitt, we understand, has been somewhat late in making application for wall space in the Crystal Palace ; but we hope his extraordinary production will be seen there amongst the other productions of Manchester men.

CORRESPONDENCE.

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

TO THE EDITOR.

THE STATE OF MASONRY IN SCOTLAND.

“ . . . Endeavour to place Freemasonry on so substantial a basis as to constitute the unmixt pride of its friends and defenders; and defy the malice of its traducers and foes.”—DR. OLIVER.

“ There are many sources of dissatisfaction of which our provincial Brethren complain, and which nothing can obviate but a thorough reform in the laws and constitutions.”

“ The Provincials say further, that the paid officers of the Grand Lodge appear to consider Masonry as a commercial speculation, and to estimate its value by the amount of money it puts in their purses.”—A LATE LAMENTED BROTHER.

SIR AND BROTHER,—It is difficult to say what the present position of Masonry is in Scotland—whether it be in an healthy condition making progress—or whether it be in a rapid state of retrogression,—at all events it is not quiescent. A few remarks on the matters brought before the last quarterly meeting of the Grand Lodge may help to explain the state of the Craft north of the Tweed,—for, to the thinking Brethren on both sides of that fair stream, there is ample food for reflection in the passages from the diary of the last Grand Lodge.

It is not to be supposed that the statements which have from time to time been made by the writer of this communication, on the present condition of Scotch Masonry, would be quietly digested by some of the Brethren, who consider that they are perfect in the ancient usages and established customs of the Order, and of course in *the practice* of those virtues, which they profess to admire. “ Where ignorance is bliss 'tis folly to be wise.” This is the motto of such brethren; and it is a thousand pities that their happiness should have been disturbed by a “ traitor ” and a “ calumniator ; ” this they might have borne; but that you, the Editor of the “ Freemasons' Quarterly Magazine and Review,” should have endorsed the general charges brought against them was too much, and consequently their hitherto silent indignation has found a vent in the *safety valves* of speeches energetically and characteristically delivered. It may be that your Magazine may come under the ban of the Grand Lodge of Scotland, as a similar publication did on the 7th of August, 1848, or be *repudiated*, as it was, at a later date.

Should we unfortunately advance any statement “ not consistent with fact,” or (to do away with that official phrase, and in plain English,) state anything to be truth, when it is false, we are persuaded that the good sense of your readers would very soon call us to order, or treat us with that contempt which such conduct would properly deserve. In like manner we hold that those who express themselves in public, when they hold a responsible position, are also amenable to criticism for the statements which they advance, and therefore they need not be surprised if we, in our turn, should criticise them. If truth be a libel, we admit at once that the statements which we have

made are libels on the Scotch Craft; "the nearer the truth the greater the libel;" but many of those brethren, who have made such a fuss about the matter know the truth of the statements, although they would fain *soften them down*.

But to return to the points of interest to the Craft, discussed at the last Grand Lodge. After opening, the first business as usual was to read the new Proxy commissions. On this point we may remark that it is most extraordinary that any business should be entered upon before the minutes of the former meeting are read and confirmed; but such is the case—and new members are positively admitted to take their seats, and vote, it may be, on the correctness of the minutes of the former meeting, at which they were not present, and of which they can know nothing. This course may be convenient for some purposes, but, to say the least of it, it is very unbusiness like; but "that's nothing when you are accustomed to it."

The next matter was the reception of a present from the Grand Lodge of Ireland, a copy of the laws and constitutions of that Grand Lodge, for which thanks were voted. We wonder why the Grand Lodge of England does not pay a similar compliment to her sister in Scotland, and send an acknowledgment of the services rendered to her. We are convinced that the Grand Lodge of Scotland has been the greatest benefactor to the Grand Lodge of England that she ever had, and we are satisfied that it is from oversight on the part of the English Brethren that a most superb and handsome service of plate has not been voted by them—a service which would have been suitable for the *select* dinner parties or fancy balls that are got up by the Grand Committee for the benefit of their friends. Some of our English friends may say, what had the Grand Lodge of Scotland done that we should give them a testimonial?—nothing!—and that is just the very reason why the Grand Lodge of England ought to show its gratitude; for if the Grand Lodge of Scotland had done something—if—in a word—*it had done its duty*, the Grand Lodge of England would not have been so numerous or wealthy, and that of Scotland would have been more influential, and in a much more distinguished position than it is just now.

But in our vision of the service of plate, we had nearly forgotten the minutes of the last Grand Lodge, which were read and confirmed; after which the minutes of the Grand Committee and Report upon the Festival were brought up; but before they were passed Bro. S. Somerville intimated that he should make a few remarks in reference to the Festival, which had been animadverted upon by a publication which he held in his hand, in two letters, signed "FELLOWCRAFT," extracts of which he begged to be allowed to read. Cries of "question," "question," "what work," "what publication," met this reference of the Brother, who appeared afraid to mention the name of the work, but at last acknowledged that it was the "Freemasons' Quarterly Magazine and Review." He then proceeded to read extracts from the letter, and dwelt upon that part which referred to an English Brother's description of the late festival (see vol. i. p. 494), all of which he duly commented upon, denied, and condemned most violently, declaring that the Editor was a calumniator; and that if the man who wrote these letters would not come forward and acknowledge their authorship, he would call him a moral coward. After several observations to a similar effect, he concluded his oration by gesticulating most fiercely, and giving a most

violent thump, as if he would annihilate the publication at "one fell swoop," which demonstration was met with loud cheers intermingled with hearty laughter. Bro. Somerville surely could not have expected that we could have summoned at that moment sufficient courage to have confronted him and "avowed the soft impeachment." We have too much regard for our personal safety at any time to trust to the tender mercies of any professional gentleman, and it is not likely that we should have been less careful, when we noted the excited state of the Brother, who intimated in such courteous terms his desire to be introduced to us.

While detailing this curious scene we may as well note that one of the most violent partizans against FELLOWCRAFT, was the Proxy Master for Lodge No. 15, the late Treasurer of the Grand Chapter, of whom we should be sorry to speak in terms disrespectful, though his power of vituperation was launched against us, and he assumes to be an oracle, especially on all matters connected with Arch Masonry in Scotland. Were it not to show the nature and characteristics of the opposition which improvement has to contend with in Grand Lodge, we should not have taken notice of the remarks which this Brother was pleased to make upon us; but unless the Lodges are made aware of what transpires in Grand Lodge, they cannot have an idea of what usually goes on therein. We will, however, dismiss this Brother from the scene, with a recommendation to remember the proverb, which advises that it is not the best policy for "those who live in glass houses to throw stones."

The remark of another Brother, although not quite so *tragic*, was more truthful and happy: "It was," he said, "a great shame that the Most Worshipful Master and the Grand Lodge should be *calamitated* in that way." But of this "*jam satis est*;" it would require the pen of Dickens and the pencil of Cruikshank to do justice to the scene.

The next business brought under consideration was Marshal Soult's diploma, which appears to be a *quæstio vexata* to the Grand Lodge; what means there may be of restoring it to the aged Brother we know not. The Lodge in whose possession it is, refuses to send it to the Grand Lodge, for which decision we think they are wise—but if they have a desire to retain it to themselves, and not restore it to the illustrious Marshal, they are acting a very unmasonic, we will not say, a dishonest part.

Next in course followed the *Report on opening the Grand Lodge in the Master Masons' degree*. In the remarks which were offered upon this question before taking the votes, it is difficult to say whether *ignorance* or *pride*, had the preponderance; suffice it to say, that the determination seemed to be, we "will not copy England or Ireland, but do just as we like, and remain as we are." This question was not however disposed of without a struggle, worth recording,—forty votes being given for the motion, and forty-four against it.

We have been blamed for writing many things against the Scotch Craft, but they all fall far short of the *Report on the Glasgow Lodges*. After that Report our statements must appear feeble indeed. The matter was of such a personal nature that we forbear to do more than thus briefly to allude to it. The time, however, we believe will come when organization, after the manner of the Grand Lodge of England, will provide a means whereby a fund shall be raised and regulated, by the admission of candidates into Freemasonry, which shall do away with the anomalous and painful position which this Report

too plainly verified. Under the present system—how long is it to last?

It is, in fact, evident that Lodges may do what they please in the management of their own private matters, provided they do not become troublesome to the Grand Lodge, and if they only, from time to time, send a little money to show that they still cling to their worthy head; but the moment they begin to ask questions in Grand Lodge, or attempt to think and act for themselves,—then woe betide them; as we shall see by the result of the next business which came before the Grand Lodge, which may be called the *event* of the evening from the result that has followed, and what the end of which will be it is very difficult to say; we fear it is only “the beginning of the end.” It was entitled, “Report on the Aberdeen Circular, dated November, 1850.” Why it obtained this name from the Committee who drew it up, we are at a loss to conceive, as it appeared to be a Report against Masonic Clubs, those “green eyed monsters” which have of late frightened the Grand Committee, if not out of its wits, at least out of some of its members, and its sense of propriety.

As a matter of course the Report of the Committee was carried; and we have every reason to believe that the parties who drew it up are perfectly satisfied with their work, and equally well pleased *with the result*; but they need not lay the flattering unction to their souls, that the great majority of the Brethren will be equally satisfied or well pleased; not so much with the immediate result (the state of the vote), as with the manner in which that result has been interpreted by the Grand Secretary. The clubs will let him know, if we mistake not, their opinion of the matter. What the Brethren in the north, who have been instrumental in circulating the information to the Lodges which has caused this outburst, will do, we know not—they surely will not sit quietly under their “statements not being consistent with fact,” that official mode of saying they have told a falsehood. The facts of the case stand as they always did; they cannot be altered; and, as there has been too much official diplomacy in the matter, we would beg to remind them of some points in order to strengthen the correctness of their statements; viz., that the Proxy Master of No. 10 was absent, and the R. W. M. Sir J. W. Drummond was present, when the latter claimed his seat. Our opinion is, that, at the meeting, in August, Brother Drummond had no right to supersede his Proxy Master; but when he gave the intimation, according to law 1, chap. xviii., we insist that he had a perfect right to sit, and vote, and supersede his Proxy Master. The question hangs on a *mere quibble* as to the statement put forth by the Aberdeen Brethren to the Lodges; they say that Sir J. W. Drummond was not allowed a seat or to vote in Grand Lodge, although his Proxy was absent, or words to that effect. Now, by the same mode of argument as that advanced by the Grand Clerk, we distinctly and *broadly assert* that the Proxy Master for No. 10 was not present at the meeting of Grand Lodge on November 1, 1850, and we will prove it: we find in the list of motions for discussion that evening; “Pr. M. No. 10. That any member of the Grand Lodge may take up the proposition (motion) of an absent Brother.” We would ask of those authorised to answer, how this matter was settled—a motion most suitable for the occasion; the fact is, it fell to the ground, because this brother, who is said to have been present, was absent!!! Again is it not the fact, by the interpretation

put upon the law as to Proxies, that Sir J. W. Drummond, the *W. M. of a Lodge*, had to take the office of a *Proxy Warden*, before he could be a member of the Grand Lodge of Scotland, in order that he might be nominated as a *G. J. Deacon*, which situation was also offered to him; these are facts, deny them who may; and here are some more.—It was perfectly illegal on the part of Sir J. W. Drummond first to accept a *Proxy Wardenship* then and there. It was illegal in the *Proxy Master of Lodge 152*, to grant or give a commission in such a manner. And it was much more culpable for any officer of the Grand Lodge to receive such a commission, as he at least knew full well that it was nothing less than a breach of the laws of the Grand Lodge, which certainly deserved the expulsion which some Brethren were kind enough to propose should be the punishment of the *Proxy Master of Lodge 122*, Royal Arch, Perth, for a similar breach of the laws and constitutions. We have said before, that this discussion was the *event* of the evening; not so much from its intrinsic merits, as from the manner in which the result of this grave deliberation has been promulgated to the Lodges throughout Scotland, and the consequences that may follow. At the end of the roll of members, just published, the Grand Secretary has issued an edict to the *W. Masters of Lodges*, giving his version of the deliverance, come to by the Grand Lodge.* We do not consider that it is the true verdict, or what was intended by the majority of those present to be so; in fact, it is not the mind of the Grand Lodge. And, moreover, it is not, he may rest assured, the mind of the Brethren at large: they will not be subjected to this rule. That Brethren cannot meet to talk on Masonic matters, or obtain instruction or information on Masonic affairs, without first obtaining a charter from the Grand Lodge, is monstrous; it is true the charter is to cost nothing, but the trouble of obtaining it will cost a large amount of annoyance, as a majority of the *Masters* of a district must apply. But who will be so absurd as to ask for a charter to enable them to do what they can do without one, and what the Grand Lodge of Scotland has allowed by *use and wont*; when by the obligations which the members came under, they are also to instruct one another on those points which each require. Surely it cannot but be considered as an insult to the Master Masons of Scotland, ignorant though they be, to say, that, “the Grand Lodge has learned with much surprise and regret the existence—without HER AUTHORITY—in this city, as well as in the provinces, of *Masonic clubs*, or private meetings, said to be held for the purpose of Masonic instruction.” So it is worded in this *Bull*, which has been sent out by the Grand Secretary to the Scotch Craft. How simple-minded the Grand Lodge of Scotland must be to think that the Brethren are not requiring instruction; or that it is possible, for two, three, or more Brethren to meet together without entering, intuitively, upon a discussion on some points “of our secret arts and hidden mysteries.” But who can prevent them meeting or entering into discussion? Those brethren who are anxious for information will have it; and those who have it will communicate it willingly to those who are anxious to make advancement in Masonic knowledge. But as if to enliven the picture a little, a touch of the ludicrous has been added: “the Grand Lodge, therefore, earnestly calls upon all GOOD MASONS (it will call long and loud in this city, ere it get many of that sort to give their help), to aid and assist in dis-

* The document here referred to will be found at p. 58.

countenancing, and forbidding to be continued any longer, as members, those belonging to such clubs or meetings as are held *out of a regularly constituted and tyled Lodge.*" Nothing must be learnt but in a Lodge! Let every Brother who keeps an hotel mark this, and see to it, that he do not harbour in his house such as talk of Masonry. Should any two be together, and Masonic words are heard to be uttered, that moment, *as in duty bound*, he must run with all speed to 13, North Bank Street, and aid and assist the Grand Lodge, "to keep inviolate that sacred pledge which, as the Guardian of the Craft, she, for the peace and good order of society, has come under to the government of the country." This is indeed a "Guy" to be laughed at, and one that might be productive of much pleasure if there was not matter for more serious reflection. This *Bull*, or edict, confirms what we have repeatedly noticed,—*the ignorance of the Brethren in Scotland*,—and their inability to move or stir unless guided by the leading strings of those who manage the Grand Lodge; it is a certificate of the intelligence of the Scotch Fraternity, duly signed by the Grand Secretary, that Scotch Masons are not fit to meet together, unless in a Lodge; or if they will meet for Masonic conversation and improvement, it is to be "under pain of suspension from Masonic privileges or expulsion from the Order." If the Pope's mantle be lost, we are certain it will be found in North Bank Street, for a more odious edict has never been issued by any one usurping authority which they do not possess. Assured are we of this, that if it be acted up to, it will be at *the expense of the Grand Lodge*; and it is well to warn those Brethren, who have been active in urging the Secretary to write such a letter, of the consequences which are likely to follow, if this order is attempted to be enforced. As to the conduct of some of those who supported the Report, upon which this order is founded, we calculated upon a very different vote from them, particularly after the great stir *they have made in their own Provincial Lodges*. Truly a visit to Edinburgh appears to unnerve them, and to alter their opinions very materially; whether their constituents will be satisfied with their conduct is another question; but it evidently now becomes the duty of the Lodges to enquire how far their wishes were acted up to. Good may, however, come out of this evil, as a healing medicine is often extracted from a deadly poison. And most assuredly it will so happen in this case, if this order induce the Lodges to obtain their rights, as it ought to do, and to demand that every motion be first submitted to the Lodges for their opinions, before it can pass into a law. There is nothing to hinder this being done, if the Lodges will but take the matter into their own hands, and recall all their Proxy commissions, and represent themselves, or elect Proxy Masters *whose opinions* they can trust.

After this business, a motion, submitted by the Grand Master, was carried,—that the Grand Lodge confer the distinction of "Honorary Brother" upon Sovereigns, or other distinguished Brethren, &c. We very much doubt whether this motion was the work of the Grand Master. If we are correct in our suspicions we can only say, that he will not, if he value his character as a Craftsman, patronise those who foist upon him such crotchets. While speaking of our M. W. G. Master, we must, however, give him credit for the manner in which he discharged the duties as Chairman at the last Grand Lodge. We are not among his warmest admirers in Grand Lodge; but at the same time we are willing, as it is our duty, to give him praise when he deserves it,

and, on this occasion, we are bound to do justice to the fair and impartial manner in which he presided. We regret that he has been *apparently* tied up to a party or clique in the Grand Lodge; but this is not his fault. If he wish to maintain the confidence of the Craft, as he evidently does, in a very short time he will preside with true Masonic spirit, and not allow Brethren, who are ignorant of Lodge government to dictate to him what should be done, and what he himself should do. He certainly astonished the weak minds of some of the Brethren at the last meeting, by calling them to order in a manner, to which *they at least* had not been accustomed. We firmly believe that he is an anxious inquirer after Masonic knowledge—would that he visited other Lodges than those at which he is personally known; he would then obtain more “LIGHT.”

The Provincial Grand Lodge of Ayrshire sent a Memorial to Grand Lodge, by which it appeared that some business, which it had been thought should have been first laid before them, had been sent direct to the Grand Lodge, or Committee; this they considered rather unmasonic or irregular. To our mind, the most correct and Masonic mode of transacting all Masonic matters, is first to bring them under the consideration of the Provincial Grand Lodge of the district; if the verdict here be unsatisfactory, then that it should be carried to the *Upper house*—the Grand Lodge. We demur to the opinion of a legal Brother, who gave his view of the matter, that every disputed case in a Province ought to come at once to the Grand Lodge; this is certainly a novel idea, and which, if adopted in every law case which takes place in the neutral world, would speedily demolish the practice of many legal gentlemen. Once carry out the notion, that every matter which requires an exposition of the law, whether civil or criminal (and in Masonry we have both), should be referred to the highest court of judicature, the House of Lords would then have work before it. The fact is, that the Provincial Lodges know the cases much better than the Grand Committee can possibly understand them, and have much more time to consider them than the Grand Lodge; if the verdict of the Provincial Grand Lodge does not satisfy, then it is time to bring the subject under discussion before the Grand Lodge.

We now come to the election of the Grand Committee,—that body which *manages* the Grand Lodge. We rejoice to say, that a decided improvement has this year taken place in the mode of the election—though as yet it is far from perfect—nevertheless we would give all credit due to the active whipper-in of our Masonic Parliament, for the manner in which he gained the election; it is a lesson to the reformers by which we hope they will profit, to be more active in obtaining lists of *members to give in*. The giving in of lists is an advance upon the old system of self-election, and we hope that next year there will be a still greater improvement in the character of the lists from which the election is made.

After the nomination of the Committee, came the recommendation as to the interim Grand Bard, when Brother Jamieson, author of “Nimrod,” was appointed. There is certainly much need of harmony in the Grand Lodge, to soften the asperities of party discussion; but, with all due deference to the Brother who has been chosen, even at risk of shewing our ignorance, we honestly confess that we never heard of him before as a Mason, or of “Nimrod” as a poem; he may be quite worthy to fill the office to which he is appointed,—still we think that another

Brother—one who has taken much trouble with Masonic matters, and who has often made his appearance in Grand Lodge, and is always seen, there with pleasure, even by those who are opposed to him in Masonic politics, and whose qualifications for that Chair no one will call in question—should have been chosen—we mean Brother Aytoun, whom—although we have advocated the principles which led to his retirement as a Proxy Master, we should be glad to see as the Grand Bard.

The next business was a letter from Bro. Murray, the manager of our theatre, asking the patronage of the Grand Lodge on "*his retirement*" from the stage. Bro. Murray is considered to be a very worthy person, and readily obtained the patronage he asked for; but what he has done for the good of the Craft, that they should patronize him, and be at the expense of *printing and circulating bills signed* by the Grand Secretary, intimating the benefit to the Brethren, is yet to be discovered.

But we have taken up too much space in our remarks upon the events of the last Grand Lodge; let us, in conclusion, endeavour to point out to the Lodges what, in our humble opinion, should be their course, if they wish Masonry to be restored and respected in Scotland. Those who really wish its improvement must not be idle; mere wishing will not serve the turn,—it requires time and exertion; if Lodges are uninformed, they should at once find able instructors; and, when they have obtained them, immediately act up to the instruction they receive. The Grand Lodge is evidently beginning to be *more liberal* in communicating information; the letter at the end of the roll is a proof of this, but more might have been given on the blank page. Now that the Grand Lodge requests an opinion, it is the duty of every Lodge to express it, upon the system of representation as at present worked. Many of the Proxies have been changed, but there is room enough yet for greater changes. If a Lodge has not heard from its Proxy Master, let his name be struck off on the *24th of June*, the only day on which he can be removed; and, when this has been done, let intimation of *the fact* be given without delay to the Grand Clerk. If possible, every Lodge should also be represented by its own Master and Wardens; but, this cannot be conveniently done, they should appoint some fearless Brother, whose opinions coincide with their own, and who *will attend* at Grand Lodge. But, upon whomsoever the appointment falls, let it not be forgotten, that the *24th of June* is the *only day* for making it, and that the information *must be given* to the Grand Clerk immediately afterwards.

Other laws require alteration as much as the Proxy system, and it would be well if the Lodges would look into them, and give the Grand Lodge their opinions thereon; and, above all, urge in the strongest manner a determination to resist every order which may be issued from the Grand Lodge without due authority (such as the document to which we have referred), which has not been passed by the Grand Lodge; Remonstrances ought also to be made against any law being passed until it has been submitted to the Lodges for their opinion. But if such representations are not fairly heard, now that the Grand Lodge *begins to see* that "some misunderstanding exists," (even although it obtained that light from "an unauthorised party," and has been forced to admit that there is *reason* in the complaints), "*it appears from the reasons assigned,*" that the best opinion that can be tendered to the Lodges is, to stop the supplies, and to compel the citadel to a surrender; this step, however, ought only to be adopted when *all fair and Masonic means have failed*. Such measures would not be advocated, or such statements

made, if the Grand Lodge and the Grand Committee, conducted matters in a truly Masonic manner ; but the laws are broken and the views of interested parties only carried out, when it suits a purpose. It is indeed a matter of congratulation that the Lodges are taking an interest in the proceedings of Grand Lodge, if we may judge from the number of Masters and Wardens who attended at the last meeting ; we hope that the number will increase, and that Lodges will see the advantage of *doing away with the Proxy system altogether*. If the Lodges would but demand that information be sent to them *after* every meeting of the Grand Lodge, *not a few days before the meeting*,—say not later than six days after—place upon the record that a statement of money matters be read at every meeting of Grand Lodge—do away with one paid officer—let there be but one office rented by the Grand Lodge—reduce the price of the Charter to half the sum charged at present—encourage the revival of dormant Lodges upon fair terms to Brethren who are anxious to revive them—and, for the extension of the Craft, obtain reports from the Provincial Grand Lodges, such as the one sent from the Glasgow Provincial Grand Lodge—alter the election of all Grand Lodge office-bearers from November to February, and close the Masonic year at that period—and, by all means, alter a number of the rules in the last edition—and, if possible, to obtain uniformity and correct working in Lodges, also encourage the extension of Masonic charity—the benefits that would accrue would be incomparable. Unless something be done, and that speedily, in this quarter, it is evident, from the state of matters at present, that Masonry in Scotland must decline. *Matters cannot remain much longer as they now are* ; we certainly are in a transition state, and it is only by the Lodges taking an active interest in the working of Grand Lodge, that we can hope that false steps may be prevented. Trusting that both you and your readers will excuse the length of these remarks,

I remain yours Fraternally,
FELLOWCRAFT.

Edinburgh, February, 1851.

TO THE EDITOR.

Cork, Feb. 24, 1851.

SIR AND BROTHER.—Aware of the deep interest you take in everything connected with the interests of Masonry, and that your truly valuable Magazine is the only publication devoted to its advancement, I am induced to send you herewith a copy of a letter received last month, by Saint Patrick's Lodge, No. 8, from the Lodge "l'Astre de l'Orient," at Flushing, in reference to the death of a Brother, of Lodge No. 8, which took place on board a ship which he commanded, then lying in that Port. As the circumstances of this case are peculiarly deserving the notice of "the Craft," and may also be of use to the "uninitiated," I think its publication in the pages of your journal may be acceptable to your readers, and of advantage to our ancient and honourable fraternity. It shows at once the value and importance of Masonry—the universality of the "Mystic tie," and the high privilege and advantage of membership therewith. It appears that on looking through the papers of our deceased Brother, the agent of the vessel discovered his Grand Lodge certificate, and, being himself a Mason, he handed it to the officers of

the Lodge "l'Astre de l'Orient," who, acknowledging the tie of brotherhood, immediately claimed the body, and conveyed it to their Lodge room, where it lay some days. After suffering the usual period to elapse, they formed in Masonic procession, to pay the last tribute of respect to the remains of one, who, "though a stranger, and unknown to them in life," was, nevertheless, as the certificate informed them, a Brother Mason; and, as such, they interred him, with all honours.

Such an event, Mr. Editor, speaks, trumpet-tongued, of the value of Free Masonry, which many people, ignorantly, regard as a useless institution. And I am quite satisfied, if the many similar advantages arising from association in its ranks were made known, much idle prejudice would be removed, and the vast benefits of the Order would become more widely diffused. With this view, and also with a view of doing justice to the zeal of our Continental Brethren, I am induced to seek its publication in your pages, which not only will confer a favour on Lodge No. 8, but, I trust, a benefit on our Order.

I have the honour to be, Mr. Editor, fraternally yours,

JOHN LLOYD,

Secretary, Lodge No. 8.

THE FOLLOWING IS A COPY OF THE LETTER REFERRED TO.

The Master, Wardens, and Members of the Lodge, "l'Astre de l'Orient," at Flushing, Netherlands, to their honourable Brethren the Master, Wardens, and Members of the Lodge No. 8, at Cork, Ireland.—W. S. B.

"WORTHY BRETHREN,—We regret to inform you, that on the 6th of November last, we received intelligence of the death of John Holliday, captain of the English barque ———, then laying in the Roads of Flushing; at the same time receiving, through his agent in this place (also a member of our Lodge), the certificate of the said John Holliday, having been duly initiated in our sacred Order, in your honourable Temple.

"We hardly need assure you, worthy Brethren, that on that intelligence your Brethren of this Lodge could not for one moment hesitate to fulfil the sacred duties devolved upon us, in regard to the mortal remains of a Brother Mason, who, according to the inscrutable designs of the Great Architect of the Universe, was cut off in the midst of health and strength, far from his home and friends, in the land of strangers.

"We duly appreciated that, although our said Brother, as a private individual, was in reality a stranger to us, yet he was a member of that society of Brethren, who, under the unassuming name of Freemasons, are found diffused over the whole known world. As a member of that fraternity, death found him in the midst of Brethren, differing with him in country and manners, but impressed with the spirit of the same Order.

"As such we claimed the mortal remains of our deceased Brother; and, until their final interment, deposited them within the walls of our Temple.

"On Monday, the 11th of November last, at twelve o'clock at noon, the Brethren, members of this Lodge, and a considerable number of Brethren, Freemasons, residing in this place, assembled together in 'Funeral Lodge,' from whence they proceeded in stately procession, to the public burial-ground, at some little distance from the town, where the coffin was taken from the funeral carriage by the requisite number of Brethren, and by them carried to its final place of rest, and followed by the whole procession. Whereupon our Bro., D. Fagg, an officer of this Lodge, briefly addressed the private friends, acquaintances, and shipmates of the deceased, in their mother language, directing their attention to that particular instance of human frailty, the uncertainty of life, and the vanity of all human pursuits; alluded to the sincerity of our attachments to the principles

of our Order, in thus assembling to consign to the earth, from whence it came, the mortal remains of a Brother Mason, a complete stranger to the majority of those present; and, finally, exhorting us all so to live, that when our earthly career will be at an end—be it soon, be it late—we might be enabled to prosecute our journey without dread or apprehension, to that far distant country from whence no traveller returns.

“Our Bro. A. Ruysch, late master of this Lodge, then addressed the assembled Brethren in an impressive speech, in the Dutch language; particularly directing our attention to the solemn performance in which we were engaged, exhorting us to continue in the exercise of Brotherly love, even until the grave, and thereby to demonstrate before the world our attachment to the sacred Order of Freemasonry.

“The corpse having then been duly consigned to its final place of rest, the procession returned to the Lodge, where our venerable Master, Y. W. Van Horn Van Burgh, addressed the assembled Brethren, in a speech both energetic and elaborate, demonstrating, at full length, the impression which the performance of the day should make upon us, and the manner in which we ought here to live, so that at the other side of the grave, we might reap the fruits of our Masonic labour; concluding with sincere thanks to the Brethren for their kind and zealous willingness in the performance of the sacred duties in which they had been engaged.

“With these particulars, worthy Brethren, we conclude our present task, sincerely wishing the Great Architect of the Universe may long exempt you all from further bereavement, and enable you to continue to work for the attainment of the sacred pursuits of Freemasonry.

“We hereby enclose the certificate delivered by your Lodge to the deceased Bro. John Holliday, and trusting you will favour us with an acknowledgment of the receipt of these presents, we subscribe ourselves with sincere sentiments of Brotherly love,

“The members of the Lodge ‘l’Astre de l’Orient, at Flushing, and in their name,

“Y. W. VAN HORN VAN BURGH, Master.

“W. DE KRAIFFT, 1st Warden.

“C. I. WALENG, 2nd Warden.

“VAN DUREN DUTILEZ, Secretary.

Flushing, January, 1851.

TO THE EDITOR.

DEAR SIR AND BROTHER.—The W. M. of the Dalkeith Lodge, Bro. Sir J. W. Drummond, was some time ago solicited by the Secretary of the Grand Lodge to accept the office of Grand Junior Deacon. As the W. M. of Dalkeith Kilwinning Lodge, he accepted the offer; but, after a few days, the Clerk of the Grand Lodge wrote a letter to him, stating that, having heard that he had accepted office, it was his opinion that he was not qualified; that as his Lodge had appointed a Proxy Master, he and his Wardens were no longer Members of the Grand Lodge of Scotland; and, as this was the case, he would recommend him to accept a Proxy Wardenship, which he had no doubt could easily be obtained, by which means he would qualify himself to hold office in the Grand Lodge of Scotland. The worthy Brother was at this time perfectly well known as the real W. M. of the Dalkeith Kilwinning Lodge. Such was the actual fact at the election of office-bearers for the Grand Lodge on last St. Andrew’s day. If you think this worth your notice, I send it to you as some information for the Masonic world.

I am an old Glasgow Mason, and never heard of such conduct before. When the present Clerk—and, if I recollect rightly, when the Grand Architects were elected—there was a contest of votes, and the present incumbents got the greatest number, by bringing us through from the West country with our minute books under our arm. We then turned out all the Proxies. To this no objection was made; but now matters are changed. We old Masters are turned out and deprived of our rights. Can such a practice be held as Masonic, that the Masters and Wardens of Lodges are to be disfranchised in such a manner? An old and worthy Provincial Substitute Grand Master declares, that we are on the eve of an eruption, like the Free Kirk. We may therefore be on the eve of having an United Free Grand Lodge of Scotland in the West, if our Edinburgh Brethren do not behave in a more becoming manner. Give us your advice and opinion. We only heard of you lately, when you was abused in the Grand Lodge of Scotland; but for that we should never have known there was such a Brother as the Editor of the Freemason's Quarterly Magazine and Review.

Yours Fraternally,

A MARK MASTER.

Glasgow, Feb. 28, 1851.

[As we are asked for our "candid and decided opinion," we will "give it freely and at length." We should deprecate as most inexpedient and unmasonic, any such attempt as that here hinted at—the formation of an United Free Grand Lodge of Scotland. However much the Brethren may feel aggrieved by the present state of matters in Scotland, we hold that it would be utterly subversive of all true Masonic feeling, and contrary to the entire spirit and principle of the Order to carry out such a scheme. Such a threat is in itself most unbecoming. The work of reformation may be difficult, but *it is not impossible*, if Brethren will determine to put hand to hand, and foot to foot, to effect it. In all matters of controversy, and especially in Masonry, the Brethren must "give and take," if they hope to "work" for the good of the Society; asperity of feeling ought to be, in every instance, laid aside; the advantage of the whole body ought to be the sole consideration. The Brethren of Scotland who desire to promote the resuscitation of Brotherly Love, Relief and Truth, will best promote this end, by mildly, yet firmly, placing their grievances on record, and by taking every opportunity which may be *legally* allowed them, to induce their Grand Master to give his consideration to their designs; let them be *steady, persevering*, and *UNITED*; their cause is that of truth, honor, and justice. Let them also make *Charity*, in every sense of the word, their leading principle, and the obstacles before them will speedily give way.—Ed.]

