

THE
FREEMASONS'
QUARTERLY MAGAZINE
AND REVIEW.

SEPTEMBER 30, 1851.

THE GENERAL COURT, SUB-COMMITTEE OF THE GIRLS'
SCHOOL, AND THE NEW SCHOOL-HOUSE.

It is by this time very well known by most of the members of the Craft, both Metropolitan and Provincial, that the lease of the Freemasons' Girls' School-house, occupied since its foundation, in St. George's Fields, Westminster Bridge Road, is nearly run out. It is also equally well known that the situation has for some years past been unsuited in many respects to the continuance of the institution in that locality. From these causes the Quarterly General Court some time since determined to remove the youthful inmates of this valuable educational Asylum to another locality; and in pursuance of this determination an eligible site has been purchased at Wandsworth, and an elegant and appropriate design selected from the plans of Bro. Philip Hardwick, the worthy and much esteemed Grand Superintendent of Works of the United Grand Lodge of England.

All this is as it should be. The approval of the M. W. the Grand Master had been obtained; all the preparations were *en train*, and the prospects of a satisfactory commencement of "the work" were bright and deeply interesting.

But at this stage of the proceedings, and at the very moment when this auspicious change might have been expected to commence with some *eclât*, "a hitch" has occurred, which places the Quarterly General Court of the Girls' School in a disagreeable—if not in a ridiculous or somewhat worse—position.

It has been the custom amongst Masons from time immemorial, at the rearing of all noble and stately edifices, to meet and lay the first stone with suitable honours, and appropriate ceremonies. In ancient times,—nay, within our own recollection,—no building of any importance was ever begun in this country, without the Craft of Freemasons being called upon to take their part in the initiatory ceremony, for "the work" would have been thought to have been only half begun, if the M. W. the Grand Master, or his Deputy, had not attended with his respective officers, to lay and prove "the perfect ashler," and to invoke a blessing from T. G. A. O. T. U. for the success of the undertaking.

Since the death of the M. W. the Grand Master, H. R. H. the Duke of Sussex, THIS CUSTOM HAS BEEN DISPENSED WITH. Many noble and stately edifices in London and other places have been begun, and their cape stones placed, without the Freemasons of England being called upon to perform those duties, in which they had taken part from time immemorial. Singular to say, this anomaly has again and again been passed by without protest, and without any apparent feeling being evinced or entertained about the consequences.

It may be, that a certain amount of delicacy in some instances prevented the putting in of the claims of the Craft, at least to be present at the placing of the first stones of public buildings. It is to be regretted that the first Prince of the realm, His Royal Highness the Prince Albert, is not a Craftsman. In consequence of this illustrious personage having undertaken to perform the work of the Grand Master of Masons on several occasions, it may have been

thought improper to interfere, whilst the authorities of the Order could have no wish to come into collision or contact with those architects and builders, corporations and committees, who care nothing for time honoured customs, provided they can only secure the fleeting patronage of royalty to their undertakings, and anticipate the probabilities—thrown out in dim shadow—of baronetcy or knight-hood in perspective. But the abstaining from protest in such cases has at length produced results, which are now beginning to be seen and felt in the conduct of Masons themselves, as tending to the abrogation of the very principles, which they, as Craftsmen, are bound to maintain and observe. We know not whether Freemasons have been present, or have taken part in the ceremonies of placing first stones at the N. E. corners, or at any other parts of public buildings; the probabilities are that they have been so present, for we can scarcely suppose that amongst such gatherings as took place when the primary work of the Royal Exchange, for instance, was commenced, no member of the Order would have been found. If this were the case, most certainly

“ Evil communications have corrupted good manners.”

Time-honoured customs and ceremonies have been thus supplanted by a spurious imitation, and because royalty happened to be present to grace the pageant, the Order and its privileges—to which, and to which alone, every country of the world is largely indebted for its stateliest piles—has been first pushed aside, then sneered at, and now positively insulted in the persons of members of its own Fraternity.

No better proof can be offered of the injury, which such negligence has occasioned to the interests of the Craft, than the facts of

“ That plain unvarnished tale ”

we will now unravel, relative to the commencement of the building of the new Girls' School.

It appears that no sooner was the elegant and commodious plan of Bro. Hardwick agreed upon, than it was at once and most properly determined that "the first stone" should be laid with appropriate Masonic honours. A Sub-Committee, consisting of several members of the House Committee, was nominated to wait upon the M. W. the Grand Master, with the Grand Superintendent of Works, to request that he would do them the favour to appoint a day, on which he would perform this important duty. We are credibly informed, that this Sub-Committee assured the Earl of Zetland that every preparation would be ready in a fortnight from the time of their waiting upon him. The Grand Master, however, with his usual consideration and urbanity, in order that ample opportunity might be given for the perfecting of every necessary arrangement, suggested that a little longer time should be allowed, and therefore himself *fixed the day a week beyond the time SAID TO BE sufficient*. The Sub-Committee left the Earl of Zetland with the full impression, both on his and their own minds, that the matter was definitely settled. They undoubtedly congratulated themselves—as all good men and Masons would have done—that one of the noblest institutions of the Order would be honoured as it ought to be, and that the preliminaries of the important work would be settled under the happiest auguries for its future prosperity and extended usefulness.

A few days after this most interesting and satisfactory interview—only two or three it is said to have been—a Quarterly General Court of the Girls' School was held, when in spite of the arrangements between the Grand Master and the Sub-Committee, "IT WAS RESOLVED, *That there not being time, (!)* the laying of the first stone should be postponed TILL NEXT YEAR, THE WORKS IN THE MEANWHILE TO PROCEED VIGOROUSLY." So that, after the Irishman's fashion, "the beginning is to commence with the conclusion!"

We know not of what members the Quarterly General

Court was composed on the day, when this "pretty piece of work" was accomplished; nor do we care to know. They certainly did neither themselves nor the Subscribers, whom they misrepresented on the occasion, any honour; and if they had intended purposely to insult the Grand Master, and to thwart the interests of the institution—which we do not suppose was the case,—they could not have more perfectly succeeded. The Sub-Committee and their Report we should suppose, were overruled. The members of that Committee most assuredly could not have stultified themselves, by first arranging with the Grand Master that the initiatory process should be performed "decently and in order," and then have given their adherence to the views of the intelligent members of the Quarterly General Court. They could not thus have "blown hot and cold." Neither could Bro. Hardwick have assented to as gross an act of disrespect towards the Grand Master as can well be conceived. The Quarterly General Court must, therefore, take the credit of the proceeding, and may they find the honour they have thrust upon themselves both agreeable and creditable.

But the farce—if it be nothing worse—does not end here. After the Quarterly General Court had first, by its Sub-Committee, arranged a day with the Grand Master for laying the stone, and then told him and the Sub-Committee *that there was "no time"* to get ready—after, too, be it remembered, that the Grand Master had of his own accord extended the time asked for, which the Grand Superintendent of Works had said to be sufficient,—it is positively asserted that it was agreed upon to ask the Grand Master *to lay the first stone next year*, when of course more than half of the building will be nearly ready for the placing of the cap-stone, if "*the works are in the meanwhile to proceed vigorously!*" What infatuation could have fallen on this enlightened body on this occasion? Had any one of the members given himself a moment's consideration, he must have seen how truly ridiculous was the

whole proceeding,—nay more, there is not one of the whole body, who ought not to have known that this conduct towards the Grand Master was neither courteous, respectful, nor decent.

Let it be supposed that the Grand Superintendent of Works had found that a mistake had occurred in the calculation of the time, and that a longer period than three weeks would be required to get the work forward enough to be ready by the day of the Earl of Zetland's appointment; would it not have been more gracious to have consulted him, as to whether he could remain in London, or whether, if he were compelled to leave, he would come up to town later in the autumn, to comply with their request that he should inaugurate the proceedings? A moment's reflection might have suggested that the probabilities were—that the Grand Master would come up for the September Quarterly Communication of Grand Lodge, and that then the whole ceremony might have been arranged to come off; for if it were not too late in the year to begin the works, and "*to proceed vigorously with them,*" in order that the first stone might be laid, when the building was pretty well nigh its completion, it certainly would have been early enough to enable the Grand Master to combine the two pleasurable duties, which he might be expected to visit London to perform. The notion of "want of time" is, however, too absurd to be for a moment entertained. "Where there is a will there is a way." Had the Quarterly General Court been disposed even to have put themselves a little out of the way, they might easily enough have managed the whole matter, so as to bring it to a happy conclusion. Two or three active Members of that Court might have most satisfactorily accomplished the whole affair, had they been permitted to do so; and a noble gathering of Brethren from all parts of the kingdom could have been secured, and a numerous company of foreign Brethren now visiting London, might have been drawn together to witness a splendid Masonic *re-union* which would have gladdened

their sight, and cheered their hearts, and induced them to go away from our shores with the impression that Masonry amongst us is something better than a social and benefit society, in which, in too many instances, very hasty and imperfect "work" is but the prelude to excellent eating and extensive drinking.*

* What the impression of foreign Brethren on this subject is, may be gathered from the following observations, which we find in the Boston (United States) "Freemasons' Monthly Magazine," for August, under the head "Masonry in London," which we especially commend to the consideration of the Craft in general. It will be seen that the American impression of our customs is not very creditable to the Metropolitan portion of the Craft; and that the remarks upon the noise at the Grand Festival are a rebuke, which is not the less severe, inasmuch as it is but too well deserved.

The American Brother, to whom we refer, thus writes:--

LONDON, Eng., April 30, 1851.

I thank you, my dear Doctor, for the honour I enjoyed this evening in being invited to the Easter meeting of the august and splendid "United Grand Lodge of England." I have just returned, after witnessing the re-installation of the Earl of Zetland, as Grand Master, and the Earl of Yarborough, as Deputy Grand Master. These gentlemen are Lords of the Realm, and are zealous, attentive, working Masons. After the business of the Grand Lodge was over, we were marched into the Masonic Banqueting Room, a truly gorgeous and capacious hall, adorned with nine full length portraits of the various Grand Masters (among them George IV.) after the style and size of our Washington and Lafayette, in Congress Hall; a colossal marble statue of the late Grand Master, the Duke of Sussex, and a silver temple of one thousand ounces of silver, of dazzling workmanship, which was presented to the Duke, but returned, at his death, by the Duchess (of Inverness), on condition that she should have it whenever she might dine his friends. Five tables, running down this immense hall, with one cross, or head table, containing the *distingués*, were groaning under smoking soups, fish, English mutton, (such as you can't taste in America,) capons, wines, fruit, and every thing that is delicious, awaiting the onset of nearly five hundred hungry Masons just from the "work." A gallery, at the end of the hall, was embellished with a gay array of about one hundred English beauties, who looked on for awhile, and then, themselves, retired to an elegant dinner, provided for them by the Stewards (or managers.) We were entertained with the best Opera singers in London; four "professionals" were paid five guineas each, to sing for us! There were toasting, and singing, and speaking; BUT THEY WERE THE NOISIEST FELLOWS I HAVE EVER SEEN!

I presented your letter to the Grand Secretary only three days before this meeting, and he immediately invited me to attend this great celebration. I have been introduced to the Earl of Zetland, Grand Master, who is a very clever gentleman and good Mason.

May 11.—I have been invited to three Masonic dinners. *They are*

The Craft has much reason to be annoyed with the whole of this proceeding; and were it not that the warm interest felt throughout the Fraternity for the prosperity of the Girls' School is much too strong to permit an affair like this to militate against it, great injury might result from the blundering pertinacity of the few subscribers, who have so thoroughly spoiled what might have been a most brilliant affair. We say SPOILED,—for none of that body, after a moment's thought, can suppose that the Earl of Zetland will stultify himself—if the absurdity of asking him to lay *THE FIRST STONE of a building nearly finished* be persisted in—by consenting to do so. Even now it is not too late, but that the matter may be rectified, unless infatuation reigns supreme in the parlour of the Girls' School House. October is generally a fine month. Why should not the works be at once stopped, as they are begun, and arrangements be instantly entered upon “to wipe out this foul disgrace?” We doubt not that the Grand Master would overlook the disrespect which has been offered to him, if the *amende* were made at once, by determining, before October has passed, to ask him to commence this important work *Masonically*; for we maintain that it will not be so commenced, unless the first stone be laid after the ancient manner and time-honoured customs of the Craft. Of one thing we are certain, that the Grand Master will not take part in any proceeding next spring, if “*the work in the mean-while proceeds*

splendid affairs. A dinner is always served at the meeting of every Lodge. *The Englishman believes in eating.* The Lodges have now adjourned for the season, 'till September. I witnessed the conferring of the 1st, 2nd, and 3rd degrees in the Blue Lodge. *It differs very materially indeed from ours.* *There is more ceremony with us.* **OUR WORK IS MORE IMPOSING AND IMPRESSIVE, AND, I THINK, MORE TRULY MASONIC.”**

We would observe that the passages in distinctive type are so set out by our own direction. We have purposely made them thus conspicuous that they may catch the eye, and command attention, in the hope that the severe reproof they convey may not be without its advantage to the general interests of Freemasonry, and to many a Lodge in particular.—**ED. F. M. Q. M. and R.**

vigorously ;” and, after the conduct, to which we have been compelled indignantly to refer, it is more than doubtful whether he could assist at the *Consecration* of a building, which, intended for Masonic purposes, has not been reared after its “just, perfect, and regular” proportions. It will be useless to urge the instance of the Old Man’s Asylum as a precedent; it would be an utter mistake to do so; for in that case *the first stone was laid* Masonically, by its originator and founder, Dr. Crucefix, who was too good a Craftsman to allow of the violation of a single formulary, which would interfere with the time-honoured landmarks of the Order. There is no analogy between the two cases, should it be attempted to be proved; and if the course of the Quarterly General Court of the Girls’ School be still persisted in, the Craft will positively possess a building, which has been begun in disorder instead of regularity, and cannot by any possibility be conducted in Peace, completed in Harmony, or be “honorable to the builders.”

We should indeed write on Freemasonry—“*ICHABOD, THE GLORY IS DEPARTED,*” if this occurrence were to pass unrebuked. The cowan has already, in too many instances,—as we have already shewn,—shut out the Mason from his office, and endeavoured to perform his work without him; but it remained for a body of Masons to put the finishing stroke to the anomaly, of which they have been the victims, by stultifying themselves, and shewing to “the popular world” that they so value their customs as to think it unimportant to do their utmost to preserve and maintain them.

We ask the Quarterly General Court whether they would have dared to act as they have presumed to do, had the late M. W. Master, the Duke of Sussex, been living? They know they would not have dared to do so. But, is it any reason, because Royalty does not now deign to smile upon the Order, and a nobleman of singular urbanity, gentle bearing, and kind feeling occupies the high and important office of Grand Master, that the common courtesies of life should be omitted, and disrespect be wantonly

offered? We do not suppose that one member of the Quarterly General Court intended *wilfully* to act disrespectfully to the M. W. the Grand Master, but of late years the Managing Committees of the Girls' School have become accustomed to transact the business of the Charity as they please, as if they were irresponsible, and considered the Institution all their own, and that they, and not the Grand Master, were supreme. That they have now outstepped the bounds of decency and discretion, and fixed themselves in as uncomfortable a dilemma as can be well conceived, can scarcely be denied. Fortunately, however, the scheme is all their own; for, intending, undoubtedly, to be very clever, and exceedingly astute, they have made themselves supremely ridiculous, and a laughing-stock to the entire Craft.

We trust that the folly—to speak in the mildest terms—which we have been compelled to castigate, will teach the Quarterly General Court of the Freemasons' Girls' School a lesson, and that we may yet learn, that they have done their best to wipe out a reproach, which will adhere to them through their Masonic life, unless they immediately reconsider and rescind their vote.

THE ASYLUM FOR AGED AND DECAYED FREEMASONS.

“Why is the Asylum for Aged and Decayed Freemasons, at Croydon, allowed to remain in its present unfinished state?” is a question, which is frequently asked, not only amongst Masons, but in the general society of “the popular world.” BECAUSE ABOUT 1,200*l.* ARE REQUIRED TO COMPLETE THE BUILDING, AND THERE HAS NOT YET BEEN FOUND SPIRIT ENOUGH IN THE ORDER, EVEN TO ATTEMPT TO RAISE THIS SUM!

We appeal, under such circumstances, to the Craft in general, whether this state of things shall be allowed to continue. We believe there is both the spirit and the will

to raise this 1,200*l.* *within six months from the present time*, if a plan be only proposed, and set about with proper regularity and system. No Mason, who understands the terms of his O. B., could hesitate "to put his shoulder to the wheel," if he would only set himself to see what HE could *individually* effect towards the completion of an edifice, which affords a home and a shelter to many a poor and decayed Brother, whose lot would else be the Union Workhouse.

It is the boast and pride of the Order, that Charity is its ruling principle. In the spirit of "Brotherly Love, Relief, and Truth," all the heartburnings, and opposition, which once existed towards this Asylum, have been completely allayed. *It has become one of the permanent Institutions of the Order.* It has been recognised by the M. W. the Grand Master, and by the United Grand Lodge of England, and has been amalgamated with the fund for granting annuities to poor and distressed Masons and their widows. The building was last year consecrated by Bro. Alexander Dobie, Prov. Grand Master for Surrey, under the immediate cognizance, sanction, and patronage of the Earls of Zetland and Yarborough, and 500*l.* have been voted by Grand Lodge upon the *proposition of the Grand Master himself*, for the permanent repair and maintenance of the structure; and yet only half of it is finished, and when the other half will be added, seems to be postponed to "the Greek Calends."

Efforts have been made by several earnest and energetic Brethren to induce the Grand Lodge to lend the money from its fund for "General purposes," for the completion of the undertaking; but to this proposition, insurmountable difficulties have arisen, which these Brethren have been themselves the first to recognise and admit. Hitherto, however, no general call has been made upon the Fraternity to come to the rescue, or to unite "heart and hand," to remove a blot from the escutcheon of English Freemasonry, and to make the Old Man's Asylum perfect, as to its internal and external arrangements.

But we are not going to find fault with the present state

of things on Croydon Common, without attempting to suggest a remedy. We have at present much faith in the sincerity of the charitable profession, which most members of the Fraternity are loud in making. Neither do we believe that our confidence will be shaken, or that we shall have to learn that “there is much cry, but little wool,” in the unceasing assertion, that Free and Accepted Freemasons spend more in charity than any other two institutions in combination in England. We fear that this assertion is not quite correct, *though it ought to be so*; but nevertheless, we have yet to learn that the members of the Order, *as a body*, when appealed to, have ever, or will ever, disgrace their profession.

Well, then, THE OLD MAN'S ASYLUM is incomplete, and will remain so, no one knows how long, unless an immediate effort be made to finish it. The Masonic season is now commencing in London, and in the provinces. It may be fairly calculated that in every Lodge within the London district, and in the country, there is at least one spirited individual. Let such a Brother bring THE OLD MAN'S ASYLUM before his Brethren “in open Lodge,” and move that something—however small that something may be—be voted towards the completion of this institution from their Benevolent Fund. If no such fund exist, let him propose, that in the course of the ensuing season, there be one Banquet less than usual, the cost of which shall be transferred to the defraying of the necessary expenses of this noble design.

So much, then, for Lodges! If our appeal be only *tolerably responded to, the London Lodges alone ought to be able to raise at least half the required sum.* But now as to individual members of Lodges; *let each give what he can afford UP TO ONE POUND!* A shilling subscription from the poor and needy Brother will be as acceptable, and perhaps in some instances, even more valuable, than the sovereign from his wealthier Masonic relative; for it is our own experience,—which is not small in such matters,—that the poorer members of society invariably give more in proportion to their

means, than those whom T. G. A. O. T. U. has blessed with more ample sources.

The Lodges having responded to this appeal, as we believe they will, and the Brethren having contributed, as they can afford, their shillings, half crowns, five shillings, half sovereigns, and sovereigns, it may be inquired, how shall the sums be remitted, and to whom? There will be no difficulty about this. Bro. Farnfield, the worthy and indefatigable Secretary of the Institution,* will only be too glad we are confident, to receive remittances, and to place them to the account of the Asylum, with the Grand Treasurer, Bro. Percival, of the firm of Willis, Percival and Co., Bankers, London; and, independently of this means of sending up such remittances, we will ourselves gladly undertake to receive them, if made payable through Bro. Richard Spencer, † our publisher; and hold ourselves responsible to see them faithfully applied, and properly accounted for.

“But what will the Grand Lodge of England say to this scheme?” some over-scrupulous Brother may be disposed to ask. We answer, “THE GRAND LODGE OF ENGLAND IS NEVER DEAF TO THE CALLS OF CHARITY AND BENEVOLENCE! We believe,—in fact we know,—that the Grand Lodge would be only too glad to congratulate the Craft, upon the funds having been provided, which should make THE OLD MAN’S ASYLUM as noble and as enduring an institution, as those of the Girls’ and Boys’ Schools. The Grand Lodge has assented to the amalgamation of the Annuity Fund with this Charity. Whatever doubts once existed, as to the expediency of a building in connection with the Order, those doubts are now removed. Whatever differences of opinion formerly prevailed, those differences have been blotted out, since the death of that Brother, ‡ who first mooted the design,

* The address of Bro. William Farnfield, to whom Post-office orders could be made payable, is, “Grand Secretary’s Office, Great Queen Street, London.”

† 314, High Holborn.

‡ The late Dr. Crucefix.

and persevered through the greatest difficulties, to bring about its accomplishment. Had that Brother been spared, it is not too much to suppose, that the Asylum would have been finished long ere this. His zeal and energy would have accomplished the Herculean task.

What, then, one would have effected, may surely be brought to pass by earnest combination. "UNION IS STRENGTH;" and when the object, to which united effort, is called, is that of providing comforts for wretchedness, a home for the houseless, and a provision for the destitute, who else were without hope, and visited with despair, we cannot—indeed we should blush, to suppose—that men who have bound themselves on the ☩, by the most solemn O. B. that ever was devised, will listen unmoved to our appeal, and turn a deaf ear to the entreaties of those "poor and distressed Brethren, dispersed over the face of earth and water," for whom the supplication is constantly offered, that "a speedy relief may be afforded to their sufferings."

In the Report of the Meeting of the Yarborough Lodge, No. 812, at Croydon, under the head of "Provincial Intelligence," an instance is recorded of one of the inmates of the OLD MAN'S ASYLUM stating, how he had once been, when in prosperity, a warm supporter of the fund for rearing it. By the inscrutable decrees of the Most High, what has happened to that Brother may also fall upon others. None can tell what is in store for them in after life, whether prosperity or adversity. The Royal Solomon, in that Volume of the Sacred Law, by which every Mason professes to regulate his words and actions,—in language of thrilling interest, thus admonishes every "son of the widow, who bow with gratitude" to his admonitions:

"Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."*

If, then, the higher motive of striving, as Masons are espe-

* Proverbs vi. 6—8.

cially bound to strive, "to do to others as they would wish to be done unto themselves," will not move them to spare something from their means for the object, which now calls most loudly for aid,—surely the prospect of a home in after life—should poverty befall them—will induce some, at least, to see how they may best devote a portion of their time and money, in their present prosperity, to help their Brethren in distress, and to "lay up in store for themselves a good reward against the day of necessity," should such a day ever arrive.

We look forward with certainty, after this earnest appeal, to be able to record in our next Number, that the Lodges, Metropolitan, Provincial, and Colonial, have nobly responded, and that the assurance has been cheerfully accorded, that **THE MONEY WILL BE SPEEDILY RAISED**, to make the **OLD MAN'S ASYLUM**, in its completion, an ornament and a credit to the entire Craft of the Free and Accepted Freemasons of England.

G. C.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER THE THIRD.

MARTIN CLARE, A. M. FROM 1740 to 1747.

“Regard not who it is that speaketh, but weigh only what is spoken.”—
HOOKER.

“All such things as are either secret or manifest, them I know.”—SOLOMON.

“You shall understand, my dear friends, that amongst the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call SOLOMON'S HOUSE, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God.”—
LORD BACON.

“THE Brother, whose property I had now become,” continued the Square, “was Master of the Lodge No. 2, at the Horn Tavern, New Palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert ruler. He——” (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which, though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and, under his instructions, the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brothers in private; one of which, not being of any great importance to Masonry, I may mention without violating a sacred pledge. For instance, he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his brother, inscribed with the history of the transaction in hieroglyphical characters; and this, he told them, was the origin of the same custom

amongst the Egyptians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the Mark placed on the forehead of Cain by the finger of God; viz., the TAU Cross—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our imaginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying Angel in the wilderness of Arabia.)

“Although the Master was inflexibly rigid,” my companion continued, “in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the Lodge was closed, and supper placed on the table—hey presto!—he was quite another man. No one was more jocose or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow, for he said time was precious at that hour of the night, and he was determined to make the most of it. As an agreeable relaxation, he introduced an amusement called *crambo*, a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don’t know what it is? Then I’ll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine, which in those days was an extra glass of punch, was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening, after supper, the Brethren were in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for anything but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils; when the following *crambo* category was elicited amidst roars of laughter:

“‘His name’s Mr. Power,’ says the Master;

“‘Then tell Mr. Power,’ Dr. Anderson began;

“‘That she has no dower,’ chimed in Bro. Villeneau;

“‘And he’ll speedily cower,’ Bro. Noyes added;

“ ‘ And droop like a flower,’ said Bro. Gofton ;

“ ‘ His forehead will lower,’ Bro. Morrice snapped in ;

“ ‘ And he’ll look very sour,’ shouted Bro. Lamball, with a vociferous Ha ! ha ! ha ! ha ! in which the whole company participated with a hearty good will.

“ ‘ He’ll forsake her snug bower,’ resumed Bro. De Vaux ;

“ ‘ And he’ll grin, gape, and glower,’ said Bro. Revis, the Grand Secretary ;

“ ‘ He’ll be off in an hour,’ added Bro. Dr. Schomberg ;

“ ‘ And away he will scour,” replied Bro. Shergold ;

“ ‘ Defying her power,’ lisped Bro. Sir J. Mansell, in his very mild tone of voice ;—and ‘ well done Mansell, Ha ! ha ! ha !’ made the glasses on the supper table jingle with the concussion.¹

“ The Master was fond of a song, as I have already observed,” my informant continued, “ and, as hard drinking was the vice of the times, the following chorus was a favourite with the Lodge :—

He that will not merry merry be,
With a generous bowl and a toast,
May he in Bridewell be shut up,
And fast bound to a post.
Let him be merry merry there,
And we’ll be merry merry here ;
For who does know where we shall go,
To be merry another year !²

“ Thus the song, the toast, the jest, and merry laugh passed away the time till midnight was announced from

¹ In the old MS. from which much of the above “ Revelations ” has been extracted, my father, the Rev. S. Oliver, says, that when a young man, he was acquainted with an aged Mason, who was initiated in the year 1740, and he told him that this amusement was common in the Lodges of that period. And he gives a few specimens, amongst which is the above. I subjoin a crambo by Dr. Sheridan, the friend of Swift, under date of 1736, which is somewhat better.

Our river is dry.
And fiery the sky ;
I fret and I fry,
Just ready to die ;
O, where shall I fly,
From Phœbus’s eye ?
In bed when I lie,
I soak like a pie ;
And I sweat, and I sweat,
Like a hog in a sty !

The French Bouts Rimes were something similar to this.

² The whole song may be found in the Glasgow Edition of the “ Freemason’s Pocket Companion,” 1771.

the neighbouring church clock, and then hats, swords and canes were in requisition, for the party was broken up at once by the Master's 'Good night.' The Lodge prospered under his judicious management.

"While embodying these transactions in your imagination, I must caution you," said the Master's Jewel, which I found to be rather facetiously inclined, "not to raise up before your minds eye, an assembly of Brethren habited in the costume to which you have been habituated; for if you, sir, in your present dress, had made your appearance among them, you would have created shouts of more extatic laughter than either punning or crambo. No, sir, you must see them as they actually were, if you would form a true idea of the scene. They wore square cut coats and long flapped waistcoats with pockets in them; the coats had long hanging cuffs, and the skirts were stiffened out with buckram and wire, to show the hilt of the sword. They had lace neckcloths and ruffles; blue or red silk stockings, with gold or silver clocks, drawn over the breeches to meet the pocket-flaps of the waistcoat, and gartered below the knee; square toed and short quartered shoes, with high red heels and small silver buckles. Then they had on various kinds of wigs, and small three-cornered hats laced with gold or silver, and trimmed with feathers; all formal, clean, and spruce, and, in every respect, a striking contrast to the fashionable costume of the present day." The Square then proceeded with its revelations.

"My next move was to the breast of a very showy and self-sufficient gentleman, a man of ample fortune, but very superficial, and famous for nothing but his versatility and want of firmness. He seldom knew his own mind on any given subject, whether in religion or politics, for eight and forty hours together. To day he was a whig, to-morrow a tory, and the next something very different from both. In religion he was sometimes high church, sometimes low church, but more frequently neither one nor the other. In a word, he was unanimously pronounced a universal genius! I have known many universal geniuses in my time, though, to speak my mind freely, I never knew one who, for the ordinary purposes of life, was worth his weight in straw; but, for the government of a Lodge, a little sound judgment and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. He was exceedingly fond of trying philosophical and political experi-

ments; and having stuffed his head full of scraps and remnants of ancient republics, and oligarchies, and aristocracies, and monarchies, and the laws of Solon, and Lycurgu, and Charondas, and the imaginary commonwealth of Plato, and the pandects of Justinian, and a thousand other fragments of venerable antiquity; he was for ever bent upon introducing some one or other of them into use; so that, between one contradictory measure and another, he entangled the government of the Lodge in more knots, during his administration, than half a dozen successors could have untied.³

“He had been a Junior Warden under Dr. Desaguliers; but that discerning Brother entertained some doubts whether his pretensions were sterling, and therefore hesitated to promote him to a higher and more responsible office. His imperfections soon manifested themselves, and the Brethren who placed him in the Chair, lived to repent their choice. He formed several magnificent schemes for the advancement of Masonry, but did not possess sufficient stability to carry them into effect; like the Dutch mountebank who took a run of three miles to leap over a hill, but changing his mind during this preliminary step, when he arrived at its foot, he sat quietly down and declared himself unable to accomplish the feat. Or like the Uperphanos of Brathwait,

————— he still thought,
 That the world without him would be brought to nought;
 For when the dogge-starre raged, he used to cry,
 ‘No other atlas has the world but I.
 I am only Hee, supports the state;
 Cements divisions, shuts up Janus’ gate;
 Improves the public frame, chalks out the way
 How princes should command—subjects obey—
 Nought passeth my discovery, for my sense
 Extends itself to all intelligence.