TO THE EDITOR.

Edinburgh, March 6, 1851.

SIR AND BROTHER.—In the December number of your Magazine there are two letters signed "A Fellow Craft," and one designated "The state of Masonry in Scotland." It is therein said, that an English Brother went to the Grand Lodge, expecting to see how Scotch Masonry was conducted, and to enjoy a treat; but never, in all his life, had

he witnessed such a scene in any pot-house—it was a low, drunken affair. I have to observe in regard to these remarks, if the English Brother went to the meeting solely for the purpose stated by him, he must not have been aware what kind of a meeting he was going to attend, or forgot that it was a festive meeting, and that at such meetings he could see very little of Masonry; and I am convinced he never saw Masonry practised at any festive meeting in England, or anywhere else. As to his assertion, that it was a “low, drunken affair,” I have to state, that I was myself present from the beginning until the close, and I have attended many meetings of the same kind, and I never saw a meeting conducted more harmoniously, or properly, until near one in the morning; it was only on the R. W. Master of St. Stephen’s standing up, and prefacing what he was going to say, by, “he would be heard,” that several of the Brethren at the end of the hall, believing he was going to say something discourteous to the G. M., called out several times,—“Chair, chair.” The G. M. having called the Brethren to order, said, he thought they acted wrong, in preventing the R. W. Brother’s addressing him; for, by so doing, how could he know what he had to say. In his opinion, it would be better in all cases, to allow a Brother who arose to address the chair, to do it so quietly; and, if the Brother should say any thing improper, he, as their chairman, was the proper party to order him to sit down, and he trusted he would be obeyed; if he was not, he would leave the chair, and never come back. Shortly afterwards the Grand Lodge was closed. Since then the quarterly meeting took place on the 4th ult. After some preliminary business, consideration was given to the subject of a circular, issued by the Aberdeen Masonic Master Masons’ Club, to every Lodge in Scotland, setting forth, by the present law of the the Grand Lodge (and which law was inserted by the Proxy Masters), the undoubted right of the *bona fide* Masters of Lodges, which had been taken away from them, as no Proxy Master can be superseded, except on one or other of St. John’s Days. Formerly, any Master of a Lodge had the right of claiming his seat in the Grand Lodge when he thought proper. The Committee recommended to the meeting, that a circular should be sent to all the Lodges, explaining the law regarding Proxy Masters, and to enjoin all Brethren to abstain from issuing printed circulars, on pain of expulsion. They further considered that the clubs were dangerous, not only to the Grand Lodge, but inasmuch as they might be used as political clubs. If the truth were told, they were not afraid of their becoming political clubs, but that the members might look too narrowly into abuses. As the present Grand Lodge permits any Brother, although he may be only two days a Master Mason, if duly recorded in the books, to be elected a Proxy Master, nothing can be expected to be done for the benefit of the Craft in Scotland; as it cannot be supposed that they can know anything of Masonry. However, they are useful in their way, as they can cry out lustily, “Vote, vote;” and if any member rise to speak on any subject, not in accordance with their views, and of those of the party in power, they are sure to put him down by their war cry—“Vote, vote; order, order.”

A son of Esculapius, one of the wise men of the East, and a leader in the Grand Lodge, in order to rouse his followers to deeds of valour, against such dangerous characters as members of the clubs, or to make them believe he was another Solomon, and thinking that he would most effectually gain a victory over these monstrosities, brought forth from its lurking place, the Freemason’s Quarterly Magazine and Review, and

having read certain passages from the letters of Fellow-Craft, his anger waxing warmer and warmer, it burst forth like a volcanic eruption on the head of the unknown writer of these letters, and he ended his speech by designating him as the vilest of the vile, and one who ought to be expelled from the society of Masons. Thereafter a vote was taken to agree to the Committee's suggestions, against an amendment, that the clubs be not interfered with. The former motion was carried by a majority, which was in a measure anticipated, as one of the majority was seen running up and down for two or three days before, whipping in the "vote, vote" members.

What will be the consequence of the suppressing of the clubs no one can tell; but this I am quite certain of, it will be the first time that Brethren, since the commencement of Masonry, were deprived of the privilege of meeting, when, and where they pleased, for mutual information and instruction in Masonry. I should be obliged by any of your readers informing me, through your Magazine, if they ever heard of such arbitrary conduct as the Grand Lodge of Scotland are about to commit? Since writing, a letter has been issued, which has no other tendency but to mislead the unwary; as it does not state, in a manly and straight-forward manner, what the members of the clubs have been guilty of. The Committee, however, recommended, that a charter be granted, *gratis*, to hold Lodges of instruction. Those who compiled it cunningly inserted—"Whenever a majority of the Masters of Lodges should ask it;" knowing, very well, that the ruling party could always command a majority of Masters against it. I herewith send you a copy of the said letter.

I am, Sir and Brother,
Yours fraternally,

NEWBERRY.

"Grand Lodge of Scotland.—Office of Secretary, 13, North Bank Street,
"Edinburgh, February 21, 1851.

"R. W. SIR AND BROTHER,—By Order of the M.W. His Grace the Grand Master and the Grand Lodge, I am directed to bring under your special notice the subject of a Circular issued to the Scotch Lodges by an unauthorised party in Aberdeen, containing statements not consistent with fact, and having a tendency to mislead, as well as dictate to, the Provincial Lodges in the free choice of their Representatives—an interference with the authority and government of Grand Lodge which is highly unmasonic and reprehensible; but as it appears from the reasons assigned for superseding several Proxies that some misunderstanding exists as to the law upon this and other points connected with the Representation of the Craft, prefixed is an Extract from the Laws and Constitutions, which it is requested you will immediately lay before your Lodge for consideration; and should there be any amendment or alteration suggested upon it, you will be so good as intimate the same to your Proxy Master, or the Secretary or Clerk of the Grand Lodge, on or before the 1st day of May next, in order to the subject being deliberated upon at next Quarterly Communication.

"I am farther to add, that all unauthorised Masonic Bodies and individuals are by the Grand Lodge expressly prohibited from issuing Circulars on Masonic affairs to any of the Lodges in Scotland or elsewhere, under pain of *suspension from Masonic Privileges*, or *expulsion from the Order*.

"The Grand Lodge has learnt with much surprise and regret the existence—*without Her authority*—in this City as well as in the Provinces, of Masonic Clubs or private Meetings said to be held for the purpose of Masonic instruction; these unauthorised Meetings are hereby prohibited and denounced as not only unnecessary, but quite at variance with the true spirit and practice of Masonry, and subversive of that discipline, allegiance, and respect which all well-conducted Brethren owe to the Grand Lodge, the neglect of which in other Countries, has

led to the most disastrous consequences to the Craft. The Grand Lodge therefore earnestly calls upon all good Masons to aid and assist in discountenancing, and forbidding to be continued any longer, as Members, those belonging to such Clubs or Meetings as are held *out of* a regularly *constituted and tyled* Lodge,—such conduct being a decided breach of Masonic Discipline, and subject to the penalties above stated. With the correction of such abuses the Grand Lodge will be enabled to keep inviolate that sacred pledge which, as the Guardian of the Craft, she, for the peace and good order of Society, has come under to the Government of the Country.

“In conclusion, I beg to state, that The Grand Lodge or Grand Committee will grant temporary Warrants, *gratis*, for holding Lodges of Instruction in any District or Province, when a majority of the Masters therein shall petition for them. I remain, R. W. Sirs and Brethren, yours faithfully and fraternally,

“Wm. A. LAURIE, *Secretary*.

“*To the R. W. The Masters of Lodges, &c.*”

TO THE EDITOR.

JEHOSHAPHAT.

SIR AND BROTHER,—It is, you are aware, difficult to deal with the subject of Bro. Wilson's letter in the last Quarterly, but I think I shall be able sufficiently to go into the matter to shew, that the explanation given in the Emulation Lodge of Improvement, as stated by Bro. Wilson, is erroneous.

As I understand Bro. Wilson's letter, the Valley of Jehoshaphat, spoken of in the Lodge of Emulation, is treated, not as a proper name or place, but as entirely figurative or symbolical; this appears to be quite inconsistent with the subject with which it is associated, and I cannot agree with the position (at least in this case), that an ethical figure is a proper foundation for a physical demonstrative; there appears to me to be no just connection between the two as so given.

Jehoshaphat means, *God's Judgment, or the Judgment of Jehovah*; it was given as a proper name to many persons, and, amongst others, to a king of Judah; and I think there is little or no doubt that the valley in question took its name from that king who reigned about A.M. 3100. Joel's time was 100 years afterwards, when the valley by the name of Jehoshaphat was well known. Now Joshua lived upwards of 600 years before Joel, and there is no trace, I believe, until about Solomon's time, even of the name of Jehoshaphat, either as of persons or of place. It does not at all follow that, because Jehoshaphat means “*God's Judgment*,” that it is to be taken in its literal or figurative sense. All Hebrew names, and most Asiatic names, now bear a meaning. Now test the propriety of using Jehoshaphat in the sense used by the Emulation Lodge, and say, “*in the valley of God's Judgment*,” or “*in the valley of the Judgment of Jehovah*,” and it appears senseless, or at least most obscure and unintelligible.

The Lodge of Emulation being founded on the School of Gilkes, I am at a loss to conceive where the explanation now given comes from. Having had the benefit of much instruction from him, and Jehoshaphat having been several times the subject of particular discussion between us, I think I may venture to say, that he never treated it as figurative; I have no recollection whatever of his treating it otherwise than as a

locality in immediate connection with the most memorable battle of Joshua.

There is another reason why I think Jehoshaphat is not to be considered as figurative. Gilkes, Broadfoot, Peter Thomson, and also several other eminent Masons, not of the class of Masonic teachers, differed in giving the origin of what we speak of, but they all, as I have always understood, spoke of Jehoshaphat as a locality. Gilkes said Jehoshaphat, some Ai, or Hai, and others Rephidim. I contend that it should be *Gibeon*, and many Lodges and Brethren have so used it. As to Gibeon, I may probably trouble you with a future letter. I may, however, now observe, that if the Lodge of Emulation at all connects the subject with a battle of Joshua, it is, I think, quite clear, that it is impossible the battle took place in the valley of Jehoshaphat.

In regard, however, to locality, I beg particularly to call attention to the 2nd and 12th verses of the 3rd chapter of Joel, where Jehoshaphat is spoken of in the strongest terms of locality; and, however strange it may appear that that valley should be the place of Judgment, it is clear that Joel considered it so, and the early Christians, and many Jews and Mahomedans, believed it to be so.

As Bro. Wilson has added his name to his letter, it would not be right, in disputing his position, to do so anonymously, I therefore subscribe myself,

Yours fraternally,

G. P. DE RHE PHILIP,

P. G. S. B., and P. M. of 5 Lodges.

Gray's Inn Square, March 13, 1851.

TO THE EDITOR.

Pavement, Finsbury Square, March 13, 1851.

SIR AND BROTHER,—May I beg the favour of your allowing the present note to appear in your valuable Magazine?

As, this year, we are likely to have a great influx of country and foreign visitors during the Exhibition, there is no doubt that, amongst so numerous a body of persons, there will be found many Brethren of the Order, who would be anxious to attend, and acquire rational Masonic entertainment and instruction at the different Lodges which might then be open, if they knew where they were held, and on what day, or evening.

Having the honor of being the Master of the Neptune Lodge, No. 22, for the present year, and which Lodge is open every month throughout the year, I beg, on behalf of the Brethren and myself, to make known (through your pages, if you will allow me), that we shall be most happy to receive and make welcome any of our country and foreign Brethren who may feel inclined to visit us, on the second Wednesday in each month, at the King's Head, in the Poultry, near the Mansion House, London, at 6 to 7 o'clock in the evening.

I remain, Sir and Brother,

Yours Fraternally,

ROBERT FEAST,

W. M. Neptune Lodge, No. 22.

P.S.—In the Freemason's Calendar, for 1851, our day of meeting is erroneously stated the second *Tuesday*: it is the second *Wednesday*.

TO THE EDITOR.

MASONIC BALLS.

SIR AND BROTHER,—The period of the opening year, which from time immemorial has been devoted to festivity, more especially among the Craft, is now past; and so long an interval will occur before these allotted seasons for refreshment and relaxation will come round again to us, that I venture to offer a few remarks upon a leading feature in the means sometimes adopted by our Lodges of mingling with, and entertaining the neutral world—I mean Masonic Balls. These entertainments are now of such general occurrence, and so exceedingly popular, not only amongst the younger Members of the Craft, but also with the sex to whose interests Freemasons have ever been devoted; they are in many instances so gorgeous in their appointments, so brilliant in effect, that they may fairly rank amongst the wonders of modern luxury and taste.

I am led to believe, too, that the practice of getting up so-called Masonic Balls, is very common amongst the members of less Aristocratic Lodges, more particularly in our small provincial towns.

I have myself seen advertisements in local newspapers, decked out with a display of the symbols of our profession, announcing a Grand Masonic Ball, under the patronage of the great man of the district, the *M.P.*, or the country squire, and hinting that the tickets will be of a moderate cost, and that the Brethren are requested to come in Masonic clothing.

Sometimes, but I am sorry to say, very rarely, these entertainments are given with an ulterior view to the support of some local Charity or other good work; which, whether nominal or real, is justly supposed by those engaged in the arrangements, to give to the affair a plausible air of respectability, or at any rate an additional interest, which it would not otherwise possess.

But this practice of assigning some portion of the receipts upon these occasions is peculiar to the inferior description of so-called Masonic Balls. In the case of entertainments given by the individual members of more wealthy and aristocratic Lodges, there is of course nothing to receive, and therefore nothing to give, to the soup kitchen or infirmary. In these instances the Members of the Lodge subscribe and pay the expenses from their own resources. Hundreds of pounds are sometimes expended upon the affair of one night, upon a burst of music, a flash of brilliancy, a sumptuous banquet, and then all is over, and nothing remains to the “founders of the feast,” but the poor satisfaction of hearing the events of the evening talked over, and seeing them duly chronicled by the Jenkins of the local press. Let us ask ourselves, as men and Masons, whether we really and honestly think, that these entertainments confer any benefit upon the Craft? Do they reflect any credit upon our Order? Do they increase the respect in which it is, and as long as we rigidly repress all abuses, it will be deservedly held by the whole world?

Let those who advocate those amusements, and gravely, but, alas! ignorantly, connect them with the best interests of the Craft, answer me these questions, and in return I will ask a few more on the other side of the question. Do not these events sometimes lead Lodges collectively, and members of the Craft individually, into the commission of lavish and

wasteful expenditure, and have not the funds of many of our Lodges suffered in consequence? Has not a so-called Masonic Ball, from the mistaken exclusiveness of its promoters, sometimes, however unintentionally, caused a breach of fraternal feeling, which has, perhaps, neutralized for a time those great principles which, as Masons, we so often profess—but, alas! so seldom act up to? If this be not the case, if my impressions are erroneous, I trust some Brother will inform me of my mistake, and I will reconsider the condemnation, which, in my own mind, I have pronounced upon these fertile causes of a breach of that sense of equality and universal Brotherhood, which, highborn or lowly, rich or poor, we ought all to feel, as members of the Masonic body. Having thus glanced at some of the effects and consequences of that class of Masonic Balls, which is given at the sole cost and charges of one Lodge, or of the individual Members of the same, I wish to say a few words upon the more public mode of conducting these entertainments, to which I have before alluded, to which admission is secured on payment of a certain charge.

These are, apparently, nothing more or less than harmless, social meetings of fellow townsmen and country neighbours, in some instances met together for the indirect purpose of supporting a local charity, and more directly of giving a seasonable entertainment to the ladies, and allowing the Brethren an opportunity for the display of their *insignia* to the admiring eyes of loving wives and inquisitive sisters. There may not be any real mischief lurking under such an arrangement as this—there can be little chance of a meeting of this description, open as it is to all, and under the direction of the principal Mason in the district, being inimical to the best interests of the Craft; we need not be apprehensive of any probable infringement of our principles of universal equality and toleration; but still, in spite of all this, they do the Craft no good; and I dare say, that many Brethren, grown old in Masonry, may be able to call to mind, circumstances connected with even this, the more legitimate system of conducting Masons' Balls, with some degree of regret, that they were ever induced to take any part in them. I hope to say more on this subject on a future occasion, and remain

Yours, faithfully and fraternally,

ALPHA.

TO THE EDITOR.

SIR.—I have found in “the Symbol of Glory” a few typographical errors which escaped detection at the press. One of them in particular I am anxious to have corrected. On page 69, line 18, the word “insane” occurs, which entirely misrepresents the author’s meaning. The right reading will be attained by obliterating the letter s, and I should feel obliged if every reader will take the trouble to strike it out with a pen; for an *insane* is a very different thing from an *inane* employment.

Yours, &c.

GEO. OLIVER.

Obituary.

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

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

FOURTH PAPER.

“ I am about to leave the world ; and of man I ask nothing but tenderness towards his fellow-man, and a love of something larger than the speck of which his self consists. There are more reasons than one why, at this moment, when the period appointed by the Psalmist for our sojourn here is for me fast expiring, and when, as I may say, I have but the last stage of existence to travel, that I deem it proper to place upon paper the following few occurrences and remembrances of my time.”—CALEB STURKLEY.

“ In vain to deserts thy retreat is made ;
The Muse attends thee to thy silent shade ;
’Tis her’s the brave man’s latest steps to trace,
Re-judge his acts, and dignify disgrace.”—POPE.

“ Amicus Plato, amicus Socrates, sed magis amica Veritas.”—LATIN PROVERB.

ONE of the results of the proceedings recorded in my last paper, was a public announcement that Dr. Crucefix had resigned the editorship of “the Freemasons’ Quarterly Review,” which he gracefully effected by the following address to the Craft :

“ ‘The Freemasons’ Quarterly Review’ has passed into other hands ; and the original proprietor—the responsible editor of the preceding twenty-seven numbers—the individual projector and successful conductor of this desideratum in Freemasonry, has now to pen a valedictory address. Leave-taking, painful at all times, is rendered acutely so on such an occasion as this ; nor will its regrets be confined to the writer. He is mistaken, indeed, if they will not be shared by Masons throughout the world—by the thousands who have kindly greeted each progressive emanation for nearly seven years—whose fraternal consideration, whose encouragement and sympathy, have never been found wanting ; and for whose proper information, and not for his own personal gain, ‘the Freemasons’ Quarterly Review’ was commenced, and has been continued, with ardent sincerity and never-ceasing care. His best reward is, that these labours have elicited Masonic friendships of no common or evanescent nature—to the pardonable pride of their mutual object, and to the enduring honour of all. Such an interchange of utility and appreciation ought not to have terminated but with existence. Yet change has become as necessary now, as sole and uniform devotion had been hitherto. Not as a natural result ; but as the unexpected consequence of arbitrary circumstances. That change grows out of the anomalous state of the English Masonic law, which

punishes the publication of transactions that require general dissemination in proportion to their relative importance to the Craft at large, by the severest personal penalty ; while it permits the parole expression of adverse opinion, and the too easy distortion of facts, with a laxity wholly subversive of Masonic principle. But, the sacrifice made, let the hope be warmly cherished, that those Masonic proceedings which involve the government, and not the mysteries of the Fraternity, may be so conducted, in future, as to bear the most searching light, and even to challenge examination. Let the errors of the past be buried in the tomb of the passing year."

These are the words of a calm, a philosophic spirit. They contain nothing vituperative—nothing but what might be expected from the pen of a Christian, suffering under an infliction which he conscientiously believed to be unmerited. He neither complains of hardship or personal vindictiveness, but merely the imperfection of Masonic law ; and the same complaint would be true of all laws which are merely the offspring of human fallibility. No human statute book, how perfect soever it may be, can provide an appropriate remedy for every insulated case ; and in a practical application to extreme and unexpected occurrences, justice, under the most mild and gentle administration, may appear to have been stretched beyond due bounds, as it certainly would have been if the views of the extreme party in the case of Dr. Crucefix had been carried into effect. But mutual forgiveness having been exchanged, and unanimity restored, we turn to other scenes on which, as we sincerely hope and trust, there can be no adverse opinion.

The friends of Dr. Crucefix, and several members of the Masonic Fraternity, assembled at Radley's Hotel, New Bridge-street, on the 16th of December, 1839, had come to a resolution, "That the valuable and unremitting exertions of the Worshipful Brother, Robert Thomas Crucefix, *L.L.D.*, Past Grand Deacon, in favour of Freemasonry, are deserving of the most marked and honourable notice of the Fraternity. That subscriptions be entered into for the purpose of presenting him with an enduring Testimonial of Brotherly regard, and most respectful esteem." And circulars had been forwarded to all the Lodges at home and abroad for carrying these resolutions into effect. In 1841 it was announced that "The Testimonial to Brother Dr. Crucefix was hailed in every quarter of the globe with a feeling of the warmest satisfaction ;" and a public festival was determined to be held on the 24th November.

Meanwhile the exertions of Dr. Crucefix never relaxed to convey permanent benefits on all the Masonic Charities, without exception ; although it must be admitted that his pet institution was the Asylum for Worthy Aged and Decayed Freemasons ; and in reporting its progress at the annual festival in June, 1841, he stated that "the warmest sympathy continued to be manifested in favour of the institution, by Brethren both in London and the provinces, and

that the number of its friends increased since opposition was at an end."

But I must hasten over many scenes of our departed Brother's Masonic life, having received a hint that these sketches have already exceeded the limits which were originally contemplated. An invitation was forwarded to Dr. Crucefix, dated 15th November, 1841, inviting him to attend a festival for the presentation of the testimonial. It was a massive candelabrum of silver, consisting of three united pillars, supported on a triangular pedestal, ornamented with figures emblematical of the three Masonic Charities which he had uniformly supported, both with influence and purse. It bore the following inscription:—

"Presented to the Worshipful Brother ROBERT THOMAS CRUCEFIX, M. D., Past Grand Deacon, Past Z., Past E. C., a Life Governor of the Masonic Schools for Girls and Boys, and Treasurer to the Asylum for Worthy Aged and Decayed Freemasons, of which he was one of the most active founders, by his admiring Brethren in each quarter of the globe, as a grateful Testimonial of his eminent services in Freemasonry, and as a mark of their personal esteem for his private worth.
November 24. A. L. 5841. A. D. 1841."

The meeting was harmonious, cheerful, and happy; and the speeches after dinner were a literary treat of no ordinary description. It was truly "a feast of reason and a flow of soul." Not an angry word, or vituperative reference to former occurrences was heard throughout the whole evening, nor a whisper of distrust or disappointment. The re-union was perfect and complete. And when the health of H. R. H. the Grand Master was proposed, the cheering was great and long-continued. The names of the Pro. and Deputy Grand Master were received with equal acclamations; an indisputable proof that unanimity was effectually restored—that every vestige of hostile or unmasonic feeling had passed away, and that no soreness or irritability remained on the mind of Dr. Crucefix or any of his friends.* Animosity was ashamed; party feeling was worn out; prejudice had retired from the scene before the influence of truth; and "sincerity and plain dealing" appeared to have become, as they ought, the distinguishing characteristics of the Fraternity.

My amazement may, therefore, be easily imagined at the receipt of a letter from Dr. Crucefix, a few weeks afterwards, to the following effect:

TO THE REV. DR. OLIVER.

LONDON, 12th Jan., 1842.

"My ever kind friend—A report has been industriously circulated by our enemies, how originating no one can tell, and has travelled as rapidly as false rumour generally does, that the dinner at which you

* The particulars of this festival will be found in the F. Q. R. for 1841, p. 421—448.

presided, was got up for the purpose of affording my friends an opportunity of insulting the Duke of Sussex !!! No one will be more surprised at this than yourself. The utter absurdity and falsehood of the report displays its vindictive character. But surely no person possessing the feeling of a gentleman will credit an assertion so perfectly groundless. Of this I am morally certain, that it will not be accredited at head-quarters. If any one should entertain a doubt on the subject, let him refer to the report in the F. Q. R., and his doubts will be removed. But, *n'importe*, my dear friend; fear not for Masonry itself; the same generous feelings that have once rescued it from degradation, will rally round the Ark of the Covenant, and purify it still more. Ever faithfully yours,

“ R. T. CRUCEFIX.”

This slander, like all others which are not founded on truth, doubtless originated with a single individual, and having been set afloat, passed rapidly from hand to hand, till it reached the ear for which it was intended. However, we are happy to say it reflected no discredit on Dr. Crucefix, in *that*, or any other quarter; for what motive could the Doctor have strong enough to induce him, in his present position, to insult the Grand Master? He had barely escaped the highest penalty which Masonry could inflict; and that, too, with the privity and concurrence of His Royal Highness. Why, then, should Dr. Crucefix, or any of his friends, wish to insult him? The idea is too ridiculous to be seriously entertained; and none but the most simple ever suffered themselves to be deluded by it. Still the very suspicion was unfavourable to a certain extent, or at least it was made the excuse for further hostilities. He shared the fate of poor Gay, who, like Dr. Crucefix, “lay under the suspicion of having written a libel against Sir Robert Walpole. It is true that great minister was demonstratively convinced, and publicly owned his conviction, that Mr. Gay was not the author; *but having lain under the suspicion*, it seemed very just that he should suffer the punishment; because, in this most reformed age, the virtues of a prime minister are no more to be suspected than the chastity of Cæsar’s wife.”*

The Doctor still continued to use his most active and benevolent exertions in the behalf of Masonic charity. He was delighted to find that his projected plan of an Asylum for Worthy Aged and Decayed Freemasons had stimulated the Grand Lodge to an experiment founded on the same principles, which would operate to the benefit of the poor and aged members of the Fraternity. He made proposals for an amalgamation of the two institutions, which were submitted to the consideration of the Board of General Purposes, which, as Dr. Crucefix informed the author by letter, dated Feb. 9, 1842, “finally declined to entertain any proposition from the

* “The Intelligencer,” No. 3.

Asylum Committee but what is comprised in the entire surrender of all the money for their annuity scheme. The Committee having offered their last suggestion, are now preparing to defend their citadel in Grand Lodge in March."

In 1843, the Duke of Sussex breathed his last, and the Grand Master's throne became vacant. Dr. Crucefix spoke of this event in the most feeling and graceful language: "As a Freemason," says he, "the Duke of Sussex was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive—his correspondence equally so; and his desire to be introduced to any Brother from whose experience he could derive any information, had in it a craving that marked his devotion to the Order. His affability was so free from affectation or condescension, that those who for the first time had the honour of an introduction to His Royal Highness, were always struck with its peculiar kindness. There was even danger in it, as we have heard many express the words, lest they might be betrayed into a forgetfulness of social distinction—we allude to Masonic interviews;—but there is no doubt that in every other case, also, the conduct of the Prince was ever that of a kind-hearted English gentleman."

I have quoted the above passage for the purpose of showing that whatever Dr. Crucefix might feel during any moment of temporary excitement, his heart was pure, and in charity with all mankind. His great object was to improve the system of Freemasonry, particularly in the administration of its funds; to reduce the expenditure to the lowest point, that a greater sum might be applied to the sacred purposes of charity, and if any obstacle arose which threatened to defeat his projects, he used his most strenuous endeavours to remove it, and was not very choice in the means which he employed for that purpose.

About this time Dr. Crucefix determined to submit to the consideration of the Grand Lodge a project which had long been floating in his mind, for the benefit of the widows of deceased Brethren. He considered it an anomaly in the institution, that while it provided for the relief of the aged Brother, and the male and female orphans of deceased Masons, it should have no fund to cheer the desolate widow during the privation and sorrow consequent on the loss of her greatest earthly treasure. He felt assured that the measure would be cordially entertained by the Craft, as it could not fail to excite their sympathy, and rouse into action the most genial impulses of their nature. In pursuance of this idea, he gave notice of a motion to constitute a Widows' Fund, as an appendage to the Royal Masonic Benevolent Annuity Fund, to the effect that the widow of any pensioner upon that fund who shall have been married to him previously to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her

deceased husband, as long as she shall subsequently remain unmarried ; and that the widow of any Brother who would have been eligible as a candidate for a pension out of the fund, shall be eligible to election as a recipient of a proportionate stipend out of such fund, provided she be upwards of sixty years of age at the time of his death. To this subject he devoted his unwearied energies, and never ceased from his labours on behalf of the widow, so long as he was capable of active exertion. And he was sanguine about the eventual fulfilment of his own prophecy, that the time shall come, as it surely will, when the poor old widows shall obtain the continuance of that assistance, without which so much of the duty of Masons, and benevolence of the Order will not be realized. And although defeated on the question in many Grand Lodges, his endeavours, by a steady perseverance, were at length crowned with success. *Non est ad astra mollis à terris via.*

In 1846 the Grand Lodge of Massachusetts passed a distinguishing mark of their approbation on the Doctor, in the following resolution, which was unanimously agreed to :—“Resolved, that this Grand Lodge have witnessed with peculiar interest and satisfaction the judicious and persevering efforts of the W. Brother Robert Thomas Crucefix, *LL.D.*, of London, England, as well in the cause of humanity as in the cause of Freemasonry, and entertain the highest respect for his great intellectual and moral worth. Therefore, in token of their appreciation of his distinguished character for intelligence and benevolence, it is further resolved that the said Robert Thomas Crucefix be, and he hereby is, elected an honorary member of the Grand Lodge of Massachusetts, with the rank and privilege of a Past Senior Grand Warden.”

In the same year he received the appointment of Grand Director of Ceremonies in the Grand Conclave of England and Wales ; and was honoured with a diploma from the Supreme Grand Council of America, authorizing him to constitute a Grand Consistory of the Rite Ancien et Accepté 33° for England and Wales, and nominating him M. P. I. S. Grand Master *ad vitam*.

Dr. Crucefix continued, with unabated zeal and perseverance, to take an active part in the proceedings of Grand Lodge, where his suggestions were frequently approved and adopted ; and he devoted a great portion of his time and attention to the Asylum, although his health and strength were beginning to fail. In grateful acknowledgment of his services, the Governors and Directors presented him with an elegantly emblazoned vote of thanks, expressed in the following complimentary language :—“As a memorial of the services rendered to the Asylum for Worthy Aged and Decayed Freemasons by its much esteemed and valued Treasurer, Bro. Robert Thomas Crucefix, *M.D., LL.D.*, Past Grand Deacon of the Grand Lodge of England, the Governors and Subscribers, at their annual general meeting, held at Radley’s Hotel, Bridge Street, Blackfriars, on the

8th day of July, 1846, unanimously resolved to present to him this record of their thanks for his foresight and philanthropy in the suggestion of this charity, the unremitting zeal and devotion with which he has at all times watched over and protected its best interests, and for the persevering application of those talents which have mainly contributed to its progressive and permanent advancement."

The valuable and useful career of Dr. Crucefix was now drawing to a close. His health had suffered materially from his persevering efforts in the behalf of Masonic charity. And at the commencement of the year 1849 he publicly expressed his intention of withdrawing himself from the Craft. "In Freemasonry," he says, "my creed, not adopted, but examined, for its principles are far, very far, beyond all comprehension magnificent, pure, and holy, have I found more peace and happiness than could have been hoped for; not but that in my course of attaining this partial knowledge, I have had to encounter much labour, prejudice, and anxiety, but the toil has been abundantly rewarded by the confidence and kindness of fellow-labourers in the vineyard, many of whom have been withdrawn from the busy haunts of men, and it is hoped, now partake the glorious and happy secrets of eternity. Other labourers there are who have exceeded the climacteric, and probably contemplate the necessity of the course I am about to take—retirement from public duty in Masonry."

The Asylum building had been begun, and Dr. Crucefix entertained some hopes that the Grand Master would be prevailed on to level the footstone in person; but the ceremony was delayed from time to time. In May he says—"I am somewhat enfeebled by various circumstances; and even now that the goal of my fondest hopes appears in view, our opponents have buckled on their armour. Still we onward speed, and I trust with success in view." In June he adds—"Some adverse power is at work, and I am too ill to take the helm, or even an oar." The delay in this his favourite project, pressed hard upon him; but he rallied, and in August wrote more cheerfully: "The Asylum Committee, out of respect, have postponed the laying of the foundation stone until I can be present; yet while I feel grateful for the compliment, I question the policy."

His health was now rapidly failing, but his spirits bore him up, sustained as they were by the unequivocal approbation of the Fraternity. And at the Asylum festival in this year Bro. Bigg expressed sentiments which will be echoed by almost every Mason under the canopy of heaven. He said, when proposing the name of Dr. Crucefix as a toast—"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. 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—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—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 realised his object, and placed the coping stone upon the top of the edifice. 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.”

Such testimonies were highly gratifying to the Doctor, and tended to support him under the moral and physical attacks which were making terrible inroads in his constitution. On the 6th of July his nephew says, in a letter to the Author—“Since I wrote to you last my uncle has been a good deal worse. It has been deemed advisable to observe perfect quietude, and to keep his mind free from all thought of business, at least as far as possible. Your letter, therefore, has not yet been delivered to him.” In August he seems to have rallied once more, for he himself writes thus :—

“ TO THE REV. DR. OLIVER.

HASTINGS, Aug. 16, 1849.

“ My very dear Friend,—The merciful Dispenser of all good has vouchsafed me a respite from great personal suffering. I have removed the interdict on correspondence, and, commencing with yourself, purpose to send a few brief lines to very many enquiring and kind friends.

“ How grateful do I feel to the Almighty for this great mercy! and next to that to the affectionate devotion of my wife, her niece, and my own nephew. Indeed it is good to be afflicted—not merely in a selfish view, as proving devoted attachment, but in a higher sense, by the elevation of thought to the great mystical change; to

me it has seemed as if a partial revelation of the future has been permitted.

“Believe me, my kind and dear friend, yours ever faithfully,
“ROBERT THOMAS CRUCEFIX.”

(*To the same.*)

“GROVE, GRAVESEND, Sept. 22, 1849.

“My ever dear Friend,—I hopefully trust that I am out of immediate danger ; but I have only a respite, not a reprieve. These few days past have caused a relapse ; the cough has returned, though not with all its late violence. Still the *sputa* bear too unmistakeable evidence that the most cautious restriction is absolutely needed. Ever yours, ROBERT THOMAS CRUCEFIX.”

Under date of October 28, he says—“We purpose to be in Bath about the 12th proximo. I am packing up a cargo of papers and letters, and even books, in order to commence the *work of destruction.*” And I am afraid many valuable papers were committed to the flames which would have been of considerable utility towards illustrating the state of Masonry during his times. He found himself drawing by gradual steps nearer and nearer to that bourne from which no traveller returns ; but he was fortunate enough to live till his two grand projects were completed, viz., the Asylum and the Widows’ Fund. In his Address to the Craft in September, 1849, he thus concludes :—“I hail the tranquil proceedings of the last Grand Lodge as an auspicious omen. It was oil on the troubled waters, and carries with it hope for the future. The confirmation of the vote for annuities to widows, was in particular a graceful tribute paid to deserving woman, and to those who have, with untiring zeal, supported the ennobling principles of honour and justice.”

At the close of the year the committee of the Asylum announced that “the ceremony of laying the foundation stone had been waived in consideration of deep respect for one of its leading institutors, amid universal regret for the severe illness which must have precluded his personal attendance ; but the ceremony of consecration will be conducted with all due regard to the solemnity of the occasion, and the magnitude of the high principles involved. The edifice already presents a very imposing appearance, and the Institutor may well be proud of his estimable colleagues ; in his regretted retirement it may be a devout consolation to him to know how powerfully his spirit has enkindled such kindred actions.”

“TO THE REV. DR. OLIVER.

BATH, Dec. 20, 1849.

“My dear Friend,—Although as yet I can neither dress or undress myself, yet I have, after a month’s close confinement, been out to-day and basked in the sun. This indulgence has greatly inspirited me, and I almost dare to hope that our common Father may vouchsafe me still greater blessings. On the whole I am certainly better.

Although the tenant of a sick chamber, my attention is naturally drawn to the season of the year, when the world is, as it were, almost morally directed to the enjoyment of Christmas, and the prospect of a happy new year. You will be pleased to learn that the sympathy of the most distant correspondents—even from the East and West Indies—has poured in its rays of kindness that have diffused peace and comfort to a most grateful invalid.

“Ever truly yours, R. T. CRUCEFIX.”

In his last and closing address to the Fraternity, the Doctor speaks thus cheerfully, although the sand was running low in the glass:—“Should a merciful Father will my restoration, these are moments that will indeed become endeared in memory. The prince of poets and of men, Virgil, sings sweetly—‘*Hæc olim meminisse juvabit.*’ What a volume in a sentence! But our common Father may not pass a decree in my favour; and my trust and hope is, that as my mind has been permitted to range over the physical powers during life, that the soul, in parting from the body, may wing its grateful flight, and find mercy and forgiveness at the throne of grace.

“Vale! vale! vale!”

He is gone; and we may now speak of his character and motives without offence. He was intelligent, active, and indefatigable. No difficulty deterred him from the performance of his duty—no opposition could make him swerve from a line of conduct which his conscience pronounced to be right. He was eloquent by nature, and his aspirations were all on the side of the divine science; and whatever might be the consequence, he determined to use his utmost energies in its behalf. In a letter to the Author, dated June 25, 1848, he says—“The ides of March will be an important epoch in the Grand Lodge of England. Some public act must be passed, or we shall realize the seemingness entertained by the popular world, that we have only the *name* of a high-minded calling. My mind is made up to act in the most uncompromising manner. There will be a strong meeting, but *n’importe*, thrice is he armed that hath his quarrel just. I am for Freemasonry; and if I can only stand, will hie me to the battle scene. The harness is never off my back, yet I vince not.”

Dr. Crucefix did not pretend to infallibility; and like all other public men, he might be sometimes wrong; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his brethren, and was anxious that all inestimable blessings should be conveyed by Masonry on mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment: and he acted as though he

had made up his mind to live and to die in obedience to the calls of duty. He was very much indisposed in the month of March, 1842, and yet he wrote as follows:—"It has been found needful to cup me on the loins to relieve the spinal nerves, and to place me under the gentle influence of mercury to aid the digestive powers. This brief report of my state will show to what straits I have been and am reduced. Still I am able to do something; and I have a fearful task to-night at the Board of Benevolence: to support—1, the petition of a surgeon who served his articles with the same practitioner that I did; 2, the petition of one of the best men I ever knew, who was made in the Burlington a month previous to my own initiation; 3, that of a Mason formerly in enviable circumstances, and now much reduced, with a wife and seven children; 4, a Sicilian noble, whose abject state cannot be described; and lastly, a Dane of high literary attainments, who has been the Clarkson of his day, and one of those silent yet successful abettors of slave emancipation, whose true value—as man may never know—will probably never be appreciated. My dear wife threatens me with her displeasure; but duty is duty, and I have much faith that even to attempt kindness is not lost time."

Such a career of active benevolence marks the character of the man. He did not rest in frothy promises, but realized his kindness by actual performances; and if it should so happen—which is very unlikely—that the approbation of fallible man should be withheld, they will, it is confidently hoped, find acceptance and reward at the hands of an infallible God.

BRO. PETER THOMSON.

Died, February 2nd, Bro. Peter Thomson, P. S. G. D., aged 72. This distinguished Brother was one of those men who have done so much for the advancement of Freemasonry, that more is due to his memory than a mere passing notice of his decease; as no better narrative of his eventful life can by any possibility be given than is contained in the very eloquent speech of Bro. Havers, in Grand Lodge, on March 9th, when, proposing a Resolution, to the effect that a memorial of the high estimation in which he was held by the Craft at large should be recorded on the Minutes,* we have great pleasure in being able to give its substance, as a faithful record of the invaluable services of our late highly esteemed Brother.

In rising to speak, Bro. Havers was, for a short time, interrupted by the abrupt departure of many Brethren from the Lodge. When silence was obtained, he spoke to the following effect,—

RIGHT WORSHIPFUL SIR,—I regret that the first remark I feel called upon to make should be upon the disgraceful exhibition we have twice this evening witnessed,—conduct as unbecoming to Masons themselves, as it is unjust to those who sent them here. Brethren should bear in mind that

* See Report of the proceedings of Grand Lodge.

they are not here to represent themselves alone—not for the purpose of giving a mere particular or interested vote, and then allowing the rest of the business of Grand Lodge to be got rid of as best it may; but they are to represent the opinions of the Lodges who sent them here, and Masters and Wardens are bound to ascertain those opinions; and if they fail to do so they are not performing their duty to the Craft in general, and they are equally wanting in their duty to the Lodges whose representatives they are. Such conduct is utterly wanting in the respect due to the presiding Officer and to the Grand Lodge itself, and I can well remember the time when our late Illustrious Grand Master ordered the doors to be locked, and kept them so till two o'clock in the morning, under similar circumstances.

Sir,—Whether I consider the numbers of those who are still present, my own utter incapacity (from severe indisposition), to address them, or the painful nature of my task this evening, I feel that I can but throw myself on their indulgence; but while diffident of my own powers I am at least confident in their kind support. Often have I addressed this Grand Lodge, and that confidently, when I had to bring forward and to advocate causes which might admit of the greatest diversity of opinion; and shall I feel less confident now when I know that I possess the sympathy and support of all who hear me? I have to ask Grand Lodge to perform a painful and yet grateful duty,—I have to ask them to record upon their minutes the following motion:—

Resolved—

“That the Brethren constituting this Grand Lodge desire to express the deep regret, with which they have heard of the death of the Worshipful Bro. Peter Thomson, and gratefully to record their sense of the great and lasting benefits, which have been rendered to the Craft in general by the long-continued labours of that Worthy Brother.”

The Bro. Peter Thomson of the last ten years was probably known to you all; permit me to recal to your memory the Peter Thomson of some forty years ago, and briefly to relate his history and his labours.

Born in the north of Scotland he arrived in London about the commencement of the present century; he was received into Masonry in the Lodge of Confidence on the 13th December, 1810, and was raised to the third degree on that day week. In the following year we find him joining the Lion and Lamb Lodge, of which he continued a member and an ornament to the day of his death.

It will be borne in mind by those conversant with Freemasonry, that this was an eventful period in our history,—no less than the Union of the two great Lodges or bodies of Freemasons, who had heretofore ranged under the Duke of Athol and the Prince of Wales' side (as they were called). The Union being happily perfected, the Lodge of Reconciliation commenced its labours, and now did Bro. Peter Thomson's efforts first come into play. In conjunction with his excellent friend, Bro. Broadfoot, he was found weekly and even daily and for all the year round, instructing young Masons—attending here, there, and everywhere, working the lectures and disseminating the principles of the order.

It was not until the first Friday in September, 1817, that the Lodge of Instruction (held under the sanction of the Lodge of Stability,) was founded by Broadfoot and Thomson; Broadfoot being the first Master elected to the Chair, and Thomson the second. For a period of nearly thirty-four years he was hardly ever absent from a meeting of that Lodge, except from indisposition.

I should here observe that, not only did he diligently work at the duties of this Lodge, but that, in conjunction with his friend, he worked in many other Lodges, and particularly, a Lodge of Instruction in the Borough, of which they took the entire management for some years.

I believe that the Lodge of Instruction (held under the Lodge of Stability), was one of the first, if not the very first, founded after the Union. It was followed some six years later, namely, in 1823, by the Emulation Lodge of Improvement, which has been adorned by so many good Masons, but all the founders of which are now dead.

In 1827, when the Lodge of Promulgation was formed for the purpose of procuring uniformity in the installation of Masters (and of which Broadfoot was a member), the labours of our late Brother became again conspicuous; everywhere was he found assisting, advising, and superintending the work.

And here let me call to your recollection that we must not judge of the learning of the Masons of those days by the acquirements of the Masons of our own times. Now every one who desires Masonic knowledge has it brought as it were to his own door. Lodges of Instruction are open to him on all sides; whilst in the days I refer to the greatest difficulty was found in acquiring anything like correct information. Even amongst the great and good working men of those days a certain degree of rivalry and (shall I call it), jealousy existed. Their mode of working was somewhat different—different only in the verbal arrangement of a small portion of the ceremonies, but identical in all that appertained to the Landmarks and established usages of the Order, and so they continue even to this day, and must inevitably continue so, while so large a number of Masons are continually working them; for it is physically impossible to preserve an exact adherence to the very words of each ceremony, when the numbers of Masons are continually changing and continually increasing. Indeed our late Grand Master gave it as his opinion that although it was very advisable to keep as nearly as possible to the same form of words, yet that the Landmarks were alone to be preserved exact and always the same, and that the Master might vary the phraseology according to circumstances.

To so high a degree did these jealousies go, that we find even the great Masons of that day complaining of each other, and the West-end Teachers laying a complaint before the Board of General Purposes that the Teachers in the City were not practising pure Masonry. Fortunately this complaint was allowed to fall to the ground; and I should not have referred to it but that it throws a light upon the history of the times.

The avocations of our late Bro. Peter Thomson did not permit him to devote much of his time to our Boards. We find him but once, and that in 1824, on the Board of General Purposes. His ambition and his only ambition seemed to consist in making himself generally useful—in instructing the young Mason, and in aiding the older in the performance of his duties. I believe that no living man ever initiated so many Masons as our late Brother, and I think I may safely say that no one ever will.* It cannot be supposed that his admirers and pupils were unmindful of services so valuable, so disinterested, so thoroughly Masonic as these,—far from it. Besides numberless votes of thanks presented to him by the different Lodges (and I remember to have heard him say that at one time he was a member of twenty-nine Lodges), he was presented with a splendid gold watch and appendages by his Lodge of Instruction,—with a jewel by his own Lodge, who afterwards caused his portrait to be painted, an engraving of which was afterwards completed, a copy of which found its way into the hands of a very large number of the Craft; and though “last not least” was the graceful act of our present most Worshipful Grand Master who was pleased, in 1844, to single out that humble-minded and true-hearted Mason and to confer upon him the honour of a purple apron,—an honour no less valued than deserved. I believe that no appointment of our present Noble

* Because by the very labours of Thomson and others the various Masters are able to initiate their own new members, which they were not in his day, and consequently an equal number cannot in all probability ever again fall to one man's lot.

Grand Master ever produced more general satisfaction than this. I believe that each of Bro. Thomson's old friends and pupils felt an honour conferred upon themselves personally in the distinction which was awarded to their old tutor and friend. Let it not be supposed that our Brother's labours (Herculean though they were), were confined to Craft Masonry alone; for in 1817 we find him as one of the Petitioners for the renewal of the Charter of the Jerusalem Lodge, and though this is not the place, in which I may mention them, I may just observe that they were as zealous and as persistent in Arch as in Craft Masonry.

I should have noticed that he was frequently assisted in his Lodge of Instruction by the late Dr. Heming, and in this slight sketch of his career I am happy to acknowledge the obligations I am under to several of his old friends, particularly to Bro. Broadfoot, for the information they have kindly afforded me.

And now let me beg of you to bear in mind that our late Brother helped not Masonry alone by his teaching in her service; he helped her by his charity, and that with no niggard's hand. His Lodge of Instruction has been a magnificent contributor to our charities, and he himself (to his honour be it recorded), was a *Life Governor* of every one of our charitable institutions.

We have thus traced the early career of our late lamented Brother.—Permit me now to take a brief and rapid glance at the progress of Masonry and its Charities, and to compare its position at the time of the Union with the past year. I find from the first balance-sheet published after the Union that the *United Grand Lodge with its conjoined charities* possessed an income of about £2500 per annum, and that its funded property amounted to about £19,600. The freehold at this time was valued at £20,000, subject to a tontine dividend and expenses amounting to about £300 per annum. Some thirty-seven years have elapsed and we find that the same Grand Lodge and its Charities possesses an available income exceeding £10,000 a-year, whilst our funded property amounts to near £50,000, besides the noble building in which we are now assembled, and which is probably trebled in value.

What a vast increase! Our Charities, which in those days numbered but a Boys' and Girls' School, are now adorned by the provision we have been enabled to make for the old man and the widow. Although there may have been some misunderstandings in Masonry (as in what Society are there not?) how nobly, how perseveringly, how prosperously, has our Institution progressed! And now a happier day has dawned,—now every difficulty is removed; we are united as one man—united for good only.

It is a subject of deep congratulation to every true Mason that our means of usefulness have so enormously increased. Increased and still increasing, this noble Institution bids fair to become the most extended Charity in the kingdom. It is indeed a happy reflection that hundreds of poor hearts have been sent on their way rejoicing by means of our benevolence,—that many an old man's path down the rugged steep of life has been smoothed by our exertions,—that many a widow's grief will now be assuaged, and her poverty relieved by our charity,—and greater, far greater than all, is the happiness of the thought that many an orphan child has been, and will be, succoured, protected, sheltered, and educated within our walls.

Having referred to these matters it may be asked in how far has our late Brother shared in bringing about this prosperous result. I reply—much! very much! I claim for his memory far higher honour than that due to the mere teacher of Masonry! I claim for the memory of Peter Thomson, and the active Teachers of his time, a large share of merit in our present position. When all was disarranged—when all was unsettled—when every difficulty beset the young aspirant after Masonic knowledge—then Godwin and Gilkes, and Broadfoot and Thomson, then White and Goldsworthy,

Laurence Thompson, and Satterly, were the Masons who manfully and zealously attempted (and succeeded in the attempt), to procure uniformity in Masoury, and to disseminate the genuine principles of our Order; and we cannot fail to perceive that in exact proportion to the advancement of Masonic knowledge was the advancement of Masonic charity, the very end, aim, and object of our Institution. Doubtless a part of this was due to the Union of the two Grand Lodges, but not much; for we find that there were nearly as many Lodges then as now, and that from time immemorial (as it is the fashion to call it), up to the year 1813, the two together mustered but some £2500 per annum, and that since then our income and our funded property, and consequently our usefulness, has increased in a four-fold degree.

No! To those good and true Masons whom I have named, and to some others with whose names I am not at this moment familiar, Masoury is far more deeply indebted than the Craft in general imagine.

Not all the Princes—(and I say it with the utmost respect),—not all the Princes who have adorned our Order by their patronage and their presence—not all the Nobles who have given a tone to our proceedings—could have produced this result, had it not been for that under-current of quiet and unostentatious men, who, whilst they taught the young Mason his Masonic ritual, guided him by precept and encouraged him by example to the due performance of his social duties,—who guarded him from error, warned him from danger, and thus formed the very life-blood of the Society.

Thomson's labours began in 1813,—before many of those whom I now address were born,—before the majority of you were out of your nurseries. They ended but with his life.

It was and is necessary that there should be something to learn in Masoury—some greater bond than mere good-fellowship to hold men together. The impression produced on the new Mason by the due and effective performance of the Ceremony of Initiation was wanting in the Free-Masoury of the earlier part of the present century. Here then did Thomson shine conspicuous amongst his fellow Masons. I wish to claim no more for his memory than may be justly accorded to him,—and not to him alone, but to many of his zealous colleagues. There is, however, one circumstance in which he differed in a remarkable degree from most, if not all other Masons. I mean in the possession of a vast influence. I think I may with truth aver that during many years of his life (and that during an eventful period in Masoury), no man possessed a larger influence in the Craft than he did. Not only his acquirements pointed him out as a guide, but his strict discipline both in and out of the Lodge led him to be looked upon as the leader of the opinions of the City Masons generally. Indeed few circumstances of moment occurred in which Bro. Peter Thomson's opinion and advice were not asked. How did he use this influence? and how did he obtain it? He used it invariably well; he was ever found on the side of order; he never presumed on his station. To change one word of our immortal bard's—

“ His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world—this was a MASON !”

Void of ambition, save to do good,—homely in speech, unburdened with, and uncaring for much classic lore, he gloried in being a Mason, and a Mason only. He was a striking instance of the possibility of every man, placed in whatever station he may be, rising to eminence. He obtained his great influence partly, in the first instance, by his acquirements in Masoury and his willingness to assist all who sought him, but chiefly from his inflexible honesty,—his unbending integrity! Independent to a fault! honest as the Sun! I do not believe that the power exists upon earth which would have tempted that good old man to swerve from that course, or that

opinion, which conscience and duty told him were correct. Emphatically I say, then, that honesty was the marked characteristic of the man, and no higher praise can be accorded to his memory ; for

“ An honest man is the noblest work of God.”

Possessed of a marvellously retentive memory, he became a perfect epitome of the ceremonials and practice of Masonry. As a Teacher he was held in the highest repute, and not only by those who benefitted by his instructions, but, I am sure that I am correct when I assert that he was held in high respect, even by those who differed most from his mode of working.

There is but too much reason to believe that his last illness was of such a nature as to call for the exercise of much fortitude even to that very moment

“ When pitying nature signed the last release
And bade afflicted worth retire to peace.”

He is dead ! but he still lives—lives in our memories—lives in his unblemished name, in his untarnished reputation,—and, more than all, lives in that troop of disciples, who are able and willing to disseminate, as he has done, the true principles of our Order. May they, may all his disciples, with the same single-mindedness of heart, with the same honesty of intention, follow out the precepts and example bequeathed to them by their good old Master.

“ He died as erring man should die,
Without display—without parade.”

and so was he buried. A band of his old friends and pupils, unasked and uninvited, followed his remains to the grave, and no one could have witnessed that sad scene without being impressed with the deep feeling of regret which filled the hearts of all there. Over that grave it is our intention to erect an humble tablet on which to record our estimation of his virtues, to tell to future Masons—our children’s children—his character and his labours ; to tell them that he who sleeps there was one

“ Whose peaceful day benevolence endeared,
Whose night congratulating conscience cheered ;
The general favourite, as the general friend.”

In asking Grand Lodge to record upon their Minutes their estimation of this really good man and Mason I would by no means be understood as undervaluing the acquirements of those who lived and worked with him. Still less would I be thought to underrate the services of those who survive him. No ! all honour to those worthy men, who have laboured and are labouring diligently, fervently, and zealously, to carry out the precepts of Masonry. But whilst we offer our meed of thanks to those by whose labours Masonry is disseminated, and a knowledge of its rites more generally diffused, we must not forget the fountains from whence they derived their knowledge, and the care and the labour bestowed by their earlier instructors.

I have to thank you, Brethren, for your kind indulgence. I feel how unable I am to perform my duty. Perchance I have spoken warmly on the subject ; I can only plead as my excuse that I looked upon him as one of the last remaining links of the good old school of Masons brought into being by the Union. I looked upon him as one of the pillars of our time-honoured Institution. I can only plead as my excuse that I revered, I admired, I loved that good old man,—in that reverence—in that admiration—in that love I feel that you unite with me.

BRO. THOMAS PRYER.

At his residence, Artillery Place, Finsbury, on the 13th day of Feb., aged 40 years, leaving a wife and six children to mourn his irreparable loss, universally esteemed and regretted, Bro. Thomas Pryer, *F. S. A.*, S. G. I. G. 33°, P. M. of the Royal Oak Lodge, P. Z. of the Mount Zion Chapter, &c.

Bro. Pryer was born at Kingsdown, in the county of Kent, in the year 1810. He was articled to a solicitor in 1824, which profession he followed with such ability and zeal as to procure a very extensive and respectable practice. The integrity of his character is amply attested by all who knew him, who, by his premature and lamented death, have lost an able counsellor and a faithful friend.

The laborious duties incidental to the legal profession might have been thought to leave but little time for other studies of a more scientific and valuable, but less lucrative, character. But this was not the case with Bro. Pryer, for in every thing that related to the improvement of the human mind, which tended to the service of the G. A. O. T. U. and the benefit of mankind, his leisure nay, his sleeping hours, were unceasingly employed. This is abundantly shown by the various scientific productions which have emanated from his pen, on Archæological, Masonic, and other philosophical subjects.

But Masonry was his favourite study; to this he bent all the powers of his highly cultivated mind, and many hours of his short but useful life were spent in the fulfilment of those duties, which are imperative with every true and faithful Mason. While pursuing his Masonic career, he enlightened the Brotherhood by his profound scientific knowledge, while his hand was ever open to aid the poor and distressed. That hand was not, however, confined to the Masonic poor; he was a liberal contributor to most of the public charities of London. It is to be regretted that we have had no opportunity of obtaining sufficient material to supply a notice worthy the memory of this amiable man and Brother. From his deplomas we are only enabled to state that in 1842 he was admitted a member of the Royal Oak Lodge, of which he was subsequently Master. In 1843 he was admitted a Masonic Knight Templar, of St. John of Jerusalem, and in 1848 a diploma was granted to him by the Supreme Council of the thirty-third degree.

The remains of Bro. Pryer were interred at the Highgate Cemetery, on the 20th of February, when many private friends, and a considerable number of the Brethren paid the last tribute of respect to his memory by being present in deep mourning. The impressive and deeply solemn burial service of the Church of England was read by the V. W. the Rev. J. E. Cox, M. A., G. Chaplain of the Order, whose voice repeatedly gave proofs how deeply he was affected by the loss of a sincere friend and worthy Brother, no less than by the presence of the mourning widow and her bereaved children. In answer to the request of many Brethren, the Rev. Bro. preached, on Tuesday evening, March 18th, a funeral sermon on the occasion of the lamented death of this worthy Brother, at his church, St. Helen's, Bishopsgate, which was attended by a large assemblage of ladies and gentlemen, chiefly of the Brotherhood.

The Rev. Brother selected for his text the I. Samuel, 20th chap., 3rd verse, last clause, "As the Lord liveth and as thy soul liveth, there is but a step between me and death." In the course of his sermon he thus spoke of the Masonic worth of the departed Brother, which was undoubtedly reciprocated by all who heard him.

“Our solemn assemblies, where each ear drank in deeply his researches into the hidden mysteries of nature and science, where each eye glistened as it fell upon him, and each hand was eagerly held out to grasp his—are void. They will never, in our time, be gathered together, but it will be felt that *one is not!* Never will all honour and praise be given to the Most High therein, but it will be remembered how deeply he revered that high and holy name, how sincerely he trusted in Him, who once said “let there be light,” and that blessing illuminated the primæval earth, just struggling out of Chaos, and reducing rough and undigested matter into due form.”

Such once was PRYER, in word and action clear,
 E'en in the last recess of thought sincere;
 Grace without title, virtuous without show,
 Learn'd without pride, and just without a foe;
 Alike humane, to pity, or impart;
 The coolest head, and yet the warmest heart.

O early lost! with ev'ry grace adorned,
 By all so loved, and now so deeply mourned;
 In life's full joy, and manhood's brightest bloom,
 Untimely check'd, and hurried to the tomb:
 Torn e'en from her, whom all the world approved,
 More blest than man, and more than man beloved.

Although the departed Brother was in the possession of an extensive practice, such was his liberality and unbounded beneficence, that his widow, and her six children, are very inadequately provided for. With the usual generosity of the Masonic Order, efforts are making for raising a testimonial to the worth of the deceased, which are to have an especial reference to a provision for his children; to which the V. W. and Rev. the G. C. thus alluded at the close of his sermon, which we are induced to give, in the hope that its effect may be more extensive, than if it remained confined to those who heard him with breathless attention.

“And now, Brethren, I commend the widow and the fatherless to your care and consideration. I ask you to do for them as he, who is taken away, would have done for you, had he been here to-night to listen, as you have done, to admonitions drawn out from such an event, of which, in the providence of the Most High, he is the subject. You profess to be bound by stronger ties than hold the generality of mankind. You are pledged to respect those who are nearest and dearest to your Brethren;—regard, then, the bereaved widow and the destitute children of him you loved in life, and whom you mourn in death. Become their husband, father, friend! Do for them, in their hour of need, more than you even would have done for him; prove to the world that it is indeed a privilege to belong to our Order; that its principles are founded on the most excellent of all virtues—Charity. And whilst you bow with humility and resignation to the Most High, in this and every circumstance of life, and acknowledge that ‘Verily there is but one step between you and death,’ cultivate in this sad case that Divine attribute, that you may be able to show forth His glory,—by causing the widow's heart to leap for joy, and opening the mouths of babes and sucklings to lisp His praise.”

BRO. THOMAS M. FISH.

Died of fever, at Mongeto Bay, Jamaica, on the 21st of November, aged 39, Bro. Thomas M. Fish, formerly staff surgeon of H. M. army.

who had gained, by his urbanity and general kindness, the respect and esteem of all classes. The deceased was a zealous Mason, passionately fond of the mystic science, and held the office of Grand Master of the Ceremonies for the island of Jamaica.

BRO. ROBERT GILES.

Died, in December last, Bro. Robert Giles, aged 69. The deceased Brother had been 40 years a subscribing member to the Lodge of Unanimity and Sincerity, Taunton, and was much respected for his unoffending manners and general uprightness. The meetings of Lodge No. 327, were held in his house, much to the satisfaction of the Brethren.

BRO. LAWRENCE RISPIN.

On the 22nd of February, died, at Whitehaven, Cumberland, Bro. Lawrence Rispin, one of the oldest members of the Lodge held in this town; having been above 50 years a member.

BRO. HENRY CHARLES MILFORD.

At Radmore's Globe Hotel, Plymouth, on Monday the 24th of February last, after an illness of but a few days from pleurisy, Bro. Henry Charles Milford, of Truro, aged 42 years. Bro. Milford was a most faithful and sincere friend, and in generosity and kindness of disposition it may truly be said that he was without an equal; his premature death will cause the deepest regret in the west of England, throughout which he was known only to be beloved and respected.

Bro. Milford was a much-honoured member of the Craft, and highly esteemed amongst the Brethren in the western provinces. He had filled various offices in his mother Lodge, the Phoenix of Honor and Prudence, No. 415, Truro, of which at the time of his decease he was S. W. Bro. Milford was also a Companion of the Volubian Chapter of Royal Arch Masons, No. 89, Falmouth. His remains were followed to the grave by nearly every Mason in Truro and its neighbourhood.

SIR WILLIAM LORAINE, BART.

Died, in Saville Row, Newcastle-on-Tyne, March 1st, 1851, in the seventy-first year of his age, Sir William Loraine, Bart, second son of Sir William Loraine, the fourth baronet of Kirkharle, in the county of Northumberland.

The funeral took place on Friday, the 7th inst., when the remains of the deceased baronet were attended to Jesmond Cemetery, by upwards of one hundred Freemasons, of which Fraternity he was a distinguished member.

Sir William Loraine, the fourth baronet, was succeeded by his eldest son, Sir Charles Loraine, the fifth baronet, whose three sons, Sir William Loraine, the sixth baronet, Sir Charles Vincent Loraine, the seventh baronet, and Sir Henry Claude Loraine the eighth baronet, successively inherited the title, which, on the death of Sir Henry, January 4th, 1851, reverted to his uncle, the late Sir William Loraine, who is the fourth baronet of the Loraine family, deceased within twenty-one months; he is succeeded by his brother, Sir John Lambton Loraine, the present baronet.

To the whole of the Loraine family the Masonic body in the north of England have been much indebted, as will be seen by the accompanying sketch of their Masonic career, in which the name of the baronet just deceased stands pre-eminently conspicuous.

Sir Charles Loraine, the fifth baronet served the office of P. G. Steward of Northumberland from 1814 to 1821, in which year he was appointed P. G. Junior Warden, and officiated as Senior Grand Warden at the laying of the foundation stone of the library of the Literary and Philosophical Society, by H. R. H. the Duke of Sussex, G. M., in Newcastle, September 2nd, 1822. He was appointed D. P. G. M. of Northumberland in 1824, which office he retained until his death, in 1833. He was also a Past Master of Lodge No. 24. Past. Z. of the Royal Arch Chapter de Swinburne, and a Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, No. 44.

Sir William Loraine, the sixth baronet, was appointed a P. G. Steward of Northumberland in 1821, and officiated as Grand Steward under H. R. H. the Duke of Sussex, September 2nd, 1822.

Sir Charles Vincent Loraine, the seventh baronet, was appointed P. G. J. W. of Northumberland, by the late Earl of Durham, P. G. M., December 4th, 1838.

Sir William Loraine, the ninth baronet, was appointed P. G. J. W. of Northumberland, August 10th, 1814, which office he held for several years. Prior to 1824, having become resident in the adjacent county of Durham he was appointed D. P. G. M. of that province by the late Earl of Durham (then John George Lambton). In 1835 having again become resident in Newcastle, Sir Matthew White Ridley, Bart., *M.P.*, P. G. M., appointed Sir W. Loraine his D. P. G. M., to which office he was again appointed by the Earl of Durham on his installation as P. G. M. of Northumberland, in 1837. On November 12th, 1839, H. R. H. the Duke of Sussex, G. M., appointed him Junior Grand Warden on the occasion of laying the foundation stone of the Atheneum, in Sunderland. On the death of the Earl of Durham, Sir J. W. Loraine was appointed to the government of the province of Northumberland, as D. P. G. M., by the Grand Registrar, and, on the installation of the Rev. Edward Caloner Ogle, October 13th, 1848, to the office of P. G. M., he was again appointed D. P. G. M., which rank he held until his death, March 1st, 1851.