“This wonderful man piqued himself on his oratorical powers, and frequently wearied the patience of the Brethren by his dull and unmeaning harangues on the most trifling subjects. I remember on one occasion some topic was under discussion—I think it was on the propriety of Masonic processions—which had been a fruitful subject of ridicule to the wits of London. A great difference of

³ A passage similar to the above may be found in Knickerbocker’s description of William the Testy, and we must leave it to the reader to determine whether Washington Irving had it by communication with our Γνωρισμα, or whether we copied it from him.

opinion prevailed amongst the Craft on this question, and our Lodge was so nicely balanced in point of numbers, pro and con, that any Master of common understanding would have found no difficulty in turning the scale in favour of his own views, on which side soever it might be. In this exigency what did our sapient Master do? Why, he made a speech, in which he took a view of the arguments on both sides of the question, and proceeding carefully by the strictest rules of logic, and a display of the soundest erudition, but all to no purpose, he construed them so equally that every Brother in the Lodge congratulated himself that his opinions would be triumphant; and when the Master sat down, I heard him whisper to a Brother on his right hand, ‘Now, do you know, from what I have said, which side of the question my own opinion favours!—’ ‘Indeed, I confess myself at a loss to determine.’—‘Then I have accomplished my point,’ replied this sapient officer, ‘for my ambition was to make a speech which should please both parties.’ And when the question was put to the vote, he found himself in a minority. Not very complimentary to his tact and judgment, was it?

“Our politic Master was, at this time, building a handsome mansion at the west end of the town, and when it was nearly completed, he boasted one evening, in a set speech, of the pure Masonic style in which his dining-room was to be finished and decorated, in all the antique splendour that Gothic architecture could furnish. It was to be a perfect gem; and in the peroration of his speech, he announced his intention of opening it with a grand Masonic dinner, to which he invited all the Members then present. The announcement was, of course, received with cheers. Amidst the acclamations of the Lodge he sat down, and a Brother whispered in his ear, ‘When do you think it will be finished?’—‘Never for that purpose,’ replied the Master.

“This erudite chief had concocted a notable scheme for distinguishing his year of office as a remarkable epoch, which had caused him more anxiety to bring into a disposeable form, than any other subject he was ever known to entertain. It was an invention peculiarly his own, and he plumed himself upon it with more than common pride. In introducing it to the notice of the Lodge, his opening speech was flowery and rhetorical. He denominated his plan a grand panacea which would obviate all objections to

Masonry, and create an universal sensation in its favour. ‘The idea,’ he said, ‘is novel, pleasing, and practicable; it has never entered the head of mortal Mason, and I am the only individual who has been inspired with the vast design. My star is in the ascendant, and I do not doubt but a niche in the temple of fame is reserved for me, as the author of a magnificent project which will render Freemasonry the envy of all other social institutions.’

“He went on in this style for a considerable length of time, the Brethren waiting with commendable patience for the developement of his proposal. And what do you think it was? you cannot guess, and so I may as well tell you at once;—it was a MASONIC BALL!!! The Brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves by a pause of a few minutes duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavoured to stifle their sense of the ludicrous, the effort was *unsuccessful*, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

“‘A what?’ shouted Bro. Lamball, ‘A Masonic Ball?’ which was succeeded by another general laugh. And Bro. Villeneau repeated the lines from Phœdrus :

‘Mons parturibat, genitus immanes ciens ;
Eratque in terris maxima ex spectatio ;
At ille murem peperit ;’

which was the signal for cachinnation the third.

“‘On what law of Masonry do you found the legality of your scheme?’ said Bro. Morris.

“‘On what law do you found the legality of Refreshment?’ demanded the Master in return.

“‘On the second clause of the sixth Ancient Charge,’ said Bro. Morris.

“‘At length Bro. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said :

“‘R. W. Sir, the proposal you have just submitted to the Lodge, is so thoroughly alien to the principles of Masonry, that I am scarcely surprised at the indecorous exhibition we have just witnessed, and which, I hope, for the credit of the Lodge, will never be repeated with doors closely tiled.

Supposing, for the sake of argument, that the Brethren were inclined to indulge you by acceding to your unprecedented proposition, they would be incapable of executing the design without committing a gross violation of the general Constitutions of the Order. Are you aware, R. W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge? and this, Sir and Brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve.'

"After Dr. Desaguliers had thus expressed a decided negative opinion on the subject, the Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a Masonic ball.

"But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, *A. M., F. R. S., D. G. M.* in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations were which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

"His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation: 'It has been long,' said he, 'and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and, being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head. If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate

laws; the business of the Grand Lodge will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives shall observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes Brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our free and deliberate choice: and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.'

"At this time rumours were whispered in the Metropolitan Lodges, that the Order was subjected to great persecutions in Switzerland, Germany, Italy, France, and Holland; and that edicts and decrees were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behaviour or practices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were nevertheless determined that the Lodges of Freemasons should be entirely abolished.

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of taking some necessary steps to show the utter absurdity and impolicy of such a line of conduct; and in 1739 a pamphlet, written in French, was published in Dublin,⁴ under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to

⁴ "An Apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne; with the present state of Masonry in Germany, Italy, France, Flanders, and Holland. By J. G. D. M. F. M." Dublin: Patrick Oloroko. 1739.

revise the Lodge Lectures, and to make such alterations and improvements as, in his judgment, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England; and all former Lectures were abrogated, and pronounced obsolete.

“In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And this diversity of opinion, as I should conceive,” my companion added, with some allusion to my own individual judgment, “constitutes one of the peculiar excellencies of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be Time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures, the numbers 3, 5, and 7, were applied, in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath. The Jewish Masons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following: ‘Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon; viz., the Porch, the Holy Place, and the Holy of Holies. Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief degrees conferred by King Solomon, and to the years employed in building the Temple.

“At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well, the Festival was celebrated in Haberdashers’ Hall, March 19, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of Loudon

and Darnely, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brothers, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper clothing, waited on the Earl of Morton, Grand Master Elect, at his house in New Bond Street; and after being there entertained at breakfast, had a public procession to Haberdashers' Hall, in carriages, attended by three bands of music. At the Hall gate, the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand Master's Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Bros. Payne and Desaguliers; the latter of whom moved a vote of thanks to him for his new version of the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

“The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a caricature and broadside, which were published in ridicule of the proceedings. The former was entitled, ‘The solemn and stately Procession of the Scald Miserable Masons, as it was martialled on Thursday, the 18th day of this instant April;’ and the latter was headed, ‘A geometrical view of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742.’ And what sort of a procession do you think it was? You shall hear.

“First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many teacanisters filled with broken glass, four shovels beaten with brushes, two double bass dripping-pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then followed six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick waggon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and other funeral symbols. After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword

Bearers preceding the Grand Master in a dust-cart, and followed by the Grand Officers in carts, each drawn by four donkeys; the procession closing with probationists and candidates.

“This good-natured burlesque afforded the Craft much amusement; but in the year 1745 it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honours of Masonry, who had enlisted a number of low characters and buffoons in a scheme to exhibit a mockery of the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

“At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: ‘No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge; for, as Masons, we are of *the oldest Catholic religion* above hinted;’ which refers to the following passage in the first Charge: ‘in ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to *that religion in which all men agree.*’⁵

“A Brother present opened the Book of Common Prayer, which was always in the Lodge, and explained the phrase, *oldest Catholic religion*, by a reference to the *Te Deum* composed in the 4th century by St. Ambrose—‘The Holy Church throughout all the world doth acknowledge Thee;’ concluding that it must mean Christianity, which was typified in the two earliest dispensations known in the world, viz., those of the Patriarchs and the Jews; when Martin Clare delivered his opinion in words to the following effect: ‘I have had several long and interesting conversations with Bros. Payne, Desaguliers, and Anderson on this very subject: and it is evident from their researches, that the belief of our ancient Brethren favoured the opinion that Masonry is essentially Christian; that it is indebted

⁵ See the Ancient Charges in “Anderson’s Const.” Ed. 1738.

to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians; and that therefore the religion in which all men agree, was the Christian religion. The ancient Charges, which are now before us, were extracted from old Masonic records of Lodges, not only in Great Britain, but in foreign countries; and at the time when those records were originally compiled, the religion in which all men agreed was the general religion of Christendom—of the Holy Church throughout all the world; which, as has been justly observed, the *Te Deum* pronounces to be Christianity. The most ancient manuscript which passed through the hands of Bros. Desaguliers and Anderson during their researches, gives a decided affirmation to this doctrine, as may be gathered from the following passage :

Bysechyng hym of hys hye grace,
 To stonde with zow yn every place,
 To conferme the statutes of kyng Adelston,
 That he ordeynt to thys Craft by good reson,
 Pray we now to God almyght,
 And to hys swete moder Mary bryght,
 That we mowe kepe these artyculus here,
 And these poyntes wel al y-fere.
 * * * * *

And as thou were of a mayd y-bore,
 Sofre me never to be y-lore;
 But when y schal hennus wende,
 Grante me the blysse withoute ende;
 Amen! amen! so mot hyt be.

This manuscript is supposed to have been compiled in the time of Athelstan, and I should therefore conceive its authority to be decisive.

“In the above-mentioned year I had passed to a new Master and a new Lodge; and the first conversation that I heard was on the subject of a pretended revelation of Martin Clare’s revised lectures and ceremonies, in a book called ‘The Testament of a Mason;’⁶ where it was feigned that the formula had been found amongst the papers of a deceased Brother high in office, and, consequently, might fairly be presumed to contain the real secrets of the Order. The question was asked, Who is the author? and it was subsequently traced to one of the unfaithful Brothers who had been disappointed in his expectations of being nominated to a Grand Office.

⁶ “The Testament of a Freemason; ou, le Testament de Chevalier Graaff.” Brussels. 1745.

“During the same year, if my memory be faithful, a Brother was introduced into our Lodge, whose name was Coustos. He was a foreigner, and not wanting in assurance. A great sensation, however, was created, when he exhibited some scars which betokened very severe wounds that had been inflicted, as he affirmed, by torture in the Inquisition, at Lisbon, to extort from him the secrets of Freemasonry. It appeared by his own account, that he had resisted both persuasion and force; and that his final escape out of their hands was owing to the interposition of the British Consul. Subscriptions were entered into in order to enable the sufferer to publish his account of the whole affair, which accordingly came out in the following year, and put a considerable sum of money into his pocket.⁷

⁷ “The sufferings of John Coustos for F. reemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon.” London, 1746. Bode, 1779. Birmingham, 1790. Hull, 1810. London: Spencer, 1847.

ON THE INSTITUTION OF FREEMASONRY.*

AN impression is gaining ground that the modern Freemasons might spend their time and their money more profitably than they do now: and we have been often asked, at intervals, to furnish some account of the early history of the institution. As a contribution towards this, we are led to print, with all its imperfections, the following paper, read several years ago by the conductor of this journal at the Institute of Architects.

“ Hail to the craft ! at whose serene command,
 The gentle arts in glad obedience stand :
 Hail sacred Masonry ! of source divine,
 Unerring sov’rign of th’ unerring line ;
 Who rears vast structures from the womb of Earth,
 And gives imperial cities glorious birth !”

Anthem of the Craft.

There are few persons who have attentively examined the cathedral churches of Germany, France, and England, those gorgeous monuments of the daring ingenuity and persevering industry of man, but have inquired of themselves, in what state of civilisation was the great mass of the people, how far advanced were the sister sciences and arts, when these stupendous buildings, displaying the most delicate workmanship, the richest fancy, and profound mathematical skill, were raised? The feathery fairy-like spires, towering into heaven, and seeming, so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns holding up, as it were in sport, the traceried roof; so easy, yet so confident; the problem which requires the *maximum* of strength with the *minimum* of materials, everywhere so admirably solved; all bespeak an advancement in civilization equal, at the least, to that of which we boast, even at this period. How great, then, must be the astonishment of every inquirer when he finds that, at this very time, Ignorance, with Superstition, her eldest-born, usurped the land; that few could even read; to be able to write entitled one to the appellation of scholar;

* From the Builder of July 26th, 1851.

and the knowledge of a few elementary principles in physics often proved but a passport to the stake.*

By what men then, by what *set* of men, differing so from their fellows, were these proud and indubitable evidences of superiority imagined and constructed? And by what strange chain of circumstances was the knowledge here displayed gained by, and confined to, them alone? A little further inquiry leads to the belief that these buildings were mostly executed by a heterogeneous band of men, Greeks, Italians, French, Flemings, and Germans, who were religiously bound to certain observances, kept up a peculiar system of discipline, and, possessing (as is asserted) various protecting bulls from the Church of Rome, maintained a perfect independence of the states in which they sojourned. This was the Fraternity of Free and Master Masons. To their talents and industry, it need, then, hardly be said, architecture owes much; but, accustomed to regard them only in the light of a body of men associated for convivial and charitable purposes, we have long since ceased to connect them in any way with the original results of their combination; and it may not be uninteresting to give a brief view of some points connected with their history and progress.

Were I to adopt the opinion set forth, and, with probability, sincerely entertained by some of the chroniclers of the Craft, this account should commence with Ham, the second son of Noah; and should attempt to show that their first undertaking was the building of the Tower of Babel. The Israelites are by them proved to be a band of Freemasons, having Moses for Grand Master; and the pyramids, with the other mighty works remaining in Egypt, are triumphantly pointed at as the results of their labours. Others, however, more modest, commence with the building of the Temple by Solomon, about 1012 years before Christ; and contend that Hiram, the widow's son, of the tribe of Napthali, was a Master of the Craft, sent by Hiram, or Hiram, King of Tyre, with others of his fellows, to assist Solomon in his great undertaking. From what evidence such a conclusion was satisfactorily arrived at does not appear; but, finding this opinion is constantly and confidently repeated by the older writers upon the subject, we

* Frederick Barbarossa could not read, nor could John, King of Bohemia (middle of the fourteenth century), nor Philip the Hardy King of France.—*Isallam*.

are compelled to suppose, either that they have all blindly followed a hastily made assertion, or that the Fraternity themselves are in the possession of traditions or records inaccessible to the uninitiated: I must, however, believe the former.

That in Egypt there was an associated body of men, to whom all scientific knowledge was confined, who preserved strict secrecy upon all matters connected with their ordinances, and used symbols familiar only to themselves, appears nearly as certain as that, among the Greeks, the initiated into the Eleusinian mysteries, so far as regarded their government and the lessons inculcated, also closely resembled the Freemasons; but this is all that we know. At the last-mentioned and celebrated festivals, viz., those of Eleusis, the neophyte about to be admitted underwent, as among the Masons, an ordeal of no common severity; the principles of probity, charity, and humanity were impressed upon his mind, and the secrets of the mysteries were sworn by him to be held sacred. The tenets of the initiate we find, too, were not confined to Eleusis; for about 1300 years before our era, says one, "Laurie's History of Freemasonry," they reached Athens, and, ultimately, France, and probably, Britain; but in the records of this association we can discover no evidence of that which appears to have been the one great object of the Fraternity of Masons, namely, the study and practice of geometry and architecture; terms which, as they say, were with them synonymous, and comprehended the basis of all their proceedings. With the initiated of Eleusis it is not possible, therefore, to connect Freemasons. Coming on to rather late times, we see that the disciples of the Dionysian mysteries, instituted in honour of Bacchus, to the due celebration of whose festival we owe the invention of theatres, were men intimately connected with science: they were termed the Dionysiac artificers; and, as a body, possessed the exclusive privilege of erecting temples and theatres in Asia Minor. These artificers were incorporated at Teos by the kings of Pergamus, where they built a magnificent temple to Bacchus; sufficient of which even yet remains to attest its grandeur, and to justify the terms in which Vitruvius speaks of its splendour. (See the Introduction to Wilkins' "Vitruvius.") They used symbols known only to themselves; at certain periods met for convivial purposes; and, according to some accounts, were actually divided into Lodges, governed by

chief officers; thus agreeing, in many respects, with the Fraternity under notice; so much so, in fact, that even Robinson, the most vigorous modern enemy that Freemasonry has had, and who would not, therefore, yield to it a greater degree of antiquity than he felt himself compelled to concede, admits that in this association it had, at all events, its prototype. (See "Chandler's Travels in Asia Minor," and "Robinson's Proofs, &c.")

Whether members of the same body or not, it is certain that, in later times, at Rome, the artificers were bound together in a somewhat similar manner; having Colleges or Lodges, where they held their meetings and studied the principles and practice of architecture: it does not, however, appear quite clear to me whether these colleges were part and parcel of a general body acknowledging one supreme head, or whether they were not independent associations of men organised for the study of their art; sometimes by the authority of the reigning emperor, and sometimes by private individuals. A passage from Pliny (as quoted by Dallaway), wherein he requests Trajan to establish a college of artificers (*collegium fabricorum*), in order to effect the rebuilding of Nicomedia, just then destroyed by fire, and in which passage no reference is made to any association actually existing of which this was to form a part, seems to express that such a proceeding was not uncommon, and to justify in some degree the doubt.

There is a passage in Gibbon which appears to me to bear a little on the subject of associated artificers, and, perhaps, deserves mention. He says, when Probus commanded in Egypt, A.D. 280, he executed many considerable works for the splendour and benefit of that rich country. The navigation of the Nile, so important to Rome itself, was improved, and temples, bridges, porticoes, and palaces were constructed by the hands of the soldiers, who acted by turns as architects, engineers, and husbandmen." ("Decline and Fall, &c." vol. ii. p. 89.)

Rome fell! Torn by internal faction, and enervated alike morally and physically by her very triumphs, the mother of many nations slowly succumbed to the innumerable barbarian hordes which the North, at that time, poured forth upon the world. All art was long stagnated. When Constantine, at the commencement of the fourth century, removed the seat of empire to Byzantium, or Constantinople as it was afterwards termed (the last blow

which severed prosperity and Rome), he employed the whole energy of the nation to beautify and adorn his new city: 2,500,000*l.* were set apart by him for the construction of the walls, porticoes, and aqueducts; and, says Gibbon, "a multitude of labourers and artificers urged the conclusion of the work with incessant toil. The impatience of Constantine, however," he continues, "soon discovered that, in the decline of the arts, the skill as well as numbers of his architects bore a very unequal proportion to the greatness of his designs; and the authorities of the most distant provinces were therefore directed to institute schools, to appoint professors, and, by the hopes of rewards and privileges, to engage in the study and practice of architecture a sufficient number of ingenious youths, who had received a liberal education." This law is dated A.D. 334, and was addressed to the prefect of all Italy, whose jurisdiction extended even to Africa; so that its results, we may suppose, must have been great. Here, then, it may be said, we obtain a starting point, presenting fewer difficulties than any we have yet seen; and, without going into the question as to whether the professors appointed to superintend and organise these colleges were not actually remnants of the more ancient associations previously mentioned, and who initiated the students into their own mysteries, thus accounting for the coincidences already pointed out, many are contented to believe that in the members of these we have the ancestors of that body of men more immediately under consideration, the Freemasons of the middle ages. In Constantinople, as we know, a vast change was effected in architecture. Unfettered by the restraints which, at Rome, paganism and want of space had put upon them, the Christian architects determined upon an entire change of forms in their religious edifices, and the cross of equal sides, surmounted at the junction by a majestic cupola borne on arches, became the most striking characteristic of their style. In Constantinople, the sciences flourished for some time, in a greater degree than elsewhere: her men of learning were sought by European as well as Asiatic nations, and her architecture was copied on all sides. Many of its characteristic features came even beyond the Alps, and were taken up by the Lombards: so much so, indeed, that Hope declares that when, upon entering the ancient city of Cologne, he saw the east end of the Apostle's Church, he almost thought

himself again at Constantinople. (“*History of Architecture.*”) Its minuter details may be found in nearly all the various states of Italy.

Let us now turn for a brief space to England, where, according to the chroniclers, Freemasons were early to be found. One writer has ventured the opinion that the Druids had a somewhat similar association, using like symbols, and practising architecture, into which they had been initiated by disciples of Pythagoras: and Preston, in his “*Illustrations of Masonry,*” (though it appears, from his enthusiasm on the subject, he might easily have been deceived himself, even if not desirous to deceive others), mentions an old MS., which said that St. Alban, who was beheaded A. D. 303, “loved Masons well, and cherished them much;” and that he used his influence to obtain a charter from the king, enabling them to hold an assembly. Of these, and many other assertions, we have no proof; the authentic records, in most cases, having been destroyed. Benedict Biscop, founder of the Abbey of Weremouth, several times journeyed to Rome at the end of the seventh century, to persuade artificers to come to England; but I find nothing to identify these workmen with the fraternity under consideration.

Alfred, so truly termed the Great, among other admirable endeavours to ameliorate the condition of his people (endeavours which, had the people been sufficiently advanced to co-operate with him, would have placed England a hundred years forward on her progress towards civilisation), strove to improve the domestic architecture of the country. At that time, use was made of hardly anything for building but timber, a house of stone being regarded as a singularity: Alfred, however, invited the most noted architects from foreign countries to repair to Britain, with workmen eminent in the arts, and raised his palaces of stone and brick; an example which, by degrees, was followed by the nobility. (“*Rapin’s Hist. of England.*”) At the commencement of this same century, Charlemagne in like manner, on the Continent, had summoned men of all nations to build his celebrated church at Aix la Chapelle; after which events the existence of the fraternity of Freemasons, under that title, is no longer doubtful; and the results of that existence are seen in a multiplicity of splendid structures, erected with amazing rapidity, and displaying the origin, progress, and perfection of an entirely new and exquisite style of archi-

ture, viz., the Pointed. It is, most probably, from the strict secrecy under which all their proceedings were conducted, that so much doubt exists respecting the first introduction of this style. It appears clear, however, that, although the pointed style appeared nearly simultaneously in Germany, France, and England, it is in the first of these three, viz., in Germany, that we must look for the earliest examples. This, however, is not a subject now to be entered upon.

In the states of Lombardy, as we know, commerce, the offspring of industry, first gradually threw off the weight under which prosperity had been pressed to the earth by anarchy and barbarism since the overthrow of the Roman empire; and architecture and Masonry, with the other sciences and arts, were again studied. This being the case, and the Lombardians, having before them the experience, and among them some of the descendants, of the modern Greek or Constantinopolitan school, which, as we have seen, had attained a certain degree of perfection under the fostering hand of Constantine and his successors, they soon became, as a natural consequence, not only the merchants of the world, but its builders; being eagerly sought for, when their own market was overstocked, and they appeared disposed to travel in search of employment, by all the potentates of adjoining nations, who were at that time universally employed in raising religious edifices.

Wherever and whenever a missionary was despatched from the Pope to preach the Christian doctrine (and these were every day departing), to that place speedily resorted a band of these wandering artizans, under the special direction of the most expert Craftsmen among them, whom they denominated the *Master*, to raise a fitting temple to the Deity. So numerous, however, were the demands for their services, that their numbers were found to be inadequate to the purposes of religion; and the Church of Rome, which must fully have felt how important a part of its machinery they at that time were, saw that some measures were necessary in order to swell their ranks, and protect them in the undisturbed exercise of their duties. Bulls, it is said, were accordingly issued endowing them with various rights and immunities: exemption was granted them from the laws of all local authorities; and those who opposed or interfered with their purpose were loudly threatened with excommunication. This proceeding speedily had the desired effect:

Greek, Flemish, Italian, and German artists joined the main body, and were initiated into their mysteries; and, some have supposed, from this exemption from all local enactments, and the right to roam from place to place as they might feel inclined, or their interest lead them, they entitled themselves Freemasons.

That the Pope did really confer upon them these privileges has been questioned, and with some reason; for it appears that, upon searching the Vatican for the purpose of discovering the bulls stated to have been published, none were to be found: the many and clearly apparent reasons, however, which should have induced the Pope so to do; the constant reiteration of the circumstance by the chroniclers of the Craft; and the fact that they did so quietly and independently pursue their labours in various countries, and in no very settled times, strongly induce me to put confidence in the assertion. Again, although not wholly in point, we find it recorded in Dodsworth's "Account of Salisbury," as quoted by Britton, that, even in later times (1244), the Archbishop of Canterbury granted an indulgence of forty days to such as aided the new and wonderful structure of the Church of Sarum; which, the proclamation went on to say, could not be completed with the same grandeur without the assistance of the faithful.

This quotation may serve in some degree to explain to us the means which were used, builders being now provided, to raise sufficient sums for the construction of the magnificent edifices left for our admiration.

The Church of Rome has ever perceived the more speedy influence that is to be gained over men by appealing to their senses than to their reason; and the continual use made in her rites of striking and mystic ceremonies clearly shows how fully and systematically she has acted upon this knowledge. A sublime and lofty structure, then, dimly, though richly, lighted through glass of many colours, by which was cast an artificial glow on the magnificent paintings, sculptured monuments, and gilded decorations with which its interior teemed, was found to be no trifling adjunct in the process; and the whole power of the Church was employed, as I have already said, in erecting such edifices, and inciting a spirit to "go and do likewise" throughout the world. Bulls were published dispensing with a portion of all penances for sin to those who contributed to raise a church; and eloquent monks were despatched

all over the world to inflame the ardour of the pious, and persuade or frighten, as the case might be, those who yet remained undecided.

Great indeed were the results: the land was as one workshop, and a man feared he had lived in vain had he not contributed to erect or adorn a religious house. ("William of Malmesbury") So profusely generous, indeed, were the grants made alike by prince, peer, and peasant, that it has been shown, to speak of England alone, that, at the death of Edward the Confessor, more than one-third of all the land was in possession of the clergy, exempt from all taxes, and, for the most part, even from military service. ("Henry's Hist. of Great Britain.")

The Freemasons, as we have seen, were the instruments employed to effect these purposes of the Church; and nobly they fulfilled their duty. Passing their earlier works in Lombardy and Germany, in which are to be discovered the germ of the Pointed style and its first development, I would direct attention to the cathedrals of Strasburg, Friburg, Cologne, Antwerp, St. Ouen in Normandy, and that *orbis miraculum*, as Leland calls it, Henry the Seventh's Chapel in England. To mention all the works of the Freemasons were to speak of nearly all the edifices constructed during several centuries of that period, and would fill a volume; but the above may serve for instances of their wondrous genius as designers, and of their mathematical skill as constructors; astonishing us alike by the boldness of the outline and the grandeur of the masses, as by the lightness of the parts and the elegance of the execution.

In England, although I do not find that any additional privileges were extended to them by special enactment, few buildings were erected during the twelfth and three following centuries without the assistance of the members of the Craft: in fact, the requisite skill appears to the last to have been confined to them; and some idea may be formed of their numbers, when we see that, during the thirteenth century, no less than ten cathedrals were in progress simultaneously. ("Dibdin's Tour.")

Having thus briefly spoken of the origin and object of the fraternity of Freemasons; traced, in some degree, their progress; and mentioned the results of their labours, I shall next attempt to bring together some few points of information regarding their internal government. As a consequence naturally resulting from the mystery with

which they enshrouded all their proceedings, the authorities on this head are very few; collecting and collating, however, all that can be found, it would appear that a regular system of science, handed down to them from early times, and added to by almost each possessor, was taught in their Lodges; and that of this system, geometry (considered by them the first and noblest of the sciences), was the basis. The strictest morality was inculcated at their meetings, and the ancient charges by which they were governed display an uprightness of conduct much to be admired. "Let no master," says one, "take on him no Lord's worke, nor any other man's, unlesse he know himselve well able to perform that worke, so that the Craft have no slander;" a caution seen by no means to be disregarded, when we find in Dugdale and in Rymer the Freemason stipulating in his contracts, "to yield up hys body to prison at my Lord's wyll" in case of non-performance. Another enjoins, not to supersede a Brother Mason, or to work for less than the established rate; and a third impresses the necessity of humility of behaviour and general kindness to all men.

When a band departed on an undertaking, a charge provided that the most expert Craftsman should be appointed *master of the works*; under whom, when they reached their destination, every tenth man was appointed warden over his nine fellows; a camp near the spot was erected, and a Lodge built in which to hold their meetings and regulate their prices; here, also, the apprentices resorted at certain periods to hear discourses upon the sciences and lectures on morality; for at this period, I should have said, it is supposed that none could become a free and accepted Mason without serving and studying under a Master, as an apprentice, for seven years; during which time he was gradually initiated into the mysteries, and was ultimately accepted as a Brother.

With respect to the mechanical aids employed by the fraternity, it has been supposed, from the fact that nearly all their buildings are constructed of small stones, that, although they possessed and understood the windlass and other contrivances, they never used them, each stone being taken up the ladder by a man. This, however, has been disproved. Some little time since I met with an old picture, I think of the fourteenth century, in the University at Brussels, in which is represented a body of Freemasons, who are employed in erecting a church, and who are attacked by

Lucifer and his fiends, with a view to prevent the consummation of their purpose; and here the men are seen employed in raising the stones to the top of the building by means of pulleys and windlasses, while others are moving the larger blocks with levers and rollers. The instruments used by the men who are mixing the mortar and raising it into a heap are precisely similar to those at present employed, as are the tools seen in the hands of the Masons who are carving the ornamental portions.