In addition to his provincial grand honours, Sir William Loraine was a Past Grand Junior Warden of England, the first W. M. of Northern Counties Lodge, No. 586, of which he was the founder; Past Z. of the Royal Arch Chapter de Swinburne; Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, &c.; and as a compliment to him on the formation of Lodge No. 793, it was named *De Loraine*.

Sir John Lambton Loraine, the present baronet, officiated as Grand Steward, September 2nd, 1822, under H. R. H. the Duke of Sussex, G. M., and was appointed a P. G. Steward for Northumberland, in 1824, an office which he held many years.

BRO. JOHN WILSON.

On the 4th of March, Bro. John Wilson, W M., aged 57. Bro. W. was the founder of Lodge No. 508, Maryport. Too much cannot be said in his praise.

BRO. JOHN TOMBS.

Died, on March 8th, Bro. John Tombs, aged 32. The deceased was a member of the Silurian Lodge, Newport, Monmouthshire, and the Brethren, to testify their attachment, walked in procession, not robed, at his funeral. Bro. Tombs stood high in the Craft, and was working his way up to the Chair.

BRO. JAMES INGLIS, *M.D.*

The Lodge of Probity, Halifax, Yorkshire, has recently sustained a severe loss in the death of one of its Past Masters, Bro. James Inglis, *M.D.* He was also P. S. G. W. of the province of West Yorkshire.

His death occurred at the residence of his mother-in-law, at Green Royal, near Halifax, on Sunday the 9th of March, and his remains were committed to their final resting place, in the burial ground of Trinity Church, Halifax, on Monday the 17th. The Brethren of the Lodge assembled to pay their last tribute of respect at the grave of our deceased Brother, the procession being accompanied by the R. W. Bro. Charles Lee, D. P. G. M., of West Yorkshire, who subsequently addressed to the Brethren a high and deserved eulogium of the character of our departed Brother. Brother Inglis was born in Glasgow, September 1813. In 1834 he took the degree of physician at the University of Edinburgh, and at the same time became a member of the Royal College of Surgeons of Edinburgh. He has resided in Halifax since 1838, and at a time when a fruitful practice was promising to reward a life of active zeal in whatever could conduce to the literary, social, or scientific welfare of his fellow creatures, he was compelled to retire, in the autumn of last year, by the inroads which organic disease had occasioned.

He married Louisa, daughter of the late Jeremiah Rawson, Esq., who with three children survives his loss.

BRO. SAMUEL DICKSON.

The decease of Bro. Samuel Dickson took place October 8th. Having devoted the energies of an active and vigorous mind during a long life to the service of his native county (Limerick) and city, for both of which he performed with strict impartiality the duties of magistrate and high sheriff, he was, on the last vacancy, unanimously chosen by this county its representative in Parliament. Bro. Dickson was a Past Provincial Grand Officer of the P. G. Lodge of North Munster, and Past Master of Lodges Nos. 13, 55, and 333.

DR. THOMAS WRIGHT, *F. R. C. S.*

Freemasonry in Ireland has sustained a serious calamity in the demise of Dr. Thomas Wright, Fellow of the Royal College of Surgeons; which event took place rather unexpectedly, after a short illness, at his residence in Dublin, on the 17th of February, 1851.

Dr. Wright was for thirty years one of the most active and energetic members of the Craft, as will be best testified by the state of efficiency in which his untiring exertions placed the various Lodges and Chapters in the metropolis with which he was more immediately connected. For

several years past he filled the arduous office of Secretary to the Grand Council of Rites for Ireland, devoting to its duties all the energies of his active and zealous mind. His constant and unremitting care of every degree, from the first or Entered Apprentice, to the thirty-third, or "ultimique gradûs," was ever the theme of praise amongst his assembled Brethren.

How the loss of such a man is to be met, and his place in Freemasonry supplied, are questions of surpassing difficulty now forced upon the consideration of his surviving Brethren.

Dr. Wright's active and untiring energy in the cause of Freemasonry commended him to the particular notice of the noble and illustrious head of the Order in Ireland, His Grace the Duke of Leinster, by whom he was elevated, in 1847, to the distinction of a seat in the Supreme Council of the Thirty-third Degree, or Grand Inspectors General; an honourable testimony to his merits well and truly deserved.

A numerous *cortège* of the Brethren attended to pay the last tribute of respect to the memory of the departed. A most eloquent and impressive funeral oration was delivered by the Rev. Henry J. Westby, Grand Chaplain; and the remains of their lamented friend and Brother were carried from the Church to the grave by the officers of the Victoria Lodge, No. 4, of which Dr. Wright may be said to have been the father.

It is remarkable that but six weeks before Bro. Wright's decease, and on the same day of the week, his friend, Bro. Thomas Keck, of the Castle, paid him a visit, and dropped dead in his drawing-room.

With much regret we record the death of the wife of Bro. John Hodgkinson, of the Grand Stewards' Lodge, &c. She was a firm supporter of all the Masonic Charities.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February 5, 1851.*

Present.—E. Comps. T. H. Hall, as Z. ; W. Tucker, as H. ; R. G. Alston, as J. ; W. H. White, as E. ; W. F. Beadon, as N. ; F. B. Alston, Pr. Soj. ; F. Pattison, Assist. Soj. ; T. Parkinson, Assist. Soj. ; C. Baumer, P. Assist. Soj. ; A. E. Campbell, P. Assist. Soj. ; G. W. K. Potter, Sword Bearer ; H. B. Webb, P. Sword Bearer ; E. H. Patten, P. Sword Bearer ; B. Lawrence, P. Standard Bearer ; J. Havers, P. Standard Bearer ; J. H. Goldsworthy, P. Standard Bearer ; T. Tomblason, P. Standard Bearer.—the Principals and Past Principals of several subordinate Chapters.

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

The Report of the Committee for General Purposes stating the amount of receipts and disbursements of the last quarter, was read and approved.

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

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *March 5, 1851.*

Present.—The R. W. H. R. Lewis, Prov. G. M. for Sumatra, as G. M. ; R. W. W. Tucker, Prov. G. M. for Dorsetshire, as D. G. M. ; F. B. Alston, S. G. W. ; F. Pattison, J. G. W. ; A. Dobie, Prov. G. M. for Surrey and G. Registrar ; J. Fawcett, Prov. G. M. for Durham ; H. C. Vernon, Prov. G. M. for Worcestershire ; R. G. Alston, P. J. G. W. ; Hon. G. O'Callaghan, P. J. G. W. ; W. F. Beadon, P. J. G. W. ; Rev. J. E. Cox, G. Chaplain ; W. H. White, G. Secretary ; H. L. Crohn, G. Sec. for German Correspon., and Rep. from G. L. of Hamburg ; S. C. Norris, P. J. G. D. as S. G. D. ; G. W. K. Potter, J. G. D. ; C. Baumer, P. J. G. D. ; J. H. Goldsworthy, P. S. G. D. ; L. Chandler, P. J. G. D. ; G. R. Rowe, P. S. G. D. ; L. Thompson, P. J. G. D. ; J. Havers, P. S. G. D. ; J. Nelson, P. S. G. D. ; R. W. Jennings, G. D. of Cer. ; T. Chapman, Assist. G. D. of Cer. ; R. J. Spiers, G. S. B. ; J. Masson, P. G. S. B. ; G. P. De Rhe Philipe, P. G. S. B. ; J. L. Evans,

P. G. S. B. ; H. B. Webb, P. G. S. B. ; E. H. Patten, P. G. S. B. ; F. W. Breitling, G. Pursuivant ; R. L. Wilson, Rep. from G. L. of Ireland ; J. Bonorandi, Rep. from G. L. of Switzerland ; the Grand Stewards of the year : the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

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

The G. SECRETARY stated that he had received letters from the M. W. the Grand Master, wherein his Lordship expressed his great regret at not being able to come to town to take the chair at the Grand Lodge ; but, although his health was gradually improving, the progress was but slow, and his medical attendant had most positively forbidden his undertaking a journey to London at present. His Lordship trusted the Grand Lodge would believe that he was only prevented being present by the state of his health.

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

RE-ELECTION OF THE GRAND MASTER.

Bro. W. WING said that three months ago he had the pleasure of nominating the Earl of Zetland for re-election to the office of Grand Master. He had now the pleasure of moving that the noble Brother should be re-elected. As there was a pressure of business he should confine himself entirely to his motion, without trespassing further on the Grand Lodge.

Bro. J. SAVAGE said, that having had the happiness of seconding Bro. Wing's original proposition, he should now ask the Brethren to carry that proposition into effect. They all respected and loved their Grand Master so much, that it was unnecessary to take up their time. They must all deeply regret the state of his Lordship's health, and if their good wishes could restore him, it would not be long before he was again among them, for they all appreciated his Lordship's kindness and condescension.

The proposition was carried by acclamation, and his Lordship was proclaimed in ancient form.

Bro. R. Percival, P. S. G. W., was unanimously re-elected Grand Treasurer and proclaimed.

The Report of the Board of Benevolence was read, and ordered to be entered on the minutes.

The Report of the Board of General Purposes was read, and ordered to be entered on the minutes.

Bro. R. G. ALSTON, as President of the Board of General Purposes, moved the adoption of the recommendation of the Board with respect to the granting dispensations. He said it had come to their knowledge that dispensations had been applied for upon very light occasions ; it was felt desirable that this should be remedied, and with that view the object was to put such a charge upon them as

would operate to prevent applications for what might be called frivolous and useless dispensations. The motion he should propose was—"That whenever an application shall be made to the M. W. G. Master for the grant of a dispensation in any case required by the Laws and Constitutions of the Craft, the Lodge or party making the application shall pay, upon or prior to the dispensation being delivered, the sum of 10s. 6*d.* to be applied to the Fund of General Purposes : and upon an application made to a Provincial Grand Master or his Deputy a sum of 5s. shall in like manner be paid, to be applied to the Provincial Grand Lodge Fund."

The Grand Registrar seconded the proposition, which was carried unanimously.

THE LATE W. BRO. PETER THOMSON, P. S. G. D.

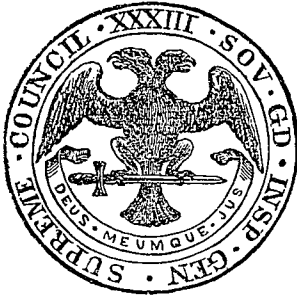
Bro J. HAVERS said that often as he had addressed the Brethren he had felt a certain degree of confidence in their indulgence, but he must particularly ask for it on the present occasion, in consequence of severe indisposition. He had to propose that they should enter upon their minutes the following Resolution :—"That the Brethren constituting this Grand Lodge desire to express the deep regret with which they have heard of the death of the W. Bro. Peter Thomson, P. S. G. D., and gratefully to record their sense of the great and lasting benefits which have been rendered to the Craft in general by the long-continued labours of that worthy Brother."

Bro. R. G. ALSTON, in seconding the motion, said it would ill become him to add much to the admirable and brilliant speech of the Brother who had just sat down. If he wished to say much, what could he say? Should he speak of the services of Bro. Thomson? They were part of the history of Masonry. Should he speak of his virtues? They were written in the hearts of his Brethren. How well old age became him when surrounded by his numerous band of pupils. He had never known any man so entirely and so deservedly honoured and venerated by every one, and well he had deserved it. Not only had he served Masonry in the way so well described by Bro. Havers, but he knew that in every relation of life he was equally to be honoured. He performed every duty as an honest and good man. Every one knew how totally disinterested was the simple unassuming nature of that plain good man. They felt a void in the absence of that kindly honest face. He believed they should do honour to themselves and do good to Masonry by recording their sense of his great services. He would only venture to add a hope that the Grand Lodge would order that a copy of the motion should be furnished to the son of their Brother, who was himself a Mason.

Carried unanimously.

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

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



A CONVOCATION of the higher degrees of Freemasonry under the Supreme Council of the 33rd Degree, was held at Freemasons' Hall, Great Queen Street, London, on Tuesday the 18th day of March, A. D. 1851. This being the first general meeting of the higher degrees under the presidency of the present Sovereign Grand Commander, Dr. Leeson, more than usual interest was felt

in the proceedings. The Golden Book of the Order was produced, and its beauty and chasteness of execution was the theme of general admiration. Those of the Brethren who had not previously recorded their names did so on the present occasion. In the course of the day a Sovereign Tribunal of the 31st Degree was opened, and also a Consistory of Sublime Princes of the Royal Secret, 32nd Degree ; when some illustrious and distinguished Brethren had the dignified rank conferred on them. About four o'clock the Ill. Bro. J. A. D. Cox opened a Chapter of Rose Croix, assisted as High Pontiff by the Ill. Bro. Emly, and for his Generals the Ill. Bros. Spiers and Holbert Wilson. The part of Knight Marshall was ably conducted by the Ill. Bro. J. Newton Tomkyns. Several candidates were exalted in this most interesting degree. When all had been concluded, except the grand point on the third apartment, the Ill. Sov. Grand Inspector General, Henry Udall, rose and said he had a communication of great interest to make to the Brethren present, viz., that the Most Puissant Sovereign Commander of the Order, Dr. Leeson, was now ready to attend the assembly ; and for their guidance he would read one of the ordinances of the Order, of A. D. 1786. He read as follows :—“ Whenever a Sov. Grand Inspector General is announced at the door of a Council above the 16th Degree (Prince of Jerusalem) he shall be received under the arch of steel. The presiding officer shall resign his seat to the visiting Inspector, with whom it is optional whether he receives it.” The Ill. Brother therefore requested that a deputation should go to the M. P. Sov. Commander, who immediately proceeded to the adjoining room, and returned with the Sov. Commander to the Chapter. On his entrance he was greeted with Masonic acclamations by all present, the Ill. Bro. Cox resigning the command of the Chapter to him, and the ceremony of

the exaltation was completed by Dr. Leeson. Between the several parts of the ceremony appropriate anthems and choruses were given under the superintendence of Bros. Jolly, Holmes, Shoubridge, and Jolly, Jun., assisted by boys as choristers.

The M. P. Sov. Commander then proceeded to open the Areopagus for conferring the degree of Chevalier Kadosch ; in this he was assisted by the Sov. Grand Insp. General, the Princes of the Royal Secret, the Grand Inquisitor Commanders, and the Knights Kadosch, who had been present at the Chapter of Rose Croix. Several eminent Brethren of the Order, who had arrived at the rank of Knights of the Sun and Knights of St. Andrew, were then admitted to the exalted rank of this degree, which in both hemispheres entitles the Brother to the style of Illustrious when addressed in all formal Masonic documents. This noble degree was in some measure shorn of its grandeur, the hour getting so late that it was impossible to give the whole of its illustrations.

The Brethren then proceeded to the Banquet, which was of course presided over by the M. P. Sov. Commander. After the cloth was cleared, and the usual loyal toasts of the Queen and other members of the Royal Family, and the National Anthem sung, the Commander rose and proposed the health of the Duke of Leinster and the members of the Supreme Council of the 33rd Degree for Ireland, regretting much the death of a valued member of that Council Bro. Wright. This toast was received with every possible attention by the members. The Sov. Commander then gave the health of the Sov. Commander Gourgas and the Members of the Supreme Council of the 33rd Degree for the Northern Masonic District of the United States of North America ; and he also added to this toast "all other legal Councils." The health of our American Brethren was drunk with great enthusiasm.

The Sov. Grand Inspector General, Bro. Henry Udall, then rose to propose the health of the Sov. Commander of the Order ; he stated the claims which Dr. Leeson had on the support of the Order—his well acknowledged Masonic position—his rank in the scientific world, as one of the greatest chemists of the day. All this augured a prosperous career for the Sov. Commander.

Dr. Leeson, in returning thanks, gave a most interesting *resumé* of the ancient and modern history of the higher degrees of the Order to the final establishment of the Ancient and Accepted rite ; shewing that they were presided over by the kings of England from a very early period of our history. He then traced the proceedings of the Ancient and Accepted Rite in France, existing for some time irregularly there, but formally recognised when Lord Derwentwater, the first Substitute Grand Master, obtained a warrant from England A. D. 1725, and with other English Masons taught in Councils, Consistories, and Lodges, the true learning of the Ancient and Accepted Rite. He then traced the Order under Louis de Bourbon, Chaillon

de Joinville, until the final revision of the constitutions of the Order under Frederick the Great of Prussia—the present constitutions and regulations of the 33rd Degree being promulgated and adopted at Berlin, A.D. 1786. He then showed how the Ancient and Accepted Rite was planted in the New World, and in conclusion gave the history of the Supreme Council in the Northern States of America.

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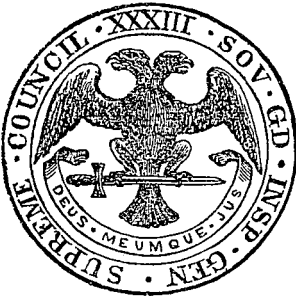
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THE 33RD DEGREE FOR ENGLAND AND WALES, AND
THE DEPENDENCIES OF THE BRITISH CROWN.



A CONVOCATION of the higher degrees of Freemasonry under the Supreme Council of the 33rd Degree, was held at Freemasons' Hall, Great Queen Street, London, on Tuesday the 18th day of March, A. D. 1851. This being the first general meeting of the higher degrees under the presidency of the present Sovereign Grand Commander, Dr. Leeson, more than usual interest was felt

in the proceedings. The Golden Book of the Order was produced, and its beauty and chasteness of execution was the theme of general admiration. Those of the Brethren who had not previously recorded their names did so on the present occasion. In the course of the day a Sovereign Tribunal of the 31st Degree was opened, and also a Consistory of Sublime Princes of the Royal Secret, 32nd Degree ; when some illustrious and distinguished Brethren had the dignified rank conferred on them. About four o'clock the Ill. Bro. J. A. D. Cox opened a Chapter of Rose Croix, assisted as High Pontiff by the Ill. Bro. Emly, and for his Generals the Ill. Bros. Spiers and Holbert Wilson. The part of Knight Marshall was ably conducted by the Ill. Bro. J. Newton Tomkyns. Several candidates were exalted in this most interesting degree. When all had been concluded, except the grand point on the third apartment, the Ill. Sov. Grand Inspector General, Henry Udall, rose and said he had a communication of great interest to make to the Brethren present, viz., that the Most Puissant Sovereign Commander of the Order, Dr. Leeson, was now ready to attend the assembly ; and for their guidance he would read one of the ordinances of the Order, of A. D. 1786. He read as follows :—“ Whenever a Sov. Grand Inspector General is announced at the door of a Council above the 16th Degree (Prince of Jerusalem) he shall be received under the arch of steel. The presiding officer shall resign his seat to the visiting Inspector, with whom it is optional whether he receives it.” The Ill. Brother therefore requested that a deputation should go to the M. P. Sov. Commander, who immediately proceeded to the adjoining room, and returned with the Sov. Commander to the Chapter. On his entrance he was greeted with Masonic acclamations by all present, the Ill. Bro. Cox resigning the command of the Chapter to him, and the ceremony of

the exaltation was completed by Dr. Leeson. Between the several parts of the ceremony appropriate anthems and choruses were given under the superintendence of Bros. Jolly, Holmes, Shoubridge, and Jolly, Jun., assisted by boys as choristers.

The M. P. Sov. Commander then proceeded to open the Areopagus for conferring the degree of Chevalier Kadosch ; in this he was assisted by the Sov. Grand Insp. General, the Princes of the Royal Secret, the Grand Inquisitor Commanders, and the Knights Kadosch, who had been present at the Chapter of Rose Croix. Several eminent Brethren of the Order, who had arrived at the rank of Knights of the Sun and Knights of St. Andrew, were then admitted to the exalted rank of this degree, which in both hemispheres entitles the Brother to the style of Illustrious when addressed in all formal Masonic documents. This noble degree was in some measure shorn of its grandeur, the hour getting so late that it was impossible to give the whole of its illustrations.

The Brethren then proceeded to the Banquet, which was of course presided over by the M. P. Sov. Commander. After the cloth was cleared, and the usual loyal toasts of the Queen and other members of the Royal Family, and the National Anthem sung, the Commander rose and proposed the health of the Duke of Leinster and the members of the Supreme Council of the 33rd Degree for Ireland, regretting much the death of a valued member of that Council Bro. Wright. This toast was received with every possible attention by the members. The Sov. Commander then gave the health of the Sov. Commander Gourgas and the Members of the Supreme Council of the 33rd Degree for the Northern Masonic District of the United States of North America ; and he also added to this toast "all other legal Councils." The health of our American Brethren was drunk with great enthusiasm.

The Sov. Grand Inspector General, Bro. Henry Udall, then rose to propose the health of the Sov. Commander of the Order ; he stated the claims which Dr. Leeson had on the support of the Order—his well acknowledged Masonic position—his rank in the scientific world, as one of the greatest chemists of the day. All this augured a prosperous career for the Sov. Commander.

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exerted himself to heal all their differences, and all were now at an end : and they all knew that Bro. Dobie had been instrumental in bringing matters to a happy conclusion, and making them rejoice upon the occasion. (This toast was drunk with right good will.)

R. W. Bro. Dobie, who was received with great applause, said, he deeply regretted, in common with the Chairman, that there were not present a greater number of the Provincial Grand Masters, who would have returned thanks. He trusted there were many of the Brethren who knew him sufficiently well to believe, that he had endeavoured, to the utmost of his power, to carry out the principles upon which their Institution was founded. He congratulated them upon the union of the two Charities, and he trusted that no disunion would ever again occur. (Cheers.) He begged leave most sincerely to thank them for their kindness. (Cheers.)

The Chairman would now crave their patient attention for a few minutes, as they had arrived at that point, at which he should have the pleasure of proposing the toast, of "Prosperity to this Institution." (Loud Cheering.) This was the first Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows. In proposing this toast, he could not refrain from calling to their recollection, that this Institution owed its origin to the illustrious Prince, who, for so long a period, had presided over Freemasonry. About eight or nine years ago he first suggested it. Whatever differences of opinion there might have been, and however the Brethren might have taken up warmly different views, he was sure every Brother would give the illustrious Prince credit for an anxious desire of spreading the blessings of Charity over the length and breadth of the land. He must claim for him the honour of being the founder of the Institution. Although there had been a difference of opinion, he knew that it was only a rivalry in doing good—(hear), and that all would give each other credit for having the best intentions, and would therefore unite in carrying out the objects of the Institution. The sum already subscribed was upwards of £3000. That would go but a little way ; he therefore hoped they would use their best exertions with their Brethren to induce them to promote the subscriptions in aid of the Charity, that it might flourish, and that the intentions of its founders might be fully carried into effect, and that they would give the Widows' Fund their best protection. At this meeting they had not the same powerful incentives which they had on the Anniversaries of the Boys' and Girls' schools. Those exhibitions were delightful to behold, but it would be a sad spectacle to have the aged, who had seen better days, paraded before them. They were now, through the benevolence of the Brethren, provided with a home. The Brethren should recollect, that they had now the opportunity of making those happy who had conferred happiness on others ; and these distinctions of Providence were made for that purpose. He would now give them, "Prosperity to the Royal Institution for Aged Freemasons and their Widows." (Cheers.)

The report of the subscriptions was now read. They amounted to £873. (This amount was received with the loudest cheers).

Brother Dobie wished sincerely that it had fallen into better hands to propose— "The health of their excellent and esteemed Chairman." (Cheers.) There was no Brother in the Craft who was more entitled to their thanks than Bro. Cabbell. (Cheers.) There was not a charitable Institution in the country to which the name of Bro. Cabbell was not

attached for a large amount; and his efficient services in the chair that day accounted for the large amount of subscriptions. He would give them—"The health of their excellent Chairman." (Loud and reiterated cheers).

The Chairman most heartily thanked them for their good wishes and support. He hoped, another time, that they might meet in greater numbers. (Cheers).

The Chairman would now give them, "The health of Lord Southampton, and the Vice Presidents of the Institution." He was sure they could not find a more efficient trustee than Brother R. G. Alston. (Cheers.)

Bro. R. G. Alston rose, with feelings of the greatest gratitude, to return thanks for the toast; at the same time he felt some difficulty in doing so, because there were many with whom he was not entitled to be coupled, except upon the principle of having joined in the good work. Still no man felt a more warm regard for the Institution than himself. If there was one thing he desired more than another, it was the success of the Masonic Charities. So long as they prospered, the sacred cause of Masonry would be progressing. There was now no difference of opinion among them. The increase of funds had enabled them to give additional relief to those who needed it; and he was certain that their munificent subscriptions had placed the Widows in a position they had never before known. The greatest reward they (the trustees) could receive was, to see such a meeting as the present accompanied by such a large amount of subscriptions. They would be the most ungrateful of men did they not thank them and strive to carry out their wishes, and so deserve their future support. (Cheers).

The Chairman then gave, "Prosperity to the Boys' and Girls' Schools." (Cheers).

Bro. Crew had the permission of the Chairman to state, that the Anniversary of the Girls' School happening to fall, this year, on the Derby day, some other day would be fixed.

The Chairman then gave, "The Ladies." (Loud Cheers.)

The Chairman then proposed, "The health of the Stewards." (Cheers.)

Bro. Spiers, on behalf of the Stewards, begged to return their grateful acknowledgments for the compliment the Brethren had paid them in drinking their healths; and also thanked them for this mark of their approbation. It was natural they should be deeply anxious for the success of this, their first Anniversary. The burden of their duties had not been very laborious; and, if it had been more so, they would cheerfully have discharged it. The only reward they had looked for they had now received. They hoped that the Brethren would improve upon the example they had shown them, and endeavour to earn more golden opinions. (Cheers).

The Chairman, after thanking the Brethren for the kindness with which they had received his humble endeavours, quitted the Hall.

The gallery was graced by the appearance of a very large number of elegantly dressed ladies, who appeared to take the greatest interest in the proceedings.

The company now adjourned to the glee room, where there was some excellent singing, by the professional ladies and gentlemen who attended the Festival.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Fifty-third Anniversary Festival of this excellent Charity took place in Freemason's Hall on Wednesday, the 12th of March, at which the following Brethren formed the Board of Stewards;—Bros. T. Naghten (G. S.), Lodge of Friendship, No. 6, President; Dr. W. Major, S. D. Lodge of Peace and Harmony, No. 72, Vice-President; H. Lloyd, W. M. Tuscan Lodge, No. 14, Treasurer; H. Earle, Grand Master's Lodge, No. 1; W. Stuart, S. W. Lodge of Antiquity, No. 2; C. H. Gray, St. George and Corner Stone Lodge, No. 5; W. A. Harrison, P. M. Royal York Lodge of Perseverance, No. 7; W. Watkins, P. M. Globe Lodge, No. 23; H. Harris, P. M. Lodge of Unity, No. 82; Dr. G. Bird, W. M. St. Paul's Lodge, No. 259; A. Kendall, Jerusalem Lodge, No. 233; G. D. Papanicolas, Prince of Wales' Lodge, No. 324; E. A. H. Lechmere, Apollo Lodge, Oxford, No. 460; L. Lemanski, P. M. Polish National Lodge, No. 778.

The Right Hon. the Earl of Yarborough, R. W. Dep. G. M. took the chair, and was supported by the Right Hon. Lord Suffield, Prov. G. M. Norfolk; Bros. Fawcett, Prov. G. M. Durham; F. B. Alston, S. G. W.; F. Patteson, J. G. W.; B. B. Cabbell, P. J. G. W., *M.P.*, Treasurer of the Institution; R. G. Alston, P. J. G. W.; F. Dundas, P. S. G. W.; V. W. Bro. Rev. J. E. Cox, G. Chaplain; W. Bros. Potter, J. G. D.; L. Chandler, and L. Thompson, P. G. D.'s; R. J. Spiers, G. S. B.; H. Bellamy Webb, P. J. G. B.; and a highly gratifying muster of the Brethren generally.

After the removal of the cloth, the following toasts were given and responded to with a heartiness of warmth and feeling, which ever distinguish Masons.

“The Queen and the Craft.”

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

“The Earl of Zetland, M. W. G. Master, which was received by the Brethren with the warmest marks of esteem and regard.

“The Provincial Grand Masters,” which was acknowledged in appropriate terms by the Right Hon. Lord Suffield, Prov. G. M. for Norfolk, who availed himself of the opportunity of proposing, in highly eulogistic terms, the health of the Right Hon. the Deputy G. M. the Earl of Yarborough, with thanks to him for honoring this Charity with his presence, and presiding on this occasion.

The Earl of Yarborough, after silence was with difficulty restored,—so deservedly enthusiastic was the reception of this toast—expressed his grateful acknowledgments for the esteem, in which he was held by the Brethren, and for the kind manifestation of their good will. He begged to assure them that he felt he was best discharging the duties of his high office, when he was engaged in promoting the cause of Charity. The D. G. M. concluded a neat and most interesting speech, by proposing the health of Bro. B. B. Cabbell, *M.P.*, who was always foremost and most hearty in dispensing the gifts, with which the G. A. O. T. U. had blessed him, for the good of others.

Bro. Cabbell having briefly returned thanks, the boys were introduced, whose general appearance of health and cleanliness, no less than intelligence of countenance, and propriety of conduct, won the admiration of all who were present. *Before the presentation of prizes, Bro. R. G.*

Alston read the following Report, which produced universal satisfaction.

“To the Governors and Subscribers of the Royal Masonic Institution for Boys.

“We, the undersigned, beg to report, that in accordance with the amended laws of the Institution, all the boys resident in the London district were carefully examined in the various branches of education on Saturday the 1st of March.

“We have great pleasure in stating that the result was very satisfactory to us, and that the proficiency of the boys, in proportion to their respective ages, was generally highly creditable.

“After the fullest consideration, we have adjudged the Prizes as follows:—for Writing, to James Roberts; for Arithmetic, to Charles J. Payne; for General Information, to William Parish. We desire, however, to express our great satisfaction with the answers of the following boys;—John William Hill, Charles William Speight, Joseph Stringer, A. J. H. Wyatt.

“We are well satisfied with the answers of William Joseph Casely, G. T. McDonald Crichton, Thomas R. Hicks, Henry J. Hill, G. H. J. Holt, Robert Shackell, and Henry Vine.

“ROWLAND GARDINER ALSTON,
Chairman of the Committee.

“JOHN EDMUND COX, *Grand Chaplain.*”

After a few observations upon this Report from Bro. R. G. Alston, and Bro. the Rev. J. E. Cox, intimating that great changes and improvements were making in this Institution, and that two examinations of the boys would annually take place, the R. W. the D. G. M. then addressed the three boys, James Roberts, Charles J. Payne, and William Parish, in a tone of voice and manner never to be forgotten, either by the children themselves, or by the assembled Brethren. He availed himself of the opportunity of also addressing a few words to the ladies in the gallery, urging their co-operation in the good work of education for the offspring of poor and decayed Freemasons, and in doing their utmost to assist their relatives and friends in providing the means by which these children may regain that position in society from which, by the inscrutable decrees of Providence, their parents have fallen.

In placing the silver medal round the neck of James Roberts, his Lordship congratulated him upon his acquirements in writing, which entitled him to the Prize, and urged him assiduously to cultivate every other branch of education. In presenting to Charles J. Payne a copy of Captain Marryatt's “*Masterman Ready*,” handsomely bound, in three volumes, he likewise impressed upon him the value of increased perseverance in the study of Arithmetic, for which he had already shewn such evidences of comprehension and talent. To William Parish he presented a copy of the “*Swiss Family Robinson*,” elegantly bound, in two volumes, and earnestly recommended him to persevere in that course for which he had shewn himself to be proficient above many of his years.

Having thus expressed himself in most appropriate terms, admirably suited to the comprehension of all the children, his Lordship then enunciated this noble promise to the three boys who had gained the Prizes,—“that as persons in his position in life frequently were asked for their interest to promote the advancement of deserving individuals, if, in after life, these boys would bring to him the medal and books which they had that day received, and their characters would stand the test of inquiry, he would use his utmost efforts to aid and assist them.” This declaration of thorough Masonic feeling was as rapturously received

as it deserved by the Brethren, as well as the toast which his Lordship neatly appended to his most interesting speech,—“Prosperity to the Royal Masonic Institution for Boys.”

After several other toasts had been given, and the announcement made that the collection of the evening amounted to £480, in aid of the funds of the Charity, including a donation of £10 10s. from the M. W. the G. M., and £10 10s. from the R. W. the Dep. G. M., the Earl of Yarborough, the R. W. the Chairman retired to the Glee Room, where he was joined by many of the Brethren.

An intimation—given in the course of the evening, that the V. W. the Grand Chaplain, the Rev. J. E. Cox, would preach a sermon at his church, St. Helen's, Bishopsgate, on Sunday morning, May 4, in aid of the funds of this Institution—was received with evident satisfaction by the M. W., the Deputy, G. M., the G. Officers, the Board of Stewards, and all the other Brethren who honoured this Festival with their presence.

We deeply regret that, owing to the unavoidable absence of our Reporter, it is impossible to do justice to, or to give more than an outline of, the proceedings which took place at one of the most interesting and successful Festivals in our remembrance.

METROPOLITAN.

NEPTUNE LODGE, No. 22.—On Friday, 21st ult., a Masonic ceremonial was performed at the Lodge of Instruction, George and Vulture, Cornhill, on the occasion of the demise of Bro. Peter Thomson, P. G. S. D., P. Z., P. M., who, for upwards of half a century, was the Preceptor of the above Lodge. The service for the occasion was adapted by Bro. Feast, W. M., of the Neptune Lodge.* Bro. Henry Muggeridge, many years a pupil and friend of Bro. Thomson, has been chosen Preceptor in his stead.

It was announced at this meeting that the *soirée* of the Stability Lodge of Instruction, which has been annually held by the late lamented Bro. Thomson, will take place under the conduct of Bro. Muggeridge, his successor in the Preceptorship, at the London Tavern, on the 25th of April, Bro. J. Havers, P. G. S. D., in the chair. Several of the Grand Officers will be present. Bro. Feast and the whole Brethren present resolved to attend. On the same occasion the W. Master presented to Bro. R. H. Townend, P. M., a testimonial, recording the eminent services which he had rendered to the Lodge, very beautifully framed. The following is the inscription:—Unanimously resolved—

“That the best thanks of the Brethren are eminently due, and are hereby tendered, to Brother Richard Hamilton Townend, P. M., for his able and efficient discharge of the duties of Treasurer of the Nep-

* We have been favored with a copy of “the Masonic ceremonial” used on this occasion, for which we beg to tender our best thanks. We had hoped to have given it in full, but the pressure upon our pages is so unusually heavy,—indicating, as we hope, the increasing popularity and usefulness of the Freemason's Quarterly Magazine and Review—that we are reluctantly compelled, at the last moment, to leave it out.—Ed.

tune Lodge, No. 22, during the past year, and they deeply regret that his numerous engagements oblige him to relinquish that office, which he has filled so much to their satisfaction. The Brethren likewise desire to express their admiration of his excellent Masonic qualifications, exhibited on every occasion, whenever it has been their happiness to associate with him, and to express the high sense they entertain of his untiring zeal to promote the prosperity and best interests of the Neptune Lodge, No. 22. With a view to testify their united opinion of his great worth as a Member of the Masonic body in general, and of the Neptune Lodge, No. 22, in particular, the Brethren have proposed that the above resolution be printed, framed, and presented to him by the Lodge, and that a copy of the same be entered on the minutes."

UNIVERSAL LODGE, No. 212.—The Members of this Lodge assembled in large numbers on the 24th January in the "Temple," at Freemason's Tavern, when Bro. Edward Marcus Attwood, of Lincoln's-inn, was duly installed as W. M. by one of the P. M.'s of the Lodge. The ceremonies which followed were very effectively rendered by the new W. M., with the able assistance of his Wardens, Bro. Naghten (Grand Steward), and Bro. Edgley, whose steady progress in the science, is a theme of hope and congratulation to the Lodge; the solemnity of Installation was still further increased by the brilliant and judicious performance of the Organist of the Lodge, Bro. Charles William Curtis.

Forty of the Brethren subsequently attended the banquet, and the evening passed rapidly away in truly Masonic harmony, until shortly after 10 o'clock, when, according to the custom of the Lodge, the W. M. left the chair, and the Members and their guests retired.

BANK OF ENGLAND LODGE, No. 329.—The Brethren of this Lodge held their usual meeting on the 9th January, at Radley's Hotel, for the Installation of their W. M., when the very full attendance of members and visitors shewed the high estimation in which Bro. R. Costa is held by the Brethren of his Lodge, and how justly his amiable character and Masonic attainments are appreciated by a large circle of friends.

Of the efficient staff of Officers appointed by him for the ensuing year, his distinguished Bro. M. Costa, fills the Senior Warden's Chair, and the Rev. Bro. Ferris continues his services as Chaplain to the Lodge.

The Installation was admirably performed by Bro. Whitmore, whose graceful and impressive delivery, combined with his correct working, did full justice to this very interesting and beautiful ceremony. In delivering the customary Charge, after speaking in terms of commendation of the personal worth and Masonic attainments of the W. M., he congratulated the Brethren on having for their S. W. a Brother—M. Costa—of European celebrity in his profession, and who evinced his zeal for Freemasonry by the efficient manner, in which he discharged the duties of the offices he successively filled.

The W. M. presented to the Lodge three costly and elegant pedestals, for the use of the Master and Wardens, made expressly for the purpose from designs furnished by Bro. Stephen Barton Wilson. These very handsome pedestals are of polished oak, inlaid with Masonic symbols, and were much admired for their appropriate elegance. A vote of thanks was given to the W. M. for this further proof of the warm interest he takes in Masonry, and the pleasure he feels in promoting the prosperity of his Lodge.

Another gratifying circumstance connected with this meeting, was the passing of a resolution, granting, in addition to the sum of £143 11s. already subscribed by this Lodge to the Aged Masons' Asylum, a further contribution to that noble Charity of £6 9s., in order that the Brethren might be enabled to pay, in one sum, to the Treasurer of that Institution, a donation of £150.

Bro. E. D. Smith, the Immediate P. M., was presented with a Jewel, voted to him by the Brethren for his services in the chair during the past year. The splendid volume which this Lodge possesses of portraits of its Members, painted by Bro. Smith, attracted the attention of the visitors, who greatly admired the beautiful productions of that liberal Brother and talented artist.

After the banquet, the grace, composed expressly for the Lodge by Bro. M. Costa, was most effectively sung by several of the Brethren, and the character which the Bank of England Lodge enjoys for its delightfully social and intellectual meetings, was afterwards fully maintained.

Among the visitors were—the Rev. Bro. J. E. Cox, Grand Chaplain; Bro. Lieut.-Col. Vernon, P. P. G. S. W. for Staffordshire; Bro. Dr. Harcourt, P. P. G. S. W. for Surrey; Bro. Phillips, W. M. of the Burlington Lodge; Bro. Faudel, P. M. of the same Lodge, &c., &c.

ROBERT BURNS' CHAPTER, No. 25.—*Monday, March 24, 1851.*—*Presentation of Testimonials to Companions, John Savage, P. Z., and C. Fox, P. Z.*—A convocation of the Robert Burns' Chapter was held at the Freemasons' Tavern, on Monday evening, the 24th inst., for the purpose of installing the Principals for the ensuing year, and the presentation of testimonials, to Comp. John Savage and C. Fox, the Past 1st Principals for the two preceding years. B. W. Neats, of Lodge 25, and Bro. Norris, of No. 7, were exalted, previous to the ceremony of installing the Principals, by Comp. W. Watson, P. Z.; viz.—Comp. Chanker as Z., Goring as H., and Moore as J.—The M. E. Z. having invested Comp. Fox with his collar and jewel, as P. Z., and the following Comps. having entered on their respective offices: viz.—Comp. Tomblason, S. E.; Blackburn, N.; Newton, P. S.; Robinson, 1st A. S.; Kirby, 2nd A. S.; Evans, Senior Steward; and Carpenter, Junior Steward, Comp. W. Watson, in an admirable address, called the attention of the Chapter to the distinguished talents, the zeal, and valuable services, of Comp. John Savage, to whom the Chapter felt so much indebted, that they had evinced their feelings of respect and esteem by having had prepared for him a testimonial, in the shape of a Past First Principal's Jewel, which he should take the present opportunity of presenting to him; and, in doing so, would observe, that it was not its intrinsic value, but because of the peculiar privilege attached to the wearing of the P. Z. Jewel of the Robert Burns Chapter, which made it an honorable token. The M. E. Z., the Earl of Zetland, had been graciously pleased to sanction the presentation of such jewels to the P. 1st Principals of the Robert Burns Chapter; and he, Comp. Watson, felt assured, the honour he was about to confer on Comp. Savage was well merited on his part, and afforded great pleasure to the Chapter, who thus signified their approbation of his conduct.

Comp. Watson then presented Comp. Savage with the testimonial: viz.—A very handsome Past Z. jewel. (A description of which will be given in our next number.) Comp. John Savage returned thanks as follows:—

"Accept, Sir, my warmest thanks, for the kind encomiums with which you have been pleased to eulogize me, and for the handsome jewel which, in the name of the Chapter, you have placed upon my breast.

"I assure you, Companions, that the kindness of this evening will be deeply impressed upon my memory. I look back with no small gratification to my connexion with this Chapter from the dawn of its existence. My year of office, as M. E. Z., appeared to pass very quickly, from which I augur that, to me at least, it was a pleasant, and I trust, an useful period. For more than thirty years, by a tacit understanding, no new warrant of Constitution had been granted by the Supreme Grand Chapter, for any Chapter within the Metropolitan district; and thus a barrier had been effectually raised against the introduction of a new Chapter in London and its neighbourhood; the members of the Robert Burns Lodge, therefore, did good service to the cause of Royal Arch Masonry, when, with the assistance of friends, they were the first to remove that barrier. Since that period several new warrants have been granted to highly respectable Lodges, with great advantage to the Order of Freemasonry.

"It therefore well became the Companions of the Chapter to petition the M. E. First Grand Principal for permission to present to such of their Past Principals as might be deemed worthy to receive it, a special and distinctive jewel, with express limitation to Chapter No. 25; and it was also a graceful act on the part of the Earl of Zetland, to grant that permission, and to order it to be engraved upon our Warrant. That you should have considered me worthy of being decorated with this elegant present, is to be attributed to your partiality far more than to any merits of mine, for I am deeply sensible of the kind support which you rendered me during my year of office as your First Principal, and also of the indulgence extended to deficiencies, of which I hope I am not altogether insensible. I shall wear this jewel in all Masonic assemblies, as a memento of your esteem, and with the consciousness that you have been pleased to deem me deserving of it.

"Collectively, allow me to bid prosperity to the Chapter. Individually, I sincerely wish you every happiness; and, when you shall be called to occupy the chair, may similar indulgence be granted to you, and may you receive the same reward which has been so kindly accorded to me."

Comp. Watson, in very feeling terms addressed Comp. C. Fox, to whom he had the happiness of presenting a similar token of the kind and fraternal feelings of the Chapter. Comp. Fox was the first candidate exalted in the Chapter, and had served one apprenticeship; and, so well had he discharged his duties, that he had not only passed through the several offices with credit to himself, but had also earned the esteem and good will of all the Companions, who in return took that opportunity of expressing their feelings, by presenting him with the testimonial, which he with great pleasure would now place on his breast, wishing him health and happiness, and that many years would be granted to him to wear the honourable token with which he then invested him.

Comp. Fox returned thanks in a very neat speech, and assured the Comps. that he should always place the Robert Burns jewel nearest to his heart; he appeared much affected at the kindness evinced, and was warmly greeted by the whole of the members present.

The remainder of the business being concluded, the Chapter was closed in due form.

We regret that space will not permit us to give a report of the proceedings at the banquet, at which several excellent addresses were delivered by Comps. Tombleson, Watson, Fox, Crew, Savage, &c.

This Chapter is in a very prosperous state, having completed seven years, and numbers between fifty and sixty members; there is also a Chapter of Instruction attached to it, which meets every Saturday evening at Comp. Chapman's, Air Street, Piccadilly.

PROVINCIAL.

BERWICK UPON TWEED.—The Lodge of St. David's, 554, (under the constitution of the Grand Lodge of England, the Right Hon. the Earl of Zetland, M.W., Grand Master, the Rev. E. C. Ogle, Prov. G. M. for Northumberland, celebrated the Anniversary of St. John the Evangelist on Friday, the 27th December, when, according to ancient custom, the following Brethren were installed Office Bearers for the ensuing year:—C. Forsythe, W. M.; J. Weatherhead, P. M.; R. Atkinson, S. W.; J. Wilson, J. W.; J. Thompson, Treasurer; J. Hill, Secretary; C. Smith, S. D.; W. Wilson, J. D.; J. Atkinson, S. S.; S. Sanderson, J. S.; J. Fish, I. G.; A. Cameron, Tyler. After the installations the Brethren of the Lodge, to the number of thirty-two sat down to refreshment, and passed the evening in that harmonious manner peculiar to the "Brethren of the mystic tie." This was the first occasion of the kind which had been celebrated in the new Lodge Room in Sandgate, to which this body has recently removed, and which has been aptly and beautifully fitted up and decorated for the purpose. During the past three years this Lodge has shown marked symptoms of reviving strength, particularly in the additions to the number of the Brethren which it has received. This state of matters contrasts well with the sinking condition, which for a number of years characterised Freemasonry in Berwick; still it is, we believe, but a very faint approach to the rapid advancement, which it has already made in almost every other part of the kingdom.

CAMBRIDGE.—One of the most agreeable and interesting Masonic reunions took place at the Lion Hotel, Petty Cury, on January 8. The Brethren assembled in goodly numbers as early as twelve o'clock at noon, to receive their much esteemed and excellent Prov. G. M. T. H. Hall, Esq., of the Chancery Bar, formerly Fellow of King's College, and F. R. S. The proceedings commenced with the usual formalities of the Prov. G. L. of Cambridgeshire—the election and the inauguration of the Prov. Grand Officers for the ensuing year, and the dispatch of all business connected with the P. G. L. After about half an hour's delay, the companions of the R. A. Chapter of Pythagoras assembled in Conclave for the Installation of Principals, and for the exaltation of candidates, amongst whom were Dr. Colquhoun, of London, and Bro. S. P. Ekin. The proceedings, which occupied the Brethren and Companions from twelve o'clock at noon till four p.m., were of a highly intellectual charac-

ter, and did honour to the acumen and learning of the R. W. the Prov. G. M. The Members of the Prov. G. L., with visitors from London, Warwickshire, &c., afterwards partook of "refreshment" together at Bro. Mitchell's.

DURHAM.—GATESHEAD.—On Monday, February 17, the Brethren of the Borough Lodge of Free and Accepted Masons held their anniversary meeting in their Lodge-room, at the Queen's Arms Inn, Gateshead, when the following Brethren were appointed Officers for the ensuing year:—T. Meldrum, W. M.; T. Pattinson, P. M.; G. Heppell, S. W.; J. Hooper, J. W.; W. Johnson, Treasurer; W. Dalziel, Secretary; J. Hood, S. D.; W. Goldsmith, J. D.; W. Morgan, S. S.; J. Dobson, J. S.; T. Hornsby, I. G. The ceremony of installation was performed by the R. W. P. G. Master for Durham, J. Fawcett; after the ceremony upwards of thirty Brethren sat down to refreshment, prepared for them by Brother Paley.

HAMPSHIRE.—PORTSEA.—*Royal Sussex Lodge*, No. 428.—The Brethren assembled, January 15, 1851, to transact the usual Lodge business and to instal the W. M. elect. A large number of the Brethren from the Phoenix and Portsmouth Lodges attended on the occasion. At four o'clock Bro. Ogburn P. M. and Prov. G. J. W. for Hants, installed Bro. G. G. Palmer as W. M. for the ensuing year, when the following Brethren were appointed to the respective offices:—Bro. D. M. Cooke, S. W.; Bro. J. L. Rastrick P. M., and P. G. J. D. as J. W.; Bro. Captain Elliott P. M. and P. P. G. J. W. as Treasurer; Bro. Ogburn P. M. and P. G. J. W. as Secretary and M. C.; Bro. Slade S. D., Bro. Bastable J. D., Bro. Holder I. G. At six o'clock the Brethren sat down to refreshment. Amongst the distinguished Brethren present, as guests, were Bro. Low, W. M., 319; Bro. Ford, S. W.; Bro. the Rev. Dr. Woolley, J. W., 319; Bro. Captain Savage, *R. M. A.*; Bro. Captain Helby, *R. N.*, Brother Bradley, &c, Past Masters, No. 319; Bro. R. C. Sutton, W. M., 717; Brother H. M. Emanuel, &c. The usual loyal toasts were given and responded to, and the harmony of the evening much enhanced by some beautiful Masonic Glees, sung by three Brethren of the Lodge. At eleven o'clock the Brethren all retired, highly pleased with the proceedings of the day.

PORTSMOUTH.—*Phoenix Lodge*, No. 319.—The Brethren of this Lodge met on the 27th Dec. 1850, for the purpose of installing their Worshipful Master Bro. Edwin Low, and to celebrate the Festival of St. John the Evangelist at a banquet. After the usual Loyal and Masonic toasts, the W. M. Bro. Low rose and said, "he had a most pleasing task to perform that night,—that of presenting two most worthy Masons with substantial marks of the esteem of the Brethren." Addressing Bro. Dr. Meadows, P. M., the W. M. said, "It was with feelings of extreme gratification that he now presented him, in the name of the Brethren of the Phoenix Lodge, with a Testimonial expressive of the high esteem in which he was held, and of the gratitude entertained for his unwearied exertions for so long a period as Treasurer of the Lodge. The simple fact of his re-election for the 18th time to so important an office, spoke loudly the opinion of the Brethren for his ability in the performance of his duties; but this did not content the Brethren; on the suggestion of Bro. Captain Savage, P. M., it was determined to offer a more lasting tribute, which might perpetuate their esteem. As

Masons, all must feel a deep interest in the prosperity and spread of the Order—a feeling which none had exhibited more strongly than Bro. Meadows. But Masonry, like all other human institutions, had its ebbs and flows: and what is true of the Craft in general, is as equally true of particular Lodges: yet it would be universally admitted that, on the proper, careful and judicious management of its funds, in a great degree depended the prosperity of a Lodge. The Brethren of the Phoenix were willing to acknowledge, that to the zeal shewn by Bro. Meadows, and to his unremitting and painstaking exertions for a period of eighteen years as their Treasurer, were to be ascribed the proud position the Lodge held—a position the W. M. thought inferior to none in the province. And it was to mark the gratitude of the Brethren for this zeal and attention, that he, in the name of himself and the Brethren, now begged his acceptance of this token of fraternal regard. The W. M. trusted the Lodge might long reap the benefits of such services; long might they meet together as Brethren and Members of one Lodge, and enjoy each other's society; that many years of happiness might be in store for him, and that, as years rolled on, their friendship might be increased and cemented. The W. M. concluded by begging Bro. Meadows to accept the present, which consisted of a pair of elegant silver Goblets, suitably engraved—which, being filled with wine, were passed round to the Brethren, who severally drank Bro. Dr. Meadows' good health.

Bro. MEADOWS returned thanks for the compliment in an eloquent and appropriate speech.

After a pause, the W. M. again rose, and, addressing Bro. Major Ferris C. Robb P. M., said, Another pleasing duty now devolved on him, of endeavouring, however inadequately, to express the unbounded admiration and gratitude entertained towards him by the Brethren of the Lodge. It was peculiarly gratifying to him (the W. M.), to be the medium of expressing the feelings of the Brethren on that occasion, as he had been initiated into the beauties of a Divine art by the Brother they met to honor, when he so ably filled the chair of W. M. of the Lodge, as it gave him an opportunity of bearing personal testimony to a zeal that set time and distance at naught,—a liberality that knew no bounds, and a Masonic knowledge that would do credit to the highest office in the gift of our Supreme Ruler. The Brethren had but to look round the Lodge-room in which they were then assembled, and, on every side, they would see evidences of the liberality he alluded to; but it was not alone in the numerous and costly presents which beautified and adorned the Lodge that that liberality was shewn; it was equally proved by the unostentatious, though well-known charity of our Brother; for to him the hand of poverty was never held out in vain, nor the voice of need disregarded. Well might the Lodge pride itself on reckoning as a Member one who possessed in so ample a sense that truly Masonic virtue—Charity. In speaking of his zeal, whilst in this chair more particularly, they well remembered that he often travelled from distant parts of the country for the purpose of discharging its duties, letting neither distance, bodily fatigue, nor expense, prevent his being at his post. It was for a zeal, a liberality, and an ability such as he had mentioned, that the Brethren of the Phoenix were anxious to present Bro. Robb, with a mark of their regard and gratitude. The W. M. then said he felt that any remarks of his would be quite inadequate to convey to Bro. Robb the deep debt of gratitude the Brethren acknowledged, or

their respect for him—a feeling which he believed to be shared with the Brethren of this Lodge by every Member of the Craft who had the honor and pleasure of his acquaintance. He then begged Bro. Robb's acceptance of a handsome Past Master's Jewell, suitably engraved, hoping that the Lodge might long be able to welcome him amongst them, and have the pride of calling him one of them.

Bro. ROBB, in returning thanks, expressed himself in the happy way, which is so well known throughout the Craft. The other usual Toasts were afterwards given, and the Lodge closed.

KENT.—GRAVESEND.—At the Banquet, after the Lodge, on Monday, March 17, the Brethren of the Lodges, Freedom, 91, and Sympathy, 709, presented a very handsome silver tankard to their Past Master, Bro. W. F. Dobson, as a mark of their esteem for him as a Friend and Neighbour, and of their appreciation of his Masonic conduct in the various Offices of the Lodges, and his support of the Masonic Charities. The inscription on the tankard is—"Presented the 17th day of March, 1851, by the Members of Lodges, Nos. 91 and 709, to their highly esteemed Brother, William Francis Dobson, *M.A.*, P. Prov. G. J. W., for the Province of Kent, and P. M. of 91." Under the able Presidency of the W. M., Brother D. Culhane, *M.D.*, the Festivities of the evening were kept up in a truly Masonic spirit. We were happy to find that Masonry has received considerable accession to its numbers, and that the working reflected great credit on the Master and Officers.

LANCASHIRE.—MANCHESTER.—The Lodge of Virtue, 177, held its Festival on the 27th December, in the Lodge Room, at the Queen's Hotel in that city. The Right Hon. the Earl of Yarborough, R. W. D. G. M. of Freemasons in England, who is also a member of the above Lodge, honoured the meeting with his presence, as did also S. Blair, *M.P.*, Dep. Prov. G. M. for East Lancashire, M. Daves, *M.P.*, P. G. S. W. of that province, and several other Past Provincial Grand Officers. The Lodge opened about three o'clock, almost immediately after which Bro. P. M. Bell presented to the Lodge an elegantly executed banner, displaying the arms of the R. W. D. G. M., which was in due form placed in the Lodge as a part of its future furniture; and a resolution was proposed by the W. and Rev. Prov. G. Chaplain, Bro. G. Dowty, and seconded by P. M. Shayler, expressing the warm thanks of the Brethren of the Lodge to Bro. Bell for his presentation, and their high appreciation of the delicacy of the compliment paid to the noble Brother, and of Bro. Bell's desire thus to commemorate in the archives of the Lodge the gratifying fact of his lordship's connexion with it as an enrolled Brother. The D. G. M. was, on his entrance into the Lodge, received with the honours due to his high position in the Order, and the D. P. G. M. for East Lancashire was also most cordially received with all the proper honours. The ceremony of the installation of the different Officers for the ensuing year was most ably and impressively performed by P. M. Bro. J. J. Moody, a Past Provincial Officer for Lincolnshire, and for Cheshire, and the following were the Officers installed:—Bros. D. Wills, W. M.; T. Chadwick, S. W.; W. Foster, J. W.; J. Bell, P. M., Treasurer; T. Bingham, S. D.; T. Harle, J. D.; C. T. Corner, Sec.; S. Smith, I. G.; and Marshall, Tyler. After the installation, Bro. W. Foster drew the attention of the Brethren, and particularly of the W. D. P. G. M. to the subject of the Masonic Female Orphan Charity, which it has been for some time

contemplated to establish for East Lancashire, and Bro. Foster handed to the D. P. G. M. two letters which he had received from Bro. Hopwood, of London, who, at Bro. Foster's request, had been in communication with the *Managing Committee of the Freemasons' Metropolitan Schools* on the subject, and from which there appeared to be a prospect of the Brethren of the province being now enabled to carry out their benevolent views in a manner some time since suggested by Bro. Foster. The D. P. G. M. kindly promised to give the matter his immediate attention, and to see Bro. Foster upon it without delay. After this the Brethren retired to refreshment, and a very social and agreeable evening was passed in all the harmony and the interchange of those kind and brotherly feelings, for the exercise of which the Order is so justly celebrated. As it is not a matter of every day occurrence for the D. G. M. of England to attend the Festival of a private Lodge, it was undoubtedly a primary wish of the Brethren of the Lodge of Virtue to pay to the noble D. G. M. all the honour so justly due, not only to his distinguished office in the Craft, but also to his honoured name and virtues as a nobleman, every act of whose life is more distinctive of true nobility than can be the coronet awarded by kings; the speech, truly eloquent and sincere, in which Bro. P. M. Moody proposed the noble lord's good health, found an enthusiastic echo in the heart of every Brother present. His Lordship made a very able response. The D. P. G. M. elect, and several Provincial Officers and other Brethren, made excellent and appropriate addresses, and the proceedings terminated to the entire satisfaction of all present.

LIVERPOOL.—Mr. Francis Ringland has addressed a letter to the "Mercury," calling attention to the recent refusal of the Corporation to grant the use of the Town-hall-rooms, and also to the propriety of securing the Masons from a similar rebuff in future. "To show," he says, "that the narrow and illiberal spirit of the Liverpool Town Council on this occasion is not universal, I need only refer the public to the grand banquet given at the Egyptian-hall, on the 28th June last, by the Corporation of London, to the members of the various Masonic bodies of England, at which meeting Bro. Farncombe, the then Lord Mayor, presided." Br. Ringland, after dwelling upon the noble and benevolent objects of the society, calls upon the Masons of the town and district, by an united, mighty, and generous effort, to erect a hall of their own for the education and advancement in life of the children of distressed Freemasons, and where also the periodical meetings of the Lodges, as well as occasional gatherings upon a large scale, might be held. The suggestion is certainly a most excellent one, and deserves to be taken up with spirit.

LANGSHIRE, EAST.—OLDHAM.—*Lodge of Friendship, No. 344.*—At the installation the following Officers were appointed, viz.:—Bros. Isaac Gaitskell, W. M.; Wm. Henry Fletcher, S. W.; John George Blackburne, J. W.; Samuel Oliver, M. A., Chaplain; Samuel Brown, Treasurer; William Hudson, Secretary; Robert Holt, S. D.; James Butterworth, J. D.; Newton Bentley, I. G.; J. Wild, and B. Rowland, Stewards.

This Lodge, for a long time in a low state, is now increasing rapidly, both in numbers and respectability. Within the last twelve months its number of Members has more than doubled, from the most respectable families in this town and neighbourhood, and it is gratifying to think

that it promises shortly to become one of the most numerous and respectable Lodges in East Lancashire. The principles of Freemasonry here are becoming better understood and practised, and when that is the case no fear need be entertained of the success of the Order, or that its advantages and privileges will not be duly appreciated.

NORFOLK.—NORWICH.—*The Social Lodge, No. 110.*—celebrated St. John's Day on Tuesday Jan. 13th, on which occasion it was visited by the P. G. M. the Right Hon. Lord Suffield, W. N. H. Turner, P. G. Sec., and forty Brethren.

Faithful Lodge, No. 100.—At a meeting of this Lodge, held January 23, 1851, Bro. H. Underwood was installed W. M. by Bro. H. J. Mason, Prov. Grand Steward; after which upwards of twenty of the Brethren partook of refreshment, and passed a joyous evening in mutual harmony and good fellowship.

Provincial Grand Lodge.—On the 31st of January, the half-yearly meeting of the Grand Lodge for the Province of Norfolk, was holden in the city of Norwich by the R. W. Lord Suffield, the Prov. G. M., at which the following Brethren were present;—Bros. Tomlinson, as P. G. S. W.; P. Millard, P. G. J. W.; J. Barwell, P. G. Treasurer; J. Dixon, as P. G. S. D.; W. N. H. Turner, P. G. Secretary; S. Ferrer, P. G. R.; J. Lound, P. G. Sup. of W.; — Utting, P. G. S. B.; D. Barnard, P. G. Pursuivant, with the P. G. Stewards, and the Masters Wardens, Officers, and Brethren, of the City and County Lodges.

The Prov. G. L. having been opened in due form, and with solemn prayer, and the routine business of the meeting having been disposed of, the P. G. M., in an eloquent and kind address, presented to Bro. Turner, the P. G. Secretary, a rich and elegant silver tea and coffee service (which had been subscribed for by the Grand Officers and Brethren), as a token of the high estimation in which Bro. Turner's services to the Craft, extending over a period of twenty-one years, are held by the Brethren within the Province. The R. W. P. G. M. in his admirable address, particularly alluded to the untiring zeal which Bro. Turner had, from the period of his initiation to the present time, evinced towards Freemasonry, and to the great exertions which he had ever made in carrying out the Landmarks of the Order, it having been mainly through his instrumentality that Masonry had been preserved in its present flourishing state in the Province. His Lordship concluded an eloquent address with a beautiful and feeling exordium to Bro. Turner, as to his future career in life, and a fervent prayer for his prosperity and happiness, and that he might long live to enjoy the esteem and respect of his Brethren. Brother Turner, who was at times much affected, expressed his thanks in a neat and appropriate speech. The P. G. Lodge was then duly closed, and the Brethren retired to refreshment. The plate consists of a complete tea and coffee service, and is of the rich Louis Quatorze pattern, most elegantly and elaborately chased. It was supplied by Bro. Cooper, of this city, and the following inscription is engraved upon the coffee biggin:—

“Presented to W. N. H. Turner, Esq., Secretary of the Provincial Grand Lodge of Free and Accepted Masons for Norfolk, by the Grand Officers and Brethren within the Province, as a token of the high estimation in which his services to the Craft are held by them.”

January 31, 1851.

NORTHAMPTONSHIRE.—KETHERING.—*Lodge of Perseverance, 666.*—The Brethren of this Lodge assembled at their new room, High Street, Feb. 17th, for the first time, when no little interest was, excited. The

Lodge was summoned for 3 o'clock, there being three initiations. The business of the Lodge being over, the Brethren retired to the New Inn to partake of refreshment, provided by Bro. Lansbury, to commemorate the auspicious event. Bro. Horden, W. M., presided, Bro. Hales, S. W., filled the vice chair. The usual loyal and Masonic toasts were given and drunk with the accustomed honours; the evening was spent in rational and cheerful enjoyment, true Masonic feeling manifesting itself throughout. The Brethren separated soon after 10 o'clock.

OXFORD.—*Provincial Grand Lodge.*—The annual meeting of the Provincial Grand Lodge of Oxfordshire was held at the Masonic Hall in this city on the 19th of February.

The Prov. G. Master, Bro. the Rev. J. C. Ridley, of University College, addressed the Brethren, and congratulated them on the increasing prosperity of Masonry in this province, and on the revival of the Churchill Lodge, at Henley, through the active exertions of his Senior Grand Warden, Bro. R. J. Spiers. He rejoiced that the Mastership of the Lodge had been entrusted to Bro. the Rev. Edward Moore, as it was a sure guarantee of its success. He alluded to the banquet given by the Lord Mayor of London to the Grand Masters' Lodge, the Provincial Grand Masters, and the Officers of the Grand Lodge of England, and considered that in his person an honour had been paid to the Province of Oxfordshire, over which it was his good fortune to preside. He regarded also the appointment of Bro. R. J. Spiers to the high office of Grand Sword Bearer as highly complimentary to the Province.

The report and financial statement of the past year were so satisfactory that the Lodge was enabled not only to continue its annual subscription to the general Masonic charities, but also to contribute towards funds of the several local charities.