From all that can be gathered, the Freemasons appear to have worked with the most persevering industry, applying their whole energy and skill to the task in hand; and Wren, who in after times was himself a Master of the Craft, says, "Those who have seen the accounts in records of the charge of some of our old cathedrals, near 400 years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures." ("Parentalia," p. 306.) From various circumstances, many have supposed that the use of detailed drawings, for the guidance of the workman in the construction of a building, is of comparatively recent origin; or, at all events, that it was not common among the Freemasons of the middle ages: the general design was described by him from whom the idea emanated; and the filling up, the nature of the ornaments, &c., were left, they have supposed, to the skill and caprice of the various artificers employed; whence, say they, the infinite variety to be found in their buildings. This, however, was not always the case, as there are many documents remaining to attest. Even so early as the building of the Temple, we find David giving to Solomon, his son, *a pattern for the porch*, and others for the treasuries, the upper chambers, and inner parlours. (1 Chron. xxviii.) Carter, in his "Architecture of England," says there is a basso relievo of high antiquity in the Cathedral of Worcester, in which is represented an architect presenting his plan, marked on a tablet, to the superior of a monastery; and we find in Henry the Seventh's will, as quoted by Britton ("Architectural Antiquities," vol. v.), that the Prior of St. Bartholomew is expressly called "Master of the works," with reference to his chapel; and mention is made of the designs for images in picture delivered. To crown all, however, there is to be seen, among the archives at Darmstadt, the original drawing for that splendid promise, Cologne Cathedral, in which every ornament, however minute, is scrupulously

delincated to a scale. This drawing, which is twelve feet or fourteen feet long, was discovered in a somewhat singular manner by the learned author of the "Memorials of German Gothic Architecture," Hof-Bau-Director Moller; by whom, having first made a copy, it was deposited in the library of his patron the Duke of Darmstadt. That many similar documents have not been found is not because they have never existed, but that, from various causes, they have been since destroyed. The thick veil under which the Freemasons have ever desired to conceal their proceedings has naturally led them, whenever attacks made by reigning authorities on the power of the Craft induced them to fear an attempt to wrench from them their secrets, to destroy all documents in any way connected with their art; among which, of course, would be included the various details and calculations with regard to construction; the chief results of a knowledge so superior to that possessed by the general body, and as such, therefore, zealously guarded by them. These occasions, too, have not been seldom; for, although for some time, when their skill was most wanted, they were protected by the Pope, met with encouragement on all sides, and were able to sing—

"High honour to Masons the Craft daily brings :
We're brothers of princes, and fellows of kings,"

the pressing need for their services gradually was lessened; the Pope withdrew his countenance; and, as an associated body of men bound together by certain and secret ties, and acting, therefore, in concert, they were soon looked upon with suspicious eyes by the various despotic governors of the time; and were often persecuted with extreme rigour, under the pretence that their secret meetings were used to cover treachery. Even in the time of the Romans, Trajan, in answer to Pliny's epistle, already quoted, in which he advises him to establish a college of artificers, consisting only of one hundred and fifty men, and assures him he will take care none but artificers are admitted, declines doing so, on the ground that the secrecy which attends their proceedings, and the consequent facility for plotting, would always render them dangerous.

In England the Freemasons have been seldom interfered with by the authorities, except on account of their disregard for those ordinances which regulated the wages of labourers; holding themselves, as we have seen, perfectly independent on that head, on the presumed authority of

the Pope's bull; but we find, in consequence of this, that in the reign of Henry VI., although the king, four years afterwards, became a Mason himself, a statute was passed, enacting, that persons calling or holding chapters should be declared felons: and all other Masons assembling "*soient puniz par emprisonnement de le corps, et facent fyn et ranceon à la volonté du roi.*" ("Pownall's Essay Archæologia," vol. ix.) To go into this portion of their history, however (which does not immediately concern our purpose), would too widely extend the limits of this paper.

Masonry, in the sixteenth century, had passed its meridian, but continued to remain, the shadow of itself, until the end of the seventeenth; when, a proposition having passed that its privileges should no longer be confined to operative Masons, but extend to men of all professions, it became immediately changed in its essential points, and is now hardly remembered other than as a convivial association. Here, then, I must conclude this present notice. There are, as it appears to me, few points in the history of the middle ages more pleasing to look back upon than the existence of the associated Masons: they are the bright spot in the general darkness of that period; the patch of verdure where all around is barren: we see the demand for a particular skill instantly creating a plentiful supply; and watch the Fraternity toiling on resolutely and successfully in the perfecting of that skill, just so long as the demand continued: it is, in fact, a subject so rife with matter for instructive contemplation, so full of important lessons, that no one can sit down to its investigation without advantage. In studying the works of the Freemasons, they become additionally interesting if we have a knowledge of the men; and the men, in like manner, are invested with greater importance when we reflect upon their wonderful productions.

I need give no other reason for calling attention to the Freemasons.

GEORGE GODWIN.

SILENCE:

A PASSAGE IN THE LIFE OF AN AGED MASON.

BY THE AUTHOR OF

“STRAY LEAVES FROM A FREEMASON’S NOTE BOOK.”

“It is impossible! Don’t press the matter—I have given a solemn promise to my relatives on the subject; and I feel——” the speaker, a very young man, seemed to hesitate for a moment—“I feel I must abide by it.”

“But, Heron,” cried his companion, earnestly, “your squeamishness will be my ruin. I have depended on you, fully, firmly, exclusively!”

“Wraybury!” returned the other, “did I ever give you reason to suppose that I would become your security? Did you ever mention your plan to me before?”

“No, no!” was the response, somewhat pettishly expressed; “I admit all that: but why so abominably legal?—why call it ‘security?’ It is nothing of the sort. One would fancy I was scheming your ruin, by the mistrust with which you listen to me.”

Heron’s rising colour shewed that he felt the imputation keenly; then quickly mastering all angry feelings, he calmly responded—“I am not distrustful, Wraybury, but must, perforce, be cautious. Twice rescued from ruin by the generosity of my uncles,—ruin which menaced me from the faith reposed in the representations of others—I am compelled to pause. A third mishap would deprive me of my situation, and render me a beggar.”

“A beggar! who wishes you to be a beggar?—who desires to make you one?—who contemplates such a result?” cried Wraybury, passionately. “A beggar! Just like you, Heron,—always in extremes, always disposed to view all suggestions in the vilest light.”

“Simply because, on the instant, I decline being security or guarantee for I know not what scheme or speculation!”

“You are not asked to become security or guarantee for

any scheme whatever ; but merely to place your signature here as voucher for the statements I have made."

"Hand me the paper." Returning it after calm and deliberate perusal, Heron remarked with a sigh : "This is more than a mere voucher for certain statements ; it entails responsibility, Wraybury,—heavy, pecuniary responsibility."

"Nothing of the kind : but here solicitation ends ! My friend from boyhood—my associate from childhood—to whom *I* could have refused no request in the hour of *his* sorrow, abandons *me* in *my* extremity ; and that, too, when the *slightest* interference on his part would have averted absolute ruin. Be it so ! By and bye I shall learn to estimate assurances of attachment at their true value."

Heron was touched. Looking earnestly and anxiously into Wraybury's face, "Promise me," cried he, "on the word of a man and a Christian—pledge yourself sacredly that no pecuniary liabilities will attach to myself, and I will reconsider my determination."

"I do, solemnly," said the other, *with emphasis.*

"Then, on the faith of that declaration, I attach my signature."

It was a concession he deplored to the end of his life.

II.

"Are you to be always a child ?—never proof against solicitation—never able to say 'No ?'" cried his elder uncle, vehemently, when one morning, after a volley of oburgation, he acquainted him that "Wraybury had fled ; that his affairs were hopelessly involved ; that his, Heron's, name was mixed up with his transactions ; and that the penalty of the last paper—the voucher which he signed—would entail on him a debt only of about seven thousand pounds."

"Then I am a ruined man !" cried Heron, with anguish.

"And must leave the country," added the uncle, emphatically.

III.

Dominica was the scene of the exile's retreat. His uncles, as the price of their assisting him, either with outfit or passage money, required that he should relinquish the

name of Heron, and assume that of James. "You have disgraced your family name," said they, "by your culpable credulity. Never, till borne by you, was the name of Heron associated with uncancelled liabilities. You have forfeited your government appointment. For the third time you are helplessly borne down by debt. You are haunted by dread of the bailiff. Fly, then, to a foreign land. Assume a fresh name; and in a new sphere of duty, acquire new habits, new associates, right views of the value of money; and, above all, *learn to say 'No.'*"

IV.

If resolute self-denial, unremitting industry, and steady devotion to one single object—that of retrieving the past—be heralds to success, Heron, or James, as we must now call him, possessed them. Dominica, like other of our West India islands, was famed at that time of day for its luxurious habits; possessed its herd of well-paid employés, who lived gaily and did nothing; men who daily cursed the climate, and yet would take no precautions against it; whose creed was "All hail the present! confound the future!" With such the self-upbraiding exile had no sympathy. He toiled, he schemed, he saved; courted employment; scorned no honourable means of augmenting, however slightly, his income; and deemed no exercise of frugality needless or criminal.

Such determined disavowal of Dominica habits,—such rank rebellion against Dominica usages, provoked a storm of angry comment.

"For whom, or for what is he saving?" was the cry. "In the sickly season, life, on this island, is not worth six weeks' purchase. Does he expect to grow old? Is he proof against '*Yellow Jack*'? Does he calculate on superannuation and retirement? The anchorite—the miser—the misanthrope—what is he aiming at?"

Careless of comments James toiled on. He had one earthly goal to reach—*England*: and in one guise,—that of a *free unfettered* man.

But the pangs incidental to his position wrung him. *Within*, rose up bitter reflections connected with the past. *Without*, were the gibe, and the sneer, and the harsh surmise. And withal he had none to confide in—none to consult with. That living being existed not to whom he would disclose his secret, or lay bare the antecedents of his

previous career. ONE alone he knew would weigh his conduct and fathom his intentions,—that Mighty Being who commands all his creatures to act *justly*, and who is emphatically the God of TRUTH.

While this struggle was going forward the Lieutenant-Governor was carried off by “Yellow Jack,” after an illness of ten hours; and his successor in due time arrived from the mother country. In the capacity which James filled, it was necessary that he should wait upon the new Governor; and on his first public day the resolute but sorrow-stricken man presented himself before Colonel Sir Henry Goldingham. It struck him, then and afterwards, that the new chief eyed him with peculiar earnestness when his name was announced, and twice created opportunities of addressing him, and purposely so framed his questions as to require lengthened replies. He was haunted, moreover, by a conviction that the features of the new authority were not new to him; that Sir Henry and he had met before; that they had conversed freely; and that this was in former and more prosperous days. But whether the impression was an illusion or real, Sir Henry neither by word nor deed supported it. He received James’s unavoidable communications with distant and official courtesy; listened with impartial ear to his suggestions, and when he deemed them of value, enforced them; but as to any previous knowledge of his grave and respectful subordinate, the Governor, apparently, had none.

“What a regular self-tormentor I am!” cried James, as, one morning, he left Sir Henry’s presence after a long interview, during which the old soldier had pertinaciously sifted a mass of voluminous accounts, but had been, throughout, unusually silent, though keenly observant—“how ridiculous in me to fancy that we had met before; and to harass myself with speculations as to when and where! No, no! We are strangers. He has no feeling on the point, either for or against me. In this I may rest. It is a safe conclusion.”

And yet it was rather shaken when, within the next eight-and-forty hours he was apprized that Sir Henry had, without solicitation, nominated him to a lucrative Government office, and ordered him to “enter upon its duties forthwith.” The surprise created in the colony by this exercise of patronage was not slight, nor much diminished by the reply which the old colonel vouchsafed to a chafed

and aspiring official who, as connected with nobility, expected the post himself. Addressing his chief, he enquired, with the air of an ill-used man, "May I venture to ask, Sir Henry, who recommended this party—this—this anchorite—this Ephraim James, for this appointment?"

"The recommendation was mine, sir," was the reply; "he needed no other; the nomination, appointment, and confirmation, rested with myself."

"But his backers, Sir Henry, his backers——?"

"Were his indisputable business habits; and"—looking the enquirer full in the face—"his invariably temperate life."

"This rise is of infinite moment," said the exile, when the first transports of joy had subsided, and he could believe that his good fortune was real; "it will expedite my return to England by at least five years, and will enable me to wipe off arrears of interest at once."

But again his conclusions were at fault. Long before the five years, or even three of them, had expired, a letter reached him from his elder uncle much to this effect.

"You have undergone a trying ordeal in the colony, and have come out of it nobly. This I have ascertained from unsuspected sources. You have learnt how to 'say No,' to refrain, and to withhold. *Your education being now complete*, return to England. All your debts are paid. No obstacle exists. Neither my health nor memory are what they once were; both warn me of an inevitable event. Before it happens, is it unnatural that I should wish to see and embrace him whom I have always loved, and who will inherit the bulk of my property when I am gone?"

VI.

With contending emotions, in which gratitude to THE ALL MERCIFUL predominated, James sought an audience of the Governor, to tender to him, with many expressions of heartfelt obligation, the resignation of his office, and to announce his immediate departure for England.

If Sir Henry had been on previous occasions cold, distant, and repelling, he was not so now. His manner was kindness and cordiality itself.

"I congratulate you—I congratulate you with all my soul. Your information gives me infinite pleasure. What I say, *Mr. Heron*, I feel."

“Mr. Heron! Then you know me, Sir Henry?” said the young man falteringly.

“Certainly, my worthy *Brother*, from the very first;” was the Governor’s response.

“And kept that knowledge sacredly to yourself?” continued Heron, in a wondering tone.

“Undoubtedly,” rejoined his superior, “to whom and for what was I to divulge it? We had met thrice, under the most binding circumstances, in that sanctuary where brotherly love and good faith are presumed to reign supreme. You, I well knew, must have some stringent motive for your course of conduct. Did it become me to defeat it? I watched you closely and was satisfied.”

“How noble!” exclaimed Heron, warmly.

“Say rather ‘how fraternal!’ One, remember, of the first lessons earnestly impressed upon a Mason’s mind, is the duty and importance of—SILENCE!”

ASPIRATION.

I do believe we are not truly just
 Unto our human nature, but despair
 And droop, and leave each faltering purpose bare
 Unto the winds of heaven—we slight the trust
 In manhood’s daring, and our falchions rust
 Deep in the scabbard for the will to dare.
 Is ’t thus that man shall ponder and forbear
 To chronicle his name from out Time’s dust?
 Ah no! the eagle in his home on high
 Soars yet to loftier flight, and if a plume
 Falls from his pinion into nether gloom,
 He neither pines nor frets; but silently
 Spreads forth his wings, regardless of his doom,
 And, boldly rising, sails unto the sky.

W. BRAILSFORD.

ANCIENT MASONS' MARKS.

“Then is the past so gloomy now
 That it may never bear,
 The open smile of Nature's brow
 Or meet the sunny air.
 I know not that ———” U. E. ΔΥΤΟΥΝ.

THAT Masonry is ancient, we cannot doubt; that it is illustrated by symbols forms a leading feature in its definition. Of its antiquity as an institution, an eminent writer says, “it is beyond all question the oldest of any that is now known in the world; it goes back to the remotest period of Egyptian story, prior to the departure of the Israelites from the land of Pharaoh; it is found flourishing in vigour, at the time of the building of the temple of Jerusalem by Solomon.”* That Masonic symbols have been used from time immemorial, the science of architecture, as practised in all ages, clearly shows. That science, the handmaid of religion, “the sure test of civilization,” † which, whether practised on the plains of Shinar, or the banks of the Nile or Ganges, the mountains of Asia, or the wilds of Central America, has left so many lasting proofs of the grandeur of mighty nations, now long since past away, and filled up so many voids in the history of our planet. We do not here refer to memorials of stone to commemorate an event, such as that of Bethel, those of the early princes of Egypt, or the Northmen of the twelfth century, nor to the position and form of the building, whether like the Indian temple, deep and gloomy it pierces the living rock, or like the Gothic spire, raises its tapering point into the storm-drifting heavens, through which shines, as brightly as in the fairest clime, the eye of the All-seeing God.

Our object in the present instance is, to bring together from various well-known sources, some of those marks on buildings, known as builder's signs, Mason-marks, astronomical characters, and compare them with others found on modern buildings in Malta. Concerning their origin, we may here simply state, that the traditions of the Fraternity record, what the walls of the most ancient buildings in ex-

* A. Alison, Hist.

† M. Prescott, Hist.


istence still show; *i. e.* they have been in use from the remotest antiquity, and were most probably given, to mark a certain advance in the noble science, and at the same time to enable the architect to give praise or censure where it happened to be due, by showing at once the work of the individual. Various writers in modern times have noticed and commented on these strange hieroglyphics, (for in one sense they are such,) and those mysterious characters, which, on stones hewn from the quarry thousands of years since, show the early existence of those associations, known as the Syrian or Dionysian artificers, and in after times, as children of the Widow, or Free Masons, as clearly as the fossil trees or plants met with by the geologist, reveal to him the different aspects, which the crust of our planet has assumed since its creation by the Almighty. Thus we find Ainsworth in his travels, vol. ii. p. 167, speaking of the ruins of Al-Hadhr in Mesopotamia, in the following terms. "Every stone," he says, "not only in the chief building, but in the walls and bastions, and other public monuments, when not defaced by time, is marked with a character, which is for the most part either a Chaldean letter or numeral. Some of the letters at Al-Hadhr resemble the Roman A, and others were apparently astronomical signs, among which were very common the ancient mirror and handle ♀."

The Holy Volume informs us, that the Temple of Jerusalem, built for the worship of the only true and living God, by the wisest of all princes, assisted by the famed artificers of Gebbal, sent by Hiram, King of Tyre, was constructed in such a manner, that the sound of axe or hammer was not heard in the Holy House; and our traditions, without directly alluding to the fact, allege, that each stone hewn in the mountain, had cut upon it a certain character or mark, indicative, at once, of the body of Masons who had prepared it, and the place it was destined to occupy in the Temple. However this may be, the immense size and weight of the stones still existing in the foundation—equalling those in the Temple at Baalbec—would appear to corroborate the opinion that some such system had been in use to secure the known result (absence of *metallic* noise).* We know that modern travellers in Egypt have observed a process represented similar to that just alluded to, where workmen are shewn bringing the stone to be examined,

* E. A. Degree.

and marked by another person before they were set aside as perfect; and in confirmation of the correctness of their statement and proper interpretation of the paintings or carvings which they inspected, it was observed—towards the temporary conclusion of that fiery struggle, which raged between the dying embers of Paganism, and the new-born light of Christianity, “that at the destruction of the Temple of Serapis, certain cruciform characters were found engraven on stones. Thus both Christians and Idolators claimed a symbol of their respective creeds.” But the cross was known to the antients long previous to the Christian era; to the Jews, the brazen serpent of the wilderness, was the prototype of that cross, on which the Redeemer gave up his life, as an expiation for a guilty world. Among the Egyptians, we find the Goddess of Justice and Truth represented in their hieroglyphics, with the cross and circle on her knee, the former figure being with them looked upon as the symbol of life to come. And, lastly, unless our memory much misleads us, the same symbol has been disinterred by Layard, from the dust of unreckoned centuries, in those lands where the human race first dwelt, and the tree of life threw out its mighty arms, destined, alas! soon to wither, and almost to decay, until the advent of the Messiah raised a nobler and more heavenward stem, upon which whosoever leaneth shall never fall. Every one is aware of the importance assigned to “squares, angles, and perpendiculars” in Masonry, and, it may be said, produce the base line of a right angle \perp and you have the Tau Cross—a simple combination of two straight lines; now, in that which is but a mark with the chisel, whether bearing a mystical meaning or not, can the difference be felt, which assuredly there would be, between a tree painted by a raw pupil in the academy, and foliage as seen in a masterpiece by Poussin.

The idea of a Gothic church is simple; as constructed by those wondrous artificers of the middle ages, it is more—it is sublime; and yet it did not, like the heathen goddess, spring into existence perfect, but was the slow and steady, it may be added the unnoticed, growth of centuries. And with that growth of a style of architecture which, on what principle we know not, was half a century ago called barbarous, the mark well known to Masons, but for long little heeded, and alluded to by Clavel, in his “*Histoire Picturesque de la Franc Maçonnaire*,” à “ce signe bien

connu, qui servait de marque a Jean Grieningen, editeur de
 Strasbourg en 1526  ” had more to do, than many

slavish imitators of church furniture, and Gothic mouldings, would willingly acknowledge. Or, to resume, it may be said, and most truly, “The Masons, or Architects of the middle ages were directly connected with the Church;” and so much so was this the case, that the head of the Fraternity in Scotland, by ancient constitution, “required to be nobly born, or a clergyman of high rank and character.” William of Wykeham is a name well known in England, and in Germany we find this connection incidentally alluded to by Whitting in his “Nuremburg,” vol. i. p. 40,—“and the examples abounding throughout this country and the archives of the Freemasons, which have been rooted out at various times from amongst the old German monasteries, seem amply to furnish both its history and its proof.”—(*Origin of Gothic Architecture.*) This connection would certainly account for the many cruciform marks found on the walls of Christian churches, shewing, it might be, the hope the builder trusted in, or a memorial of the Saviour’s Passion. But such a fact could surely never be applied to account for similar—nay, in many instances, identical marks, to those above alluded to, found on Roman arches, Saracenic buildings in Asia Minor, and fortresses, tombs, and temples, in Eastern India. (*Vide Travels in Lycia, by Lieuts. Forbes and Spratt, R.N.*) Even in these instances the deep root which the institution had taken in Asia at a very early period, coupled with the rapid spread of Christianity in Asia Minor, and its traditional introduction into India, might perhaps account for the similarity. To conclude this part of the subject, and before proceeding to give specimens of the different kinds of cross met with as Masonic Marks which, it may be remarked, are by no means so numerous as in heraldry, we find at note 53, page 202 of Lord Lindsay’s travels or letters, Mr. Farren, Consul-General in Syria, speaking of a monument on the eastern side of the Orontes, which, from its description, was most probably not Christian; “It is (he says) a square building of solid Masonry, and without either apertures or chambers. It rests on a pedestal of steps, and is surmounted by a pyramid or cone. It is very remarkable that the faces of the monument are covered with small marks, cut on the stone—hieroglyphs.

glyphics I cannot call them—they are too numerous to be accidental, and I was convinced that they were not from the mere process of chiselling the stones;” in short, an admirable but negative description of Masonic Marks. It is much to be regretted that their general character and figure were not more particularly alluded to.

I now proceed to give in detail the few cruciform Marks, to which I have had access: (they are extracted from the *F. M. Q. Review* for 1845) with which to compare a selection of others from the different fortifications of Malta.

From nave of Winchester Cathedral, from 12th to 14th century, †

Chapel of the Holy Rood, Edinburgh, end of 12th century, ✚

Roslin Chapel, A. D. 1446, † † † †

Fortress of Allahabad, A. D. 1542, †

The Saj, Agra, 17th century, † † † † † † † †

The following Marks are from the binding of a book intitled “Wanderings of a Pilgrim in search of the Picturesque;” ≡ † † † none of these, however, are cruciform.

Compare these with the following, taken from the walls of the different bastions in Malta, and the principal aqueduct to Valetta, which was also the work of the Order of Jerusalem. The period of time from A. D. 1613 to the erection of Fort Tigné, the foundation-stone of which was laid by the G. Master of the Order, Emanuel de Rohan, in the words of the inscription. Anno 1792, Lapidem Auspicalem operum statuit.

1st. From the Aqueduct, ✚ # † ≠ × †

2nd. From the Walls of Floriana, † × × † †

3rd. From the Cottonera lines of fortification, also of the 17th century, ✚ × † † † ✚ † †

4th. From Fort Tigné, end of 18th century, † ✚ † † † † †

The consideration of other Masons' Marks we reserve as a continuation of this paper on a future occasion.

THE LIBATION OF MAFFEO ORSINI.

BY W. RAILSFORD.

"DRINK, comrades, drink
 A right good health to the Borgia ;
 Oh ! never shrink,
 When Orsini drinks deep to the Borgia.
 In the glow of the sunset dies out the brave day,
 With a shower of blossoms June chases fair May ;
 In the wild-foaming ocean wave follows on wave,
 And the shadows creep chill round the edge of the grave :
 On he speeds, the old enemy, Time, the stern king,
 Scorning all the sweet ballads Love's companies sing ;
 In the clink of the wine cup, glad music shall be
 Ever joyous and true like this brave revelry ;
 Therefore drink while you can, e'er the night is far spent,
 Or our hearts lose the tone of a happy content,
 And pledge me in troth to the Borgia.

See, see gallant friends, how the moon's rays fall over
 The soft flowing stream where the night birds yet hover ;
 Where the lonely marsh-bittern hath paused on his way,
 And the owls have ceased hooting to list to my lay :
 Never heed how time passes, if his scythe is so smart,
 I warrant our revels shall glad his old heart ;
 Never care, never fret, what to-morrow may bring,
 But fill the glass full, friends, and hear what I sing :
 Cold or hot we defy even Winter's ice-reign,
 Our hearts are in Spring, and our hope is not vain ;
 Let the clouds darkly compass our path for awhile,
 We will win back Love's light with Lucretia's smile ;
 In those eyes dwell a magic, ha ! ha ! you shall see
 How gentle their glance is, when they linger on me,—
 So drink gallants, all, to the Borgia.

* * * * *

Hangs the lute upon the wall,
 Where the morning breezes fall ?
 Have the stars grown pale and dim,
 By the river's mossy brim ?
 Where is Echo, is he slain
 In an agony of pain,

So to hear the wild heart's song,
Dreaming nought of human wrong ?
Is yon banquet-table spread
For a party of the dead ?
And the hostess—who shall say
If she bends her will to pray ?
Ah ! she lingers in the room,
Smiling through this sense of doom ;—
Smiling as some frenzied wraith,
Or a prophetess of death.
There, on young Orsini's face,
Horrent fury of her race ;
Who shall waft that poisoned guest
To the heart whose love was rest.

All good saints be with us here—
Shield us from our mortal fear !
Peace, unfold thy drooping eye,
Glad us with thy sanctity !
Weary yet we hear again
Young Orsini's laughing strain :
Would that some enchanter's spell
These gay mocking tones might quell !
Silence, from thy wood-girt home,
Heed the plaint that bids thee come ;
And upon each gentle sense
Spread thy potent influence,—
That the wassail shout and din,
Circling round this haunt of sin,
May to solemn calm be bound,
As a grief new-won from sound.

Let the clouds darkly compass our path for a while,
We will win back Love's light with Lucretia's smile ;
In those eyes dwell a magic—ha ! ha ! you shall see
How gentle their glance is when they linger on me !”
Thus Orsini drank health to the Borgia.

BIOGRAPHICAL TABLEAU.

Of those Freemasons who have rendered themselves Illustrious by their Virtues, their Talents, their Knowledge, or by their Civil, Politic, and Masonic avocations.

BY BRO. EDWARD LEPEE, *M. A.*

P. M. OF THE FRENCH LODGE LA TOLERANCE, 784; HON. MEMBER OF THE YARBOROUGH LODGE, 812.

A concise Biographical Sketch of Freemasons, who have distinguished themselves by their talents, or their virtues, was begun at page 175 of the Freemasons' Quarterly Magazine and Review, No. VI.—June 30th, 1851; but taking into consideration that that sketch would have omitted a considerable number of illustrious Brethren, whose names are worthy of transmission to posterity, and consequently render the intention incomplete, it has been thought advisable to give a full and complete Tableau, divided into three epochs, following the order of the dates from A. D. 10 to the year 1851.

FIRST EPOCH.

Vitruvius Pollio, a Roman Architect, and Author	After J. C. 10 to 30
Severus, Celler, Cossatius, Caius, Marcus Stallius, Ciprus Menalippus, Clautius, Crysippus, Corumbus, Roman Architects, living in the first age of our era	20 to 100
Fulfisius, Varron, Publius, Septimius, Roman Architects and Authors of the first century	20 to 100
Mutius, a Roman Architect	110
Apollodorus, a Roman Architect	100
Hermodorus, of Salamina, a Roman Architect	125
Amfiabulus, a Roman Architect in Britain	290
Albanus, Priest and Architect, first Grand Inspector of Freemasonry	292
Cléodamas, a Byzantine Architect at Rome	300
Athanæus	310
Anthèmesius of Tralles, Architect of St. Sophia at Constantinople	535
Isidorus, Architect of St. Sophia	535
Austin, (St. Augustine*)	610
Bennet, Abbot of Weral, Grand Inspector of Freemasons	611
Eloi (St. Eloi), Bishop of Noyon, Architect	660
Férol (St. Férol), Bishop of Limoges, Architect	680
Kenred, King of Mercia, Protector of the Freemasons in Britain	680
Dalmac, Bishop of Rodez, Architect	690
Agricola, Bishop of Châlons, Architect	700
Swithin (St. Swithin), a Priest and an Architect in Britain	876
Alfred the Great, King of the Anglo-Saxons, Protector of Freemasons	872
J. Scott Erigène, Philosopher of the University of Oxford, Worshipful Master of a Masonic Corporation	890
Ethred, brother-in-law of Edward, King of the Anglo-Saxons, Inspector of Freemasons	900
Ethelward, son of King Edward, Grand Inspector of Freemasons	910
Athelstan, King of the Anglo-Saxons, restorator of Masonic Corporations, of which he was afterwards Grand Master	926

* Vide pp. 175 and 185 of the "Freemasons' Quarterly Magazine and Review," June 30, 1851.

Prince Edwin, son of King Athelstan, first Grand Intendant of Freemasons in Great Britain	926
Makenbric, Scotch Architect	940
Dunstan (St. Dunstan), Archbishop of Canterbury, Grand Master	959

SECOND EPOCH.