The following sums were voted:—To the Masonic Boys' School, 1*l.* 1*s.*; to the Masonic Girls' School, 1*l.* 1*s.*; to the Royal Masonic Institution and the building fund, 2*l.*; to the Ratcliffe Infirmary, 3*l.* 3*s.*; to the Oxford Medical Dispensary, 2*l.* 2*s.*; to the Anti-Mendicity Society, 1*l.* 1*s.*; to the Blue Coat Boys' School, 1*l.* 1*s.*, and to the Clothing Fund 2*l.* 2*s.*

The P. G. M. then appointed the following brethren to be his officers for the ensuing year:—Bros. S. Burstall, Deputy Provincial Grand Master; the Rev. G. R. Portal, of Ch. Ch., Senior Grand Warden; F. Symonds, Junior Grand Warden; the Rev. R. J. Ogle, of Lincoln College, Grand Chaplain; F. Thomas, Grand Registrar; Tyrwhitt, of Ch. Ch., Grand Secretary; Owen, Senior Grand Deacon; Beach, of Ch. Ch., Junior Grand Deacon; Leslie, of Balliol, Superintendent of Works; Paul, of Exeter College, Director of Ceremonies; J. Martin, Assistant Director of Ceremonies; W. Gardiner, Sword Bearer; Dr. Elvey, Organist; Bossom, Pursuivant; Terry, Ald. Dudley, D. Walsh, J. Thorp, Balguy, and E. Townsend, Stewards. Bro. Blake was re-elected Grand Treasurer, and Bro. Tipton Grand Tyler.

In the afternoon of the same day Bro. Tyrwhitt was installed into the office of Worshipful Master of the Apollo University Lodge for the ensuing year. The ceremony was conducted in a most impressive and able manner by the D. P. G. M., Bro. Burstall, and elicited the applause of the brethren.

The W. M. appointed the following brethren to be his officers for the year:—Bros. W. W. Beach, S. W., Ch. Ch.; C. K. Paul, J. W., Exe-

ter; Rev. R. J. Ogle, of Lincoln, Chaplain; W. Thompson, Treasurer; J. H. Iles, S. D., Lincoln; H. H. Still, J. D., Exeter; F. Terry, I. G., Exeter; J. Smith, D. C., Balliol; Digby Walsh, Secretary, Balliol; Dr. Elvey, Organist, New College. E. W. Goodlake, Balliol; A. Mitchell, Christ Church; J. Hansard, Trinity; and F. St. John Balguy, Brazenose, to be Stewards.

In the evening the brethren of the Apollo Lodge held their anniversary festival, which was attended by the P. G. M., the D. P. G. M., the Grand Sword Bearer of England, several distinguished visiting Brethren, the Officers and Brethren of the Apollo Lodge, and a large number of the members of the Alfred Lodge. The arrangements were confided to Bro. W. Thompson, who succeeded in giving the utmost satisfaction to a party consisting of 80 brethren, who spent, under the able presidency of Br. Tyrwhitt, a very delightful evening.

On the following day, the anniversary festival of the Encampment of Cœur de Lion was celebrated, on which occasion the Rev. C. J. Meredith, of Lincoln College, Grand Prelate of the Order, was installed Eminent Commander, the Rev. Edward Moore and the Rev. C. R. Pettat, Captains, the Rev. G. R. Portal, Prelate, Sir Knt. W. W. Beach, Expert, W. Thompson, Registrar, &c. Comp. Terry, of Exeter College was installed a Knight of the Order of the Temple, and on the conclusion of business the Knights withdrew to a sumptuous banquet, which was attended by Sir Knight R. H. Hartley, E. C. of the Encampment of Jacques de Molay, at Liverpool, Sir Knt., the Rev. F. W. Freeman, of Stowmarket, and the members of the Cœur de Lion Encampment. A most happy and social evening was spent under the able presidency of the E. C., and the only cause of regret was the hour of separation.

SOMERSET.—BRISTOL, March 5th, 1851.—The Brethren of the Lodge of Instruction assembled this evening to celebrate their annual festival, at the Royal Western Hotel. About sixty Brethren were present. The W. M. was supported by the R. W. D. P. G. M. Bro. Powell, and Bro. William Harris, Past President Lodge of Instruction; the W. M. of the Clarence Lodge, No. 81, Bro. Trenerry acted as Vice President, and the W. M. of the Moira Lodge, No. 408, Bro. Cox, filled a similar office. The W. M. of the Sussex Lodge, No. 221, Bro. Fergus, was also present, as well as many distinguished Brethren of the province.

On the removal of the cloth, the first toast proposed from the Chair was the "Queen and the Craft," which was received with every mark of loyalty and respect.

The next toast was that of the "R. W. G. M., the Earl of Zetland; the R. W. D. G. M., the Earl of Yarborough; and the United Grand Lodge of England," which was drunk with due honours.

The Worshipful President again rose, and said the next toast which he would have the honour to propose, was one which is more immediately connected with this province: it was the healths of our R. W. P. G. M., and R. W. D. P. G. M., Bros. Shute and Powell," two Brethren who, in their high and important offices have always shown the most zealous endeavours to carry out the true principals of of the Craft. Our R. W. P. G. M. is a Brother well known and esteemed by the Brethren of his province, for his uniform kindness of heart, urbanity of manner, and unremitting attention to the duties of his high office. We have also in our D. P. G. M. a gentleman who has

always shewed the greatest care and solicitude in the discharge of the many and onerous duties of his office. He has performed those duties with no ordinary ability, and has always proved himself to be a zealous Mason, an efficient officer, and a true and faithful Brother; thus he has richly earned for himself the esteem and affection of his Brethren, and each succeeding year of his office has added a link to the chain of Brotherly love which bind us together as Masons, and has also added the cement of private and personal friendship to the Masonic tie. Brethren, be it our prayer that T. G. A. O. T. U. will pour down upon each of these Brethren every blessing that life can bestow. The toast was received and drunk with great enthusiasm, and was acknowledged by the D. P. G. M. in very feeling and appropriate terms.

The R. W. D. P. G. M. then gave, with truly Masonic spirit, the health of Bro. John Linter, Worshipful President (for the 3rd time) of the Lodge of Instruction. This Brother, he said, had not only excited the wonder and astonishment of his own Lodge, and the Lodge of Instruction, but of the entire province, by the rapid advance he had made in the science of Masonry. Nature had endowed him with every requisite to make a good Mason, and his truly Masonic conduct had endeared him to every Brother in the province. He rejoiced to see so large a meeting assembled to do him honour, and he trusted ere long to see the Brethren again assembled to greet him as the W. M. of his Mother Lodge (the Moira, No. 408), which had every reason to be proud of so learned and zealous a Brother.

The toast was received with most vehement cheers, and drunk with enthusiasm; after a pause the W. P., Bro. J. Linton, who was much affected, rose to acknowledge the toast, which was the signal for another outburst of applause, which lasted for a considerable time, on silence being obtained, Brother Linter said,—

Brethren, in rising to respond to the toast which has been proposed in so kind and flattering a manner by the D. P. G. M., and for the unmistakeable enthusiasm with which you have responded, I am at a loss for language to express my gratitude. It has been said that "out of the fulness of the heart the mouth speaketh," but at the present moment I feel it is quite the reverse, for from the fulness of my heart my tongue is impeded in its utterance. I fear, R. W. Sir and Brethren, that the flattering manner in which my name has been mentioned and received by you must arise more from the fact of my being President of the Lodge of Instruction, and having to preside over you this evening than any real service to the Craft (loud cries of no! no!) and that you have described rather what a Chairman out to be than what he really is; but be that as it may, there is one thing that I must be allowed to say (and I trust I shall not be accused of egotism in saying it), that I will yield to no man in an anxious and zealous desire to serve Masonry to the fullest extent of my power. Brethren, the situation in which I am this evening placed, calls on me to make a few observations on the occasion which has called us together, but in these remarks I must be brief, for I profess not the ability to address so large an assembly; nor have I the vanity to think I ought to occupy your time, even if I had the ability. We are met this evening to do honour to the Lodge of Instruction, and to show our respect for, and to acknowledge its usefulness, its benefits, and its advantages to Masonry—these advantages have repeatedly been acknowledged by my predecessors. Nor is it in this province alone that its usefulness is appreciated, for in

the last number of that excellent work (which I cannot too strongly recommend to you), the "Freemasons' Quarterly Magazine and Review," there is an article in which the writer, in speaking of the progress of Masonry, says, "he attributed much of that progress to the growing desire of the newly initiated to attend Lodges of improvement, and, by the instruction therein received, to perfect themselves, not only in the ritual of the order, but also to imbibe the true spirit of its teaching." These establishments are fully borne out by the progress of Masonry in this province. Brethren, it is from our Lodge of Instruction that the most eloquent and distinguished Masters that ever graced the several Chairs, in this or any other province, have emanated. It is in the Lodge of Instruction that a spirit of emulation prevails, it is there every Brother vies, who shall most excel in promoting the designs of our time-honoured and valuable institution. Brethren, I again thank you for the kind manner in which my health has been drunk, and in return beg to wish, in the earnest and well known Cornish phrase, "Success to one and all."

The healths of the Worshipful Masters of the four Lodges of the province of Bristol were then given, and responded to by the W. M.'s present.

The healths of the "Past President, Bro. Wm. Harris; the Visiting Brethren and the Officers of the Lodge of Instruction," were severally given and acknowledged.

The harmony of the evening was much enhanced by the highly numerous singing of Bro. Gomersal, of the Theatre Royal, who was indefatigable in his exertions to promote the enjoyment of the Brethren.

After a vote of thanks to the worthy host, Bro. R. P. Hams, for the excellent repast he had prepared for them, the Brethren separated, having spent one of the most pleasant evenings known in the annals of the Lodge of Instruction.

TAUNTON.—The Brethren of the Lodge of Unanimity and Sincerity, No. 327, celebrated the Festival of St. John, on the 30th of Dec., in their Masonic room at Giles's Hotel, Taunton. The Lodge was opened at high twelve, when a board of Past Masters duly installed Bro. J. W. Street into the chair, as W. M. for the ensuing year. At the conclusion of the ceremonies the Brethren retired to refreshment.

The usual loyal and Masonic toasts were given, alternately enlivened by appropriate glees.

The W. M. introduced each toast with exceedingly well chosen remarks, which comprised, "The Queen and the Craft," "Prince Albert, with a hope of his soon becoming an Entered Apprentice," "The M. W. G. Master, the Earl of Zetland," "R. W. P. G. M. Col. Tynte," "R. W. P. G. M. for Dorset, Bro. Tucker," whose absence, with that of Colonel Tynte, from indisposition, was sincerely regretted, "The D. P. G. M. and Grand Lodge."

This toast was responded to by Bro. Dr. Woodforde, who, in an elegant manner, described the pleasure which every good Mason felt in asserting the regulations of the Order. By permission of the Chair, he then proposed the health of Bro. Stradling, to whom a testimonial, in acknowledgment of his valuable services in the provinces for upwards of twenty years, was about to be presented.

Bro. Eales White, as Treasurer to the Stradling Testimonial fund, and enjoying the friendship of that excellent Mason, returned thanks, and

availed himself of the opportunity offered him to introduce *the subscription book with pen and ink*, to which every Brother present added his name.

P. M. Bro. Dinham then offered the health of the W. M., who replied in a strain of Masonic sentiment and feeling, which did him great credit, combining with it a determination to carry out the duties of the Chair with every possible care and attention. He trusted that the distinguished character of Lodge No. 327 would not be impaired while he was in possession of the Chair. Having thus thanked the Brethren for the toast, he then proposed "the Governors and Officers of the Aged Masons' Asylum and success to that truly Masonic Institution;" and, as he was given to understand that Bro. Eales White was a governor of that institution, he begged to couple his name with the toast, and at the same time to express the pleasure that the Lodge felt in welcoming him again, after his severe illness, to the duties which he had sustained so many years.

Bro. Eales White, in responding to this toast, intimated that he was "indeed proud to be recognised as a governor of so admirable a charity; and he assured the Brethren of his undiminished gratitude for the warm expression of cordial feeling toward him, of which he had again been the happy recipient. It was a matter of great satisfaction to him to know that his services had been rendered available. He had early enlisted under the banner of his friend, the lamented Dr. Crucefix, in pursuing that which many times appeared hopeless; namely, the building of the Asylum.

The next toast, "The Visitors," was responded to by Bro. Dr. Burridge, "The newly invested Officers," by Bro. Gould, when the sacred toast was given from the Chair in an eloquent address, and the Brethren soon after departed each to his own home.

The Stradling Testimonial.—The funds are fast accumulating for the above gratifying purpose. Bro. Stradling is well known in the province as having been a useful Grand Officer for upwards of twenty years; but he is better known in his locality by his purely Masonic attributes, of charity and benevolence. Bro. Eales White, of Taunton, kindly acts as treasurer to this fund, and will receive any subscriptions. To antiquarians or historians who may travel westward, we give them a hint to make their way to Roseville Chilton Polden, near Bridgewater; the house is filled with articles of war, from the "fight of Sedgemoor," and other objects of interest, which the worthy Brother is delighted to produce, Mr. T. B. Macaulay visited this interesting spot, much to his gratification, it overlooking those mysterious peat-fields—the Turbarries. The funds collected for the above purpose, in honor of Bro. Stradling, late of Lodge No. 327, Taunton, are to be appropriated to the foundation of a Medical and Surgical Library in the Somerset and Taunton Hospital, in which a bust of the eminent Brother is also to be placed, in marble, by some first class artist. The Treasurer, Bro. Eales White, has announced the amount already collected to be 220*l*.

WORCESTER.—The Brethren of the ancient Craft celebrated the festival of St. John, in this city, with their usual excellent cheer, and well-regulated, but cordially enjoyed conviviality. On Thursday, Dec. 26, the old Lodge, 349, held high festival in the Bell, under the governance of the W. M. Bro. F. T. Elgie; and on the Monday following, the younger

Lodge, 772, met at the Crown, presided over by the W. M. Bro. W. Cobby. The attendance at both Lodges was nearly the same, viz., about 30. It was stated during the evening, that the newly appointed Prov. Grand Master for Worcestershire, Bro. H. C. Vernon, had nearly recovered from a recent illness, and might be expected shortly to convene a Grand Lodge of the Province in this city.

Masonic Ball.—This long expected Masonic *fête* came off on Feb. 25. The entertainment was given at the sole cost of the Brethren connected with Lodge 349; and the company were not slow to acknowledge the liberality and good taste which shone so conspicuously in the entire arrangements. Upwards of 540 ladies and gentlemen, the *élite* of the county and city, were present, yet, such was the admirable skill shewn in the conduct of the festivity, that everything passed off with the ease and comfort of a select party. The arrival of the company commenced about nine o'clock, and at eleven the great doors of the outer hall were closed, in order to permit the completion of the supper tables, which were laid here in three long rows. The Nisi Prius Court was also fitted up as a supper room, and was found a very effectual ally to its larger neighbour. About half-past twelve o'clock the pleasing labours of the dance were interrupted for the agreeable diversion of the supper table; in a few minutes every seat was occupied, and the hall presented an extremely animated aspect. The chair was filled by the Master of the Lodge, Bro. F. T. Elgie, and the sub-chairs by Bros. H. G. Goldingham, and E. G. Stone. The Nisi Prius party were presided over by Bro. R. T. Rea. The Master's chair was placed under a canopy against the door of the hall, by whom the Mayor of the city, W. S. P. Hughes, Esq., was seated, and the following Brethren, who had on former years filled the office of Master in the Society, viz., J. B. Hyde, J. Bennett, A. Hooper, and B. Stable; also Bro. J. Williams, S.D., and Bro. Wood, Sec. The Chaplain was likewise seated here, and opened the proceedings by the following characteristic grace:—"May the Great Architect of the Universe give us grateful hearts for these His mercies, and make us mindful of the wants of others;" to which Bro. Stable responded, "So mote it be." After supper, the W. M. rose and proposed the following toasts:—"To all poor and distressed Masons, wherever dispersed over the face of land or water, wishing them a speedy deliverance from all their troubles, and a safe return to their native land if they desire and deserve it;" the health of "Her Majesty," with the usual Masonic addition of—"and the Craft;" the "High Sheriff of the County, Sir T. E. Winnington, Bart."

The High Sheriff, in responding to the toast, offered a few well-turned compliments to the Lodge 349, dwelling, in eulogistic terms, on the magnificence of the entertainment they had so generously provided. He concluded by proposing the "health of the Worshipful Master and Brethren of the Worcester Lodge 349."

The W. M., having acknowledged the compliment, called upon P. M. J. B. Hyde, to propose a toast.

Bro. HYDE thereupon rose, and spoke to the following effect:—"Worshipful Sir,—It is five years since I had the honour of rising in this Hall to propose a toast, which, on that occasion, was received with unbounded applause; and as the spirit of gallantry has not degenerated in our loyal city, I feel confident that the toast I am about to propose will be received with similar enthusiasm. I have to propose "The

health and happiness of the Ladies who have honoured us by their presence this evening." When I see the number of our fair visitors, whose beauty, grace, and elegance, form the crowning ornaments of this noble Hall; when I look upon brows "bright with intelligence, and fair and sensible," I may be pardoned if I feel a great degree of pleasure in belonging to the Worcester Lodge of Freemasons, No. 349, by whose united exertions we have been able to receive and entertain so many of our friends this night, and one only disappointment is, that the extent of the Hall would not allow us to invite a larger number. I am proud to see so many of the first families of our city and county at this festive board; there is not a lady present but might feel honoured by her husband or son belonging to the Society of Freemasons—a Society cemented by "Brotherly Love, Relief, and Truth," and adorned by the celestial graces of "Faith, Hope, and Charity." Admiration for the fair sex is one of the principles of Masonry, which may induce the younger portion of our fair visitors to look favourably on us—indeed, in the song of the entered Apprentice Mason it is declared—

"No mortal can more
The Ladies adore,
Than a free and accepted Mason."

I confirm their declaration on behalf of my Lodge, and beg to propose "The Ladies: God bless them."

It is needless to say, that the toast was rapturously received: the following were afterwards given and acknowledged in suitable terms:—"Sir E. Blount, Bart.;" "The High Sheriff of Gloucestershire" (W. Dent, Esq., of Sudely Castle); "The Mayor," and "J. Best, Esq., M.P."

Dancing was speedily resumed, and kept up with spirit until after five P.M.

STOURBRIDGE.—*Lodge of Stability, No. 824.*—This Lodge, which has not been established *two years*, numbers nearly thirty Brethren, and is steadily progressing.

The *first* annual Masonic ball, under most distinguished patronage, in aid of the Town Dispensary, was given in the Town Hall on the 28th of January last, when upwards of 180 were present. The sum of £10, the surplus proceeds, with a gift from the Lodge fund, has been handed over to the Treasurer of the above Charity.

YORK.—ROYAL ARCH.—A Chapter was held at York on Thursday, Jan. 30th, by M. E. Comp. A. A. Leveau, P. G. D. C. This Chapter is progressing. Several of the most influential citizens have taken the R. A. degree, and several highly respectable Brethren from Selby have joined the Chapter. On this occasion there was but one exaltation; three other candidates were, however, proposed, who will be exalted in the next Chapter. After the Chapter the Companions dined together, and spent the evening in true Brotherly love and harmony.

WHITBY.—On Monday, Feb. 3rd, the Britannia Chapter, 391, met at Whitby, and elected their principals and officers for the ensuing year. This Chapter has been making rapid progress since it was resuscitated by the Comp. A. A. Leveau. After the business was over, the Companions spent the evening in Fraternal love and harmony. This Chapter is in excellent working order.

Whitby Masonic Full Dress Ball.—On the occasion of this interesting *réunion*, the Assembly Rooms were beautifully decorated with flowers and evergreens. The Victoria Room was appropriated to dancing, and the others to the refreshments. Over the entrance door to the ball-room the Crown was represented, on each side of which the letters V. R., composed of flowers and evergreens, were arranged. At the west end of the room the motto "*Audi, vide, tace,*" was displayed, forming a semi-circle, and round the room were tastefully suspended the flags of all nations, and the banners connected with the Masonic Order. The arrangements were highly satisfactory, and reflected much credit on those on whom they devolved. Dancing commenced at eight o'clock, and was kept up with spirit until early next morning. This ball is likely to become an annual event.

SCOTLAND.

Reference to the dispute respecting Master Masons' Clubs in Scotland will be found under the head of Correspondence. We learn, however, amongst other accusations brought against these clubs, that they have been charged with fermenting political dissatisfaction and strife. The following circular was issued by them on the 13th of January, 1851, and taken from the minutes of the club, which will at once disprove this assertion.

"The members of the club hearing that certain parties calling themselves Master Masons have been threatening to apply to the sheriffs of the respective counties and cities to have put down, by force, certain societies called Master Masons' Clubs, stating that they are political clubs; in accordance with such information the Secretary is requested to send the accompanying circular to the sheriffs of counties and cities, &c.

"We, the Members of the Master Masons' Club, have the pleasure to forward to you, in your public capacity as sheriff of the county of —, or city of —, a copy of our laws and regulations, under which we act. The general rules of Masonry, as applicable to the Masonic body, are our guide. At no time do we allow in our meetings, any discussion upon civil, religious, or political matters. We further declare that we are a strictly conservative body, bound to aid and assist, to the best of our ability, those in authority over us, in their civil capacity as rulers or officers of the realm in which we live. Should you think it worth your attention to visit us, we shall be happy to receive you either in your public or private capacity. For any further information you might deem necessary, the meeting of the club is held every Monday evening, in the Old Town Cafe, High Street, at half-past eight o'clock.

"By order of the Chairman, L. C. DOUGLAS,

"Signed, T. COLQUHOUN, Secretary."

Reply to the Circular—Address to Mr. Thomas Colquhoun, Scottish Master Masons' Club, Old Town Cafe, 209, High Street.

Council Chamber, Edinburgh, Feb. 26, 1851.

SIR,—I am directed by the Lord Provost to acknowledge the receipt of your letter of the 22nd inst., with a resolution of the Scottish Master Masons' Club, of the date January 13, 1851, and copy of their laws and regulations; and to state that while his Lordship feels obliged by your kind invitation to visit the club, either in his public or private capacity, he does not consider it necessary at present to do so. His Lordship feels assured that the meetings of the club are conducted with propriety, and is pleased to find that by the said resolutions that its members are bound to aid and support, and assist to the best of their ability, those in authority over them.

You will be pleased to communicate this to the Club.

I am, Sir, your most obedient,

Signed, R. MORHAM,
Deputy City Clerk.

Mr. Thos. Colquhoun,
Scottish Master Masons' Club, Town Cafe.

GRAND LODGE OF SCOTLAND.—On Monday, the 2nd Dec., 1850, the Grand Lodge met in Edinburgh, for the annual election of office-bearers, and for the celebration of the Festival of St. Andrew. The following were those chosen for the ensuing year:—

His Grace the Duke of Athol, G. M.; Right Hon. Lord Frederick Fitzclarence, G. C. H., P. G. M.; J. W. Melville, of Bennoch, D. G. M.; Sir W. Miller, Bart., of Glenlee, S. G. M.; Col. M. Belshes, of Invermay, S. G. W.; Sir J. D. Lauder, Bart., J. G. W.; S. Hay, G. T.; W. A. Laurie, G. S.; J. L. Woodman, G. C.; Rev. Dr. Arnot, G. C.; F. L. S. Wedderburn, S. G. D.; Sir J. W. Drummond, Bart., J. G. D.; D. Bryce, G. A.; C. Mackay, G. J.; J. Deuchar, G. B. B.; R. Gillfillan, (since dead), G. B.; Lieut. P. Deuchar, R. N. G. D. C.; A. Murray, G. S. B.; W. N. Montiguani, G. D. M.; A. Menzies and J. Tinsley, G. M.; D. Ross Band, W. M. Pryce, Tylers.

In the evening about forty Brethren dined together at the Waterloo Hotel. His Grace the Duke of Athole, Grand Master, occupied the chair, and was supported by the Earl of Buchan, Lord J. Murray, Sir R. Menzies, Rev. Dr. Arnot, Capt. J. Murray, R. N., Col. Boileau, Bengal Army, S. Hay, W. A. Laurie, G. S.; — Graham, of Leitchtown, &c. Sir J. D. Lauder, Bart., J. G. W., acted as croupier, and was supported by the Hon. Capt. J. R. Drummond, R. N., J. J. Oswald, of Dunnikier, J. Hunter, North British Staff, Capt. Crawford, 93rd Highlanders, J. A. Fraser, 93rd Highlanders, H. Frazer, of Struve, J. L. Woodman, D. Bryce, Capt. McNeil, &c. After the dinner, there was a large meeting in the Great Hall. Besides the Edinburgh Lodges, there were present various deputations from those in the provinces. The evening was spent in that harmony, which has always characterized the Craft. The fine band of the 93rd Highlanders attended, and played a choice selection of music from the best masters, under Sig. D'Angelis, the able and talented conductor.

EDINBURGH.—A grand ball, under the patronage of the Scottish Grand Lodge of Freemasons, took place in the Assembly Rooms and Music Hall, George Street, on the evening of the 4th of February. The assemblage was most numerous and fashionable, amounting to between four and five hundred, and the ball-room was enlivened by the varied and profuse display of the ornaments and official distinctions of the "Brethren." His Grace the Duke of Athol, Grand Master Mason of Scotland, and the Masters and Office-bearers of various Lodges appeared in full Masonic costume, while others were distinguished as belonging to the mystic Craft, by simply wearing the small apron. The highest Order of Masonry, namely, the 33rd degree, forming the Council of Scottish Rites, were represented by the Duke of Athol, the Hon. Bro. Jocelyn, Dr. Somerville, J. L. Woodman, and W. Donaldson.

The dancing was carried on with great spirit until five o'clock in the morning—the Duke and Duchess of Athol, and many other distinguished parties, remained till that hour. The band of the 93rd Highlanders, after performing a variety of airs in the vestibule, played during supper in the gallery of the Music Hall. The lively tune of the "Merry Masons" was frequently and spiritedly performed, as well as several other airs appropriate to the occasion. The supper table was elegantly laid out in the Music Hall. Both ball and supper-rooms, and lobbies, were fitted up by Mr. Scrymgeour—the style of decoration being very simple, but tasteful.

On Monday, March 10, the Theatre Royal, Edinburgh, presented a brilliant spectacle, the evening's performance being under the patronage of the Grand Lodge of Scotland, headed by his Grace the Duke of Athol and other Officers of the Grand Lodge of Scotland. In the Grand Master's box, and surrounding the Most Worshipful G. M., were Lord J. Murray, the Hon. Capt. Drummond, Sir J. Drummond, Bart., M. Drummond, Esq. W. A. Laurie, Esq., J. L. Woodham, Esq., Capt. Scott, Capt. Wade, &c. The performances commenced with the "Merchant of Venice," (in which Mr. G.V. Brooke appeared as Shylock), and "Simpson and Co.," in which Mr. Murray represented the hero of the piece. In the interval between the pieces Mr. Murray appeared on the stage in Masonic costume and delivered an address, which was enthusiastically cheered, after which the whole company appeared on the stage, when the National Anthem was sung, the audience joining in the chorus.

Annual Meeting of Master Masons.—On Monday, the 17th of February, the members of the Master Masons' Club celebrated their anniversary in the Old Town Cafe. The former Office Bearers having been re-elected, the Brethren sat down to an excellent supper, prepared in Mrs. Murray's best style. The Chair was ably filled by Bro. John Brown, Depute-Chairman of the Club, who, having given the usual loyal and Masonic toasts, proposed the health of "the Duke of Athol, Most Worshipful Grand Master of Scotland, and the Grand Lodge of Scotland." He very happily alluded to the truly Masonic manner in which the M. W. Grand Master at all times evinced his anxiety to be of service to the Craft, and in every way in his power to forward the interests of Scottish Masonry. He only knew him as a Mason, and in that capacity alone referred to him. Whatever the opinion of the popular world might be, from the manner in which he had presided over the Grand Lodge, he had earned for himself the respect and esteem of

every unprejudiced Mason. The Secretary then read the following letter addressed by the Club to the Noble Duke, on his re-election to the office of Grand Master:—

To the Most Noble George Frederick John, Duke of Athol, Most Worshipful Grand Master Mason of Scotland.

Most Worshipful Master,—We, the Members of the Scottish Master Masons' Club, held in the City of Edinburgh, take this opportunity to offer our congratulations to our Most Worshipful Master on his re-election to the Chair of Grand Master.

We hope that these, our gratulations, coming from a Society, whose institutions and principles hold all those who are its members free from all religious, political, or civil controversies, will be accepted as a sincere tribute of respect, emanating from a body composed of the Brethren of many Lodges, the majority of whom are not members of the Grand Lodge, thereby perfectly uninfluenced and unbiassed in our opinion.

We embrace this occasion to openly accord our admiration of the conduct of our Grand Master, in his maintaining on a recent occasion the rights and privileges of Masonry as practised in Scotland, and of the genuine Masonic feeling expressed by him as a Master Mason, in requesting that the arrangements for the celebration of the annual festival of St. Andrew be made with respect to the circumstances of the great majority of the Masonic fraternity, whose daily avocations prevented their having the pleasure of meeting with their Grand Master, as was the case in 1849. The late splendid meeting on St. Andrew's Day fully confirmed the correctness of our Grand Master's opinion on that arrangement.

In offering these, our gratulations, to our Grand Master, we do so in the hope that they will be received in the same genuine Masonic feeling which dictates them, and that he, our Grand Master, may long be spared to rule over the Craft, with the like mutual satisfaction and success that attended his noble ancestors, while they so often held the same high office.

Enclosed we present a copy of our laws and regulations, to prevent misconstruction as to whom we are, and what are our motives, the whole aim and object of our Club being the maintainance and purity of our time-honoured Institution—the ancient Royal Craft of Scottish Freemasonry.

We, in the name of, and at the request of the fifty-five members of our Scottish Master Masons' Club, have the honour to sign ourselves, Most Worshipful Master, faithfully, obediently, and fraternally, yours,
(Signed) A. Douglas, R. W. M., St. David's Lodge, Chairman.

J. Brown, R. W. M., St. Stephen's Lodge, Depute-Chairman.
T. Colquhoun, P. R. W. M., Edinburgh Defensive Band,
Secretary.

In the course of the evening, Bro. Archibald Douglas, Chairman of the Club, was presented by the members with an elegant Masonic jewel—a five-pointed star, set with brilliants—as a token of respect for his consistency of character and conduct, and in approbation of the manner in which he had discharged the duties of the Chair. Bro. Douglas suitably acknowledged the gift. In proposing the health of the Lord Provost and Magistrates, the Croupier alluded to a charge which had been brought against such Clubs, as being political in their character and constitution; but as a sufficient refutation of so erroneous an idea,

a circular had been addressed to the Sheriffs of the respective counties, setting forth their true conservative and loyal constitution. Many other toasts and songs having been given, the company separated, satisfied that such meetings have a strong tendency to promote amongst the Brethren that harmony and concord which ought ever to characterise all good Masons.

GLASGOW.—We much regret that we have been unable, from press of matter upon us this quarter, to give “The Charter,” an Address by the Substitute Prov. Grand Master, to the Provincial Grand Lodge of Glasgow, 30th January, 1851. We would, however, strongly recommend it to the attention of English and Irish Brethren. It substantiates the charges of our correspondents, and the strictures we have felt it our duty to make upon the present anomalous condition of Scotch Masonry.

Grand Masonic Ball.—The annual ball, under the auspices of the Freemasons of the Glasgow Kilwinning Lodge, No. 4, came off in the Trades’ Hall, Glassford-street, on a scale of more than usual sumptuousness and splendour on Thursday, Feb. 27.

His Grace the Duke of Athol, under whose patronage the assembly took place, arrived in town on Thursday afternoon, by special train, from Dunkeld, and was received in the Star Hotel by Sheriff Alison, Sir James Campbell, Professor Ramsay, Professor Arnott, Mr. Houston, Mr. Binney, and Mr. Macgregor, and other members of the Provincial Grand Lodge. His Grace consented to meet a deputation of the Kilwinning Lodge in the evening, for the purpose of being presented by the Lodge with a medal, commemorative of his visit. The presentation took place in the evening, in one of the lower rooms of the Trades’ Hall, there being present as a deputation, Bros. Houston, R. W. M., Binnie, S. W., and Macgregor, Sub-M., &c., the former of whom, in the name of the Lodge, presented to the Duke the medal, bearing the following inscription:—“Presented to his Grace the Duke of Athol, Grand Master Mason of Scotland, by the Office-bearers of the Glasgow Kilwinning Lodge, No. 4, on occasion of his Grace honoring their Ball with his presence. 27th Feb. 1851. J. G. Houston, R. W. M.” His Grace expressed his thanks in courteous terms, and assured the Lodge that it would at all times give him the greatest pleasure to promote its prosperity. Immediately after the presentation to the Duke, Mr. Houston, in the name of the Office-bearers of the Lodge, presented Mr. Sheriff Alison with a medal, as a mark of the respect in which he is held by the Lodge, of which he is a member. The Sheriff tendered to the deputation his cordial thanks. The medals contain the arms, motto, and number of the Lodge, with the date of its confirmation by the Grand Lodge.