Edward the Confessor, King of England, Protector of Masons	1041
Léofric, Earl of Coventry, Superintendent of Freemasons	1063
Buchette, Architect of the Cathedral of Pisa, died	1066
Plébel, Dutch Architect, (laid the plan of the church of Utrecht)	1067
Gondulphe, Bishop of Rochester, a Priest and an Architect	1058
Roger, Earl of Shrewsbury, Grand Master of Freemasons	1070
Mansérius, Architect and a French Priest	1070
Lanfranc, Priest and Architect, Archbishop of Canterbury	1080
Rémi de Fécamp, Architect and Priest	1080
Henry the First, King of England, Protector of the Freemasons	1100
Henry of Blois, Priest, Architect of the church of St. Croix, near Winchester	1125
Edward, King of England, Protector	1135
Gilbert Clare, Marquis of Pembroke, Grand Master	1136
Alexander the Third, King of Scotland, Protector	1150
Djotti Salvi, Architect from Pisa, died	1152
Henry the Second, King of England, Protector	1155
Richard Cœur-de-Lion, Grand Master of the Knight Templars, and of Freemasons	1160
Guillaume de Sens, French Architect, built the cathedral of Canterbury	1175
Pierre de Montereau, Architect of the Holy Chapel in Paris	1180
William Allemain, English Architect, died	1196
Peter of Colechurch, Grand Master	1199
Peter of Rupibus, Bishop of Westminster, Grand Master	1219
Robert de Coucy, Architect of the cathedral of Rheims, begun in Robert de Luzarchés, Architect of the cupola of Amiens, begun	1220
Thomas de Cormond, „ „ continued until	1228
Geoffroy Fitz-Peter, Grand Master	1234
Gérard, Architect of the cathedral of Rheims, burnt down in 1248, 1211, finished	1241
the new one begun	1248
Eudes of Montreuil, French Architect, erected six churches	1250
Walter Giffard, Archbishop of York, Grand Master	1272
Gilbert de Clare, Earl of Gloucester, Deputy Grand Master	1272
Erwin de Steinbach, Architect of the cathedral of Strasburg, since continued (died 1318)	1275
Renaud of Cormond, junior, Architect of the cathedral of Amiens, which he completed	1288
John of Chelles, French Architect, built a portion of the cathedral of Paris	1290
Arnolph di Lappo, Architect of the cathedral of Florence, died	1300
Walter of Stapleton, Bishop of Exeter, Grand Master	1307
Robert Bruce, King of Scotland, founder of the Grand Lodge of Kilwinning	1314
John of Pisa, Architect of Campo-Santo, died	1320
Edward the Third King of England, Grand Master	1327
Giotto, Archbishop of Pisa, built a portion of the cathedral of Florence, died	1328
David the Second, King of Scotland, Grand Master	1329
John of Steinbach, junior, Architect, continued the works of the cathedral of Strasburg, from 1318 to 1338, died	1338
Ynguerand, Architect of the cathedral of Beauvais, begun	1338
John de Spoulé, Grand Master	1350

Calendarius, Architect of the Ducal palace at Venice	1352
William Wykeham, Bishop of Winchester, Grand Master	1357
Jean Hulz, Architect of the cathedral of Strasburg, from 1339 to his death	1365
Robert the Second, King of Scotland and England, Grand Master of Freemasons in Scotland	1371
Robert de Barnham, Grand Master of Freemasons in England	1375
Henry Yevele, Grand Master in England	1380
Marc de Campione, Architect of the cupola of Milan (from its foundation till 1832, Seventy-nine architects have been working at it, the twenty first alone were Freemasons), died	1386
Simon Langham, Grand Master of Freemasons in England	1387
Robert the Third, King of Scotland, Grand Master of Masons in Scotland	1390
Henry the Fourth, King of England, Protector	1398
Thomas Fitz-Allen, Earl of Surrey, Grand Master	1399
Henry the Fifth King of England, Protector	1412
Henry Chicheley, Archbishop of Canterbury, Grand Master	1413
John Huss, Reformer, (bequeathed his library to the Society of the <i>Compas and L'équerre</i> , at Prague), burnt alive	1415
Mathias Hemitz, of Strasburg, Architect of cathedral of Berne, begun .	1421
James the First, King of Scotland, Protector	1424
James the Second, King of Scotland, Grand Master of the Lodges in Scotland	1437
William Shaw, Overseer, who signed the Chart of Scotland of	1439
Thomas Weir	—
Thomas Robertson	—
David Skougall	—
Alexander Gilbert	—
David Spens,	—
Andrew Alisone,	—
Archibald Angone,	—
Robert Baillie,	—
Jean de Cologne and his son, Architects of the cathedral of Burgos .	1442
Brunelschi, Architect of St. Mark at Florence, died	1444
Nicolas de Buren, Architect of the cathedral Cologne, died	1445
William Wanefleet, Bishop of Winchester, Grand Master	445
James Hulz, of Cologne, grandson of John, Architect of the cathedral of Strasburg, died	1449
Jobs Dotzinger, Architect, finished in part the cathedral of Strasburg .	1452
Florentin Michelozza, Architect of the palace of Medicis, died	1458
James the Third, King of Scotland, Grand Master of Scotland	1458
Peter, of Basle, Master Architect who signed the charter of Strasburg .	1459
Wernher Meylan, of Basle,	—
Pierre Knobel, of Basle,	—
Stepnan Hurter, of Berne,	—
John de Soleure,	—
Konrad Kuyn, master of the work of the cathedral of Cologne since 1445, died	1469
Edward the Third, King of England, Protector of the Confraternity . . .	1470
Mathias Oesinger, director of the works of the cathedral of Berne, died .	1470
Richard de Beauchamp, Bishop of Sarum, Grand Master	1473
John of Frankenberg, Architect of Cologne, since 1469, died	1478
Erhard Konig, Architect of the cathedral of Berne	1484
Henry the Seventh, King of England, Grand Master	1485
D'Aubusson, Grand Master of Malta, and Mason	1485
James the Fourth, King of Scotland, Grand Master	1488
J. B. Alberti, Architect of Florence, died	1490
John Islip, Abbot of Westminster, Grand Master	1492

Jean Waast, of Beauvais, Architect of the cathedral of Beauvais	1500
Vincent Oesinger, junior, Architect, finished the cathedral of Berne	1502
Peter Valence, Architect of the cathederal of Tours, died	1508
F. Cronaca, Architect of the palace Strozzi at Florence, died	1509
Cardinal Wolsey, Grand Master of England	1509
Maitre Henri, Architect of the cathedral of Cologne, from 1478 to 1509, died	1510
James the Fifth King of Scotland, Grand Master	1513
Bramante, Architect of St. Peter, in Monterio, at Rome, died	1514
Porta, J. B., Hermetic Philosopher of Rome, founded the Academy of Secrets	1515
Raphael Sanzio, a painter and an Italian Architect	1520
Stephen Rulzisorfer, Architect Chief Master of the Grand Lodge at Zurich	1522
Ulric de Hutten, Reformer, initiated at Wittenberg	1523
Hermann the Fifth, Bishop of Cologne, presided the Masonic senate	
Erasmus, of Rotterdam, a Dutch Philosopher	1533
at Cologne	1535
A. Nobel, Magistrate of Rotterdam	1535
Thomas Cromwell, Earl of Essex, Grand Master of England	1539
Balthazar Perruzzi, a Roman Architect, died	—
Cornelius Danning, Burgomaster of Amsterdam	—
Jacobus Prepositus, a Philosopher of Antwerp	—
Nicolas Van Noock, a clergyman of Brussels	—
Philippus Melancthon, Reformer, of Middelbourg	—
Lord Audley, Grand Master of England	1540
Antony San-Gallo, Architect of the palace Farnèse at Rome, died	1546
Edward Seymour, Duke of Somerset, Grand Master	1549
Jules Romain, of Mantua, Architect of the palace of Pompei at Verona, died	1549
Jean de Lépine, Architect of the cathedral of Angers, died	1550
San-Michel, Architect of Verona	1550
John Poynet, Bishop of Westminster, Grand Master	1551
John Waast, junior, and Franc. Maréchal finished the cathedral of Beauvais	1555
Theophilus Paracelsus, a Swiss Philosopher, celebrated Physician, chief of the Cabal, died	1561
Thos. Sacville, Grand Master of England	1561
Jean de Médicis, Grand Master of the Pontif Brethren.	1562
James Noeggi, Master Architect of Zurich, signed the second const. of Strasburg	1563
Michael Angelo Buonarotti, treble genius of Architecture, Sculpture, and Painting	1564
Jean Lacher, " Bâle, " "	—
Mathias Gerber " " " "	—
Jean Meyer, " Berne, " "	—
Wolf Vogeli, " St. Gall, " "	—
Melch. Scherzinger, " Schaffhouse, " "	—
Michel Wummen, " Bienne " "	—
Valentin Gessler, " Bâle, " "	—
Albrecht Geiss " Bruck " "	—
Jean Ruch, " Freiberg " "	—
Jean Schwerter, " Zurich, " "	—
Wolf Geiger, Comp. Master, Schaffhouse, " "	—
Pierre Bruck, " Genève, " "	—
Nicolas Hussler " Aran, " "	—
Claude Jackonne " Lausanne " "	—
James the Sixth King of Scotland, Grand Master in Scotland	1567
Francis Russell, Earl of Bedford, Grand Master in England	1567

Sansovina, Architect of a great number of monuments at Venice and at Rome, died	1570
Galéas Allezzi, Architect of the palace Sauli, at Genoa, died	1572
J. Vignola, Architect, successor to Michael Angelo at the cupola of St. Peter, died	1573
Cardan, English Philosopher, died	1576
Charles Howard, Earl of Effingham, Grand Master of England, died	1579
Piero Ligorio, Roman Architect, died	1580
André Palladio, Architect of the basilic of Vicence, died	1580
George Hastings, Earl of Huntington, Grand Master of England	1588
Balth. Ammarati, Architect of the Palace of Pitti, at Florence, died	1592
Dom. Fontana, Architect of the palace St. John of Latrau, at Rome, died	1600
Thomas Boswel, of Auchinle, an English Architect, died	1600
James the First, King of England, Protector, died	1605
Inigo Jones, Architect, Grand Master (and 1636)	1607
Vincent Scamozzi, Architect, Author of Works on Architecture, died	1616
The Earl of Pembroke, Grand Master of England	1618
Bacon, an English Philosopher, died	1629
Charles the First, King of Scotland and England, Grand Master, (decap. 1649)	—
Charles Maderne, one of the three famous Architects of St. Peter of Rome, died	—
Henry of Anvers, Earl of Derby, Grand Master of England	1630
Robert Strachane, Andrews Warte, David Whit, Robert Johnston, David Massone, William Wallace, John Boyd, Robert Boyd, Hugh Duack, George Lydell, John Thomisone, James Ryve, J. John, Robert Alisone, John Burnock, David Robertson, Andrew Masson, Thomas Parsonne, all Masters of Works, who signed the Charter of Scotland	1630
J. Howard, Earl of Arundel, Grand Master of England	1633
Robert Moray, an English General	1641
William Lilly, an English Astronomer, initiated	1646
William Oughtred, an English Mathematician, initiated	—
John Hévit, an English D.D.	—
J. Pearson, D.D.	—
Elias Ashmole, an Antiquary, Author of new Masonic Rituals, died	—
J. Wilkins, brother-in-law to Oliver Cromwell, the most learned man of his age	—
Andréa (J. Valentin), Lutheran clergyman, a celebrated Wurtemberg divine, founder of the Society of Brethren, Rose Croix, died	1651
Gen. Monk, commander of the Scotch army	1660
Charles II., King of England and Scotland, protector	1660
Henry Jermyn, Earl of St. Allan, Grand Master	1663
Thomas Savage, Earl of Rivers, Grand Master	1666
The Duke of Buckingham, Grand Master	1674
Hobbes, an English Philosopher	1679
Henry Bennet, Earl of Arlington, Grand Master	1679
James II., King of England and Scotland, Grand Master, (died at St. Germain in 1701)	1685
William III., King of England and Scotland, protector	1695
Charles Lenox, Earl of Richmond, Grand Master	1697
John Locke, an English Philosopher, died	1704
George I., King of England, Grand Master of the Grand Lodge of Kilwinning	1714
Christopher Wren, Grand Master of England; already elected in 1663, then again in 1685, till his death	1716

The conclusion of this "Tableau" is unavoidably deferred.

CORRESPONDENCE.

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

TO THE EDITOR.

MASONRY IN SCOTLAND.

“Freemasonry is a peculiar system of morality, having Eternity for its duration, and the Universe for its Space. Its attraction is the mystery in which it is veiled: its key is allegory, its bond morality, its object philanthropy, *its result benevolence.*”

“But however well conceived may be its laws, they do not entirely change the nature of those who are bound to observe them; in truth they enlighten and guide, but as they can only control individuals, by subjugating *their passions, these unfortunately often prevail, and Masonry is forgotten.*”—J. M. RAGON.

SIR AND BROTHER,—To enquire into the benevolence of the Grand Lodge of Scotland and show the results to the Brethren, will be one of the objects of this letter. I fear that it will be difficult to make the subject sufficiently clear to the reader, as it is *pretty considerably* veiled in mystery, if not in allegory. Another topic will be the morality of the Grand Lodge, which in some points is very peculiar. In fulfilling this task, I must be careful not to offend those, who do not know the meaning of the duties of life, and who consider the remarks that have been thought necessary, with regard to the conduct of some Brethren, as levelled against the whole body; but, nevertheless, I shall notice the Grand Lodge Reporter, No. 3, and compare notes with that “honest chronicler.” As for the last meeting of the Grand Lodge of Scotland, how I can best tell you what took place at it, or say what business was, or was not done, or give the substance of the speeches then and there delivered, would be a most difficult task, and require a more expert hand at the process of reporting than I can lay credit to, when so much was said, and so very little done.

First, as to the *Charities*, as shown by the circular for 1851. In the discharge of the Grand Lodge accounts for the year, the sixth item is, *Charities, 7l. 9s. 2d.*; to whom this sum is paid, the circular sayeth not,—of course any Brother, who is very anxious, and who *has a right* to know, may go and enquire of the Grand Secretary, who *will show him the books*. There is, however, another fund, that of *Scottish Masonic Benevolence*, which from the name, might be supposed to do a vast amount of good to the poor and penniless Brother, and from the way in which it is formed, ought to produce a good round sum yearly, as the Grand Lodge office-bearers, and the Proxy Masters and Wardens, are the parties who pay to it in sums varying from *TWO SHILLINGS AND SIXPENCE*,—the Proxy Wardens fee,—to *TEN GUINEAS*, the aristocratic value of the Grand Master’s Chair. From this fund there has been paid in charity, *32l. 16s.*, to *TWENTY SEVEN* Brother Masons, and *THIRTY ONE* widows, or children of Masons;—how much each individual

received, might be learnt by calling at the Grand Clerk's office, which is the only way by which correct information can be obtained! One item of this amount is pretty well known, and the rest may very safely be averaged, especially as it will look at least a little better to do so. The item alluded to is TEN POUNDS!!! given to one of the TWENTY SEVEN Brethren, who, report says, is the holder of a government situation, worth 300*l.* a year. *I give the report in this case as it has been circulated*, but I do not vouch for its truth, although, from circumstances, it seems to have "an evil complexion;" and to say the least of it, it is passing strange that *one Brother* should obtain 10*l.*, when the other FIFTY SEVEN recipients only received, on an average, eight shillings each,—or, if we even suppose that the 7*l.* 9*s.* 2*d.*, from Grand Lodge account, was divided amongst them, that their miserable pittance was increased by about 2*s.* 7*d.* But this is taking a favourable view of the case, for *there is nothing whatever to show how either one or other of these sums have been applied*;—we presume that one Brother received 10*l.*, but we do not know how many may have only got TEN PENCE! Now, why are there two funds for benevolence or charity, and why are not all the sums paid away noted? We do not require the names of the Brethren who received relief; the number of the Lodges they belong to would be a sufficient correct mark against the sum paid, be that sum TEN PENCE OR TEN POUNDS; and it is only due to the Craft that this should be done. But why has the fund of benevolence been so sparingly doled out to the applicants?—is it that they did not require more assistance than the EIGHT SHILLINGS?—would none of them have taken a *little more*, had it been urged upon them, when their cases were allowed? TWENTY petitions were rejected or delayed; would it have been too much to have given these twenty shillings apiece? We think not, even if that sum had been twice told. But how does the fund stand? In November 1849, there were 253*l.* in the bank; the subscriptions for 1850, were 132*l.*, the interest 7*l.*, making a total of 394*l.* Thus there is certainly nothing to prevent a much larger sum being given every year to proper objects of Masonic benevolence. But this is not what is aimed at. The object seems to be to *form a large fund*, which will, snow-ball like, increase by its own weight, with the yearly addition of a vast amount of present Masonic destitution, and which will be faithfully placed to the credit of the suffering indigent Brethren of this generation, in the balance sheet of the next. We are pinching and starving our poor Brethren just now, that those who come after them may get something better. I am not singular in this opinion, it is the Grand Clerk's no less than my own. Read his own words, p. 13, Reporter No. 3.—"The more cordially it (the fund) is supported by the contributions of the Brethren, the more it will increase in efficiency, and be better able to extend its donations *beyond what is warranted by the present capital and revenue*;" which is, in effect, to say, "We have money, but we want to keep it for those who come after us, or else we have no proper objects of Masonic benevolence, (always excepting the 10*l.* Brother)." Either of these reasons, it seems, must thus be the rule laid down for the management of this fund. What was paid to the poor Brethren out of it in former years, there is no exact means of ascertaining from the annual statements.

But why is the revenue of this fund so small? It ought to be larger; and it is only fair to those who contribute to it, that a statement of payments should be published, to show *where the defaulters are*. We know how many Grand Lodge office bearers there are, and that

they should pay into this fund 53*l.* 11*s.*; we also know that the Provincial Grand Masters should pay into it 75*l.* 12*s.*, and we know that the Edinburgh, Leith, and Portobello Lodges should pay 14*l.* 14*s.*, and their Masters and Wardens 12*l.* 5*s.* There is no mistake about this; but this alone comes to 156*l.* 2*s.* Yet the sums paid last year only reached 132*l.* 19*s.* 6*d.*! But we have yet to add the Proxy Masters' and Wardens' fees—170 of the former, and 272 of the latter; this amounts to 66*l.* 10*s.*; but call it only 50*l.*, as a number of Lodges are represented by their own Masters and Wardens, who are exempt, not being "in the bond." This would give a total revenue of upwards of 200*l.*, which, if distributed in a *judicious manner*, would prove a blessing to many a poor and deserving Brother. But the wretched pittance which is given is a mockery; no wonder that there is a stigma attached to our body, if such is our *Masonic charity, and our charitable contributions*. But there is another phasis making its appearance; but it does not dovetail neatly with statements given in the former accounts of this fund. If we refer to the circular of 1849, we shall find that "the Grand Clerk's services, as collector and distributor of the fund, are, and have been, *purely honorary and gratuitous*." Again, in 1850, it is said, "The wonted economy is practised in managing this fund. The Grand Clerk's services are *gratuitous*, and the only expences incurred in the management, are *for printing, for postage, and petty disbursements*." Let us now look at the circular for 1851, in which we find, among the charges upon the income of this fund. Item No. 3, "Share (*being a fourth*) rent of premises, 20, St. Andrew's Square, from *Whitsunday* 1848, to Martinmas 1850, and cleaning ditto, 5*l.* 7*s.* 6*d.*" This does not square well with "the only expences incurred," as in the statement for 1850. I do not think that the Grand Lodge of Scotland should expect persons to work for nothing; they should be paid; at the same time, when the individuals make such statements themselves about "*honorary and gratuitous services*," it does look "a little coming-over-us-like," to charge rent when the only expences are "printing," "postage," and "petty disbursements."

It is surely the duty of the Brethren to look after these things, to get a clear and distinct statement of the accounts, and to have them *regularly audited*, which they are not! There was a motion proposed by a Brother, to come on for discussion at the last meeting of the Grand Lodge—by far too good a motion to come from such a quarter,—"that a statement of all money received, and all the money paid out of this fund, be laid upon the table of the Grand Lodge, with the names of those who received it." It fell, however, to the ground, as the mover was absent; had he been in his place, we have no doubt the result would have been just the same.

I have thus shewn the result of Scottish benevolence, not, I trust, in an ill-natured manner; for it certainly must be pleasing to think, that we manage matters so well as to have a good stock of money in hand, and that we are able to afford to FIFTY SEVEN applicants the sum of eight shillings each, and to one TEN POUNDS! I will not at present notice the *facility*, with which the applicants obtain relief, as that must form part of another communication. In the mean time, however, I must say that this fund may be called a purse within a circle, to which all points of the circumference (ought to) contribute; but however destitute any Brother may be, there is very little chance of the funds finding their way to the circumference again; the fact is, the fund is not managed as it should be, and, as a matter of course, *many do not support it*; the Lodges generally are

suspicious, and do not care to trust the Grand Lodge; they have no confidence in the management, and the RENT CHARGE in the present account is not very likely to increase it. Nor is it likely that the items which I shall now produce, in contrast to our charity, will tend very materially to change their opinion.

We have during last year paid for pictures and frames, 23*l.* 5*s.*, and the beauty of these *drawings* is very much increased, when it is considered that we have no walls of our own whereon to hang them. The upholsterer comes in for 17*l.*! What dresses, decorations, or machinery, have been supplied for this amount, we are at a loss to imagine. We guess that the Albion Cloth Company received the next item, 2*l.* 14*s.* 6*d.*, for a pair of gauntlets for the Grand Master, and that the silver gilt trowel was the article that cost the 16*l.* 6*s.* No doubt the pictures, frames, and all, along with the Grand Tailor's furnishings, and the golden trowel, are remarkably pretty to look at, and may, for any thing I know, be worth the money; but at the same time, they are very useless, and contrast very strongly with the amount which is doled out in charity to the poor Brethren,—59*l.* 8*s.* 6*d.* for these gauds, 40*l.* 5*s.* 2*d.* for charity. But I have forgotten 3*s.* to make the account balance, it is under the head of Sundries, and possibly may have been for some useful purpose, such as altering the Grand Master's gavel, that he might use it with his left hand. We have pictures and no place to hang them in; we have a valuable library, and not a closet that we can call our own to stow the books away; we pay *rents*, and do not get the use of the place we want; our meetings are summoned to take place in the Hall, "Waterloo Rooms," but as we *cannot afford to pay for it*, a "Vegitarian soiree" or public meeting, giving more for the use of it than our *upset price*, take possession, and we have to go to the lower regions of the "Waterloo," and be stewed in the crypt that may be allotted to us, or else more to the east in search of that civic conservatory, the "Calton Convening Room." We may truly be called the Itinerant Grand Orient of Scotland.

But now as to the morality of the Grand Lodge, the less that is said on that point the better; a goodly part of it will be taken notice of in the observations on the Grand Lodge Reporter, No. 3, which contains thirty-two pages, while the Reporter for 1850 contains only sixteen; certainly this increase is a decided improvement upon the former papers, that were wont to be annually issued from the Masonic Font in Scotland. It shows at least that information is considered of some little importance, even although it may be at the expence of copying your example. The only remark that I have to make on the title and page 2 of the Reporter is, that a number of the Brethren, whose names are therein mentioned, have not paid their fees to the Fund of Scottish Masonic Benevolence; how many of them are defaulters, it is the Grand Clerk's "honorary and gratuitous duty" to know. For instance, the S.G. Warden has no right to sit in the Grand Lodge, if the Lodge which he represents has been *two years* in arrear; no doubt it is an Indian Lodge, but in these days it is no excuse to elect any Brother to an office, for which he is not qualified by the laws. So much for the Lodge morality!

But again, we find at page 4, a warning to the Scotch Brethren not to admit into their Lodges, Brethren from the "*pretended Lodge, Post Nubila Lux*," at Amsterdam; the advice is perhaps good, but it comes from a quarter, where *example* would have much more effect upon the Brethren than *precept*. We have heard it said, that any one with a good apron can gain admission into the Grand Lodge of Scotland with-

out question ; and we also know something about the admission and initiation of a certain Brother, the facts of which are strong, and will not bear dispute, and which read a lesson to the Officers of Grand Lodge to be more careful about things at home, and to show a little more activity and zeal in keeping their own house in order, rather than in pointing to the faults of others.

In a former paper, I noticed the correspondence between the Grand Master and His Royal Highness Prince Albert, and stated that it was highly satisfactory, at the same time giving an opinion that it should have been published. In the present circular this correspondence is also adverted to, and a one-sided sort of an account given. This is not fair, either towards the Brethren throughout Scotland, or honest towards the Grand Master. It will not do to say that "it is the absence of express permission," to print the letters in question ; part of them were said to have been printed by other parties,—and why not print the whole, and show to the Craft, as well as to the whole world, the facts of the case ? If this be not done, we may alter our opinion formerly expressed, and suggest the possibility of a *doctored* correspondence having been administered to the Grand Lodge.

The Report on Glasgow Lodge, by the Substitute Prov. Grand Master, which came out under the title of "the charter," has been of benefit to the Lodges in arrear of Grand Lodge dues, as the Grand Committee recommended that all Lodges, which were proved by their books to be in debt, and unable to pay the fees of their unrecorded entrants, "should have a receipt in full of all demands," if they would pay their Grand Lodge certificates, and 5s. 6d. for all entrants, for the years 1850 and 1851. This is certainly much more liberal than could have been expected, and far more than many of the Lodges deserved ; at the same time, it is to be feared that Lodges, which are careless about the money they ought to pay to Grand Lodge, will be equally careless about their *working*. The most likely way to raise the character of the Craft, would be to examine into their qualifications ;—this should have been a *sine quâ non*, and we are sure that the P. G. M. D. of Glasgow would be most willing to aid and assist at an investigation of the working of the Lodges, and in drawing up a Report on the result.

Masonic clubs next engage the attention of the reader of this "Masonic conglomerate ;" what the Grand Lodge of Scotland had to do with these clubs, we are at a loss to conceive. We certainly joined one, and paid our shilling, but we had no great faith that it would make any immense "impression" on Grand Lodge, as those whose names were at the head of the management, were as likely to stick like wax to the Grand Lodge, as they would to the club, when any event took place that had a chance of testing their trustworthiness. In this opinion we have not been deceived. The Aberdeen clubs appear to have acted on a different plan, for they astonished the *douce* folks here, first by a circular to the Lodges, which may have induced country Lodges to supersede the commissions of their Proxy Masters. So says the Grand Lodge Reporter, p. 5 ; and afterwards by a rejoinder, to a circular issued by the Grand Secretary, wherein he characterised the statements made by the club as "not consistent with truth ;"—our own opinion is, that the club had by far the best of the argument, and that the Grand Committee and Grand Secretary came off second best, and went far out of their way to meddle with them, unless they could point out any law or constitution of the Grand Lodge of Scotland, which any of the Brethren belonging to the

clubs had broken, or any landmark which they had infringed; vague assertions or statements of a bombastic character, having the intention of frightening weak Brethren, whether made by a Grand Secretary, or a Grand Committee, are to be despised, and as a matter of course, will bring those who use them into contempt, particularly "when there is no law pointed out, that has been broken, and no landmark shown, that has been violated." The clubs have acted in a perfectly legal manner; they wish certain alterations to be made in the laws, or *rather in the practices of Grand Lodge*; and they agitate the Lodges, because there is no law against it;—such a course is carried on every day in the political world, and those who do so cannot be found faulty with. Had the clubs first broken a law, and then agitated for the repeal or reformation of that law, they would have been in the proper position for punishment, either by expulsion or suspension, and, like some of the political people in the present day, make themselves amenable to the law which they had intentionally violated. A judge before he condemns, points out the law or laws that have been broken, that all may see the justice of the sentence. Not so our Masonic legislators and judges: they condemn *without reference to the law*; they judge *without being at the trouble to hear the accused*,—so much more for the morality of the Grand Lodge! "Thus Masonry is forgotten."

I have, however, engaged too much of your space in the remarks I have made, and must hasten to bring them to conclusion. My intention was to have given an account of the last Quarterly Communication of the Grand Lodge; a glance at the business will, however, be quite sufficient for all the good that was done. Proxy commissions came first, and among those sustained was one in favour of an English Brother, one as I understood who came from London to attend the Grand Lodge, to represent some Lodge in the north. This is a new phasis, and from the knowledge which he evinced of the business, it is evident that he must have studied the laws of the Grand Lodge to some purpose, and has taken a warm interest in the subject. I hail the advent of any good active Mason into the Lodge, (we have lost some whose knowledge certainly was not gained here), as we think that they may have the chance of doing some good towards improvement, in the cleansing of this Augæan stable. The minutes of the last meeting were read, and a slight discussion upon the meaning of "confirmation of minutes" took place, without any sort of satisfactory explanation being agreed upon: some strange opinions on the subject were expressed,—but time and space both ran short; Grand Committee minutes, and various reports from the same were then read. One of the reports was upon a motion that a suite of apartments be rented as offices for transacting the business of the Craft for the greater convenience of the Brethren, &c.; the Committee reported that the funds of the Grand Lodge *could not afford this!!!* but (mark the consistency) a sub-committee had a motion on the table that evening, "that a sum not exceeding five pounds be allowed for each badge to Honorary Members of this Grand Lodge." The useful expenditure for what has been very much wanted for a length of time, *offices of our own*, could not be afforded; but the useless expenditure for badges to honorary members could be sanctioned, who, I am sure if they knew the way things are managed here, would "much rather not" receive the decoration, or if they did receive it, could not as faithful Masons, considering the character of the Craft it came from, wear it. This motion was however

carried, and the result will be shown in the accounts by an equal number of five pounds being paid to the Grand Tailor for badges, as there are honorary members.

Communications from various quarters came next. One from the Representative of the Scotch Grand Lodge at the G. O. of the Netherlands, deserves attention, from its being fully as long, but hardly so dull as this communication. I only wish that the writer, Bro. Veegens, would "*bite*" some of his friends here, that in future they might show some of his Masonic enthusiasm. We had then Reports from the P. G. L. of Jamaica; and from the G. L. of the State of Maine U. S.; and one from the P. G. L. Secretary, Aberdeen City Province. This Report we may briefly notice, as it in a small degree brought out the Irish representative Bro. Somerville, to vindicate the majesty of the Grand Lodge. The Report contained the proceedings of that P. G. L., and in that document a printed paper which was issued by a Masonic Club to the various Lodges, was read as a portion of it. The printed circular did not appear to have pleased the Provincial Secretary, any more than the proceedings which he reported, and he gave his own opinions with notes and comments. This conduct on the part of a Secretary, to send his own private opinion to the Grand Lodge was highly discreditable, and so thought some of the Brethren from Aberdeen, who were present, and they intimated their opinions pretty strongly, both on the subject of Grand Lodge matters, and the P. G. Secretary's conduct,—and when they had spoken, the Irish Commissioner gave his opinion, "that something must be done to vindicate the authority of the Grand Lodge, that the Brethren of Aberdeen were in a state of rebellion," and much more to the same purpose. The Grand Master rose, and gave his opinion that they had acted contrary to the law, and that something must be done to check them, that it would never do for Brethren to act in such a manner. One of the Aberdeenians rose to order, and asserted that he thought that it was unfair, and that it was far from Masonic, to censure any Brother in his absence; and also affirming that there was no question before the Lodge, and that the Brethren and Grand Lodge had much need to remember the "points of fellowship," and to act upon them. Another Brother then rose and said, that before any censure could be passed, it would be only right that the rules be acted up to, and the party be summoned to answer for his conduct, and that the charge be mentioned, and what laws had been broken, stated. As I said before, with regard to the Grand Secretary and the club, so I think in this case, that the Aberdeenians had the best of the argument.

The next Report was from the P. G. L. of Glasgow, giving a detailed account of the great procession at the laying the first stone of Victoria Bridge, which was attended by more Lodges than at any other event of the kind, seventy-two having joined, beginning with "Mother Kilwinning," and terminating with the "Caledonian Railway." And here I may remark, that for every ten Lodges, there were one, two, or more years in *arrear of dues* to the Grand Lodge, and two and a half per cent. of them were five or more years in arrear. The Grand Clerk and Secretary, should have been active in collecting their just and lawful dues, without which the business of the G. L. cannot be conducted, unless we continue to have "honorary and gratuitous services."

Some regulations for laying foundation stones next engaged the attention of Grand Lodge, and were discussed with a seriousness that would have done the Lodge great credit had the subject been of greater im-

portance; but processions are our crack pieces of workmanship, and require regular finish to have effect. A number of motions came on next by Dr. Arnott, having for their object, the getting rid of the Proxy system by *homeopathic treatment*, when *the knife* is the only means that will *cure the evil*; how these motions were settled I am at a loss to say; they were not carried, and I do not think they were tabled for next meeting. It strikes me that they are somewhat in the position of Mahomet's Coffin.

Thus finished the business of the Grand Lodge for August, 1851; one would wonder that so much time should have been taken up, and so very little done to the purpose; as I said at the beginning, no report can be given, from which an idea could be formed of the meeting, its irregularity, and want of order. There was a great improvement in one point, however, which it is only fair to notice, and that is, the entire absence of personality and vulgarity, which often characterises the meetings. It is only right that this should be mentioned; it is a truly Masonic improvement, and we have no doubt when the Brethren see and feel the principles that ought to actuate them; and when a few of those who manage or rule the Grand Lodge,—whose idiosyncrasy appears to be that they are the Grand Lodge, and that no others can or ought to have a voice in the management,—are got rid of, some good may be expected, and changes of a more beneficial character will be introduced.

But I must have done, and if I have not trespassed too far on your space, I may continue the subject with your permission, and take up some points which require particular notice, in your next number.

I remain, yours fraternally,

FELLOW CRAFT.

Edinburgh, August, 1851.

TO THE EDITOR.

DEAR SIR AND BROTHER,—Having received, through you, an interesting communication from Dr. Somerville, of the 69th Regiment, now stationed at Dominica, in illustration of my papers on “*Mediæval Heraldry, and its connection with Freemasonry*,” I beg, through the medium of your pages, to thank Dr. Somerville for his kindness, and to assure him that I shall always be glad of any similar instances of the connexion between Heraldry and Freemasonry, with which he may meet in the course of his travels. I shall feel much obliged to Dr. Somerville, if, on some future occasion, he will let me know the church in which the monument to which he alludes occurs, or from what work the sketch which he so kindly encloses is taken.

Should any of your antiquarian subscribers, in the course of their researches, fall upon any passages or examples which might illustrate the subject of my papers, I shall always be glad of their assistance.

I remain, Dear Sir and Brother,

Yours truly and Fraternally,

EDMUND A. H. LECHMERE.

Obituary.

BRO. CAPTAIN WHOLLY.

Died, at Madras, June 6, Bro. Capt. Wholly, 14th Bombay Native Infantry, deeply regretted by all who knew him.—*Madras Freemasons' Herald*, Aug., 1851.

BRO. THE REV. RICHARD J. OGLE.

Died, July 12, Bro. the Rev. Richard J. Ogle, of the Apollo University Lodge, Prov. Grand Chaplain of Oxfordshire, son of Bro. Dr. Ogle, Jun., Physician to the Radcliffe Infirmary, and a P. M. of the above Lodge. He had distinguished himself by taking the highest honors of the University; he was a successor of Bro. the Rev. C. J. Meredith in the fellowship of his college, and it is a singular circumstance, that their deaths should have occurred so nearly to each other. He had recently been appointed one of the masters of Winchester college; and the learned societies of which he was so great an ornament, as well as the Masonic body, have to deplore the premature loss of an excellent scholar, a kind friend, and of one who promised to reach the highest dignities of his profession.

BRO. THE REV. CHARLES JOHN MEREDITH.

Died, July 17, aged 52, the Rev. Charles John Meredith, P. Prov. Grand Chaplain, and S. G. Warden of Oxfordshire. He was initiated early in life in the Alfred Lodge, Oxford, of which city he was a native; and he afterwards joined the Apollo University Lodge, in both of which he served various offices. In the latter Lodge, he occupied the chair of W. M. for two years in succession; viz., in 1845 and 1846, and on quitting office he was presented with a splendid testimonial of his valuable services, consisting of a gold Past Master's jewel, and the insignia of a Prov. S. G. Warden. At the time of his death, he was Commander of the Encampment of *Cœur de Lion*, at Oxford, as well as Grand Prelate of the Grand Conclave of Knights Templar; and this latter office, the duties of which he performed with great punctuality and credit, brought him much in contact with distinguished members of the Order in London, by whom he was much esteemed. As a Mason, he was highly talented, and his performance of the ceremonies was most perfect and impressive. His conduct of the Lodge was attended with great success, upwards of forty new members having been initiated by him during his two years of office. As a friend and companion, he possessed the regard of all who knew him, and his memory will long be cherished by a large circle of friends. He had been a resident fellow of Lincoln college for a great number of years, and at the time of his death he held the rectory of Waddington, near Lincoln, to which he was presented by his college in 1848.

BRO. JOHN SUTCLIFFE.

At Halifax, Yorkshire, on the 18th of July last, in the 78th year of his age, Bro. John Sutcliffe, senior, P. M. of the Lodge of Probity, No. 73, in the above town.

The position which the deceased Brother held in the province of West Yorkshire, as an accomplished and venerated Mason, forbids that this

record of his decease, should be unaccompanied by some observations of his interesting career.

Bro. Sutcliffe was born in Midgley, in the parish of Halifax. He was initiated into Masonry in the Lodge of Probity, (then No. 84), on the 4th August, 1808, and raised to the sublime degree on the 30th of Nov. following. He subsequently became exalted in the higher degrees of Arch Masonry.

In the year 1813, he was deputed, with two other Brethren, to attend the proceedings in London, which terminated in the Union of the two Fraternities, and in the constitution of the present United Grand Lodge of England. In the discharge of the duties of that important mission, he became the medium through which the revised system of Craft Masonry was communicated to the Brethren and Lodges in the neighbourhood where he resided; and from that period, he has never ceased to be regarded as a standard authority on these truly interesting matters. He was not less qualified by acuteness of ability and enlarged kindness of disposition, than by the distinguished order of his experience for imparting instruction and encouragement in the sublime principles of the Order; nor will the recollection be lost, till the present generation of Brethren, shall, like himself, have passed away, of the willingness and zeal, with which he embraced every opportunity of promoting a correct system of working, and of furthering a legitimate knowledge of Masonry among his Brethren.

Soon after his return from London, and when the benefits of his instruction had been experienced, the high estimation in which his conduct was held by the Brethren, led to the presentation of an elegant Past Masters' Jewel, bearing the inscription,—“a mark of esteem from the Lodge of Probity, No. 84, to Bro. John Sutcliffe, April 6th, 1815.”

The subsequent history of this venerable Lodge, affords abundant proof of the extent to which its prosperity is due to his disinterested zeal and perseverance. For six years prior to 1829, the Lodge remained in practical abeyance; its meetings were all but discontinued, and its members had dwindled down to a number scarcely sufficient for the proper discharge of its offices and ceremonies. A new era then dawned, and the spirit of Masonry again animated its members.

At this period our lamented Brother exerted himself with the greatest devotion, and ere long he had the satisfaction of seeing its regular meetings resumed, under his own able presidency as *W. M.*; an increase of new members attended this happy resuscitation, and to the present time, the number has gradually increased, with no further check to its progress, than those of a temporary character, which are natural incidents, experienced more or less by every Lodge. Since the year 1830, our late Brother occupied the responsible position of *W. M.* of this Lodge, on different occasions, for a period extending over five years.

It fell to his lot to discharge the duties of that office in the year 1838, when the centenary of the Lodge's existence was celebrated. The Prov. Grand Lodge, and other Lodges of the Province, took part in the jubilee with which that interesting event was honoured.

A few years then elapsed, and the Lodge still flourished. A large accession of new members gave additional proof that the spirit of Masonry was diffusing itself in the Province, and that with respect to this Lodge in particular, the lapse of one hundred years, since its original constitution, was no unworthy testimony of its usefulness and respectability.

In the six years ending December, 1847, not less than seventy new members were initiated, and during the whole of that period his regular attendance, and frequent discharge of the duties of one or other office in

the Lodge, gave the amplest testimony that the duties of Past Master were not to be disregarded,—but here again Bro. Sutcliffe won for himself the highest admiration and esteem of his Brethren.

In the transactions of the Lodge for 1846, it is recorded,—“that the Brethren, wishful to mark in some degree their grateful sense of Bro. Sutcliffe’s labours in the cause of Masonry, and especially in connection with the Lodge of Probity,” presented him with a beautiful silver mug, embossed and lined with gold, on which was engraved the following inscription.—‘Presented to John Sutcliffe, P.M., by the Brethren of the Lodge of Probity, No. 73, as a small token of their regard for his moral and Masonic worth.

(On behalf of the Lodge)

‘JAMES INGLIS, M.D., W. M.

‘JOHN PREST, Secretary.

“Halifax, A. D. 1846.

A. L. 5946.”

Having noticed the devotion with which our late Brother regarded the interests and prosperity of his native Lodge, and the demands upon his leisure which the various duties connected with it, would necessarily impose, it will fail to excite surprise that he did not on any occasion accept office in Provincial Grand Lodge. Without stopping to notice the claims upon him of a business character, by which his family had to a great extent to be supported, it is due to his honoured memory, to make some allusion to his successful pursuits in other sciences, besides that of Freemasonry. In mathematics and astronomy his attainments were far advanced. To these sciences he brought the application of a gifted mind, and for a great portion of his life they constituted the pleasurable objects on which his leisure hours were chiefly employed. Here then it would be perceived, in how essential a manner his qualifications as a Mason were increased, and the practical value of his precepts and admonitions enlarged, by the superior order of his attainments in those particular departments of scientific research, which it is a prominent object of Freemasonry to patronize and encourage.

With the accomplishments to which reference has been made, Bro. Sutcliffe also possessed a mechanical genius of great power and activity, which enabled him to overcome difficulties, thirty years ago, which at the present time would rank amongst the most creditable achievements of scientific research and manipulation. Perhaps the most interesting production of his mechanical skill, is a self-regulating Orrery, which indicates with remarkable simplicity and truthfulness, the geocentric motions of the principle planets. This machine was constructed nearly thirty years ago, and is wholly the result of his own handiwork.

Preparatory to the cutting of the numerous and eccentric wheels and parts of this machine, he invented and made for himself a dividing-engine, which would at least have ranked amongst the novelties, if not the achievements of the age, had its existence been made known much beyond the limits of his own workshop.

In this respect, however, Bro. Sutcliffe was by no means ambitious, and it is deeply to be regretted, that a more favourable sphere of exercise did not fall to the lot of so gifted a mind; it could not but have resulted in a position at once honourable to himself, and creditable to the family and district to which he belonged.

Notwithstanding his comparative obscurity, however, as a scientific individual, his position as a Mason will continue to be regarded, as in the highest degree, worthy of imitation and esteem; nor will the vacancy which his death has occasioned in the province of West Yorkshire, be

speedily, if ever again, supplied, by one who possessed so extensive and correct a knowledge of the working departments of Craft Masonry.

For the last three years of his life, his energies had become very seriously impaired by paralysis. Though disqualified, however, for any active exertion of a physical description, he was able to enjoy the society and visits of his Brethren; nor until within a few weeks of his death, was he prevented from receiving the visits of the junior members of the Lodge, to whom he communicated instruction with equal willingness and delight, and with a facility and correctness all but equal to that which distinguished the teaching of his former days. His strength gradually decreased, and at length his career was peacefully closed on earth, to be continued, we hope "in that Grand Lodge above, where the world's Great Architect lives and reigns for evermore."

No direct wish was expressed by himself on the subject, but the Brethren of his bereaved Lodge assembled, with the approbation of his afflicted friends, to pay their last sad tribute of respect at his grave. Other Lodges in the province were invited to be present. Several were so represented, and amongst the number to mourn over their loss, was Bro. Charles Lee, Esq., D. P. G. M., from Leeds, whose kindness and sympathy on all such occasions are so eminently calculated to afford consolation and encouragement to his sorrowing friends and Brethren.

BRO. THOMAS LYTTLETON HOLT,

Died, August 25, aged 74 years.

BRO. GEORGE HITCHINGS.

Died, September 9, aged 62, at his residence in St. Aldate's, Oxford, Bro. George Hitchings, surgeon. For forty years he had given his gratuitous services to the Radcliffe Infirmary. During this long period of active usefulness, by the exercise of his professional skill, he had been the means of completely restoring to health, or alleviating the sufferings of multitudes of the poorer classes of this city and the neighbouring counties. His sagacity in discerning the cause of disease, and his ready recourse to the appropriate treatment, as well as his dexterity and accuracy in every operation, however delicate and hazardous, where niceness of hand and vigour of nerve were required, had raised him, most deservedly, to the highest repute with the public at large, and given his opinion the weight of authority among the less experienced members of his profession. His loss will be deeply felt by his family and an extensive circle of friends; especially by the poor, for whom, with the kindest and most compassionate feeling, he was ever ready to use his most strenuous efforts, and availed himself of all the resources of his art, for their succour and relief.

When to this it is added, that he had been for thirty-seven years a member of the Masonic body, having been initiated in the Alfred Lodge, Oxford, by his father, Sir Edward Hitchings, that he was one of the founders of the Apollo University Lodge, that he had served all the offices, and was a regular attendant up to the time of his death, we see in the above report of his life and actions, the true and practical application of the principles of Freemasonry; principles, which had ever served as his guiding star through a life of active usefulness.

Died, August 2, Gertrude Helen, youngest child of Bro. the Rev. J. E. Cox, Grand Chaplain.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August 6, 1851.*

Present.—M. E. Comp. Rowland Gardiner Alston, as Z. ; J. J. Hammond, as H. ; John C. Mc'Mullen, as J. ; W. H. White, as E. ; W. F. Beadon, as N. ; F. B. Alston, P. Soj. ; W. Cubitt, *M. P.*, Assist. Soj. ; C. Baumer, Assist. Soj. ; F. Pattison, P. Assist. Soj. ; T. R. White, Sword Bearer ; H. B. Webb, P. Sword Bearer ; G. W. R. Potter, P. Sword Bearer ; Benj. Webster, Standard Bearer ; Benj. Lawrence, P. Standard Bearer ; J. Havers, P. Standard Bearer ; J. H. Goldsworthy, P. Standard Bearer ; Thos. Tombleson, P. Standard Bearer ; G. Biggs, Dir. of Cerem. ; T. Parkinson, Dir. of Cerem. —The Principals and Past Principals of several subordinate Chapters.

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

Charters were granted for Chapters to be attached to Lodges, as follows :—No. 344, at Oldham ; No. 336, at Blackburn ; No. 528, at Bath ; No. 823, at Umballa ; No. 831, at Madras.

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, *September, 3, 1851.*

Present.—The R. W. H. R. Lewis, Prov. G. M. for Sumatra, as G. M. ; W. Cubitt, *M. P.*, S. G. W., as D. G. M. ; J. C. Morris, P. S. G. W. as S. G. W. ; F. Pattison, P. J. G. W., as J. G. W. ; R. G. Alston, P. J. G. W. ; W. F. Beadon, P. J. G. W. ; Rev. E. Moore, G. C. ; W. H. White, G. S. ; H. L. Crohn, G. Sec. for German Correspondence.

dence, and Repres. from the G. Lodge of Hamburg ; T. R. White, S. G. D. ; G. W. K. Potter, P. J. G. D., as J. G. D. ; S. C. Norris, P. J. G. D. ; C. Baumer, P. J. G. D. ; J. H. Goldsworthy, P. S. G. D. ; L. Chandler, P. J. G. D. ; G. R. Rowe, P. S. G. D. ; T. Parkinson, P. J. G. D. ; L. Thompson, P. J. G. D. ; J. Havers, P. S. G. D. ; R. W. Jennings, G. Dir. of Cer. ; T. Chapman, Assist. G. Dir. of Cerem. ; R. J. Spiers, G. S. B. ; J. Masson, P. G. S. B. ; G. P. De Rhe Philipe, P. G. S. B. ; H. B. Webb, P. G. S. B. ; E. H. Patten, P. G. S. B. ; M. Costa, G. Organist ; F. W. Breitling, G. Pursuiv. ; 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 minutes of the last Quarterly Communication were read and confirmed.

The Grand Sec. said, he had the commands of the M. W. G. M. to lay before the G. L. a Report which had been made to him by the Special Committee appointed at the last Quarterly Communication, in reference to the unfortunate differences subsisting between the Brethren in New York. His Lordship directed him to add that, in his opinion, the Report was ably and clearly drawn up, and he entirely agreed with the substance of it. That his Lordship had directed that a copy of the Report should be sent to each of the contending parties, which was accordingly done, accompanied by a letter as follows :—

Freemasons' Hall, London, 22nd August, 1851.

R. W. Brother,—By command of the M. W. G. M. of England, the Earl of Zetland, I have the honour to enclose a copy of the Report of a Committee nominated by his Lordship (as announced by him to the G. L. of England at its last Quarterly Communication) to examine the various documents and papers which had been received in relation to the differences unfortunately existing among the Brethren of the Masonic Fraternity in the State of New York.

In making this communication, I am directed by the G. M. to express his deep regret that those differences have not yet been adjusted ; but that, concurring most fully in the views taken by the Committee, his Lordship, as G. M. of England, will himself conform to the line indicated by that Report.

I beg to add, that I have by the present packet also transmitted a copy of the Report to the R. W. Brother _____, for the information of the body with which he is connected.

I have the honour to be, with every sentiment of Fraternal regard,

Your obedient servant and Brother,

(Signed)

WILLIAM H. WHITE, G. S.

To the R. W. Brother,
G. S. Grand Lodge of New York.

The Report was then read as follows :—

M. W. G. M.—In obedience to your commands, we have attentively considered the subject of the differences subsisting among the Brethren of the State of New York.

About the year 1782, a Prov. G. L. was duly established at New York, under a charter, dated the 5th September 1781, granted by the G. L. of which the then Duke of Athol was G. M. This charter authorized the “Prov. G. M. and G. Wardens, together with their lawful associates, being the installed Masters, Wardens, and Past Masters of the regular Lodges within the jurisdiction,” to act.

After the recognition of the independence of the United States this G. L. ceased to be provincial, and assumed, and has ever since maintained the character, and exercised the functions, of an independent G. L., and has since been so considered and recognised by the G. L. of England.

Its Constitution, as revised in 1845, declared (in Article 3) the G. L. to consist of the G. Officers and certain Past G. Officers, the Masters and Wardens, or the representatives legally appointed, of all the Lodges under its jurisdiction, “and the Past Masters, Masters by election and service of one year in the chair, of all such Lodges.” It also provided that the Annual Meetings of the G. L. should be held in the city of New York, on the first Tuesday in June, that meetings, therein called quarterly, should be held on the first Tuesdays in September, December, and March in each year, that Special Meetings might be called by the G. M., but that no regulation affecting the general interests of the Craft should be adopted or changed, except at the Annual Meeting in June. The 106th Article is as follows:—

“First, no amendment to this constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the G. L., at two successive June communications, unless in addition to the affirmative vote of the G. L. at one June Communication, it shall have received the affirmative vote of a Majority of the Lodges within its jurisdiction. If such proposed amendment shall receive the affirmative vote of the G. L. at one June communication the same shall then be appended to the published proceedings, at the end, under caption, ‘Proposed Amendments to the Constitution,’ and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon, and the action of the G. L., in relation thereto, shall also appear in its appropriate place in the proceedings. Second, the G. L. may, by vote at any June meeting, adopt new general regulations not inconsistent with this constitution, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But, except for the time aforesaid, no general regulation, or resolution to operate as such, affecting the Fraternity, or the Lodges, or their action, shall be made, or have any effect, unless the same shall have received the affirmative vote of the G. L. at two successive communications. If such proposed new regulation shall

receive the affirmative vote of the G. L. at one June meeting, it shall be appended to the published proceedings at the end, under the caption 'Proposed New Regulation,' and in that form sent to each Lodge within this jurisdiction.' "

These provisions of the Constitution remained unaltered till the Annual Meeting of the G. L., duly held in the city of New York, in June 1848. At that communication, the following amendments to the Constitution were regularly moved, viz., first, the insertion in that part of the third Article which indicates as members (among others) of G. L., the Past Masters of Lodges, of the qualifying words "to the extent hereinafter provided for," and secondly, the addition of a new Article to the Constitution, to be numbered 108, in the following words,—“all Past Masters of Lodges under the jurisdiction, who shall have been duly elected and installed, and served one year in the chair, and in good standing, shall be honorary members for life of this G. L., and as such shall be entitled to be present at its meetings, and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the chair thereof, shall be an acting member of this G. L., and as such, shall be entitled to vote ; so that each Lodge, by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution, relative to voting or the right of voting, by members of this G. L., shall be deemed to apply to acting members only, and not to honorary.”

Upon these amendments to the Constitution, the G. L. came to an affirmative vote. They were thereupon appended to the published proceedings, at the end, under the title of "Proposed Amendments to the Constitution," and sent to each of the Lodges within the jurisdiction. They subsequently received the affirmative vote of a majority of those Lodges ; this result was duly reported at the Annual G. L. of June 1849 ; and all that has been done in relation to these amendments in G. L., is recorded in appropriate parts of the Grand Lodge proceedings.

Thus, then, it appears that these amendments to the Constitution were made in a mode, and with forms, sufficient, according to the letter and the spirit of the constitutional regulation before quoted, to render them effectual. The Constitution very plainly distinguishes between what are therein called "New General Regulations," and amendments to the Constitution.

The validity of the amendments thus made has been disputed.

One objection made to them is, that they are inconsistent with the charter of September 1781, which recognises Past Masters, among others, as constituent members of the Prov. G. L. thereby created. This objection would be well founded if, and only if, the G. L. of New York still remained Provincial, and still continued to act by virtue of that charter. But it is clear and undisputed, that its Provincial character ceased long ago, and that the G. L. of New

York has been for many years, in fact and of right, an independent G. L., invested with all the powers masonically inherent in such a body, among which is that of free legislation, within the limits of the ancient landmarks and established usages of the Order.

It is further objected that these amendments are beyond those limits. This objection assumes, and those who propound it assert, an inherent, vested, and inalienable right, in every Past Master, of every Lodge, to vote on every question, as members of G. L.; a *franchise*, as the objectors call it, possessed by Past Masters, and not subject to the control of G. L.

No authority for such a doctrine is to be found in the history or principles of Freemasonry.

There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother G. L. of York. They certainly had no right of vote in the G. L. established in London in the early part of the last century, but *place* therein seems to have been allowed them at a later period, and it will be observed that a like courtesy is manifested in the amendments now in question. One of the two G. Lodges which afterwards co-existed in England saw fit to grant to Past Masters vote as well as place in G. L., and of course the charters which it granted (among which is the New York charter) were framed accordingly; but the other, and not less distinguished of those G. Lodges, did not see fit to confer the like privilege, and in it, accordingly, Past Masters remained incapable of vote down to the period of the union of these two G. Lodges. The present constitution of the United G. L. of England does indeed admit Past Masters to seat and vote in Grand Lodge, but does not recognise any original or indestructible right to what it grants; on the contrary, it withdraws the privilege from each Past Master who ceases for twelve months to be a member of any Lodge. In the numerous G. Lodges which, in so many parts of the globe, derive their existence, mediately or immediately, from England, the practice as to the admission of Past Masters to vote is various: some admit them all, some none, and some with certain restrictions as to number and otherwise.

Principle, as deduced from the usages of the earliest G. Lodges, is directly opposed to any claim of *right* on the part of Past Masters to vote therein. Equality of representation of Lodges in G. L. is one of the most distinct characteristics of rule and practice in old times, and that equality is evidently disturbed by the unlimited admission of Past Masters to vote, as rendering the number of votes practically possessed by each Lodge dependent on the accident of the number of its Past Masters.

We think it clear that the right of Past Masters to vote in G. L. wherever and so long as that right subsists, is due to and depends entirely upon the constitutions which grant such a privilege, and therefore is not inherent. The proposition that it is, in any sense (as asserted by those who raise this objection) vested, inalienable or

a franchise, is derogatory to the liberties of the Order. Our institution recognises no privileges as in their nature beyond the reach of Masonic Legislation, save those which, in kind, have subsisted immemorially.

The admission of Past Masters to vote in G. L. being neither ancient nor universal, is neither a landmark nor an established usage of the Order. The amendments in question, therefore, are within the scope of Masonic Legislation.

Another objection which has been raised to these amendments is, that they are contrary to what is called the "Compact of 1827," being certain articles or laws adopted by the G. L. of New York in that year, the only part of which that in any way affects Past Masters declares that the number of Lodges which one Master or *Past Master* may represent shall not exceed three, and that *Past Masters* shall not be represented by proxy. These words are evidently *restrictive* only, modifying the then privileges, or supposed privileges, of Past Masters, but not purporting to restrain future legislation on those privileges. Indeed no such restraint could be constitutionally imposed, since no Act of any G. L. can restrain any succeeding G. L. from exercising its inherent legislative authority.

An additional objection is founded on the proceedings of the Quarterly Meeting of the G. L. of New York, held on the 6th of March, 1849. At that meeting resolutions were passed denouncing the amendments, and calling upon the Lodges which had already affirmed them to withdraw, and on other Lodges to withhold their assent. This appeal was unsuccessful, the amendments, as already stated, being ultimately affirmed in the mode which the constitution recognises as sufficient. That constitution does not confer on Quarterly Meetings any power to disturb the progress or impair the effect of such legislation, and these proceedings of this Quarterly Meeting, as reported, appear to contravene the spirit, if not the letter of the constitution, and were ordered by the G. L. of New York, at its Annual Meeting in June 1849, to be expunged from the minutes.

The remaining objections impugn the justice and policy of the amendments ; but the G. L. and a majority of the Lodges under its jurisdiction, have otherwise decided, and the decision which they have come to, in constitutional form, is law within that jurisdiction. We see no reason to doubt that, in adopting these amendments, they have exercised a just and sound discretion with reference to the local circumstances ; but whether they have done so or not is a question which it is needless for us to discuss, even if we were competent to do so. A law duly passed is plainly obligatory while it subsists ; its validity does not depend on individual opinions as to its equity or wisdom. The lawful act of constitutional authority is entitled to respect ; and, however opposed to the views of particular Brethren

affords neither ground nor excuse for withdrawing from Masonic allegiance or violating Masonic discipline. Yet we grieve to find that certain Brethren being opposed to the amendments, disturbed with most unseemly violence the G. L. of June 1849, and have proceeded to the forms of electing a G. M. and other G. Officers, and constituting a G. L. of their own, which, among other acts, has assumed to accredit a representative to the G. L. of England.

It is too manifest for argument that such proceedings are directly at variance with universal Masonic law ; that these Brethren had no power to create a G. L. ; that all the acts of their pseudo G. L. are, for every Masonic purpose, null and void ; and that, as it has no Masonic existence, it can have no Masonic representative.

The G. L. which for so many years has subsisted in the State of New York, still continues its functions, still possesses of right an unimpaired jurisdiction, and still is, within the local limits of that jurisdiction, the only G. L. which can be Masonically recognised.

These conclusions, following, as we think, directly and inevitably from the application of undoubted principles of Masonic rule and law to the undisputed facts of the case, have already been adopted by twenty-two of the other G. L. of North America. In the reports and other printed transactions of several of these distinguished bodies the present subject is investigated with impartiality, ability, learning, and zeal.

The M. W. Brother who presided over the annual meetings in 1848 and 1849 of the G. L. of New York, and the other Brethren who promoted the amendments and have maintained the authority of their G. L. appear to us to have acted in strict conformity with their rights and duties, and, by their truly Masonic conduct under circumstances of no common difficulty, have approved themselves worthy of the respect of the Fraternity.

Their erring Brethren, will, we trust, re-consider the subject of the subsisting differences with the attention due to its importance as affecting their own characters and the public weal of the Order. Whether they do or do not retain the opinion that the amendments, which have become law, ought not to have been adopted, we cannot believe them blind or indifferent to the considerations that in a free institution, such as ours, the will of the majority, constitutionally exercised, must prevail ; that the laws of the Order cannot bend to individuals ; that the sacrifice of personal feelings and opinions, when the good of the Craft calls for it, is a just tribute to the principles of our institution,—a tribute the more graceful and honorable the greater the sacrifice ; and that to remain in the anomalous and false position into which they have been led would be to continue or become disturbers of the peace, and, so far as in them lies, injurious to the best interests of the Brotherhood, violators of the time-honored rules and usages of our Order, and outlaws to Freemasonry.