About half-past nine o’clock the company began to arrive for the ball, and flowed with little intermission till eleven o’clock, when there must have been upwards of 300 ladies and gentlemen present. Dancing commenced shortly after ten. About half-past eleven o’clock the Duke of Athol entered the Hall in the full uniform of the Grand Master Mason of Scotland, his breast being literally loaded with sparkling insignia and Masonic decorations. He was preceded by the members of the Kilwinning Lodge, two and two, and accompanied by a distinguished party, among whom were the Master of Strathallan, Lord James Murray, the Hon. J. Drummond, *R.N.*, the Hon. F. Drummond, Sir W.

Miller, Major Docherty, Capt. Inglis. A. J. Stewart, Esq., *W. S.* Edinburgh; Sheriff Alison, &c. After the Duke's arrival a set of quadrilles was speedily formed, in which his Grace joined, having for his partner Mrs Alison; his brother Lord James Murray, with Mrs. Houstoun, being their *vis-a-vis*. The Duke afterwards danced with several other ladies. Waltzes, polkas, country dances, and reels, followed in rapid succession, and it was not until three o'clock that the company began to separate. Among the deputations present from other Lodges were the Hamilton, Kilwinning (No. 7), St. Mark's, Glasgow; St. Mungo's, Glasgow; and the Thistle, Glasgow; Shettleston, St. John's, &c. The Brethren all appeared in full Masonic costume, the office-bearers wearing their insignia.

Kilwinning Lodge (No. 4)—Réunion.—A very interesting meeting of the members of this Lodge, with their friends, was held on the 12th March, in Saint Mary's Hall, Glasgow. The meeting, which was numerously attended, and presided over by the R.W.M. was called for the purpose of affording the lady of Brother I. G. Houstoun, the R.W.M., an opportunity of presenting the Lodge with a set of banners to be used at the Masonic demonstration, which is to take place at laying the foundation stone of the *Victoria Bridge*, on the 9th April. The banners, which are of silk, of very beautiful workmanship, bear, the one *the arms of the Lodge*, and the other *the Glasgow arms*, and were presented by Mrs. Houstoun, who delivered a very neat and appropriate address.

“R. W. Sir, and office-bearers of the Glasgow Kilwinning Lodge:—I have much pleasure in presenting for your acceptance a set of colours for your Lodge. I can assure you I have not been an inattentive, although an unseen, witness of your exertions in the cause of Masonry; and your Lodge in particular, during the last eighteen months; and I am confident that every Mason—aye, and every Mason's wife, allow me to add, is happy to find that these exertions have been crowned with success. You have not only raised your Lodge to the high position which it held in former times, when presided over by the most distinguished men, but you have been enabled to bring it before the world in the gayest and most attractive form, viz., with all the blandishments and graces of the ball room, and that, too, *under the highest and noblest patronage*. It is because of such achievements, and as an encouragement to renewed exertion, that I should desire to pay you this small compliment; and, if I am not misinformed, these colours will soon be required in the performance of a most interesting ceremony. May you long display them unsullied in your own time, and hand them down to your successors as one of the many trophies you have so justly and so deservedly won.”

The colours were then received by the R. W. M., and handed by him to the J. W. (the S. W., Bro. John Binnie, being unavoidably absent), who made an appropriate reply. The following toasts, along with others, were thereafter given: “His Grace the Duke of Athol, Grand Master Mason of Scotland,” by the R. W. M., who remarked, “that his Grace was not only distinguished as a Mason, but as a nobleman, from his kind and gentlemanly manners, more especially with reference to his recent visit to Glasgow, and in honouring their ball with his presence; and he had no doubt that he would endear himself more and more to the

heart of every true Mason." The toast was drunk with great enthusiasm.

The R. W. M. then gave "The Grand Masters of England and Ireland," who, he observed, were at the head of the Masonic bodies in their respective countries, and were loved and respected by the Craft from the great interest which they took in its prosperity. The R. W. M. next proposed—"the Provincial Grand Master, Mr. Sheriff Alison, a member of their own Lodge, who was also distinguished by his great literary attainments and goodness of heart, qualities which were fitted to make any man a good Mason." The J. W. then proposed—"the health of Mrs. Houstoun, the lady of their respected R. W. M., who had so generously bestowed on the Lodge the elegant banners now before them." He remarked, that when the Lodge had secured the support of *the ladies*, in addition to the gentlemen, it might well be proud; and he had no hesitation in saying, that under those banners, so kindly and so timely presented, it would, in the words of the address they had been favoured with, derive *strong encouragement to renewed exertion*. This toast was drunk with great applause. Bro. J. Wilkie then gave, as a proper addition, "the other ladies, whose husbands are connected with the Lodge." The J. W. gave—"the neutral world, and may they all become Masons." Bro. W. Houstoun, late Proxy Master, gave—"the progress of Masonic amusements;" and pointed out in eloquent terms the benefit of such in promoting the cause of Masonry. We all feel (that Brother remarked) that something was wanting to stimulate and enliven the Craft, and afford them that pleasure and opportunity of mingling with the fair sex which was denied them in the Lodge room: Masonic balls, *soirées*, and other such amusements, have supplied this great want; and it is to you, Sir, if I mistake not, the Craft are indebted for this great improvement—at least in this part of the country. (great applause.) Then followed "the Sister Lodges," by Bro. Wilkie. "The Trades-house, and other Charitable Institutions," by Bro. Macintosh. "The Glasgow Kilwinning Lodge (No. 4), and R. W. M.," by Bro. George J. Lyon. "The last Initiated," by the R. W. M., &c.

The entertainment was most agreeably wound up by dancing, which continued till an early hour in the morning, to the lively strains of Mr Morris's band, when the meeting broke up, the Brethren resolving, that as this, the *first Masonic soirée* which had been held in Glasgow, had been so successful, they should not lose sight of holding another at an early period. In the course of the evening Bro. Wilkie favoured the company with a new song, written for the occasion, called "*The Freemasons' Gathering*," which is descriptive of the Grand Master's recent visit to Glasgow.

Altogether we must say, that such meetings as the above are admirably calculated to promote the grand cause of Freemasonry, by enabling the Craft to mingle with the fairer portion of creation, and their friends of the neutral world, and thereby to induce the latter to embrace an Order which must make them better men, and consequently better husbands.

IRELAND.

CORK.—Grand Masonic Ball.—On Wednesday, 19th March, the Worshipful Master, Wardens, and Brethren, of the First Lodge of Ireland, held their annual Grand Masonic Fancy and Dress Ball in aid of the funds of the Cork Masonic Female Asylum, in the Imperial Clarence Rooms, under distinguished patronage. The rooms were, as on similar occasions, brilliantly illuminated and decorated with the banners, &c., of the Craft. The music gallery was occupied by the bands of the 7th Hussars and 40th Regiment. The Brethren entered the ball-room in procession, dressed in their aprons, sashes, &c., at half-past 10 o'clock. The ball was attended by the ladies and gentry of the county and city, the members of the different Lodges, and the officers of the Cork, Limerick, Fermoy, and Buttevant garrisons.

ST. JOHN'S DAY IN DERRY.—At four o'clock, P.M., the Brethren began to arrive in Freemason's Hall, when the Lodge was regularly opened, and the Masters and Officers of the different Lodges were inducted into their respective offices, the D. P. G. M. officiating on the occasion. At six o'clock the Brethren, to the number of sixty, sat down to dinner, each Mason in full dress, and the Office-bearers arrayed in the Collar and insignia of their respective offices. The only drawback to the enjoyment of the meeting was the absence of the P. G. Master, who was detained by urgent public duty. The chair was occupied by the D. P. G. M., and the vice-chairs by the Past Grand Warden and the Master of Lodge, 69. On the cloth being removed, Grace was said by the Chairman, who, before proceeding to honor the first Toast of duty and obligation amongst Masons, took the earliest opportunity of apologizing for the absence of the P. G. Master; he then proposed the health of our gracious and beloved Queen. Then followed the Craft, drank with Masonic honors—The three Grand Masters, with all the honors. The Chairman then, in eloquent and suitable terms, proposed the health of Sir James Stewart, Bart., Grand Master of Derry and Donegal. The Vice-Chairman then rose, and, having alluded to the great exertions in the cause of Masonry by Brother Grant, proposed his health. The mention of Brother Grant's name was the signal for a burst of cheers, which lasted several minutes, and his health was drank amidst the most enthusiastic acclamations; when these had subsided, Bro. GRANT rose, and spoke as follows: "Amidst the many and varied changes of an eventful life, it is delightful and consolatory to me to know I still hold a place in your esteem, and to find that here, merit is not measured by amount of wealth—that here the less is never raised in scorn because chance—not talent or genius, has given the mastery. No, Brethren; thanks to the glorious principles of our Order, in her temple Masonry palsies the iron arm of despotism, and may she thus for ever, in glorious apotheosis, rule the hearts of the millions of her votaries! Here we assemble on the level, coming from far and near,—uniting, like the crystal fountain gushing from the mountain side mingling in the placid lake below: and how pleasing the greeting of Brothers, passing from lip to lip, and reverberating from heart to heart! Oh! may the thousands of our Order congregated this night, feel, that the light of Brotherly love has been amongst them, like a meteor bursting through a dark and storm-

clad sky, extending its rays from land to land, and from sea to sea, till every clime feels the effects of its vivifying influence—an influence descending from a source divine on a world-wide errand of mercy—aye, mercy; that knows no distinction between the humblest hamlet and the proudest palace—the beggar shivering on the threshold, and the millionaire rolling in luxury—mercy, that restrains the vicious, and encourages the virtuous; directs the ignorant, and counsels the wise; acknowledged and sought by Masons, because an attribute of God (great cheering). Excluded, as I necessarily am, from extended intercourse with the world, I enjoy a hallowed pleasure on occasions such as this; it is to me a mingling of kindred spirits—a foretaste of that gratitude to God, and love to man, that will abound round the Throne in the Grand Lodge above. Though this night reminds us of the rapid passage of time—though the season has returned to tell us that another year has passed away, and that we have approached a step nearer the great unknown, Eternity,—momentous as is the thought, still the advent of this day is hailed by us all, for the ceremonies peculiar to it are of a deep and thrilling interest; in them there is much to elicit attention and enchain the heart—much that is dear to the memory and pleasing to the intellect. In ceremonies such as we have been engaged in, our fathers were wont to mingle; to unite in harmony; pledge soul to soul in sweet communion; join hand to hand in mutual happy greeting; to rivet yet stronger, and cement yet firmer, heart to heart in sincere and hallowed friendship: but these men of other days are gone—these venerated sires have, one by one, departed from amongst us, and have been gathered to their fathers, but the ceremonies they shared in—the principles which they revered, cherished, and respected are *not* dead—no, nor are they yet marked by time, though sustaining the weight of ages; they are still strong, vigorous, and lovely—aye, and such will they remain, while Faith, Hope, and Charity, find a resting place on earth. How gratifying to think, then, what generations long gone have worshipped at our altars, and what numbers yet to come will join in our mystic rites. What matters it, then, if we are visited by the hate of the malicious, the rage of the ignorant, or the opprobrium of the vile? In such case, let us have a conscience void of offence, remembering that truth and justice must triumph in the end; for there is a virtue in the economy of an all-wise Providence, that truth, crushed to the earth, will rise again; let the storm rage never so fierce, victory, by clinging to our faith, will surely come; for the faithful man yields not to a wicked and unwarrantable spirit of persecution; the timid, time-serving, and false-hearted may quail and renounce, but the true and honest-hearted Mason, like the bold and skilful mariner, who heads his vessel to the storm, and faces the fiercest blast, trusts his vindication to the omnipotence of truth and virtue. But, let us remember that man is by nature the child of error and ignorance,—therefore, from the cradle to the grave, a learner; the human intellect is ever grasping, and never satisfied; then, Brethren, you can well perceive how the laws and ceremonies of our noble Institution are constructed,—having in view this law of mind,—seeking to impress and evolve truth from the inexhaustible stores of knowledge it possesses, and supplies to the anxious enquirer. To you I need not, but to the world I declare it,—the Mason's text-book is the Bible; therefore, Masons are cheered onward to the study of the higher and nobler virtues of humanity, and upward, to the contemplation of a fairer and a better world opened to their view; through the slumbering nations of

the dead the excellencies and the virtues of the good of every age, are brought back to the time of the Patriarchs and their simple altars, and the ancient Prophets, led by the invisible finger of God through the rapt pathway of their glorious visions down to the coming of tidings of joy to man. Many of you, my Brethren, must remember how you have been placed, as it were, in the presence of the great leader of Israel, who lifted the rod, and made a passage through the sea, and who smote the rock, and gushing waters flowed to invigorate the fainting hosts. In fact, the Mason who contemplates and can understand the objects of our Order, becomes the companion of the wisest and best of earth; and, amidst the terrible and the grand, the beautiful and the sublime, he is taught to reverence, love, and adore, the great I AM. Such are the pure founts in whose crystal streams the Mason loves to bathe his soul, extracting therefrom wisdom and knowledge, and striving to imbue his mind with Faith, Hope, and Charity; and, from their heavenly influence, he must feel subdued, chastened, and made better. It is not my purpose to enter into an elaborate analysis of our Order; time and circumstance may yet arrive for doing so. But a parting word or two, and I have done. I would have you bear in mind, Brethren, that, although the handmaid of Christianity, Masonry is not a peculiar system of religion, but demanding a belief in God, and his superintending Providence; it neither supersedes, subverts, nor is opposed, to any religion whatever. It is not as those who know us not—and amongst them are many, and I grieve to say it, who have entered within the pale of the Square—a senseless round of unmeaning ceremonies—an assembly met to absorb the passing hour in conviviality. No, Brethren, it is a round of symbolic mysteries, beautifully calculated to attract, to purify, to enlighten, to raise fallen man—to reinstate him in his primitive moral grandeur—by means acknowledged by, and in unison with, the laws of God's moral government. May we all, then, Brethren, through the sign, see the thing signified. May we, enlightened ourselves, not only enjoy Masonry, but be able to impart to others worthy the true secrets of our Art; and, ultimately, may we, by an upright life, and well-squared actions, secure an entrance to that Temple illuminated by Jehovah's presence, where life will be everlasting, and love without alloy." (Bro. Grant sat down amidst the applause and cheers of the Brethren, which lasted for several minutes.)

The Vice-Chairman then proposed the health of the Masters of the several Lodges; the Masters severally returned thanks. The health of Bro. Colonel Loughhead, whom we consider the representative of American Masons amongst us, as he is of the American Government. The toast was drunk with great cordiality, and three cheers for American Masons. Bro. Longhead, much affected by the feeling of kindness and esteem evinced towards him, returned thanks in very appropriate and feeling terms. The "Visiting Brethren" was then proposed from the chair; prolonged applause followed the announcement of this toast, which was acknowledged by Bro. Barr, a very distinguished Mason from Belfast.

The Stewards, Bro. Dr. H. Skipton, and the other Stewards, expressed their acknowledgments, after which the party separated, having enjoyed an evening in harmony and Brotherly kindness.

NORTH MUNSTER.—LIMERICK.—27th Dec., 1850.—The Lodges 13 and 73, mustered strongly in their respective Halls on this occasion, and

interchanged deputations, with assurances of fraternal and indissoluble regard. The Provincial Grand Master, M. Furnell, was the guest of No. 13, infusing that Masonic fervor into the proceedings of the day, for which he is so distinguished.

The Officers of Masonic Lodge, 13, installed, were H. V. Lloyd, W. M.; Capt. H. Jackson, S. W.; W. Evans, J. W.; W. Williams, S. D.; Capt. Walnut, J. D.; John Massy, I. G.

The Officers of Masonic Lodge, 73, installed for the year 1851, at their rooms, Cecil-street, were T. Jervis, W. M.; R. Miller, S. W.; J. McClure, J. W.; T. Trousdell, S. D.; J. H. Tamsett, J. D.; Rev. T. Elmes, Chaplain.

SLIGO.—*Light of the West, No. 20.*—*Festival of St. John, 27th Dec., 1850.*—The Brethren assembled at the Lodge Room, Nelson Hotel, at high meridian, for the purpose of installing Officers for the ensuing six months. Bro. W. St. George Martin was reinstalled W. M.; Bro. J. C. Johnston, S. W.; Bro. R. Smith, J. W.; Bros. Williams and Beatty, S. and J. Ds.

After the ceremony the W. M. adjourned the Lodge, and the Brethren re-assembled at 6 o'clock, p.m., when about forty Members and several Visiting Brethren sat down to "refreshment," furnished by Bro. R. M'Bride. The cloth having been removed, and thanks offered up, the W. M. rose and said—Brethren, the first toast I have the honour to propose is "the Queen;" as a Mason's daughter our most loyal feelings and best attachment are due to her.—*Song, God save the Queen.*—"Prince Albert, Prince of Wales, and the rest of the Royal Family," having been given, the next toast was that of "His Grace the Duke of Leinster, M. W. G. M. of Masons in Ireland;" after which "The Grand Masters of England and Scotland;" "The D. G. M. and Officers of G. L. of Ireland;" "The Freemason's Female Orphan School—increase to its resources, and decrease to its objects," followed. The next toast was "The Visiting Brethren," to which Bro. C. E. Walker, 37, and E. B. Hodgkinson, 321, returned thanks—each remarking how happy they were to see the Lodge flourishing and maintaining its character for efficient and correct working. Bro. G. J. Robinson then proposed the health of Bro. E. H. Verdon, Mayor of Sligo, whom the Brethren were delighted to see at the head of the municipal affairs in Sligo, and whom they were confident would discharge his duties impartially and to the satisfaction of all parties, as a man and a Mason.

Bro. Verdon returned thanks, expressing himself as pleased and flattered by the kind and truly Masonic manner with which his health had been received, and though politics were never discussed or entered upon in a Masonic Lodge still he hoped he might be allowed to say that in his civic and political capacity he would endeavour to act on Masonic principles, which were justice and equity, as set out by their Masonic emblems.

Bro. Alderman O'Donovan next rose to propose the health of W. M. St. George J. Martin, which he did in highly appropriate and eulogistic terms; to which Bro. W. Martin responded in the following terms—"The very affectionate manner in which the Brethren have received my health is peculiarly gratifying to me. I rejoice that during my term of office I have given satisfaction to one Lodge, and I am proud indeed to be re-elected to fill the Chair for the ensuing six months; be assured I shall never desist in my endeavours to render my humble service to

the Craft. I feel the greatest delight that our ancient and revered Order is gaining ground in Ireland, and, believe me, Brethren, as Masonry increases so will every moral and social virtue flourish. I hope to live to see the day when the 'Light of the West' will take a better and higher position among the Lodges of the land than even she at present occupies."

Bro. E. H. Verdon, the Mayor, then said, W. M. and Brother, "I have much pleasure in proposing the health of our Bro. S. W., J. C. Johnston, whose foot never tarries nor his hand never slackens when good may be effected for our Order." Bro. J. C. Johnston returned thanks in a feeling speech which we regret our space will not allow us to give.

After the J. W. and Secretary's healths had been proposed and responded to the Brethren separated with the usual harmony.

On the 4th inst. the Brethren entertained a number of Brethren of the "Connaught Ben," when Bros. Corcoran, Robinson, &c., spoke at great length, and testified to the merits of Freemasonry.

COLONIAL.

CANADA.—KINGSTON.—Friday, the 27th Dec., being the festival of St. John the Evangelist, the Brethren of *Albion Lodge*, No. 17, R. E., and of St. John's Lodge, No. 214, R. E., assembled at their respective Lodge Rooms at 10 o'clock, for the transaction of regular business, and the installation of Officers for the current year,—after which the Lodges stood adjourned until 6 o'clock for refreshment at Brother Lindsay's City Hotel. The dinner table had been prepared for a limited number, but in consequence of the union of these Lodges in one Masonic banquet, there was a larger attendance of visiting Brethren than usual, and upwards of forty sat down, amongst whom were some of the eldest citizens of Quebec, and several Past Officers of the Grand Lodge.

The cloth having been removed the Worshipful Masters proposed in succession the regular Masonic toasts.

Major Caulley, senior military Brother present, responded on behalf of the "Army in Canada," and Bro. Holwell (Ordnance) for "Sir A. M'Nab and the Lodges under his control," returned thanks, assuring the Brethren that the "heart, pocket, and hand" of a Mason could not be more constantly and generously open to the Craft than was the case with the gallant Knight who so honourably represented the Grand Lodge of Scotland in Canada. During the evening, which was spent with much harmony and good feeling, deputations were sent to and received from St. Andrew's Lodge, [under the G. L. of S.,] each being delighted with a hearty Masonic welcome. The Brethren of St. Andrew's having celebrated the festival by a ball, cordially invited the members of the sister Lodges, and many availed themselves of it. At 10 o'clock the Lodges were "called off" from refreshment, and closed in peace and harmony. A brief social intercourse amongst a few of the Brethren, terminated at 11 o'clock the festival of St. John, the Brethren parting in good feeling, "happy to meet, sorry to part, and happy to meet again."

The following Officers were installed:—*Albion Lodge*.—G. Thompson, W. M.; W. Eadon, P. M.; T. Andrews, S. W.; T. M'Caw, J. W.; S.

J. Davison, Treasurer; W. Miller, Secretary; P. D. Moffatt, S. D.; J. Wallace, J. D.; S. Lilburn, I. G.; G. O'Neil, T.—*St. John's Lodge*.—G. Raiton, W. M.; F. W. G. Austin, P. M.; G. Irvine, S. W.; J. Hamilton, J. W.; J. F. Wolff, Treasurer; W. Campbell, Secretary; W. K. Baird, S. D.; J. Sewell, J. D.; W. M'Grath, I. G.; T. Birch, T.—*Quebec Mercury*.

MONTREAL.—*Masonic Entertainment*.—On the 10th Jan., the Brethren of the Zetland Lodge, 731, E. R., entertained Bro. E. Moss, Treasurer of the Lodge, to a sumptuous dinner at Bro. Mack's Hotel, previous to his departure for England. About 7 o'clock the Brethren of the Lodge and a number of Brethren of other Lodges sat down to dinner, which was served in Bro. Mack's usual good style. The V. W. Bro., W. M. Brown, presided as Chairman, and the V. W. Bro., R. Noxon, as Vice-Chairman. After the cloth was removed the Chairman gave the usual Masonic toasts, which were drank with all the honours. The Brethren broke up about 12 o'clock, highly delighted with the evening's entertainment. Bro. E. Moss carries with him the hearty good wishes of the Masonic fraternity for his safe return to Montreal.

TORONTO.—At the regular half-yearly meeting of the P. G. L. of Upper Canada, (under the jurisdiction of the G. L. of England,) of which the R. W. Bro., Sir A. N. M'Nab, Knight, is Prov. G. M., and the R. W. Bro., T. G. Ridout, is D. Prov. G. M., held on the 14th ult., the R. W. the Prov. G. M. presiding, the following Brethren were duly appointed and installed into office for the current year, conformably to ancient usage, viz:—Bros. Kivas Tully, P. M., No. 13, S. G. Warden; Richard Bull, M., No. 22, J. G. Warden; P. V. Mayerhoffer, No. 1, G. Chaplain; Alexander Burnside, No. 1, G. T.; Adam Wilson, M., No. 13, G. R.; Francis Richardson, M., No. 18, G. Sec.; H. Melville, M., No. 2, G. S. D.; N. Gatchell, P. M., No. 14, G. J. D.; J. G. Howard, No. 1, G. Sup. W.; J. O. Howard, No. 18, G. D. C.; W. H. Weller, No. 13, Asst. D. C.; H. Schallehn, No. 13, G. O.; L. Bigelow, M., No. 23, G. P.; J. H. Richey, J. W., No. 18, G. S. B.; W. H. Draper, No. 18; H. Meyer, No. 18; A. H. Coulson, No. 18; L. Langstaff, M., No. 14; J. R. Mountjoy, No. 1; T. B. Harris, No. 22; G. Stewards; John Morrison, No. 11, G. T.—*British Colonist*.

NEW BRUNSWICK.—The Brethren of the Albion Lodge, No. 570, gave their annual ball in aid of Masonic Charities at the St. John's Hotel, St. John's, on St. Valentine's Eve, which was well attended.

The members of *Solomon's Lodge, No. 764*, gave a ball at their new Masonic Hall, in the city of Fredericton, on the 17th Feb. The object contemplated by the Brethren was not only to furnish amusement to the belles and beaux and other good citizens of that metropolis, but also to assist by the surplus funds in furnishing and completing the building.

NOVA SCOTIA.—The Hon. A. Keith, Prov. G. M. of Nova Scotia, held his installation of Prov. G. L. Officers under Scottish authority, on St. Andrew's Day in the new Masonic Hall.

The following is a list of the Officers appointed for the following year:—A. Keith, Prov. G. Master; W. Fraser, Deputy P. G. M.; J. Richardson, Sub. P. G. M.; J. H. Croskinson, S. G. W.; W. Walker, J. G. W.; E. J. Dodson, P. G. T.; A. G. Blair, P. G. Sec.; Rev. R. Arnold, P. G. Chaplain; W. Twibell, S. G. D.; J. H. Darby, J. G. D.; W. Little, G. O.; Wm. Williamson, G. Jeweller; James Reid, G. Bible Bearer; F. Meacham, Thos. Rees, Geo. Glazbrook, G. Stewards, John Grant, G. S. B.; Geo. Skinnor, G. P.; W. Strickland, G. T.

SOUTH AUSTRALIA.—A grand Masonic ball under the patronage of the Masters and Officers of the Prov. G. L. of South Australia, and the Lodges

of Friendship, No. 613, and United Tradesmen, No. 853, was held at the Exchange, Adelaide, on the 24th Sept., the rooms having been kindly granted for the occasion by Bro. J. B. Neales. The proceeds of the evening were devoted to the Masonic Benevolent Fund in the course of formation. Upwards of one hundred Brethren of the mystic Craft assembled on the occasion, all attired with the several insignias of office. The Provincial Grand Master, attended by Officers of various Lodges, gave the room a very animated appearance, and a great number of ladies being present made it unusually attractive. The dancing, under the directions of Mons. Paris, was kept up to a late hour, and the whole appeared to give universal satisfaction.

NEW ZEALAND.—The members of the New Zealand Pacific Lodge, No. 758, celebrated the festival of St. John on the 24th June, at their Lodge Room, Barrett's Hotel, Wellington.

EAST INDIES.

MADRAS.—*Farewell Dinner to Worshipful Brother M'Dowell, by the members of Lodge Universal Charity.*—On Saturday, the 14th December, 1850, an elegant farewell entertainment was given to Worshipful Brother McDowell, by the Members of Lodge Universal Charity, on the occasion of his approaching departure to England. About thirty Brethren, with a few of Bro. McDowell's personal friends, were present on the occasion. The dinner was served in a large room in the Office of Messrs. Dickson and Co., and every thing was most tastefully arranged. The Banner of Lodge Universal Charity, waving in the rear of the Chair, which was occupied by W. Bro. Maskell, gave an imposing appearance to the whole scene.

The cloth being removed, the Chairman proposed the following toasts, prefacing each with appropriate expressions of loyalty and respect.—“The Queen and Craft.” “The Grand Lodge of England.” “The Provincial Grand Lodge of Madras.” The Chairman next proposed the toast of the evening; to which Bro. McDowell replied as follows:—In rising to return thanks for the great honour the Lodge Universal Charity have done me in inviting me to this entertainment, I must confess that I am not worthy of so great a mark of respect. Bro. Maskell has spoken too flatteringly of my humble endeavours in the cause of Masonry, and more especially for the benefit of the Lodge, with which I am connected. With respect to the good will of the Society to which he alludes, I really was not aware that so kind a feeling existed towards me, until the eve of my departure for England; when so many kindnesses have been showered down upon me, that they quite unman me to speak of them. I trust, my Brethren, that our separation will be but for a season. My family will still remain with you, and especially my three sons-in-law, who are now present, will maintain their daily intercourse with you—continue your friendship to them as you have done to me, and I shall feel grateful. With regard to the Lodge of Universal Charity, I must say that it is composed of Brethren for whom I entertain the highest feelings of esteem and respect, and with whom I feel honoured in being associated. It is now five years since the Lodge was revived, and I do not remember a single dissension having taken place, nor do I recollect any division of opinion upon any subject of importance. I say this in justice to my Brethren who have been associated with me; and if they continue in the same course, they will always maintain the highest character for harmony

and Brotherly love. Yes, Brethren, it is possible, as Bro. Maskell states, that I shall be upon the wide and open sea on St. John's Day—but my heart will be with you. Think of me then when conducting the ceremonies of that day. Think of me in your own circles at Christmas—and you may assure yourselves then, that my mind will be turned towards my Home, my family, and my Brethren. Again and again I thank you most sincerely my dear Brethren, for all your kindness since I have been associated with you as a Mason.

Bro. McDowell then proposed the health of "the W. Bro. Glover, the P. G. S.," which was responded to with cheers.

Bro. Coleman rose to propose the health of "the W. Bro. who sat on the left of the Chairman, W. Bro. Papell, of Lodge Social Friendship, and S. G. W. of this Province." W. B. Papell was well known to the whole of the Craft in India, it was therefore unnecessary to detain the Brethren with any speech by way of preface, but it would be admitted by all seated around the board, that Bro. Papell was one of the most zealous Masons enrolled under the banners of Freemasonry.

To the above Bro. Papell eloquently replied.

The next toast to "Our Sister Lodges of Perfect Unanimity, Social Friendship, and Pilgrims of Light," was proposed by Bro. Dickson, prefaced by a few appropriate remarks. This being responded to by the Brethren, W. Bro. Laurence, of Lodge Social Friendship, returned thanks.

Bro. Papell then rose and said—Brethren and Friends, allow me to call upon you to charge bumpers to do honour to the toast I am about to propose. I am sure that as it is the duty of all Masons to relieve, as far as their circumstances in life will fairly warrant, the friend or Brother in distress; we cannot carry out that duty more satisfactorily than by wishing "Increased prosperity to Lodge Universal Charity," a Lodge having CHARITY for its name—CHARITY for its motto—and, let us hope, CHARITY in all its transactions.

"It is good for Brethren to dwell in unity"—and how can they do that unless bound together by the bonds of love or Charity—not carping at each other's human frailties, but, as far as can be, extending the principle of Charity to all, that is by practising "Universal Charity."

Brother Maskell returned thanks on behalf of Lodge Universal Charity.

Brother Grant next proposed "the health of the Ladies," accompanied by a few remarks; which being enthusiastically responded to,

Brother Skey rose and gave, "The health, wealth, prosperity, and happiness of all our guests assembled this evening."

Worshipful Brother Kennet, as the oldest guest present, returned thanks on behalf of himself and the other Brethren and friends.

After several other toasts, which being responded to,

Bro. Mackertich proposed "Our absent Friends."

The Brethren separated at midnight, quite delighted with the proceedings of the evening, and in perfect harmony with each other.

SINGAPORE.—*Lodge Zeland in the East*, No. 748.—The 27th December being the anniversary of the titular Saint of Masonry, the members of the above Lodge assembled at the Masonic Hall, in North Bridge Road, for the purpose of witnessing the installation of the Worshipful Master elect, Bro. Jarvie, and the investiture of the Office Bearers for the ensuing year. The ceremony was performed by the W. P. M., Bro. M. F. Davidson, assisted by the W. Bros. Cumming, Baumgarten, and Smith. The following Office Bearers were appointed:—

W. Bro. J. Jarvie, M. E. J., 748 W. M.; F. Davidson, P. M.; F. A. Cargill, S. W.; T. H. Campbell, J. W.; Rev. F. W. Linstedt, Chaplain; J. C. Smith, Treas.; C. J. Curties, Sec.; R. W. Wiber, Assist. Sec.; W. C. Leisk, S. D.; T. Tivendale, J. D.; G. H. Brown, O.; W. Martin, I. G.; W. Kraal, and C. Perreau, Tylers.

The above important business having been concluded, and the usual congratulations given, forty-five Brethren sat down to their annual banquet at half-past six, p.m. The duties of the evening were ably conducted by the W. M. and his Officers, and some more than usually good speeches were made on the occasion.—*Straits Times, Dec. 31, 1850.*

WEST INDIES.

BERMUDA.—*Celebration of the Festival of Saint John the Evangelist, and Dedication of the Masons' Hall, Hamilton.*—On Friday, Dec. 27, according to annual custom, the Freemasons of these Islands celebrated the Festival of St. John the Evangelist, the Atlantic Phoenix Lodge, on this occasion, inviting the co-operation and assistance of the three sister Lodges of Bermuda: and, at the same time, to dedicate their new and beautiful edifice to the purposes of Masonry; which latter highly interesting ceremony was performed under the auspices of the Right Worshipful the Provincial Grand Lodge of Scotland.

The Town Hall having been engaged for the reception of the Prov. G. L. the Brethren assembled at eleven o'clock and opened it in due form. A procession was then formed and marched to the Masonic Hall, where they were joined by the members of the various Lodges.

The W. M. of Atlantic Phoenix Lodge, No. 271, Bro. S. P. Watson, then addressed the P. G. M. as follows:—Right Worshipful, the Brethren of the Atlantic Phoenix Lodge, No. 271, being animated with a desire of promoting the honour and interests of the Craft, have, at great pains and expense, erected this Masonic Hall for their convenience and accommodation. They are desirous that the same should be examined by the R. W. Prov. G. L., and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The Right Worshipful P. G. M. then replied.

A table was placed in the room, covered with crimson velvet, on which were placed the Holy Bible, Square and Compasses, the Charter of the Lodge, the Constitution and Bye-Laws, and all of the various implements of Masonry; and the ceremony having been completed, the R. W. P. G. M. delivered the following interesting and appropriate oration:—

Worshipful Master and Brethren—In conformity to an ancient custom of the Fraternity, imposing on the Officer presiding at the performance of public Masonic ceremonies, the duty of addressing those assembled, I shall avail myself of the opportunity now afforded, to give a condensed history of the origin of Freemasonry, and of its probable moral influence on society in general; and in so doing, I would more particularly solicit the attention of the junior Masonic Brethren, and of those persons who, uninfluenced by other than the purest of motives, are about offering themselves as candidates for admission into that honourable and ancient Society.

One of the first objects of man in a rude state, is to screen himself and his family from the heat of the tropic sun, from the inclemency of the polar regions, or from the sudden changes of the more temperate climates. If he has arrived at such a degree of improvement as to live under the dominion of a superior and under the influence of religious belief, the palace of his king and the temple of his God will be reared in the most magnificent style which his skill can devise and his industry accomplish, and decked with those ornaments which naturally catch the eye of unpolished man. From that principle which impels the lower orders to imitate the magnificence and

splendour of their superior, a foundation has been laid for improvement in the art of building. Architecture is now a distinct profession, to which men exclusively devote their attention, and for which they are trained by an established course of preparatory education. Nor is it from this ground only that Masonry derives its superiority as a separate profession, while many other arts administer to our luxury and pride, and gratify only those temporary wants and unnatural desires which refinement has rendered necessary—the art of building can lay claim to a higher object. The undertakings of the architect not only furnish us with elegant and comfortable accommodation from the inclemency of the seasons, from the rapacity of wild beasts, and the still more dangerous rapacity of man; they contribute also to the ornament and glory of nations, and it is to them that we are indebted for those fortresses of strength which defend us from the inroads of surrounding enemies. Nor can the works of the architect be ranked among those objects which furnish amusement and accommodation for a few years, or at most during the short term of human life: they descend unimpaired from generation to generation; they acquire additional grandeur and value from an increase of age, and are the only specimens of human labour which, in some measure, survive the revolutions of kingdoms and the waste of time. *The splendid remains of Egyptian, Grecian, and Roman architecture*, which in every age have attracted the attention of the learned, and excited the astonishment of the vulgar, are standing monuments of the ingenuity and power of man; and in ages yet to come, they will reflect a dignity on the art of Building, to which no other profession can arrogate the slightest claim. But that we may discover Freemasonry under those various forms which it has assumed in different countries, before it received the name which it now bears, it will be necessary to give a short description of the nature of this Institution, without developing those mysteries, or revealing those ceremonial observances which are known only to the Brethren of the Order. Freemasonry is an ancient institution, embracing individuals of every nation, of every religion, of every condition in life. Wealth, power, and talents, are not necessary to the person of a Freemason. An unblemished character, and a virtuous conduct, are the only qualifications which are requisite for admission into the Order.

In order to confirm this Institution, and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated those important precepts with which he may be entrusted, and those proceedings and plans in which the Fraternity may be engaged. After the Candidate has undergone the necessary ceremonies and received the usual instructions, appropriate words and significant signs are imparted to him, that he may be enabled to distinguish his Brethren of the Order from the uninitiated public, and convince others that he is entitled to the privileges of a Brother, should he be visited by distress or want in a distant land. If the newly admitted member be found qualified for a higher degree, he is promoted, after due intervals of probation, till he has received that Masonic knowledge which enables him to hold the highest office of trust to which the Fraternity can raise its members. In all ages it has been the object of Freemasonry, not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues are inculcated, in hieroglyphic symbols; and the candidate is often reminded, that there is an eye above which observeth the workings of his heart, and is ever fixed on the thoughts and actions of men. At regular appointed seasons, convivial meetings of the Fraternity are held, in Lodges constructed for this purpose: temperance, harmony, and joy, characterise these mixed assemblies. All distinctions of rank are laid aside; all differ-

ences in religious and political sentiments are forgotten; and those petty quarrels which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his Brother; and men seem to recollect for once, that they are sprung from the same origin, that they are possessed of the same nature, and are destined for the same end.

Such are the general features of an institution, which, we have much reason to hope, will go far towards furnishing the word of God to the nations which are now wandering in darkness. Some of the Craft may be found in every land, and the Order will yet accomplish much, under the providence of the Almighty—for it is the pioneer of Christianity. It can penetrate places, with little difficulty, where the light of the gospel has never been shed; and it is calculated to prepare the minds of men for the reception of the Holy Scriptures. Even the fact that there are Masons among all nations and tongues, invites the mind to the contemplation of that glorious time, when light and knowledge will penetrate the darkest corner of the earth—when the Jew and the Gentile will meet and mingle together, without any jar or discord, to worship one God, and obey one master.

I would now address a parting word to all the Brethren. Hold fast to your traditions; preserve inviolate the landmarks which have been handed down, pure and unimpaired. The principles of our institution are those of truth. They are the principles of our sacred religion, and are everlasting. They existed when the foundations of the earth were laid, and formed an arch more magnificent than the firmament, with all its glorious inlay of stars.

We have endeavoured to prove that Freemasonry is a powerful agent of virtue. Every step in Masonry—every mystery of the Order, like the things hard to be understood in Scripture, are witnesses of divine truth. Our Order stands a monument of ancient renown—a massive structure, supported by the pillars of wisdom, strength, and beauty. But if we would enjoy any real satisfaction in looking at the splendid edifice we must go down to its very foundation; we must cross the gulf of time, which is bridged over, and go back to the age in which its stones were hewn, and visit the graves of the very masters, whose hands fashioned and heaved them into their places. Let us think often on the mysterious and solemn ties which unite us together as a band of friends, and pledge anew our vows of holy brotherhood, and ever walk uprightly before God and man.

In the name of the Provincial Grand Lodge, the Atlantic Phoenix Lodge, 271, and the others present, I beg to offer my best thanks to the Ladies who have this day honoured our proceedings with their presence; and I cannot but regret, that the nature of our institutions are such as to offer an insurmountable barrier to the admission of Ladies into the knowledge of our sacred mysteries. I say I regret it, as, had it been otherwise ordained, Masonry would have become general; we should all have been better Christians, and, without doubt, better members of society. Of this, however, I can assure our fair sisters, that in Masons they have true and faithful champions; and that as long as Masonry exists the age of chivalry must continue.

A procession was then formed, and set out for St. John's Church, Pembroke, where prayers were read by the Rev. J. F. Lightbourn, Rector of the Parish. The Communion Service by the Rev. Bro. Hoare, P. G. C., and the Rev. J. Lightbourn. An excellent and most appropriate discourse, full of practical lessons to all present, was then delivered by the Rev. Bro. Hoare, P. G. C., from the 2nd chap. of Haggai, 7th verse.

After divine service the procession returned to Masons' Hall, where a good number of Brethren sat down to refreshment. After which the Brethren separated at an early hour.

GRENADA.—A quarterly communication of the Prov. G. L. was held,

17th Jan., at the Masonic Hall of the "Caledonia" Lodge, No. 324, on the Scottish Roll. There was a full attendance, and sundry matters connected with, and beneficial to, the Craft in the Province, were proposed and adopted.

The following is a list of the Office Bearers of the Prov. Grand Lodge :—Hon. W. Stephenson, R. W. Prov. G. M. ; J. M. Aird, P. G. M. Dep. ; D. R. Guthrie, P. G. M. Sub. ; S. Cockburn, P. G. S. W. ; J. Chambers, P. G. J. W. ; J. Cockburn, P. G. T. ; I. Lindo, P. G. Sec. ; G. W. Palmer, P. G. S. B. ; M. W. Dixon, P. G. Bible Bearer ; J. Wells, P. G. S. D. ; J. C. Collier, P. G. J. D. ; W. Cockburn, J. Guthrie, R. Guthrie, W. F. Quarless, P. G. Stewards ; J. Baldwin, P. G. I. G. ; R. Davis, P. G. T.

The Prov. G. L. was formed by R. W. Prov. Grand Master and other Office Bearers, also the R. W. Masters and Wardens of the several Lodges in the Province, or their Proxies. It is highly satisfactory to learn that the principles of Masonry still continue to be strictly attended to by the various Lodges in the Province.

Caledonia Lodge, No. 324.—The Brethren of this Lodge, with many distinguished visitors from other ancient and time-honoured Lodges, celebrated the anniversary of the festival of St. John the Evangelist by dining together at the Caledonia Lodge Room. At high-noon precisely, the name and number of the Lodge was displayed through the S. E. window of the Lodge Room, and suspended across the street to the house immediately opposite. As a mark of affection and loyalty the British ensign was also displayed, and three cheers for the long life and happy reign of our beloved Sovereign given with great enthusiasm.

At a few minutes after six, the Brethren of the Lodge met together in the Lodge Room, and about half-past six the President arrived, and was received by the Grenada Amateur Corps playing the national anthem, and the Brethren standing to order. The other visitors were Bros. O. Rowley, Col. Secretary ; F. Beddingfield, of Trinidad ; His Honor the Speaker of the Assembly ; A. Preudhomme, W. P. Sinclair, and J. C. Collier, of the late Lodge of Harmony, No. 527 ; and Bros. Lozardo, Cameron, Murray, Derry, and Barry. About seven the Brethren were called from "labour to refreshment," and after prayer and grace, sat down to a magnificent entertainment, which reflected great praise on those who were entrusted with its preparation.

JAMAICA.—The Friendly Lodge of Freemasons in the town of Montego installed its Officers for the current year on the 20th Jan. The ceremony was conducted with all its usual solemnities ; but it was unaccompanied by the festivities which generally follow on such occasions, in consequence of the death of the W. J. T. Archer, whose term of Presidency had not expired at the time of his demise. The following are the Officers elected :—A. Isaacs, W. M. ; W. Saffery, S. W. ; C. Isaacs, P. M. ; J. W. ; H. Isaacs, T. ; J. K. Hepburn, Sec. ; W. Gregory, S. D. ; J. Lord, J. D. ; E. R. Lindo, I. G. ; J. Lewis, T.

Royal Arch.—The installation of the W. M., and other Officers of the Friendly Holy Royal Arch Chapter, in this city, took place on 23rd Jan. last, at Freemasons' Hall, Harbour-street, Kingston, before a highly respectable attendance of R. A. Masons. The ceremony was conducted with its attendant solemnities, and the following are the Officers for the present year :—Melhado, M. E. Z. ; D. Martin, 2nd P. ; D. R. Da Costa, 3rd P. ; L. Aria, Cap. H. ; J. Morce, P. S. ; J. Mendes, R. A. C. ; O. Delgado, G. Hamilton, S. L. Barned, Captains ; E. Wolfe, Treasurer ; F. H. March, Scribe E. ; J. Chaves, Janitor.

The M. E. Z. delivered an eloquent address of thanks for his election to office, and was followed by the rest of the Officers in an equally creditable

style. The Chapter was then closed in due form, and the Companions repaired to the adjoining room, where an entertainment awaited them. The usual toasts were drank, and several excellent speeches made, and the Companions then separated, after having passed a most agreeable evening.

ST. CHRISTOPHER'S.—*Mount Olive Lodge, No. 336, 241.*—At the regular meeting last month, the election of a Master and other Officers of this Lodge took place; and on St. John's Day, the R. W. M. was installed with all due honours, and the other Officers invested with their respective badges. The following are the Officers for the ensuing year:—Bros. Hon. G. H. Burt, R. W. M.; W. M. Abbott, P. M.; F. M. Taylor, S. W.; W. Dan. Beard, J. W.; G. Steele, Treasurer; J. K. Wattle, Secretary; J. Slack, S. D.; W. P. Muir, J. D.; W. D. Beard, H. A. Blondel, Stewards.

TRINIDAD.—PORT OF SPAIN.—On Friday, 27th Dec., this town presented one of the gayest and most picturesque scenes it has ever been our good fortune to witness; his Excellency having been pleased to grant a plot of land on the east side of the Dry River, and in a line with Upper Prince-street, to the members of the Philanthropic Lodge, No. 585, for the erection of a Lodge Room this day, of St. John the Evangelist, was fixed for laying the foundation stone. At 10 o'clock the members of the Lodge, as also the members of the Lodge of United Brothers, No. 251, and Trinity Lodge, No. 837, and the Public Officers of the colony, assembled at the temporary Lodge Room of the Brethren of the Philanthropic Lodge, in Henry-street, and from thence marched in procession to Trinity Church, where divine service was performed, and a sermon suitable to the occasion preached by the Rev. T. Gilbert, Rector of St. Paul's, after which a collection was made in aid of the funds of the Daily Meal Society. The procession then left the Church, headed by the band of the 72nd Regiment, playing Masonic tunes, and proceeded through a triumphal arch erected at the west end of Upper Prince-street to the site of the proposed Lodge Room.

On arriving at the site of the proposed building the W. M., accompanied by his Excellency the Governor, Lieut.-Col. Murray, as also the S. and J. Wardens, P. M., Architect, Secretary, and Treasurer, took their station on the platform.

The Worshipful Master commanded silence. The Chaplain, the Rev. T. Gilbert, then repeated a short prayer; after which the Worshipful Master having read the inscription, directed the Treasurer to deposit in the cavity of the stone various coins of the present reign. Cement was then laid on the lower stone by the W. M. The upper stone was then lowered, after which the Architect presented the working tools to the W. M., who presented the J. W. with the plumb, and requested him to try if the edges of the stone were plumb. The J. W. having done so, and informed the W. M. that "the edges of the stone were plumb," the W. Master, handing the level to the S. W., requested him to see if the stone was level, which was done. The W. M. then handed the square to the P. M., and directed him to see if the corners of the stone were square. The P. M. did so, and reported to the W. M. that they were. Upon which the W. M. pronounced the stone to be "well-formed, true, and trusty."

The silver vessels containing the corn, wine, and oil, were then presented to the W. M., who presented them to his Excellency the Governor; and he, according to the ancient custom, poured the corn, wine, and oil, which they contained, on the stone, saying,—“Almighty and everlasting God, who has promised to hear the petitions of them that ask in thy Son's name, we beseech thee mercifully to bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; and grant to us all the corn of nourishment, the wine of refreshment, and the oil of joy, through Jesus Christ our Lord.”

The W. M. then handed the mallet to his Excellency, who struck the stone three times. Three cheers were immediately given for the Queen, the band playing "God save the Queen." His Excellency then addressed the Brethren in a very impressive manner; after which three cheers were given for his Excellency, the Right Hon. Lord Harris.

The W. M. then addressed his Excellency, the Brethren, and gentlemen present; after which three cheers were given for the W. Master and the Philanthropic Lodge. The procession was then re-formed, and returned to the Lodge Room.

On returning to the temporary Lodge, the gentlemen who had attended the procession found an excellent and elegant repast prepared for them.—After the customary loyal toasts, the health of his Excellency, Lord Harris was drunk with full honours, and responded to by his Lordship in a very appropriate manner. His Excellency having alluded to the song of a "Free and accepted Mason," it was sung with considerable humour by P. M., Bro. J. O'Brien. After a few more toasts the company separated,—the guests highly delighted with the kindness and attention of their entertainers, and the donors of the fête, evidently pleased with the very excellent way in which the whole affair had gone off.

AMERICA.

NEW YORK.—The re-union between the Grand Lodge of the State of New York and St. John's Grand Lodge was celebrated on the 27th Oct by a public procession and dinner. The St. John's Grand Lodge seceded from the main body in 1837, in consequence of what they considered an act of oppression, the Grand Lodge having ordered them to disperse after they had formed in a procession to celebrate the natal day of St. John the Baptist.

The members of the Order met at their respective head-quarters and proceeded to Tripler Hall. The ceremonies were opened by prayer by the Grand Chaplain.

M. W. G. M. of St. John's Grand Lodge, H. C. Atwood, made a short address, congratulating the Brethren upon the occasion they were about to celebrate. Addressing Grand Master Milnor, he narrated the circumstances under which the dissension originally occurred. Speaking of himself and companions who then left the Grand Lodge, he said, the olive branch had been extended to them and they had returned.

G. M. Milnor replied: Most Worshipful Sir and Brother:—In the name, and in behalf of the most Worshipful Grand Lodge of New York, I receive you and Brethren as good men and Masons. My Brother, the union so long desired by the Masons, not only of New York but of the Union, is at length completed. The partition walls are broken down, I hope, never again to be erected.

Cheers of welcome were given by the Grand Lodge and subordinates, and each fraternity, in due form, consummated the adjustment of all difficulties by shaking hands with each other. Grand Master Atwood was then formally announced as a Past Grand Master of the Grand Lodge of New York.

The Grand Master then formally dissolved the St. John's Grand Lodge, and the Lodges which had formed under its jurisdiction were presented with new Charters. The ceremony of reading the Charter was only performed in the case of Independent Lodge No. 185.

A Masonic ode was sung, which was followed by an oration by M. W. G. M. Dr. W. H. Milnor. In a poetic train of thought he described the

pilgrimage of life, and expressed his happiness that the present union had taken place. He then related the history of Masonry from its establishment in this country.

In the year 1730, Lodges were created in different points of America, and Provincial Charters granted by the Grand Lodge of England. Such is the origin of our own Grand Lodge. We originally held a Charter from the Grand Lodge of England, and worked under the same until on the declaration of our independence as a country, she also assumed an independent position in the Masonic world, as the Grand Lodge of the State of New York. The course has been most prosperous, though of times obstructed by opposition and persecution. Dr. M. then adverted to the charges which have been preferred against Masonry, and said—She has been declared antagonistic to revealed religion. She has been accused of teaching a refined system of Deism. How utterly baseless the charge, we, who are initiated in her mysteries well know. The pious and good of all ages, who have served at her altar, and whose praise has been known in all the churches, should certainly be received by the world, as surely that the assertion is utterly without foundation.

It is true that, as Freemasons, we are not sectarian. As such, we are only required to acknowledge an all-wise and omnipotent Deity. Our Order is a social and intellectual, not religious. The revealed Word of God, however, is the Mason's rule of life. The Divine commands, as therein made known, he is enjoined to observe. We respect, but do not interfere with each others peculiarities of belief. The Jew and the Christian here sit side by side, both worshipping the same God of Abraham, of Isaac, and of Jacob. They are both taught and both believe that God is love—infinite, unchanging, everlasting—that “pure religion before God and the Father is this—to visit the fatherless and the widow in their affliction, and to keep themselves unspotted from the world.” Masonry opposed to revealed religion! She has been—she is her handmaid—not the rash usurper of her seat. Each has its own peculiar province, and both act in perfect harmony. Religion implants new principles in the heart. Masonry, by judicious culture fertilizes the soil in which the seed is sown, that it may reap its gain, and bring forth an abundant harvest.

After the oration the Grand and Subordinate Lodges formed in procession and marched down Broadway to the Park, and through the Boverly to Union Square, and then returned to Tripler Hall, where a banquet was prepared. Seats were provided for one thousand, and the galleries were well filled with spectators. After the repast was concluded a number of toasts were given, and the assembly separated about 8 o'clock.—*New York paper.*

SWITZERLAND.

We have been favoured with the following Circular, which will show to the Craft generally, how greatly Freemasonry is at this moment prized in Switzerland.

East of Bâle, December 26, 1850.

The Grand Master, and the Members of the Administrative Council of the Swiss Grand Lodge, Alpina, to all the Lodges of the Union, Brotherly greeting.

VERY WORSHIPFUL AND BELOVED BRETHREN,—We are entrusted with the duty of informing you, that the Grand Lodge, “Alpina,” at their meetings, held on the 3rd and 5th October ult., has proceeded to the election of the new Grand Master, and of the new Administrative Council.

From the Minutes previously communicated to you, you will have perceived, that Bro. C. J. Jung, a member of the Lodge, “Friendship and

Constancy," at Bâle, has been elected by a majority of votes to the distinguished post of Grand Master. That Brother being prevented from attending the sittings of G. L., of which he was the Senior Grand Warden, a deputation elected among the members of that assembly was delegated to acquaint him with his election and salute him in his new capacity.

The newly elected Grand Master forthwith proceeded to the seat of Grand Lodge; and having, on the 5th October, taken the oath of his office, assumed the direction of the work, and took the election by vote of the Grand Officers. Upon the threefold nominations by the Grand Masters, the following Grand Officers were elected and duly installed: viz.—The V. W. Bro. E. Hoffman, of the Lodge at Bâle, D. G. M.; Bro. I. Wieland, of the Lodge at Aarau, S. G. W.; Bro. J. G. Baiter, of the Lodge at Zurich, J. G. W.; Bro. Hisely, of the Lodge at Winterthur, G. O.; Bro. E. Schneider, of the Lodge at Bâle, G. S.; Bro. R. Hess, of the Lodge at Winterthur, G. M. C. Such, W. and beloved B. B., are the elements composing the leading authority of our United Lodges. These elements consist chiefly of young energies, which are animated by the best will, and supported by the best wishes and confidence of our Brethren. Encouraged by the hope of success to our good intentions and zealous efforts, we trust we shall succeed in following the luminous path traced out by our predecessors. The loss occasioned by the retirement of our late, not less beloved than respected, G. M., Bro. Hottinger, is felt deeply by us, and the precent Administrative Council feels, that it is their duty to follow in the steps of their Zurich Brethren; while in undertaking so arduous a task they cannot but perceive how much it has been facilitated by the example of their predecessors.

The course of transactions with the Lodges of the Union being already organised and in perfect order, it only remains for us to maintain it upon the same footing.

Our communications with foreign Grand Lodges are, for the most part, satisfactory, and very little is as yet required to satisfy every wish in this respect.

One great work appears, as yet, desirable, viz.—A general code of laws applicable to all the Lodges of the Union. Notwithstanding we cannot but fully approve the wise and prudent course adopted by our predecessors, in temporising on so important a subject, considering that it would be advisable to render the execution of that work dependent chiefly on the wants, which eventually, and in course of time, the Lodge may clearly define and establish. Before proposing any such general code of laws, it is necessary that we should travel side by side for a longer period of our existence, and thus would, by a simple and natural process, be brought to light the necessity of such, laws as might be considered best adapted to meet emergencies as they arise. Let us for the present leave intact the statutes of each particular Lodge, based as they are upon those of great and ancient Masonic bodies, and be contented with the materials we have already in store. The regulations which have emanated from Grand Lodge, the various decisions to which it has arrived, with respect to the interpretation and completion of various clauses in our Parte-Social, as well as that Parte-Social itself, cannot but be considered as important elements which, in future, may be to us all of great value.

The most important duty, at present, is to cement and consolidate our "Union" more and more—to see that the brotherly tie which unites our Lodges may bind them more firmly—that this tie may more and more impress on our hearts the feeling that we are Brethren, united in the spirit of Brotherly love and truth, the conviction that we are not to live exclusively within ourselves, but for our Brethren, the feeling that our neighbour's heart is the reflector in which, with a searching eye, we must scrutinize our own actions, and even gestures,—the feeling that we tread the same soil, the soil of our fathers, of our mothers, of our wives, of our children—the soil of honour!

The Administrative Council of the Alpina G. L., availing itself of all the power at its disposal, will forthwith direct its labours to concentrate in the circle of the union of Swiss Lodges every Masonic element and every partial or scattered energy.

No possible means shall be neglected, and no difficulties shall discourage them in their endeavours to acquire, stone after stone, all the materials requisite for our Masonic edifice. It will endeavour by words, by writings, as well as by communications, and missions, if necessary, to maintain and uphold, more and more, an active and energetic interchange of the vital forces of our Masonic organization. It will receive joyfully every opinion, every development of views, every individual suggestion bearing the impression of Brotherly love and dispassionate truth.

Over us all is the law. The indissoluble tie which unites us is "Brotherly love towards our neighbours." To those who would resolve the problem of their love, we say:—"Watch closely over yourself, that you may become a perfect corner-stone."

We recommend ourselves to the continuation of your fraternal good-will, and your beloved Brethren, as well as ourselves, to the high protection of the G. A. O. T. U.

In the name of the Administrative Council of the "Alpina," Grand Lodge,

(signed)

The Grand Master, C. G. JUNG.

The Grand Secretary, EM. SCHNEIDER,

The Deputy Grand Master, EMANUEL HOFFMAN.

LITERARY NOTICE.

The Report of the Royal Dispensary for Diseases of the Ear for 1850. By William Harvey, Esq., Surgeon to the Institution, and to the Royal Freemasons' Girls' School. Pamphlet, pp. 20. Renshaw.

This Dispensary, as the Report states, was established in 1816, for the treatment of Diseases of the Ear, Noises in the Head, and other diseases of a kindred nature. Mr. Harvey has placed in review in this pamphlet, the various causes of deafness, and alludes also to the most efficient plans of treatment. He says, it is frequently a source of great difficulty to determine, in some cases, their cause; inasmuch, as in the incipient stage of the disease, it often passes unobserved, because pain is seldom felt. On the other hand, deafness, or a discharge from the external ear, and noises in the head, often alone engross all the attention of patients, although the disorder may have existed a long time previously: this truth leads to the point; namely, that all remedies in relation to partial deafness must be grounded on the inductive process; that is, that all the varying causes of the disease be as nearly as possible considered, and the remedy adjusted to the result of this consideration. They impress a necessity upon the minds of such of the readers as are interested in this topic; for quackery has beset this class of diseases and their cure to an extent almost without parallel in the history of surgery. At one time every possible disease of the ear was to be cured by a newly invented pair of forceps; at another, by an instrument for passing up the nose; at a third, by cutting away certain glands of the throat; but people might as well attempt to find one exclusive remedy for the evils of government, one golden panacea for poverty, or one wholesale method for making mankind virtuous and happy. Dean Swift, when in his heartiest satiric vein, never imagined anything finer than some of the curatives for deafness which quacks have propounded.

This report of Mr. Harvey's is interesting, and furnishes much room for reflection on this important subject.

NOTICES TO CORRESPONDENTS.

MASONIC BALLS.—*Inquirer.*—These entertainments cannot in *any instance* be “regularly” given *without the consent* of the M. W. G. M. in the metropolitan districts,—or of the Prov. G. M., in the country. The D. Prov. G. M. can only sanction them in the absence of the Prov. G. M. If such Balls have been given without the consent of “the authorities” being first had and obtained, they are clearly illegal, **MASONICALLY**. If they give rise to “heartburnings,” between Brethren of rival Lodges, the antidote is ready for the bane—their discontinuance. We should have hoped that the only “heartburnings” these festive scenes would have occasioned, would have been the commencement of those reciprocal sentiments,—which ultimately lead Brethren speedily to *alter* their condition. The observations of our correspondent “Alpha,” are deserving of consideration on this subject

IPSWICH.—P. P. Z.—To place Visitors according to their rank at refreshment, and to see that they be properly accommodated and attended to, is the duty of the M. C. The office is not of sufficient rank or distinction to allow of interference in any of the ceremonies. No one *rules* a Lodge but the W. M.,—to whose decisions all must bow—as to regularity of working, &c. No Brother has a right to interfere with him in Open Lodge. If he is supposed to be in error, the B. of G. P. are the parties to decide between him and the members of his Lodge.

DARLINGTON.—G. W. W.—The reason is that the Grand Lodge Report has not been received in sufficient time to compass the wishes of G. W. W. The greatest exertions are made to satisfy all parties; but we presume our Correspondent would be more dissatisfied to receive the F. M. Q. M. and R. *without* this important feature, which cannot be given till the latest moment.

SCOTCH MASONRY. ** The M. W. the G. M. of England HAS NO POWER WHATSOEVER to dispense with the time appointed for making, passing, and raising Masons. We refer the Brother to the “Constitutions of the Grand Lodge of England” for confirmation of our answer,—pp. 62, 63, sec. 13., and pp. 87, 88, sec. 7. If this rule has been broken in any case, expulsion is the punishment.

MILE END.—*Provisor.*—The M. W. the G. M. has been prevented attending at the last two Grand Lodges, by severe indisposition; the M. W. Dep. G. M. by pressing business in his native county. The R. W. the Prov. G. M. for Sumatra takes the chair, in the absence of the M. W. the G. M., and the M. W. the Dep. G. M., by reason of seniority. We are unable to answer the enquiry when the last Prov. Grand Lodge of Sumatra was held, or to give any particulars concerning it. Bro. R. Alston, as Prov. G. M. for Essex, is, we believe, next in seniority to the presiding officer at the two last Grand Lodges. We would remark that if Brethren leave the G. L. so unceremoniously as on the last occasion, they subject themselves to the censure of the presiding Brother, who has full power to order the doors to be *strictly tyled*. The rules of the House of Commons are no guide to the proceedings of G. L. in this matter.

WORCESTER.—*Masonic Processions.*, T. W. D.—We have never heard of any Lodge, or Brethren presuming to discuss the propriety of a procession with their P. G. M., if he desires it; although such processions would be inconvenient in the metropolis, we cannot see that they can be so considered in the provinces;—neither can we understand how the Brethren can go to church, as is proposed, unless they proceed thither in the usual manner. It does not say much for the Worcester Brethren’s respect for Freemasonry, if they object to wear their clothing in the sight of the popular world. This is the first instance we have ever heard of, of Masons being **ASHAMED** of their calling. We fear that there is not that cordial and fraternal feeling in this city which ought to distinguish men and

Masons, and that they have had it so long their own way, that they do not quite understand at present what is the prerogative of a Prov. G. M. They are fortunate in the recent appointment made by the M. W. the G. M. ; for Bro. H. C. Vernon is a good Mason, and has proved that he is so by upholding and maintaining discipline in Staffordshire.—We hope to hear that his wishes have been consulted, and his desires for the universal advancement of the Order in its full integrity complied with.

MONSTER MASONIC MEETING.—B. N. D.—Such a proposition has been mooted ; but the parties with whom it originates have begun at the wrong end. It surely would have been more respectful to have gained the consent of “the authorities” before giving out that such a plan had been arranged. We would recommend those concerned in the transaction to refer to the “Book of Constitutions,” which will tell them that no such meeting *can be held without the consent of the M. W. the G. M.* We should be glad to have seen the design carried out, if it had been wisely arranged, and if it were also practicable, of which there are great doubts.

FREEMASONS’ HALL.—T.W.—The abuse of Freemason’s Hall by holding political and religious meetings therein, is clearly contrary to the spirit of the Order. The blame does not rest, however, with the parties complained of. We should hope the late specimens of desecration, which are most offensive, will cure the evil. After what has this year happened, we should not be surprised, if the Hall were let to a party of Red-Republicans, or for a Chartist demonstration. The amount charged for letting the Hall for public meetings, &c., unconnected with Freemasonry, is, we hear, in most cases, *but 3l. 3s. !*

T. R. SOUTHWOLD is informed, that the rank of P. M., implies that the bearer has served the office of W. M.

ERRATA IN THE LAST NUMBER.

IN THE ARTICLE ON “THE SYMBOL OF GLORY.”

Page 474, for “religion of the *mount*” read “religion of the *Mount*.” Page 476, for “curiosity of *its* profane crowd ;” read “curiosity of the profane crowd.” Page 477, for “of the *modesty* which led him ;” read “of the motives which led him.” Page 479, for “Lodges to which our author’s name ;” read “Lodges of which our author’s name.” Page 481, for *observantist*, read *obscurantist*. Page 482, for “*hopeful* and encouraging ;” read “solemn and encouraging,” for *E. J. S. P.*, read *E. F. S. P.*