We anticipate that the calm exercise of their judgment will lead

them back to the path of Masonic duty and to perfect re-union with the Sons of Light all over the world.

Such, M. W. G. M. is the unanimous Report of your faithful Brethren.

(Signed) R. G. ALSTON, P. J. G. W. President of the Board of General Purposes.

A. DOBIE, G. Reg. and Prov. G. M. for Surrey.

W. F. BEADON, P. J. G. W.

J. HENDERSON, P. G. Registrar.

W. H. WHITE, G. Sec.

Freemasons' Hall, London.

11th August, A. L. 5851, A. D. 1851.

To the M. W. The G. M. of England, The Earl of Zetland.

A communication from the M. W. G. M. was read, stating that at a Special General Meeting of the Governors and Subscribers of the R. M. Benevolent Institution for aged Freemasons and their Widows, held on the 22nd August, 1851, several alterations and Amendments in the Rules and Regulations of that institution had been adopted which were now submitted for the approval of the G. L.

On motion made and seconded, it was RESOLVED,

That this G. L. do approve the various alterations and amendments in the Laws and Regulations of the R. M. Benevolent Institution for aged Freemasons and their Widows, as made and adopted at the General Meeting of the Governors and Subscribers on the 22nd August last.

A Report was read of the amount of relief granted by the Lodge of Benevolence in the months of June, July, and August last.

On the recommendation of the Lodge of Benevolence in August, and on a motion duly made and seconded, it was

RESOLVED,—That the sum of 100*l.* be granted to the Widow and Family of the late Bro. T. Pryer, P. M., of the Oak Lodge, No. 225, and that the amount be paid in augmentation of the subscription now in progress for their relief.

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

The Report referred to the fact that the Lease granted to Mr. T. M. Bacon of the Freemasons' Tavern, &c. will expire at Michaelmas 1852. It was thereupon

RESOLVED UNANIMOUSLY,—That the Board of General Purposes be authorised to make such arrangements, and to take such measures as may be deemed proper in regard to the existing Lease and the Premises held under it. And further to enter into negotiation with any approved party for granting a new Lease of the Tavern for any term which shall be thought desirable, not exceeding fourteen years from next Michaelmas; subject, however, to the approval of the G. L. at a Quarterly Communication, or at any Special Meeting to be convened for that purpose, if the M. W. G. M. shall consider such Special G. L. to be requisite.

The Board having laid before the G. L. a List of Lodges in England which for a period of more than five years had neglected to make returns and payments to the funds of the G. L. notwithstanding various letters which had been addressed to them for that purpose, it was, on Motion duly made,

ORDERED.—That the Master and Wardens of the several Lodges specified in the list accompanying the Report of the Board of General Purposes be summoned to show cause at the next Quarterly Communication why the Warrants thereof respectively should not be declared forfeited and the Lodges erased from the list, for neglecting to make returns and payments to the funds of the G. L. in conformity with the Laws.

Bro. H. C. Shenton being about to publish an Engraving from the Portrait of the M. W. G. M. THE EARL OF ZETLAND, painted by Mr. Grant, an application was made for the loan of the original Portrait to enable the Engraver more correctly and efficiently to complete his work; it was, on Motion duly made.

RESOLVED.—That the Portrait of the M. W. G. M. be placed at the disposal of Mr. Grant, for the purpose of an Engraving being made therefrom.

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

ESPECIAL GRAND LODGE.

LAYING THE FOUNDATION STONE OF ST. GEORGE'S HALL, BRADFORD.

September 22nd.

From an early hour in the morning the streets of this town wore an unusually bustling aspect, groups of individuals, many of them in holiday attire, might be seen in the vicinity of the railway station, awaiting, with some curiosity, the arrival of the expected visitors. The Union Jack was hoisted from the tower of the parish church, and the bells rang out perpetually their merriest peals. A recommendation had been issued by the Mayor to the effect that the shops be closed at an hour not later than twelve, and that the day be observed as a general holiday; which was, we believe, generally acted upon. The day was splendidly fine, and the whole population, with the exception of those who had stationed themselves at the windows for the purpose of seeing the procession, seemed to have "turned out" into the streets, determined to indulge in pleasure and sight-seeing to their heart's content.

The Freemasons from neighbouring or more remote towns arrived at intervals during the morning. The Right Hon. the Earl of Zetland, the Grand Master, arrived at the Midland station about eleven o'clock. The Brethren assembled shortly afterwards, in the large room of the Exchange Buildings, where the Grand Lodge was opened in due form.

From eleven until one o'clock the crowd of persons in the streets gradually increased, and by the time the latter hour arrived, the vicinity of the Exchange Rooms, and the streets immediately adjoining the site of St. George's Hall, were all but impassable. A strong police force was in readiness; and whilst we are referring to the police, we feel it but an act of justice to compliment them on their uniform good temper and general efficiency. Captain Knox, the officer in command of the troops, also placed a detachment of the 85th regiment of the line at the disposal of the Mayor, as a guard of honour on the occasion. The brave troops were placed inside the hoarding, next the Lancashire and Yorkshire station. Beyond, however, the *éclat* of their presence, they were not wanted, for the conduct of the immense masses assembled in all parts of the town was beyond all praise. The excellent behaviour of the people was, in reality, so remarkable, that not only was it made a topic of congratulation in the after-dinner speeches, but has led to our receiving a number of communications from gentlemen who had come from London and elsewhere, and who pronounced the decorum and good behaviour of the immense assemblage to surpass all their previous experience in matters of the kind. We dwell upon this point with peculiar and grateful satisfaction.

At half-past one o'clock the procession started from the Exchange Rooms, proceeding up Piccadilly, crossing Duke street, and thence by way of Darley Street, Kirkgate, and Market Street, to the site of St. George's Hall. The Masons were in full Masonic costume, wearing the different orders and jewels to which they were entitled, and each Lodge was headed by its respective banner. The band of the Second West York Yeomanry Cavalry accompanied the procession, and poured forth its inspiring and exhilarating strains as it passed along, and ever and anon the booming of cannon might be heard—two pieces of artillery having been stationed in the Lancashire and Yorkshire Railway Station yard, under the direction of Mr. John Gill. The following was the order of procession:—

Police Officers.
The Operative Masons.
Military Band of the Second West Yorkshire Yeomanry.
Two Grand Stewards with their Rods.

The Wardens, Past Masters, and Members of the principal Lodges of the West Riding of Yorkshire, according to Rank, Juniors walking first.
Officers and Members of the Lodge of Hope, Bradford, No. 379.
The Architect, with the Plans.

Grand Steward.	A Cornucopia, with Corn, borne by the Master of a Lodge, Two Ewers, with Wine and Oil, borne by Masters of Lodges.	Grand Steward.
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G. Superintendent of Works. G. Director of Ceremonies.
Past Grand Sword Bearers.
Past Grand Deacons.
Grand Secretary, bearing the plate with the Inscription for the Foundation Stone.
Grand Registrar, bearing the Great Seal.
Grand Treasurer, bearing a Phial, containing the Coin to be deposited in the Stone.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Masters.
The Corinthian Light, borne by the Master of a Lodge.
The Column of J. G. W., borne by the Master of a Lodge.
The Junior Grand Warden, with Plumb Rule.
Grand Steward. The Banner of the Grand Lodge. Grand Steward.
The Doric Light, borne by the Master of a Lodge.
The Column of S. G. W., borne by the Master of a Lodge.
The Senior Grand Warden, with Level. The Junior Grand Deacon.
Grand Steward. The Grand Chaplain bearing the Sacred Law on a Cushion. Grand Steward.
The Deputy Grand Master with a Square.
The Ionic Light, borne by the Master of a Lodge.
The Grand Sword Bearer.
Grand Steward. THE RIGHT HON. THE EARL OF ZETLAND, M. W. G. M. Grand Steward.
Two Grand Stewards. Grand Tyler. The Senior Grand Deacon.
The Contractors for the Building.
The Solicitor. The Architects.

The Gentlemen of the Borough.
The Shareholders.
The Directors.

The Chairman, S. SARRI, Esq., supported on his right by the Vicar of Bradford, and on his left by the Mayor.
Two Stewards, with Wands
Police.

The head of the procession having arrived at the entrance of the enclosure, a halt took place. The Brethren then divided to the right and left, and faced inwards, forming an avenue through which the directors, shareholders, and the other gentlemen who had been specially invited to be present, passed to the seats assigned them. The Most Worshipful the Grand Master, preceded by the Grand Sword Bearer, then passed through, and was conducted to the north-east corner of the site, where preparations had been made for laying the foundation stone. The Grand Master was followed by the Ionic Light, the Deputy Grand Master, Grand Officers, and other Brethren, who took up their respective positions in close proximity.

The company were now assembled within the enclosure, and all was anxiety for the commencement. The foundation stone was suspended by appropriate mechanism in the corner where it was presently to be laid, above it being a canopy tastefully constructed in blue and white, surmounted by a tall flag-staff, from which some ten or a dozen different colours floated in the breeze. Leading to the stone below were a few steps covered with crimson cloth. On these steps the Earl of Zetland was standing conspicuous amongst his Brethren by the unusual splendour and richness of his decorations. The inferior Grand Officers, adorned with great magnificence, clustered as a body-guard or staff of honour around their chief. The open area between the gallery and the directors' platform was filled up with dense masses of spectators, chiefly Masons, in their collars and aprons. The directors, shareholders, and some other principal personages, occupied a small raised gallery by themselves; the large gallery sustaining eight hundred or nine hundred persons, being filled with a gay and fashionable company, amongst whom were many ladies in the richest and most brilliant attire. The gallery itself was completely surmounted by a rich variety of flags and streamers, and afforded, from the back seats, a favourable view of the surrounding streets. Here, as far as the eye could reach, was a perfect forest of human heads, whilst every window was crowded with eager beholders, and even the tops of the highest buildings in the vicinity teemed with adventurous occupants. It was, indeed, a sight not soon to be forgotten.

After a short interval, the upper stone was raised, and the lower one having been adjusted, the Grand Treasurer deposited a glass bottle, hermetically sealed, containing one of each of the coins of the present reign, in the cavity of the lower stone. The Grand Secretary then produced a brass plate, measuring twenty-four inches by sixteen inches, bearing the following inscription, which he read:—

“This foundation-stone of St. George's Hall, Bradford, Yorkshire, was laid by the Right Honourable the Earl of Zetland, the Most Worshipful Grand Master of the Freemasons of England, on Monday, the 22nd day of September, in the 15th year of the reign of Her Majesty Queen Victoria, and in the year of our Lord 1851. Samuel Smith, Esq., Chairman of the Company, William Brook Addison, Titus Salt, Henry Forbes, John Russell, William Garnett, Charles Semon, Alfred Bankart, Esquires, and Mr. Charles Stanfield, Directors. H. F. Lockwood, and W. Mawson, Architects. Edward Hailstone, Solicitor. Samuel Laycock Tee, Secretary.”

The brass plate having been placed in its proper position, the (acting) Grand Chaplain offered up the following prayer:—

“O! Almighty and Everlasting God, who has created all things for Thy Glory, and when they were created didst declare them to be good: we invoke Thee to look down with favour on the solemnity of this day. Grant, we entreat Thee, that the building, whereof we now lay the foundation-stone, may be a source of social gratification and true happiness to this extensive mercantile community. Grant that it may be one means of promoting their earthly felicity, of advancing their moral virtues, and of preparing them for an entrance into the Grand Lodge above, where they shall behold Thy glorious face for evermore. O! thou Grand Architect of the Universe, hear and answer this our prayer, for Thy mercy's and Thy truth's sake. *So mote it be.*”

SAMUEL SMITH, Esq. then came forward, holding in his hands a beautiful morocco case lined with blue velvet, containing an elegant silver trowel, which bore the following inscription:—“Presented to the Right Honourable the Earl of Zetland, the Most Worshipful Grand Master of the Freemasons of England, upon the occasion of his laying the foundation stone of St. George's Hall, in the borough of Bradford. Samuel Smith, Esq., Chairman of the Company.” Mr. Smith spoke to the following effect:—It devolves upon me, as chairman of the St. George's Hall Company, and on behalf of the directors and proprietors, to present this trowel to the noble lord who has so kindly honoured us with his presence this day, and who so worthily fills the office of chief among his Brethren. But before doing so I would beg permission to make one or two remarks. The want of a large hall or other public building in Bradford has been long felt—a hall suitable for large popular lectures, soirées, oratorios, concerts, calculated also for balls, public dinners, horticultural and other meetings. Perhaps there is no town in the kingdom so deficient in these respects as Bradford is at this moment. Even this very day we have an instance in proof. After the close of this ceremony, a dinner will take place, but there is not a room in the whole town large enough to accommodate one-half of the company, and we are indebted to the kindness of private individuals to afford us the necessary accommodation. To meet wants and requirements such as these is the main object of our present undertaking. At the outset, in agitating the question, our chief difficulty was, how is the money to be raised? This was met by forming a company, with a capital of 16,000*l.* in 10*l.* shares. It is gratifying to be able to state, that no sooner was the project fairly set on foot, and the present most eligible site determined upon, than the entire capital was subscribed immediately (hear, hear), and in this good work men of all parties and of all shades of opinions most heartily joined (hear). Here let me offer my most heartfelt thanks to those generous friends around me who have given their potent and influential support in prosecuting this enterprise; and let us congratulate one another upon the proceedings of this day having gained one grand step towards its completion, and let us congratulate our fair friends whom we see smiling around us in such numbers to-day (cheers), and who we hope will come round us in still greater numbers to cheer us at the opening. Let us congratulate our hard-working operatives, for they are peculiarly interested in this movement. Their comforts have been well cared for; by far the largest division of the building about to be raised here will be devoted to their use and enjoyment (hear, hear). I now beg, on behalf of the directors and proprietors, to offer our most sincere thanks to every member present of that ancient and honourable body, the Freemasons of England (cheers), from the Most Worshipful the Grand Master himself, down to the youngest apprentice. We thank you, gentlemen, for your great kindness and courtesy in assembling

in such numbers to-day, to do us honour, and assist us at the same time. We feel highly complimented at seeing so large a number of influential gentlemen around us on this interesting occasion, not only from neighbouring towns, but even from the distant metropolis. Depend upon it, my lord and gentlemen, the imposing ceremonial of this day will not soon be forgotten. This will long be remembered as one of the proudest days which Bradford has ever seen (cheers). The building we are about to erect on this spot will most assuredly, from its central and commanding position, from its large dimensions, and noble proportions, be the chief architectural ornament of this steadily improving town. In its internal arrangements this hall will be second to none in the kingdom (hear, hear). We have a large and well-supported orchestra—thanks to the kind interference of our friend, Mr. Costa, who has favoured us with the results of his large experience in matters of this kind (hear). This hall will seat an audience of upwards of three thousand persons, each seat commanding a view of the orchestral platform, with every needful accommodation for refreshment rooms for every division of the audience (hear, hear). Great care has been taken to provide ample and sufficient exits for this large body of people. In this particular, I may take upon myself to say that our hall will stand pre-eminent, for, let it be ever so full, every division of the vast auditory may depart without jostling or inconveniencing any other. Our hall will bear a very favourable comparison with the best known specimens in the kingdom. The ceiling will be 76 feet wide, and 152 feet long, in one unbroken sweep. (Hear, hear.) We are 11 feet wider than the justly celebrated hall at Birmingham, and about as much longer. We are exactly the same width as Exeter Hall in London, with greater length, a loftier ceiling, and a much better arrangement of the audience part, so that we shall be able to seat nearly 1,000 persons more, with a greater degree of comfort, and infinitely better modes of exit. (Hear, hear.) One word more, and I have done. May the building prosper. May it fully answer the expectations of its promoters, and may it be found, in all its various uses and appliances, eminently calculated to improve the taste and enhance the social enjoyments of all classes of the inhabitants. (Hear, hear.) And, lastly, may we have the good fortune to see this building reared and completed without accident to life or limb. (Hear, hear, and cheers.)

The Masonic ceremony was now proceeded with. The cement was placed on the upper face of the bottom stone, and the Grand Master adjusted the stone with the trowel which had been presented to him by Mr. Smith. The upper stone was then lowered slowly, the band playing at the time. The Grand Master next proceeded to prove the just position and form of the stone by the plumb, level, and square, which were successively delivered to him by the Junior and Senior Grand Wardens, and the Deputy Grand Master. Appearing satisfied as to these particulars, the Grand Master gave the stone three knocks with the mallet, which was handed to him by the proper Officer. The Grand Master then said, "Having laid this foundation stone in just position, we pray the Great Architect of the Universe, of his kind Providence, to enable us to carry on and complete the work we have begun, and that he would be pleased to guard the structure, and preserve it from ruin and decay to the latest posterity. The Brethren again responded, "So mote it be."

The cornucopia, containing the corn, and the ewers, with the wine and oil, were next handed to the Grand Master, who first strewed some corn upon the stone, saying, "I throw this corn as an emblem of plenty;" next poured the wine, saying, "I pour this wine as an emblem of joy;" and

lastly, poured the oil over the stone, saying, "I pour this oil as an emblem of comfort." He added, "May the Creator, the Architect, and the bounteous Author of nature, the omnipotent and merciful Father of all, bless this town and this land in general with corn, wine, and oil, and all necessaries, conveniences, and comforts of life; and may the same Almighty power make us humbly grateful for all his mercies." The Brethren responded as before, "So mote it be."

The plans of St. George's Hall were here handed to the Grand Master by Messrs. Lockwood and Mawson, the architects. His lordship inspected them very carefully, and listened to the explanations offered by the architects with great attention. He then returned the plans, together with the several tools which had been used in proving the position of the stone, and desired the architects, in the customary manner, to proceed, without loss of time, to complete the work in conformity with the plan.

After a short interval, the band struck up the National Anthem, in the singing of which the whole company joined. Three hearty cheers were given for the Earl of Zetland, for Mr. Smith, the Chairman of the Company, the Mayor, and—not less enthusiastically than any of the former—three cheers were given for "The Ladies."

The Earl of ZETLAND, in acknowledging the compliment which had been paid him, said—"Ladies and gentlemen, in expressing my grateful thanks to you for the very kind manner in which you have done me the honour to receive me this day. I cannot attribute the kind welcome you have given me to any merits of my own, but simply to the fact of my being at the head of that large and respectable body, the Craft of Masons. I feel proud to have had the honour of coming here to lay this stone. I am sure there is no part of Yorkshire—indeed, I may say no part of England—in which a large hall would be so well bestowed as in this populous part of the West Riding of Yorkshire, where, from the highest to the lowest, every one seems to have a turn for music, and no one can enter a church without being struck with the melody of the voices and the harmony of the music. (Hear, hear). I will conclude, ladies and gentlemen, by expressing to you my hearty wishes for the success of this great undertaking. I trust the great Disposer of all events will grant his aid in bringing this work to a favourable conclusion, that it may be the means of promoting good fellowship, good feeling, and the comfort and happiness of the great body of the people in this populous neighbourhood. (Applause).

The ceremony, which lasted about three quarters of an hour, being now concluded, the procession was re-marshalled, and proceeded, in the same order as before, along Bridge-street, Market-street, and Canal-road, to the large mill lately erected by Messrs. Leather and Wrigley, the use of which had been courteously granted for the Banquet. It is worthy of remark that considerable numbers of female factory operatives who had taken up their places on the embankment near the mill, raised a hearty cheer for the Earl of Zetland as he passed along, and that his lordship courteously acknowledged their salutation. The Masonic Brethren, on arriving at the mill, assembled in a room adjoining that in which the Banquet was laid out, when the Grand Lodge was closed.

THE BANQUET took place in one of the rooms in the extensive new mill of Messrs. Leather and Wrigley, situate on the side of the canal at Spinkwell. The room was at the highest story, being lighted from the top, and had been decorated in a manner which rendered the effect extremely pleasing. The walls and rafters had been painted in stripes of blue and white, after the manner of Mr. Owen Jones, as applied to the interior of

the Great Exhibition, and it is needless to say that here, as in the Crystal Palace, this simple, beautiful, and natural arrangement of colours was most agreeable to the eye; the chaste appearance adding greatly to the feeling of comfort and pleasure. Wreaths of evergreens were also suspended from the light iron rafters over head. About sixteen tables were placed down the long room, and about seven or eight tables in the centre were crossed by a raised table, appropriated to the Most Worshipful Grand Master and chief guests.

The chief seat at the raised table was occupied by the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland. His lordship was supported on the right by Bros. William H. White, Grand Secretary; Richard Davis, Junior Grand Warden; R. W. Jennings, Grand Director of Ceremonies; Major Edwards, *M.P.* for Halifax; Richard James Spiers, Grand Sword Bearer; Thos. R. White, Senior Grand Deacon; Michael Costa (Director of the Royal Italian Opera), Grand Organist; H. Bellamy Webb, Past Grand Sword Bearer; James Bonorandi, Representative of the Grand Lodge of Switzerland; Rev. G. Dowty, P. G. Chaplain, East Lancashire; Matthew Dawes, *M.D.*, P. G. S. W., East Lancashire, and P. G. C. M. K. T. E. L. On the left by W. Rand, Esq., Mayor of Bradford; the Rev. Dr. Burnet, Vicar of Bradford; Capt. Knox, of the 85th Infantry; John Rand, Esq.; Titus Salt, Esq.; Samuel Laycock, Esq.; Lieut. Fielder; Edward Hailstone, Esq.; Lieut. Peel; A. Bankart, Esq.

Samuel Smith, Esq., and Charles Lee, Esq., P. D. G. M. for the West Riding, officiated as Vice-Chairmen. Bro. D. Salmond was Director of the Ceremonies, and Bro. Pitt, of Manchester, discharged the duties of Toast Master in a manner which excited the admiration of all present. The company consisted of some 500 gentlemen, including Freemasons from the various towns in the Riding, and from distant parts of the country, and magistrates, clergymen, solicitors, merchants, manufacturers, and tradesmen, resident in this town and neighbourhood.

A blessing having been asked by one of the clerical Brethren, the company proceeded to do justice to the good things before them; and thanks having subsequently been returned, *Non nobis Domine*, was sung in excellent style by a party of glee singers, consisting of Messrs. Longfield, Jowett, Ackroyd, Holt, Massa, and Watson, with Mr. S. Clayton at the piano. Their vocal efforts during the evening added greatly to the pleasure of the company. The band of the 2nd West, which had played during the dinner, also enlivened the scene at intervals.

Dinner being ended, and the dessert set out,

The Most Worshipful GRAND MASTER then said,—Gentlemen, the first toast which I have to propose to you this evening is one which I am sure will be most acceptable to every individual present. We are now in a manufacturing district—in the heart of the manufacturing district—and I am convinced that there is no part of the kingdom in which the name of Her Most Gracious Majesty is more revered and more beloved than in this. (Loud cheers.) It is needless to state the reasons why. You know the reasons well. And I am sure there is no one here but what will enthusiastically join in drinking, “the health of Her Gracious Majesty the Queen.” (Drunk with three times three, and one cheer more.)

“God save the Queen.”

The Most Worshipful GRAND MASTER then said,—Gentlemen, I have now another toast to propose which I am quite sure will be equally well received. If ever there was a time when the name of Prince Albert was dear to every Englishman, I am sure it is now, when his project of the

Exhibition of the Arts of all Nations is so nobly succeeding. (Hear, hear.) That illustrious Prince has shown himself more and more worthy to be the choice of our most gracious Queen; and the more he has been seen and known, the more has he become beloved. (Hear, hear.) I am sure we shall all drink his health with great satisfaction and enthusiasm, and therefore, without further preface, I will propose to you "The Prince Albert, Prince of Wales, and all the Royal Family." (Drunk with the customary honours.)

"Hail, Star of Brunswick."

The Most Worshipful GRAND MASTER then said,—Gentlemen, I have now to propose to you a toast which is universally well received. It is a happy circumstance indicating the good feeling that pervades this country to find that the army and navy are regarded as our best friends in the time of peace, and our best defenders in times of danger, and without them, in the kingdom at large, we should never feel the same security, nor should we stand in the same happy position in which we do with regard to foreign powers. (Hear.) It may seem, perhaps wonderful, that, with so small a standing army as we have in this country, their services should be so little required, when we see such masses congregated together. (Hear, hear.) It is a happy omen for the prosperity and happiness and good feeling of this country. (Hear.) I am quite sure there is not a military man in any part of this country who will not rejoice to observe the good feeling which prevails throughout the whole of England. I am sure you will join with me in heartily drinking "The Army and Navy," with which I venture to couple the name of Captain Knox (hear), who has honoured us with his company this day, and who has had the military under his command in order to serve the chief magistrate in maintaining order and good conduct. (Drunk with the customary honours.)

Duet—"The Army and Navy."

Captain KNOX briefly acknowledged the compliment paid to the army and navy. He expressed a sincere wish that prosperity might long continue,—that the inhabitants of this town might increase in material comfort and every good, and that the military might never be required for duty more unpleasant than that they had been called to on that occasion. (Hear.) He wished to thank his lordship for the handsome manner in which he had spoken of him, and also to thank the company for the warm and enthusiastic manner in which they had drunk the toast proposed by the noble lord.

Alderman S. SMITH said,—My lord and gentlemen, I have been called upon, in virtue of my position as one of the Vice-Chairmen on this occasion, to give the next toast. The toast which I have been called upon to propose is one in which, I am sure, you will join in the most hearty manner. I am quite sure of one thing—that there will be no dissentient here. Every man within the reach of my voice will drink the toast with the utmost possible good faith, and without any mistake about it. (Cheers.) The inhabitants of Bradford have been honoured with the presence of a distinguished nobleman—who has visited us upon an errand of no ordinary importance. (Hear.) The health of that esteemed personage I have now the honour to propose; and I only wish it were in my power to do it fuller justice than I am able to do; but, nevertheless, as short speaking is always the best rule after dinner, I will propose the toast as briefly as I can. I give you "The Most Worshipful Grand Master of England, the Right Honourable the Earl of Zetland." (Drunk with Masonic honours, loud and long continued.) Glee—"Hail to the Craft."

The Most Worshipful the GRAND MASTER then said—Gentlemen, I beg leave to return my grateful thanks to the honourable Vice-Chairman for the kind manner in which he has proposed the toast, and to you, gentlemen, for the kind and enthusiastic manner in which you have received and responded to that toast. I beg to return you my thanks for the kindness manifested towards me, in permitting me to take part in the proceedings of this day. It has been a matter of great gratification to be with you this day. I feel not only honoured, but I feel honoured in being selected to lay the first stone of this building, because I felt as a man that in laying that foundation-stone, we were laying the foundation of good feeling, and of a better system of moral conduct (cheers), and that it would be to the advantage of the poorer classes of Bradford, as well as the convenience of the higher classes. (Cheers.) I am quite sure that it is a great and important matter in a large manufacturing town like this, to encourage the lower orders of people and manufacturers to derive enjoyment from intellectual pursuits, rather than to seek them in the grosser and less refined pleasures of the ale-bench and the public-house. (Cheers.) I feel satisfied that a great public building like this—where concerts may be given to amuse and refine the people; where the Mechanics' Institution may be held; and where everything, in short, that may tend to elevate the position of the working classes can be cultivated—has a greater tendency than any thing else that you can do to improve the minds and intellectual faculties of a manufacturing population. (Hear.) I feel, besides, that such a building must be a great source of convenience to the higher orders of society, to have a noble room, such as the one contemplated, for their more refined pleasures—for assemblies, for concerts, for music and dancing, and for all those purposes of refinement which they need. (Hear.) I cannot conceive anything of greater advantage than to have such a fine room, in the central part of the town, as that will be of which we have laid the foundation to-day. (Hear.) Therefore, I feel that this is indeed a proud day of my life, to have been selected by the inhabitants of Bradford to lay the foundation-stone of such a building. (Loud cheers.) I can assure you, gentlemen, that it was more than I expected to be selected for this honour. I know, certainly, that I have had the confidence and affection of my Brother Masons (loud cheers); and I believe it is through their kindness that I have been so fortunate as to be selected to lay this foundation-stone. This undertaking has my best wishes for its success. I feel that in laying this foundation-stone I have laid the foundation of a better state of things in this manufacturing town. (Hear, and cheers.) I feel grateful for the compliment you have paid me; and I cannot but express my best wishes for your prosperity and your success in every enterprise. (Loud cheers.)

After the lapse of a brief space of time, the Most Worshipful GRAND MASTER rose and gave, in complimentary terms—"The Deputy G. M. of England, the Right Hon. the Earl of Yarborough and the Grand Officers," stating that the noble lord had fully intended to be present on that occasion, but had been detained at home in consequence of the confinement of Lady Yarborough. (Drunk with Masonic honours.)

Song, by Bro. D. Salmond,—“Believe me if every strange symbol and sign.”

Bro. DAVIS, J.G.W., responded on behalf of the Deputy Grand Master, expressing his regret that they could not have the honour of his lordship's presence on that occasion. On behalf of the Grand Officers, he thanked the promoters of the building very sincerely for the happy day they had afforded them, in asking them to take part in the proceedings on that occa-

sion. He could assure them that it had given him and his Brethren sincere pleasure to see their splendid town; and he might add that it was a still more gratifying sight to see the well ordered conduct of the population of their town. (Hear.) He begged to wish success and prosperity to the excellent town of Bradford.

The Most Worshipful GRAND MASTER said,—Gentlemen, I fear that you will be tired of hearing my voice so often (no), but I have another toast to entrust to your care. It is one which, I am sure, will give great satisfaction. I only wish that my voice would enable me to do better justice to it. It is a toast which I sincerely wish, with all my heart, may be fully realised—that is, “Success to St. George’s Hall.” (Loud cheers.) I have already, in my former address to you, stated so much of my feelings with regard to the benefits to be expected from this great undertaking, that I think I need say no more, except I may venture to refer to one or two things I have omitted. On looking over the plans of the architects, I was struck with admiration at the vast undertaking proposed. I believe it will be a credit and an honour to the town of Bradford, and I believe, moreover, that such a building would be a credit and an honour even to the Metropolis itself. (Hear, hear.) For there is scarcely such a building—one so completely or so well adapted for the purposes for which this will be required, even in the city of London itself. I feel satisfied, from the plans I have seen, that it will be everything that can be desired. I am sure it will give me great delight, on some future occasion, to come amongst you to observe that it is completed. (Loud cheers.) It is such an undertaking, that I feel every individual in this neighbourhood must have a deep interest in it. (Hear.) I am sure, from the little I have seen of it, that I am already deeply interested in it; and, as I have said, it will give me great pleasure to come amongst you on a future occasion, when this great building is completed. (Cheers.) I beg now to propose to you the toast, which I am sure you will heartily join with me in drinking—“Success to St. George’s Hall.” (Drunk with the usual honours.)

Glee—“Strike the Lyre.”

Alderman S. SMITH responded. He said—My Lord and Gentlemen, I rise for the purpose of expressing my grateful thanks to your lordship for the very complimentary manner in which you have proposed this toast of “Success to St. George’s Hall;” and I do so under a deep sense of your lordship’s great kindness and courtesy in being present with us to-day, and in assisting us upon this very interesting occasion. (Cheers.) The thanks of the directors and proprietors of St. George’s Hall Company are eminently due to his lordship for his great kindness in aiding us, and also for the complimentary terms in which he has mentioned the plans. With regard to the plans, (of which I shall request one of the architects to speak by and by,) I may observe that we are exceedingly indebted to the architects for their production; and I would also add, to those “Ancient, Free, and Accepted Masons”—I think that is the term (laughter)—who have honoured us this day with their presence. (Hear.) This has been a proud day for Bradford, and I mean to say also, it has been a proud day for myself. (Hear and cheers.) If I were to go into the history of the whole proceedings which led to the interesting ceremony of this day, I might use a very considerable quantity of the personal pronoun (laughter); but I think it would not appear very seemly to you, and I am sure it would not be very pleasant to myself. There are very few things I have seen and enjoyed in the course of my life that have given me more unmingled delight than that in which we are now engaged. It is not only a personal matter to myself;

but it is a matter involving the welfare and well-being and improvement of the whole town of Bradford. And I do mean to say, my lord, that the business in which we are engaged will have a high moral tendency. It will do more; for—saving the presence of our worthy vicar—it will do as much good as building a church. (Loud cheers and laughter.) I mean to say—with all deference to the rev. and worthy vicar, and there is no man in the parish for whom I have a higher respect (hear)—I do mean to say that this building, with its uses and appliances, will reach people *he* cannot reach. (Hear.) I hope we shall be able to reach people who won't listen to him or any body else who stands up in a pulpit. (Hear, hear.) I feel confident that it will be of lasting advantage to the town of Bradford. (Hear, hear.) If there is one subject upon earth upon which I might talk for a long time, I think it is this hall. (A laugh.) I am sure that every one who hears me, and knows what has been done in this matter, will excuse my referring to it. If any man has cause to rejoice, I have. There is nobody who can charge me with egotism in saying so. I do feel that we have to-day done our duty to the people of Bradford. We have done what ought to have been done many, many years ago. How it is this great work has remained so long undone I cannot tell. Nor how it is that, as by common consent, the high gratification and responsibility of projecting, as it were, and certainly carrying forward this great work has been entrusted to me. But whatever influence I may possess—whatever influence I may have brought to bear upon this great object, it has been most willingly and freely accorded to me by my fellow-townsmen. (Cheers.) This I do say, that the most remarkable fact in connection with the projection of St. George's Hall is this, that before the provisional directors met to allot the shares, every share was taken. (Hear, hear.) This is rather a singular fact, but so it is. I have now to express my sincere gratification to see the good work so far begun. I also offer up a sincere prayer for its prosperity to the fullest extent, that it may be successful in every point of view, and that before this day twelvemonth we shall assemble again for the purpose of opening St. George's Hall (cheers); upon which occasion we shall be exceedingly happy to be honoured again with the presence of the Right Hon. the Earl of Zetland (loud cheers), and many other distinguished gentlemen besides. (Cheers.) I consider that every member of the Masonic body has given a sort of pledge to see the completion of this building. (Hear, and laughter.) And I trust that every man who hears me now will attend in his own proper person, and bring with him "troops of friends," and we shall then see such a "jolly row" (loud cheers and laughter) as we have never before seen. (Cheers.) Ald. S. Smith concluded by saying that he would give way for the architect, who had been highly complimented, and who no doubt felt in a manner obliged to say something in his own behalf.

Mr. Lockwood, on being called upon, said,—Most Worshipful Grand Master and Gentlemen, may it please you to accept our thanks for the very complimentary manner in which you have noticed the plans which we submitted to your lordship this morning, and also for the very handsome manner in which it has pleased the Chairman of St. George's Hall Company to express an opinion upon that matter. It is indeed a very proud day for us to be associated with so great a work, and one so honoured as it has been by this great company. (Hear.) It is true that it is a great work, but I fear, gentlemen, that the name which has been applied to it will mislead. St. George's Hall suggests a work of enormous magnitude and great splendour. For why? Because the immense and powerful town of Liverpool

has set the example, and has expended hundreds of thousands, where we alas! can spend only ten thousand pounds. It is true the magnitude of it will probably accommodate as many, but the space of ground will not permit us to indulge in that play of outline and form which our knowledge of what is requisite for beauty would make us wish to acquire. Neither can we accomplish that great desire on the ground of cost. Ten thousand pounds will not enable us to carry out so worthily as we could wish so great a work. Nevertheless, I do look upon it as a step in advance. And if it be found a useful and an ornamental work, our gratification will be extreme. It is probable that, at the conclusion of the work, we shall be very glad indeed to accept whatever compliment may be paid to us—whatever compliment may be bestowed upon the work in hand; but I beg to say, that so far as convenience and the accommodation required, a great part is due to that gentleman who has just sat down. (Cheers.) I beg to thank publicly the Chairman and Directors of this company. We have received from them extreme courtesy. But, at the same time, we make this admission and avowal—it is due to myself and partner to state—that never, in all our experience, have we received one tittle of the sound advice that we have received from the Chairman of the St. George's Hall Company. (Cheers.) We look upon this edifice as one calculated to mark the times. If we cast our eyes back upon ancient and modern periods, we shall see that the great edifices that have been erected have marked particular epochs. (Hear, hear.) In Egypt you see the Pharaohs; they were powerful and mighty, and they commanded their own slaves to work; they produced the pyramids, those wondrous fabrics which now astound the world. You have seen in later times still what your ancient Order was in the fanes of Rome. (Hear, hear.) We are indebted in a great measure for those monstrous and wondrous fabrics to the Craft of Masonry. (Cheers.) It is a well-established fact, that the great architects of ancient Rome were Masons (“Free and Accepted?”). And if we descend from that time to later ages, mediæval Germany, France, Italy, Spain, and even England, can attest to their wonderful art. Strasbourg, Cologne, Aix-la-Chapelle, all attest the great power of the Masonic art. And I may say, although I am no Mason, that I should like to see these Masons emulate their glorious talent. (Cheers.) It would have been most gratifying to us to have greater means at our disposal. Nevertheless, we feel assured of this, that whatever ability or whatever interest we can apply to this matter, we will endeavour to bring it to a successful conclusion. And I feel confident of this, that whatever difficulty we may have to encounter, whatever trial we have to undergo, we have at least a right hand to help us in the support and advice of the Chairman of this company. (Cheers.) I feel further assured of this, gentlemen, that if he had not *died* long ago, he would by this time have been convinced that nature meant him to be an architect. (Loud cheers, and laughter.)

Alderman S. SMITH said:—My Lord and Gentlemen, I stand here as a specimen of a *dying* man, who ought to have been an architect. (Loud laughter.) It appears to me an extraordinary sentiment. (Laughter.) But I pass from that. I say I have done my duty, and if it had been twice as hard and difficult and long, I would still have endeavoured to do it. (Hear, hear.) I have been entrusted with another toast. I have to propose the health of a nobleman, and one who is not only a nobleman, but a gentleman—a gentleman in every sense of the word, and upon whom depends the maintenance of peace and order in the West-Riding of the county of York. I am sure that when I mention the Right Hon. the Earl of Hare-

wood, I shall find your hearts responding in the warmest sympathy. (Hear.) I feel assured that, not only the Lord Lieutenant of this Riding, but also the magistrates of whom he is the head, are an ornament to the position they hold. (Cheers). And that in all cases, at all times, and under all circumstances, they will be found doing their duty. (Cheers). I therefore beg to propose most heartily "the health of the Right Hon. the Earl of Harewood, and the magistrates of the West-Riding," coupling with it the name of John Rand, Esq. (Drunk with the customary honours).

JOHN RAND, Esq., responded. He said:—My Lord, Gentlemen, and fellow-townsmen, since my name has been associated with a toast which you have drunk with so much cordiality, I cannot for a moment hesitate to rise and at once acknowledge the compliment which you have paid to the Lord Lieutenant and the magistrates of the West-Riding. It only remains for me to say that had the Lord Lieutenant been present to-day, and had witnessed the interesting ceremony which has taken place under auspices so peculiarly favourable, I am sure it would have given to his lordship delight and satisfaction. No one more deserves the respect and esteem of the inhabitants of this Riding than the noble lord, the Lord Lieutenant of the West-Riding. It has been said that he is not only a nobleman but a gentleman. I may be permitted to say that I know no one who unites in himself those virtues which command respect more than the noble lord;—independence of character, strict impartiality, a high sense of honour, and urbanity of manners, make up the private conduct of the noble lord. The magistrates of the West-Riding have only to copy the fair example and character of their illustrious head; and I feel assured that so long as the same properties mark the conduct of the magistrates of the Riding, they will at once command the respect and esteem of all with whom they come in contact. I cannot as, perhaps, the oldest inhabitant of the town (certainly not the oldest person in the room) sit down without expressing the satisfaction and delight I feel in the proceedings of this day. There has been nothing to mar our pleasure: it has been pure, unmixed, and without alloy. I may be permitted to say with great sincerity, that our feelings of delight have been greatly enhanced when we consider the high personal respect in which your lordship is held, and the possession of those qualities which give a grace and lustre to the position in which you appear before us. (Loud cheers).

The M. W. GRAND MASTER then said,—I appear once more before you to propose a toast which affords me great pleasure. I am sure you will join with me in paying honour to one to whom it is eminently due. The toast which I have to propose is the chief magistrate of the Borough of Bradford. (Cheers). If we had no other cause for drinking the health of that worthy gentleman, I am sure that the conduct he has manifested this day in the order and management which has prevailed, would be sufficient to mark him as an object for your gratitude and for your applause. (Hear.) But I know very well that your worthy Mayor, Mr. Rand, is an old inhabitant of the town held in universal respect and esteem by his fellow citizens. (Hear, and applause.) This worthy person has not been long known to me personally, but I am satisfied, from what I have seen and heard, especially from the worthy gentleman who has so ably addressed you, that he belongs to a family, who have long deserved the respect and affection of those who know them in this neighbourhood. (Hear). I beg most cordially to propose "The Mayor and Corporation of Bradford."

The MAYOR of Bradford: My Lord and Gentlemen,—I beg, on behalf of the corporation of this borough and on my own behalf, to thank you most

sincerely for the honour you have conferred upon me in proposing my health as the Mayor of the borough, and for the kind terms in which that toast has been expressed, and the manner in which it has been received. I am deeply sensible of your kindness, and can assure you that whilst the affection of my fellow townsmen is one of the most powerful incentives to the discharge of my duties, it is equally the highest reward I ever wished to receive. (Hear). The spectacle we have witnessed to-day, in which your lordship as Grand Master of the Freemasons of England has taken so prominent a part, and the magnificent ceremonial with which it has been accompanied, will render the event one of the most pleasing and striking incidents in the history of this place, and connected as I am both by business, residence, and office, with Bradford, I beg to tender to your lordship my sincere and grateful thanks for the part you have taken. (Cheers). I can assure your lordship that if you should carry out the intention you have expressed of visiting this place again, (Hear), we will give your lordship a most warm and cordial Yorkshire reception. (Cheers). My lord, though the town of Bradford does not present many features which will strike or interest a stranger, yet it presents one feature of great national interest. There is no town in her Majesty's dominions which has increased so much in trade and population within the last ten years. (Cheers.) But it has often been a subject of remark that its public buildings have not kept pace with its private enterprise. Of its private enterprise, my lord, you may form some opinion if you look around you in this apartment, which is but the fourth part of one story of many stories in a large concern. (Hear.) I rejoice that the events of this day will go far to remove that ground of complaint. Gentlemen, it is a gratifying circumstance that we are not assembled here to-day to promote any party object, or to celebrate any party triumph, (Hear), but that we see around this table all ranks, all classes, all parties, uniting to prosecute one common object. (Cheers). We live in a period not only the most extraordinary for its advances both in art and science, but in a period when—to the honour of the age be it spoken—there exists not only in Parliament but out of Parliament, a far greater desire to raise the moral, social, and physical condition of the labouring classes of this country than ever existed in any preceding age. (Hear). This is the common ground on which contending parties love to lay aside their political differences. We appreciate far more than in any former age the importance of the working classes. No man can have taken even a hasty view of the course of public events, or the course of public opinion, without perceiving that the working classes are every day becoming more influential, that in fact power is gradually passing more and more into their hands; nor is it possible, even if it were desirable, to arrest this course; it is, therefore, not only the bounden duty but the interest also of the higher classes to encourage every effort which has for its object the raising of the moral tone, the feeling, sentiments, pursuits, and even the amusements of the working classes. (Hear). The very safety of society is involved in so doing. Whilst we acknowledge with pride that our labouring classes surpass those of any other country in skill, perseverance, and industry, we are compelled to acknowledge with shame that no population in Europe is so much enslaved by habits of intemperance. How important is it then to present to them inducements of a higher order and a more refined character to withdraw them from such pursuits. I rejoice that the first stone of St. George's Hall has been laid this day, for that is one of its great objects. I rejoice that all ranks and classes have taken an interest in it, and I would earnestly hope that this edifice, which will be one of the chief ornaments of the town

in an architectural point of view, may prove also one of its highest advantages, conducing in its results to the erection and maintenance of that social structure so important to the glory and prosperity of our own country. (Cheers). Gentlemen, a toast is placed in my hands which I feel to be a high compliment, but which I feel is placed there more on account of my individual than my official position, for I have not the happiness of calling a lady my own. The toast refers to that portion of the human race which civilised man ever delights to honour, and which he honours in exact proportion as he is civilized. (Loud applause). Gentlemen, whatever efforts we make to improve the moral tone of the labouring classes, we shall always find the ladies co-operate with us, nor shall we succeed unless they do. (Hear). I hope the ladies of Bradford and of adjacent towns will often be found in St. George's Hall, exercising there the beneficial influence of their presence and character, for it is the influence of woman that forms the character of the nation. The toast which I feel it an honour to propose, is, "The Countess of Zetland and the Ladies." (Drunk with enthusiastic applause).

The M. W. GRAND MASTER acknowledged the toast. He said—as the name of my lady has been coupled with the last toast, I beg in her name to return thanks for the high compliment you have paid her. I can assure you that if there is any work in which the Countess of Zetland takes especial interest, it is the erection of a Music Hall. Not only is she enthusiastically fond of music, but she is not a very bad performer herself, as a worthy Brother of mine not far distant can testify. I am sure, when I tell her of the compliment you have paid her, she will be highly delighted. Indeed, had it not been for the long journey, which she did not feel able to undertake, she was most anxious to have accompanied me here to-day. (Cheers). I shall not have the presumption to return thanks on behalf of the ladies of Bradford in general, but I am quite sure that no one could have drunk her health more cordially than I have done. (Loud cheers)

The Most Worshipful Grand Master here left the room, being escorted to the carriage of C. Waud, Esq. by the Officers of the Grand Lodge, several of the directors of St. George's Hall Company, and other gentlemen. The whole company rose, and heartily cheered the noble lord as he retired.

The MAYOR was called to the vacant chair, and proceeded to give, as the next toast, "The P. G. M. of West Yorkshire, the Right Hon. the Earl of Mexborough." (Drunk with Masonic honours.)

The MAYOR then called upon John Rand, Esq., to propose the next toast.

JOHN RAND, Esq. said—Mr. Mayor and Gentlemen, whether it is because a little while ago I replied to a toast, and therefore have a fair claim to give a toast, or whether it is that the toast I have been called upon to give is known to be one in which I feel no little interest, and one which will impart to myself no little pleasure, I say not—but at once I give you "The health of the Vicar and Clergy of Bradford." (Cheers.) Nor am I at all mistaken in supposing that this toast is in correct accordance with your own feelings. The manner in which you have received it proves that I am not wrong, and at once I can say that no toast could be given in this room, among the inhabitants of this large borough, more gratifying to them, than the health of our worthy and respected Vicar. (Renewed cheering.) He is well known to us all; he is a kind of public property; he comes amongst us with no sectarian, no narrow principles; he takes his proper position as the spiritual head of this parish, and devotes his time and his talents to promote its spiritual and its temporal interests. (Cheers.) He

is well supported by a working body of clergy, and my eye glances at this moment upon one [the Rev. H. de L. Willis], who on this occasion wears a Mason's apron. No one views with greater pleasure, or more greatly values what he considers the fair result of this day's proceedings, than our worthy Vicar; and though the influence which he has to bring to bear upon the morals, the general feelings and habits of his parishioners, is of a strictly spiritual and divine character, yet I am persuaded he will recognise in what may be fairly considered as the legitimate results of such a building as this, carried out in the way in which it is intended to be conducted, a powerful adjunct to his own ministrations, and as aiding vastly in raising the moral character of the inhabitants of this town. And long may our Vicar be spared, and the clergy with him, to preach and teach those doctrines which are in strict accordance with God's Holy Word, and the Articles and Homilies of the Church of England. (Cheers.)

The VICAR of Bradford, on rising, was received with the most enthusiastic applause. He said,—Mr. Chairman, Ancient, Free and Accepted Masons, and my very worthy fellow-townsmen, I shall not detain you long, for the state of my health is not such as to enable me to express all my sentiments of gratification on the present occasion. Allow me, however to say, that I have felt it of such great importance to the moral and spiritual prosperity of this vast community, that I have travelled a very considerable distance, not to defraud myself of the pleasure of what I have witnessed this day, and to bear my humble mite in testifying to what I believe will be the great moral and social result of laying the foundation stone of St. George's Hall. (Cheers.) I never like to be placing one very good thing in downright contrast with another. My excellent and worthy friend has been saying that he felt as much delight as if a church were about to be built; now I really say, "So am I." One thing is a very good thing in its place, and another thing is a very good thing in another place; and while I often hope to see structures raised for the pure worship of God according to the Scriptures and the Articles and Homilies of the Church of England (for I accept most cordially the definition which has been given), yet at the same time I feel equally great pleasure at being present at the work in which we have this day been engaged. It is not a structure for our own amusement, or for our own convenience, nor is it a structure merely adapted for one grade of society. If it were so, ours might be a very diminished degree of gratification indeed; but we have been engaged in a work for all, and in a work which, I trust, will bring all together, and cement them together. I am not about to lift up that impenetrable veil which you of this ancient and mystic Craft throw across the archway of the entrance to your Society. (Laughter and applause.) In the first place, I cannot do it, and in the second place, I have no inclination to do it; but I believe, if I understand it, if I have got a true glimpse of your priesthood from the song so sweetly sung for us this night, to an old national air of my own (hear), I believe you are men that make your symbols mean something. (Hear, hear.) I believe you are men that, when you lay a right foundation, you endeavour to lay it in imitation of the work of the Great Architect of the Universe. (Cheers.) Now, how has He laid the foundations of His work? Geologists tell us that the foundations of this earth are made up of substances differing from each other much in nature, differing from each other much in apparent value, from the rich mineral down to the humble clay, and yet that the Great Architect of the Universe, in laying this foundation, brought these things together, brought things in their nature most dissimilar, things in their apparent value most different, and in the regions to which

they originally belonged most remote from one another, and that His great unerring law was, that when He brought them together, He incorporated them, cemented them, and made them into one body. Even the granite, of which the solid ribs of the earth (if I may so express myself) are composed, is a compound body. Union—God teaches us in the very foundation of the earth—union is strength. (Cheers.) Well, then, if union is strength, combination is utility. (Cheers.) Combination is the highest degree of prudence. Now, are we to leave these things just as we found them? Do you Masons leave an assembly of this kind just as you found it? I do not believe it; I believe that you are desirous of carrying forward your work to the brotherly cementing of all ranks and all orders of society. Shall we not apply this rule to such a town as our own? We are apparently in one of those situations, morally and socially, in which the elements of which the world was formed were at one time. Here we have substances brought together—I mean living creatures—from every portion of the British isles. The continent of Europe supplies us with many; the far western world sends in its portion also. Must we not apply God's law? Shall we *not endeavour to cement them, to unite them all, the one to the other*? Shall we not do our best to fill up any gaps there may be between the grades of society? And if no other event follow from laying the foundation-stone of this grand structure than the bringing one of the aristocracy—so seldom seen in the streets of our own town—into the midst of our dusty, sooty operatives, and letting them see that he is a man like themselves (cheers), is not this a result at which every benevolent and philanthropic heart would rejoice? (Hear.) Ours is destined to be a town in a singular position; it is testified that this town has grown probably more rapidly than any town in England in the interval between one census and another. We are become a giant in body: what will become of that body that does not grow in mind? (Hear, hear.) Shall we leave it to become an unwieldy, unsightly idiot, or a frantic, injurious madman? (Hear, hear.) The work in which we have been this day engaged is a grand step in the right direction. Gentlemen, under the blessing of God Almighty, your perseverance, your mercantile ambition (if you will allow the expression), your industry, your talent, is attracting great multitudes to your town; may the same God grant that your benevolence, your liberality, your Christian principles may lead you to make the necessary moral accommodation for the people. This town is not growing in the old fashion, and your institutions must not rise in the old fashion. They must not be slow, few and far between, but if it is your desire to discharge your duty in your generation; if it is your desire to hand down prosperity, comfort and security, temporal—nay, perhaps eternal blessings, to your sons and to your sons' sons, you will take care that the institutions of your town keep pace with the growth of the people. (Hear, hear.) If there be one thing that could add to the gratification of this day, unsullied by a single stain—and may it continue so to the last!—a day without one single chord of discord to vibrate in it—a day, I trust, holding forth the prospect of the harmonious sounds which we shall hear at the inauguration of this mighty edifice—if anything could add to this feeling of gratification, it would be the extreme propriety that seems to have accompanied the arrangements of the day. I think it has been in the propriety of good taste that your ancient Craft has been asked to inaugurate the proceedings of this day (hear, hear); to your ready and kind response we are indebted for the honour we have this day received in the company of the Earl of Zetland and many of your highest officers from distant quarters. (Hear, hear.) I cannot conceiv-

anything more in harmony, when an edifice for the benefit of all grades of society has been inaugurated by a brotherhood who, whatever mysteries they may have of their own, have placed before the world the one practical faith of universal benevolence. (Cheers.) We know that in one or two large towns the yearnings of the working classes have been put forth in the construction of edifices connected with irreligion, but on the present occasion we have united all that is desirable. I feel confident that the directors at the head of St. George's Hall Company, will, without party prejudice, in the most liberal, impartial, and honest manner, afford us the use of this convenient and mighty structure at all times to all parties for legitimate and proper purposes; but at the same time I feel confidence in these gentlemen that they will most rigidly deny it to everything that is irreligious and unconstitutional. (Hear, hear.) I think we have every reason to rejoice in the occurrence of the day. It is not merely a social meeting, but we are doing something that will bear greatly upon the moral influence we now exercise upon working people; something that will tend, under the blessing of Almighty God, to lead them to higher and holier things. May the proprietors of this work be spared to see the top stone put upon it, and still further spared to see all their benevolent, humane, and Christian wishes realised, and when they have discharged their duty in their generation, may they hand down this building as a bequest to posterity. (Cheers.) Undertaking to speak the sentiments of my brethren of the Church of England in the town of Bradford, I return you my most hearty thanks for the manner in which you have drunk our healths. (Loud applause.)

Bro. Dr. FEARNLEY, P. P. S. G. W., of Dewsbury proposed, "The D. G. Chap., the P. G. C.'s and our Clerical Brethren;" paying a tribute to those Brethren for their many and varied excellencies.

Bro. DOWTY, P. G., Chap, East Lancashire, acknowledged the compliment on behalf of himself and his Brethren, in a speech expressive of gratitude to his Brethren and of pleasure that they had been permitted to take part in the interesting proceedings of that day.

Bro. C. WAUD proposed "The town and trade of Bradford;" noticing some of the prominent features in the past history of both, and expressing fervent hopes that the trade of the town might continue to prosper, and that both employers and employed might continue to advance in every material, moral, and social good.

A vote of thanks having been unanimously awarded to Messrs. Leather and Wrigley for the use of their handsome mill on this occasion, Mr. Wrigley briefly acknowledged the compliment on behalf of himself and his partner.

Bro. Dr. FEARNLEY proposed "The R. W. D. P. G. M., of West Yorkshire, Charles Lee, Esq., and the rest of the Prov. G. Officers," paying a tribute to these gentlemen for their many excellencies and their deep attachment to Masonry.

Mr. UNNA, of Bradford, responded to the toast given by Bro. Waud, remarking upon the past progress of Bradford, during the last thirty years. He declared that it was close upon the heels of Manchester. He expressed himself deeply attached to our institutions, and desirous to see it advance in every good purpose.

Bro. R. CARTER, W. M., Lodge 73, Halifax, proposed, "Health and prosperity to the W. M. and Brethren of the Lodge of Hope." Bro. Carter said he regretted that this toast, which deserved so much at their hands, should not have been given before so many of the Brethren and gentlemen of the company had, of necessity left the room. The readiness with which the Brethren of this Lodge had acceded to the wish of the building com-

mittee, and the truly Masonic zeal with which they had carried out all the arrangements for the most interesting ceremonies of this day, were at once honourable to themselves as a Lodge, and creditable to the time-honoured institution of which they formed a part. It could not fail to excite the proudest satisfaction in every Freemason's breast, to see that the principles of the Craft were still identified, in the most intimate relationship, with everything which tended to promote the moral and social welfare of mankind. And most appropriately had it been confided to them to begin the superstructure of which they had that day laid the foundation stone. It was indeed a reflection of which the Lodge of Hope might feel justly proud, that they had been instrumental in bringing the G. L. of England, for the first time, into the province of West Yorkshire. Bro. Carter ventured to prognosticate that it would not be the last. The truly courteous response of the M. W. G. M., to perform the interesting ceremony, and attended as he had been by so numerous and distinguished a staff of the officers of G. L. had produced an impression not likely soon to be forgotten, and whilst it augured well for the future prospects of the building they had now commenced, it also proved the honourable position which the Brethren of the Lodge of Hope were held in the estimation of their fellow-townsmen, that to them had been entrusted, in so eminent a degree, the preliminary arrangement of a treat which every Brother of the Craft, as he doubted not every gentleman in the room, had so richly enjoyed. The future, he believed, would reveal to them, that the principles of their venerable Order, on which the present was not the most fitting opportunity for his enlarging, were destined to spread, as they were calculated to enhance the welfare of our fellow-men. This added peculiar force to the toast he proposed—"The W. M. and Brethren, and prosperity to the Lodge of Hope." (Cheers.)

BRO. THOMAS DEWHIRST of Bradford, expressed the great pleasure he had felt in the proceedings of this day, and the obligations they were under to the Earl of Zetland for the honour he had done the Brethren of this district in consenting to lay the foundation stone. He proposed "The W. Ms. P. Ms. and Brethren of their respective Lodges."

BRO. PITT acknowledged the toast, and the National Anthem was then sung. At the suggestion of Mr. Wrigley, the mill was appropriately christened "Zetland Mill." The company separated a little before nine o'clock.

We cannot close this account without recording, and we do it without "note or comment," the charitable act being sufficiently trumpet-tongued, that the Masons have left a lasting and significant memorial of the interesting events of the day, by opening one of the hitherto unoccupied wards in the Bradford Infirmary on Monday last. The ward is fitted up with eight beds, the whole of which, together with the linen, and every possible convenience that may be required, have been furnished gratuitously, and with a perfect disregard as to cost.

[We beg to express our acknowledgments to the Proprietors of the "Bradford Observer" and the "Halifax Guardian," to whom we are indebted for this interesting report.—ED.]

METROPOLITAN.

STRONG MAN LODGE, No. 53.—A meeting of this Lodge was held by dispensation from the Grand Lodge, at Bro. George Shepherd's 'Telegraph Tavern, Brixton Hill, on Thursday, the 5th June, for the purpose of presenting Bro. Henry Moss, P. M. and Treasurer, with a testimonial of the esteem in which he is held by his Brethren; and likewise to partake of a summer banquet. On this occasion, Bro. Moss, S. P. M. took the chair, (in the absence of Bro. Metchim, W. M.)

After the business of the Lodge had been transacted, the Brethren sat down to refreshment. When the cloth was removed, and justice had been done to the good cheer provided, "The Queen and the Craft" was given from the chair, and responded to in a truly Masonic manner, the National Anthem being also sung with great effect.

"The M. W. G. M. the Earl of Zetland," was next given, and drunk with enthusiasm, as well as the healths of the Earl of Yarborough, and all present and past Grand Officers of the Grand Lodge. The usual toasts having been thus disposed of, Bro. Davy rose to present the testimonial to Bro. Henry Moss, and spoke in the following terms:—"Worshipful Master and Brethren,—The pleasure of presenting this cup, as a testimonial to our worthy Bro. Moss, P. M. of this Lodge, and as a token of the high esteem in which he is held, belongs by right to the Senior Past Masters, but they having deputed me to do their work, it is with pleasure and pride that I have the honour of complying with their request. I cannot but regret that some other Brother does not discharge this pleasing duty, whose eloquence would have added greater effect to the event; but however I may feel myself to be deficient in the expression of my feelings, I speak in sincerity of heart; for if ever I have received one moment's pleasure in Masonry greater than any other, it is whilst presenting Bro. Moss with this tribute of respect and esteem for his past services, more especially as that tribute is bestowed by the unanimous wish of the Brethren. May it ever act as a stimulus to his children and childrens' children, that when the Great Architect of the Universe shall take him from them, they may feel that they have before them a memorial of one of the greatest proofs they can possibly enjoy, of the respect and esteem in which their father was held by the Brethren of the Craft, and especially of those of the Strong Man Lodge."

Bro. Moss rose and said:—"Brethren, may I claim your indulgence for my inability, adequately to express my sense of your kindness, and to return you my sincere thanks for the numerous obligations you have already conferred on me, by crowning your favours and honors with this tribute of regard, which will be prized by me to the latest period of my existence. The splendid cup, which you have this day been pleased to present to me, by the hands of Bro. Davy, is indeed valuable, not merely for its intrinsic worth, but for the manner in which it has been given; and if any circumstance enhances the value of this mark of your approbation, it is that you should have selected that old and worthy Past Master to present me with it. I assure you it shall ever remind me of my duty to support this Lodge to the utmost of my power, and to maintain the points of fellowship towards those who have conferred on me such an honourable mark of distinction, and in whose

society I have spent many of the happiest hours of my life. I can say no more, than that I offer my heartfelt thanks for your kindness manifested towards me at all times, and that I pray for the lasting prosperity of the Strong Man Lodge, which I trust will continue to flourish until time shall be no more."

The cup presented to Bro. Henry Moss is a Grecian shaped goblet, gilt inside, with oak leaves handsomely chased on the body, forming two shields, with chased flowers at the foot.

MOUNT MORIAH LODGE, No. 40.—On the 8th July, a banquet was given by the Officers of this Lodge, at the Crown and Sceptre Tavern, Greenwich, to N. Layton Hadley, Esq., W. M., in testimony of the high respect they entertain towards him, and in consideration of his efficient services to the Lodge. Bro. W. H. Absolon, S. W., presided, supported by Bros. J. Muggridge, J. W.; E. Ellwood, S. D.; J. Trenergy, J. D.; J. Skeggs, I. G.; and other members of the Lodge, who had been invited to participate in the pleasures of the day. The cloth being removed, the chairman gave the usual loyal and Masonic toasts, which were responded to with the customary honors. Bro. W. H. Absolon then proposed the health of the W. M., N. L. Hadley, Esq.; and said he could scarce find language to do justice to the toast, which he had the honour to offer to their notice; at the same time, no one could possibly feel greater pleasure in proposing it than himself. He called the attention of the Brethren to the fact, that previous to Bro. Hadley being installed, the members of the Mount Moriah were suffering from some rival interests, which had existed during previous years, that owing to his mild yet firm conduct, the cloud which had lowered upon its prospects had given way to a glorious burst of sunshine, and it now stood firm and compact as Freemasons' Lodges only can stand. The Mount Moriah was most fortunate in having so excellent and indefatigable a Master to preside over them, and Bro. Hadley resided some forty miles from town, yet so anxious was he that the duties of the Lodge should be properly and faithfully performed, that on one occasion he had known him to drive the whole of the way home, after having gone through the duties of his important office. He (Bro. Absolon) felt sure that he only spoke the sentiments of the whole of the Officers, when he said how proud he was to wear a collar under so able and kind a ruler, and concluded by calling upon them to drink health, happiness, and prosperity, to Bro. Hadley, observing that, if they drank in proportion to the good feeling they entertained towards him, they would drink deep, and leave no wine in their glasses.

Bro. Hadley rose at once, though it was some time before he was permitted to speak, so great was the enthusiasm and applause. He begged to return the Brethren his sincere thanks, not only for the honour they had conferred on him in drinking his health, but for having prepared so magnificent a banquet for his reception. This was a proud moment for him, a thing, as he believed, unprecedented in the annals of the Mount Moriah Lodge, although so many excellent Masters had gone before; if anything were wanting to complete the satisfaction that he felt in being W. M., it must be such a scene as this. He must not forget to thank the kind friend and Brother on his left, who had so handsomely proposed this toast, and certainly if he was satisfied with his W. M., he (Bro. Hadley) had good reason to be contented with his S. W. He assured the Brethren that this day would be indelibly impressed on his memory,

and he could promise them they would ever find him the same ; that to promote the interests of the Mount Moriah would be his object through life, and when he looked round and saw such men wearing collars, and striving to do much more than would be necessary for the fulfilment of the duties of their several offices, by acquiring such a knowledge of Masonic mysteries as would at once fit them to occupy the Master's chair itself, he must indeed congratulate the Lodge on its present happy position, nor did he doubt but that when those who now wore the jewels of Junior Officers came up to the chair, the same genuine Masonic feeling would actuate them in carrying out the duties which appertain to it. He must again repeat the great satisfaction he felt, at being so highly honoured by his Officers, and most cordially thanked them for the confidence they reposed in him, and whilst he wished most heartily that he might remain to see them all P. Ms., as he certainly purposed doing, if spared by the Great Architect of the Universe ; but he was certain not one among them could ever feel more highly favoured than he had done that day.

Bro. Hadley resumed his seat, amid the cheers of the Brethren, but rose shortly after, and with much feeling proposed the health of Bro. W. H. Absolon ; he said, Bro Absolon's exertions in the cause of Masonry were well known among his friends, and he (Bro. Hadley) certainly claimed the honour of being one of them ; the energies displayed by him in the Mount Moriah were only equalled (they could not be surpassed) by his labours at the Emulation Lodge, where he was so justly admired. Bro. Hadley concluded a very eloquent speech, by giving the health of Bro. W. H. Absolon.

Bro. Absolon returned thanks in suitable terms, and gave the health of Bro. Muggridge, J. W., and alluded to the philanthropy displayed by him in serving steward to the festival of the Girl's School.

Bro. Muggridge in an able address, entered into the nature of our charitable institutions, and said he hoped that the Mount Moriah would annually send a steward to one or other of them.

The chairman then gave the healths of Bros. E. Billwood, S. D., J. Trenerry, J. D., and J. F. Skeggs, I. G., who severally responded to the compliment.

The Brethren returned to town at an early hour, after passing a delightful evening, each one anxious to promote brotherly love, and to do honour to the W. M.

The members of this Lodge have presented Bro. Henry C. Shenton, P. M., with a very beautiful P. M. jewel, as a testimonial of their esteem and satisfaction at the services he had rendered the Lodge during the previous two years ; it is to be considered a peculiar honour, being the only jewel ever presented by this Lodge.

THE BURLINGTON AND BANK OF ENGLAND LODGES.—The members of these Lodges, between whom there has subsisted for many years a kindly interchange of fraternal courtesies, and a cordial co-operation for the good of Freemasonry, held their Annual Summer Festival for the entertainment of the ladies, at the Castle Hotel, Richmond, on the 21st July. The noble Assembly Rooms of this Hotel were appropriated to the use of the Brethren and their fair guests, who sat down to an elegant dinner at half past six o'clock.

Bro. Phillips, W. M. of the Burlington Lodge, presided on this occasion, and gave great satisfaction by the admirable manner in which he

discharged the duties of his office. His appropriate and epigrammatic prefaces to the customary toasts, and his complimentary acknowledgment of the honour conferred on him and the Brethren by the presence of so much grace and beauty, being happily conceived and most felicitously expressed.

The canon composed by Bro. Costa, as a Grace for the Bank of England Lodge, was impressively and beautifully sung, under his direction, by Bros. Coletti, R. Costa, Perugini, A. Tamberlick, Giampietro, Spencer, Bainbridge, and Foakes.

After the close of the banquet the Brethren joined the ladies in the drawing-room, where preparations had been made for dancing, and quadrilles, with some most exquisite singing in the intervals, closed the pleasures of this truly elegant and joyous festival.

The arrangements for the banquet and other entertainments were made under the immediate directions of Bro. Faudel, P. M. of the Burlington Lodge, assisted by Bro. R. Costa, W. M., and Bro. Wright, Treasurer of the Bank of England Lodge, and were highly creditable to the liberality and good taste of those Brethren. The following were among the Brethren present, viz. :—

Burlington Lodge.—Bros. Phillips, W. M., Hodgkinson, P. M., Faudel, P. M., Phillips, P. M., Howton, P. M., Childs, Leaf, &c., &c.

Bank of England Lodge.—Bros. R. Costa, W. M., M. Costa, S. W., Spencer, P. M., Wright, P. M., Bainbridge, P. M., Graves, P. M., Colletti, A. Tamberlick, C. Perugini, Giampietro, &c., &c.

GLOBE LODGE, No. 23.—Freemasonry, for some time past, has not presented a more interesting spectacle than was witnessed on Tuesday evening, July 29th, at the Globe Lodge, No. 23, when His Royal Highness Akbaloddowla Nawab of Oude, was initiated into the mysteries of the Order. At eight o'clock, nearly seventy Brethren, members of the Globe Lodge, and distinguished visitors from other Lodges, were present to grace the ceremony, which was conducted by Bro. Watson, with, if possible, more than his usual correctness and ability. The Secretary of His Royal Highness was first made a Mason, by which arrangement he was enabled to interpret to his royal master, the sublime ceremony of initiation; and it was most gratifying to witness the degree of earnestness displayed by H. R. H., to comprehend the perfect meaning of every thing relative to the beautiful degree, into which he was being admitted. At the close of the evening, H. R. H. and his secretary expressed the great delight they had experienced, in being enrolled among the members of the Fraternity, and that they anticipated the pleasure of passing to the second degree, which was conferred on them on Tuesday, September 2nd.

THE NEPTUNE LODGE, No. 22, which continues its meetings during the whole year, met in the King's Head Tavern, Poultry, on Wednesday the 10th September, when three Brethren were added to the number. After the business of the evening had been gone through, in presence of the D. P. G. M. for the city of Bristol and other visitors. After banquet, the D. P. G. M. of Bristol, in a neat address, eulogised the Master and Officers of the Lodge on the correct and emphatic manner in which the ceremonies of initiation had been performed, and which he had never seen more efficiently conducted. As an old man and Mason, he addressed himself very affectionately to the newly initiated Brethren, and at the

end of his address, he was greeted with Masonic applause. At the usual hour the party broke up, after having spent a very happy evening. The next Lodge night is on Wednesday, October 8, and not on Tuesdays, as stated in the Almanack.

ST. PAUL'S LODGE, No. 229.—*Bro. Dr. Golding Bird, F. R. S., W. M.*—This eminent Physician and esteemed Member of the Craft, recently gave a handsome entertainment, at Blackwall, to the Members of this Lodge (which enjoys the happiness of being presided over by him for the second time), and a few other Masonic friends. After the health of the W. M. had been proposed in most affectionate and brotherly terms by Bro. Barringer (the Doctor's immediate predecessor in the chair), the feelings of the company were aptly expressed by the following composition of a Member of this Lodge, who is distinguished for his talents, Bro. William Bartholomew, of Grays Inn, who recited it, much to the gratification of the members, all of whom expressed a wish for its publication; with this desire we are happy to be able to comply, through the instrumentality of a Brother, who was present.

Let us at this festive meeting
 Give our Master joyful greeting;
 Shew him how we love the man,
 All his virtues fitly scan;
 Say what ground has nature laid,
 Say how science gave her aid,
 To rear him for the healing art,
 And patience, zeal, and skill impart:
 How Charity directs his ways
 In doing good, not seeking praise:
 Tell it forth, that with his friends,
 His gravity of mind unbends,
 And solace seeks in harmless mirth
 From cares concomitant of earth:
 But here in this Masonic Guild
 Say how he has his part fulfilled;
 How step by step with punctual zeal
 He laboured for the common weal,
 Until,—reward for him most meet,—
 We placed him in the Master's seat;
 And there how well his light has shone.
 The Lodge is proud with praise to own;
 Taught well by his Masonic lore
 And all his superadded store
 Of varied wisdom meekly borne;
 But soon the badge of power worn
 For two revolving years must pass
 To other hands: lift then this glass,
 And wish our Master happiness
 In his retirement: may Heaven bless
 His labours with abundant wealth,
 And still a greater blessing—health;
 With constant friends, may length of days
 Be granted him; may all his ways
 Be pleasantness, his paths all peace.
 Until life's transient joys shall cease,
 Place-giving to "far better" things
 With God the Lord, the King of Kings.

ROYAL ARCH.—*Tuesday, July 15.*—This evening upwards of forty Brethren assembled at the Falcon Tavern, Fetter Lane, to present a Testimonial to Bro. W. Blackburn, W. M. 23, and N. Chapter 25. A sumptuous Banquet was prepared by Bro. Ireland, in his very best style. The Chair was occupied by Bro. Lemanski, P. M., 778, and Bro. Sigrist, P. M. 206, took the bottom of the table. After the usual loyal and Masonic toasts, Bro. Lemanski said he now came to the Toast of the evening, which was, Health and prosperity to our guest, Bro. W. Blackburn. The worth of our Bro. Blackburn was so well known and appreciated, that nothing he could say would give additional weight to the respect which was entertained for him. From the very great esteem he had for Bro. Blackburn, whom he not only knew as a Brother in Masonry, but regarded as a friend, he felt delighted at being the medium of presenting the Testimonial this evening. It was perfectly well known that great difficulty had existed in obtaining instruction in that most beautiful branch of Masonry, the Royal Arch Degree. It is true that an efficient Chapter of Instruction has been in operation at the west end of the town, but Companions living in and about the city were unable to attend. About fifteen months since, several Companions resolved to form themselves into a Chapter of Instruction, and applied to the Domatic Chapter for permission to hold it under the sanction of their charter; this was cheerfully granted. By the liberality of Companion Sigrist an unique set of R. A. furniture was obtained, and the working of the Chapter was entrusted to the skill and talents of Comp. Blackburn, who readily accepted that arduous and honorary position. How admirably he has discharged those duties was known to every Arch Mason present,—how successfully was evinced by the attendance this evening, and by the Testimonial which it would be his duty and his pleasure to present. He thought they had accomplished that which they purposed—the establishment of a Chapter of Instruction in the eastern part of London, so that no officer of any Chapter might plead ignorance of his duties; he had but to attend the meetings in this place, and he would carry the good effects of his attendance into the Chapter of which he was a member. He had now the privilege of placing round the neck of Comp. and Bro. Blackburn a gold watch and guard; on the inner case was engraved a triangle within a circle, with the inscription, “Presented to Bro. William Blackburn, W. M. No. 23, by his Masonic pupils and friends, Tuesday, July 15th, A. L. 5851.” And that the Grand Geometrician of the Universe may grant him health and happiness long to wear it was the hearty wish of all present.

Bro. Blackburn, in returning thanks, said, that any person gifted with great powers of speech, and placed in the situation he then found himself in, would fail to give adequate expression to the feelings which animated him; if, then, the tongue attuned to eloquence should fail to utter the dictates of the heart, what was there for him but to despair of being able to convey to the Brethren present the deep gratitude he felt for their kindness in presenting him with this valuable mark of their approbation. He entreated them not to judge of his thanks by the feebleness of his words, but to believe that their kindnesses were deeply registered where every day he would turn the page to read them. He had taken great interest in the Domatic Chapter of Instruction, and had devoted much of his time to promote its efficiency and prosperity; but all his efforts would have been unavailing, without the support of those whom he saw around him; and it was as much to their exertions as to

any other cause, that this chapter owed its proud position. He had not anticipated that his poor services would have been so rewarded, and he thought that he owed this mark of their favour more to their generosity than to his own exertions. The obligation was not all on one side, for, while superintending the ceremonies and lectures of our beauteous Order, he was enjoying some of the happiest moments of his life, and cultivating friendships which he hoped would terminate only with life itself. He owed much to the kind forbearance of the members of the Chapter, who met his arrangements in the most courteous manner, and he was deeply indebted to several of its members for the many acts of kindness he had received at their hands. He could not suffer the occasion to pass without alluding to the zeal and generosity of Bros. Lemanski and Sigrist in conceiving and carrying out this Testimonial; he well knew how proudly they felt that the result of their labours had had so happy a termination. He owed much to Masonry, for it had not only introduced him to many friends whom he otherwise would never have known, but had enabled him to do that which every right-minded individual would aim at—to obtain the approbation and esteem of those with whom he was connected. He felt himself deeply in debt, and he trusted the Brethren would assist him in discharging that debt by making claim upon his future services. He would conclude with an earnest desire that they may long live to enjoy those social feelings which had been so happily exhibited on the present occasion.

The testimonial was then handed round the table; it is a very chaste and somewhat costly *English gold watch, with a gold guard-chain*, the watch has all the modern improvements and jewels. The workmanship reflects great credit upon Bro. Banks, who furnished it.

The health of Bro. Lemanski was then proposed. He said he had nothing to add to the observations he had previously made, save to express the delight he experienced at the unanimity and good fellowship displayed throughout the evening. He thanked them for the compliment, and begged to offer the health of Bro. Sigrist, who had shown the greatest perseverance in bringing this matter to its happy conclusion.

Bro. Sigrist said he could not conceal the satisfaction he felt on the present occasion. He had not laboured more in the proceedings of this evening, than Bro. Blackburn had in imparting Masonic instruction to him, and it was to that instruction he was indebted for his progress in Royal Arch Masonry. He would advise all the Companions, who were looking up to office in their Chapters, to take advantage of the instruction which was now offered.

“Prosperity to Chapters, and Lodges of Instruction.”

Bro. Watson, P. M. 23, and P. Z. 25, in returning thanks for the Chapters of Instruction, said he remembered the time when there was scarcely a good working Arch Mason to be found in the Order, and it was mainly owing to the Chapter of Instruction, No. 25, that the working in the Royal Arch had made the progress now witnessed. It was a matter of pride to him, that Companion Blackburn, whom he had exalted to the Royal Arch Degree, and twice installed in the Master's Chair, should become the leader of the Domatic Chapter of Instruction. Nothing could speak more plainly of their utility, than the proficiency of Companion Blackburn, who had gained all his Arch Masonry from No. 25, where he claimed as much respect as he enjoyed in No. 206. He heartily wished the Domatic Chapter of Instruction every success.

PROVINCIAL.

CHESHIRE—CREWE.—Masonry continues to prosper in Cheshire. On Wednesday, July 2, a number of the Brethren met at Crewe, to inaugurate the transfer of the Lodge of Unity, No. 403, from the Wellington Inn, Stockport, to the Crewe Arms, in that town. Bro. Gibbs Crawford Antrobus, of Eaton Hall, was at the same time installed W. M., and appointed his officers for the year ensuing. The object of the Brethren comprising this Lodge seems to be to facilitate an interchange of communication between the Worshipful Masters and Wardens of the several Lodges in this and other Provinces, so as to lead to an uniform system of working, and to constitute it a connecting link between the Craft Lodges and the Grand Lodge of the Province, and its chief peculiarity is, that none but Master Masons will be eligible to join. The necessary formalities having been observed, the ceremony of installation was very ably performed by Bro. Moody, V. W. P. P. G. R. for Cheshire, the candidate being presented by Bro. A. R. Martin, of Bangor, V. W. P. P. J. W. for West Lancashire, acting for Bro. Hudson, the immediate P. M. The W. M. then invested Bro. Hudson, of Stockport as P. M.; Bro. Cruttenden, of Stockport, S. W.; Bro. J. Smith, of Langley, J. W.; Bro. A. Stephens, of Liverpool, S. D.; Bro. J. Bland, of Macclesfield, J. D.; Bro. T. Cawley, of Nantwich, I. G.; and Bro. E. H. Griffiths, of Nantwich, Secretary. Bro. W. Rayner, of Stockport, was elected Treasurer. All these Brethren are present or Past Provincial Grand Officers. At the close of the business, refreshment was provided in Bro. Edwards' usual superior style, and the proceedings were enlivened by an excellent party of glee singers under the direction of Bro. Twiss, the W. P. G. O. The usual loyal and Masonic toasts were drunk with enthusiasm. Bro. Cruttenden was highly complimented for the services which he had rendered to the Craft, especially in effecting the transfer of the present warrant, and the warmest anticipations of success were expressed. The Brethren returned to their respective homes in good time by rail the same evening.

CORNWALL.—TRURO.—*Phoenix Lodge of Honour and Prudence*, No. 415.—The Brethren of this highly reputable Lodge have recently removed their quarters from the Red Lion Hotel, to a private house, taken for the purpose in Pydar Street, which they have furnished handsomely and in Masonic style, and have put their I. G. to reside in a portion of it, to take charge of the premises.

CUMBERLAND.—PENRITH.—*Provincial Grand Lodge.*—On the 16th July the Annual Meeting of the Grand Lodge of the Province of Cumberland was holden at Penrith, by Bro. Joseph Iredale, the D. P. G. M. The following Lodges were represented, viz.:—Sun, Square, and Compass Lodge, No. 138, Whitehaven; Union Lodge, Carlisle, No. 389; Wigton St. John's Lodge, Wigton, No. 409; Lodge of Unanimity, Penrith, No. 424; Holy Temple Lodge, Longtown, No. 595. The following officers were then appointed and invested for the ensuing year, viz.:—Bro. Clark, W. M. of No. 409, P. G. S. W.; Bro. Fletcher, W. M. of No. 138, P. G. J. W.; Bro. Forster, W. M. of No. 595, P. G. S. D.; Bro. Routledge, Wigton, P. G. J. D.; Bro. G. G. Mounsey, of Carlisle

P. G. S.: Bro. Lockie, of Carlisle, P. G. Treasurer; Rev. Bro. Porteus, Penrith, P. G. Chaplain. After the usual business of the province was transacted, the Brethren sat down to an excellent dinner, presided over by the D. P. G. M., and spent the evening with true Masonic feeling and brotherly love.

DORSET.—WEYMOUTH.—The Brethren of the province of Dorset held their annual gathering under the presidency of Bro William Tucker, of Coryton Park, the R. W. Prov. G. M., at Weymouth, in the handsome and commodious Lodge-room of that town, where a goodly number of Royal Arch Masons met in Chapter on Wednesday evening, August 20th, when the following Comps. were appointed to serve in the respective offices for the ensuing year. H. Williams, H.; T. Robinson, J.; J. Jacob, E; Rev. G. F. St. John, N.; John Sydenham, P. S.

On Thursday morning, the 21st., a party of the Brethren, to the number of about eighty, assembled at the Lodge-room, whence, after having transacted the preliminaries usual on such occasions, and being habited in the aprons, collars, jewels, &c. &c., appertaining to their respective offices, they walked in regular order of procession, to St. Mary's Church, the Lodges and Brethren taking precedence according to seniority. The R. W. Prov. G. M. was accompanied by Bro. H. C. Vernon, P. S. G. W. of England, P. G. M. of the province of Worcester, and by Bro. N. Highmore, of Sherborne, one of the oldest and most active Masons of the province. The Lodges represented on this occasion were Amity, 160, Poole; All Souls, 199, Weymouth; Benevolence, 459, Sherborne; Faith and Unanimity, 605, Dorchester; Rural, 802, Chardstock.

On arriving at the entrance to the sacred edifice the Brethren filed off, leaving a passage between them, through which the R. W. P. G. M., preceded by the P. G. Tyler with drawn sword, and followed by the P. G. Sword-bearer, walked, the Brethren falling in in rotation, thus reversing the order of procession.

Prayers were impressively read by Bro. the Rev. W. Buller of Dorchester, the sermon being preached by the Prov. Chaplain, Bro. the Rev. J. C. Parr, of Parkstone, Poole, from 1 Samuel, c. xviii v. iii. "Then Jonathan and David made a covenant, because he loved him as his own soul." The preacher drew a glowing picture of David's love for Jonathan, and improved the subject by pointing out the especial feelings of love and charity which should be the rule of conduct of all Masons, in their walk through life. The choral services selected were most efficiently performed, Bro. Rooke, the P. G. Organist, presiding at the organ.

At the conclusion of the service, the Brethren returned to the Lodge in the same order of procession as they left it in the morning, but by a different route; a very considerable number of persons were assembled along the line, both in the streets and at the windows of their houses, for the purpose of having a view of the gay cavalcade, and at many points streamers of various colours were suspended across the street.

Arrived at the Lodge the Brethren were soon in their places, and the business was opened according to the ancient forms and ceremonies. During the proceedings the R. W. P. G. M. delivered his annual charge to the assembled Lodge in nearly the following terms:—

My dear Brethren.—It is now five years ago that I first had the opportunity and pleasure of addressing you publicly from this place, a

place of high honour, and one which I am indeed most truly proud of filling; on this very day, five years ago, I was placed in this chair, and I am glad of this opportunity of thanking you for the support, which you have so cordially and unanimously given me in the carrying out of my various duties within this Province. There perhaps never was any time when the Craft was in a more flourishing state than at the present; when Masonry was more as it should be; when there was a more general quiet pervading the Order; when the Brethren more dwelt together in unity. One of the great means in the production of this most desirable result has been the consolidation of the two Charities, so happily effected last year, the scheme of which, on trial, works well, and although there are some who are doubtful as to its final result, still there are others who are most sanguine, not only in their hopes, but in their firm belief that every good that can be humanly hoped for, will attend the present state of our Institution. To me it is most pleasing and gratifying to see that in these days an attempt should be made by those high in the seats of honour to cause, and bring about, in this country an universal mixing and gathering together of all nations, creeds, colours, and languages. The Great Exhibition of the Industry of All Nations has attempted this, and has succeeded far beyond the expectations of all; but it must be remembered that Masonry achieved this long before many of those nations, who now vie with happy England in arts and sciences, had emerged from their primitive ignorance and darkness. Masonry has ever promoted this scheme; and by promoting it quietly, steadily, and perseveringly, from the earliest antiquity, may perhaps be said to be one of the great instruments in the hands of the Great Architect of the Universe in bringing to pass that which now is going on, and is at once the envy and the admiration of all civilized nations. The great point to be admired in our Masonic system is, that as Brethren we meet, as Brethren we part; that no religious or political discussion disturbs the harmony of our Lodges; and thus we ensure a Brotherly good and kind feeling, which binds us closer and closer at every meeting of our Order. But, my Brethren, mistake me not; I have already too often asserted the contrary; we are neither, as a body, latitudinarians in religion, nor libertines in political opinions. We are, as a body, of the religion of that country in which we are located, and we are the strong supporters of government and good order wherever we may be placed; and I here take the opportunity of again asserting, most firmly, that which I have ever asserted, that to all those who will take the trouble of looking fully into our Order, we are truly and essentially Christian in our constitution, our regulations,—our laws, and our ceremonies; true and granted, these are so framed as to admit all, who believe in a God to enter our gates; still Christianity is our basis, our groundwork, and, to every right thinking and well-intentioned Mason, constitutes the true secret of Freemasonry. What is the creed of the Jew? Is he not looking forward for that most glorious event which we are satisfied has, 1800 years ago, taken place. To the Unitarian, to the Libertine, I say nothing more than this; may the Great God, in whom each professed his belief when he first placed his foot within a Masonic Lodge, guide his footsteps towards the true light, so that he may eventually see the real object of our system in the full blaze of Christian morality. That the Mahometan should belong to us is not extraordinary; his is a bastard system of religion, propagated by the sword, but still retaining so much of the pure light, from which it has been pirated, as to shew at once its imposture and falsity—still a firm

belief in a God is his creed. That the wild Indian, the Hindoo, the Chinese, or any other idolater, should belong to us, is equally understandable; they have all more or less descended from those, who formerly fell away from the religion of the Jews; they have retained a certain portion of that religion, and in almost every instance, could you but get at the real belief of their priests, you would find them pure Deists, and still at the same time worshippers of the Triangle as the most sacred of all emblems. The descendant of Ishmael, the wild Arab of the Desert, "whose hand is against every man, and every man's hand against his," will, on the dry and yellow soil of his sandy plains, meet a Brother as a Brother, and give him protection and safe passage on his journey! Aye, my Brethren, he will meet him as perfectly on the Points of Fellowship as it could be done in this Lodge. Perhaps the most extraordinary opposition, which our Order has ever met with has been from the Church of Rome, and also from the Romanising party within our own Church; on this subject, and to shew you the bitter hostility of the Church of Rome towards us, I refer you all to the leading article of the last number of the Freemasons' Quarterly Magazine and Review, and I beg each of you, as a favour to myself, to read it. This opposition towards our Order and persecution of its members is most extraordinary, and more particularly so in these enlightened days; that our Order was once petted and fostered by that Church is a matter of historical fact; that our Order, in connection with that Church, built most of the noble and venerable ecclesiastical edifices in this and other Christian countries, is equally authentically recorded; that our Order is loyal, both to Church and State is never disputed. Why then should we be persecuted? but for this, for having this, the Volume of the Sacred Law, always open in our Lodges, which we are all at liberty, and are exhorted, to study, and from which we have full license and scope to draw our own deductions and conclusions. As for our opponents within our own Church, I look at them, in the same light as the Church of Rome looks at them, as imitators, and but imperfect ones of herself.

I must now come more immediately home and look into the affairs of our own Province. I am glad to find that, on the whole, we are on the advance, and although perhaps that advance is not so great as I could have wished to have seen it, still it proves that our Order, and principles, are not dormant, but are still vigilant and active, and only require time and opportunity to bring them into full vigour and action. There is one point, on which I have most sincerely to congratulate the Brethren of this Province, and that is on the general harmony, good feeling, and unanimity which exists amongst them; never yet has it been my lot to be called on, as your Provincial Grand Master, to interfere in any disputes, and truly happy do I feel in being thus able publicly to record my testimony to this gratifying fact. Since I last had the pleasure of meeting you, I have had the honour of installing two Provincial Grand Masters into their respective chairs,—one you well know, Bro. Vernon, the P. G. M. for Worcester, a Brother outdone by no one in his zeal for the Order, and for his skill and ability in working the Craft; the other, Dr. Bowles, P. G. M. for Hereford; of whom I can also say, that he is second to none in his wish and endeavour to support the real interests of the Order. My Brethren, I must now conclude, first thanking you for your attendance here this day, and at the same time begging you to be active, zealous, and vigilant, and thus to shew to the uninitiated that we are Masons in deed and in truth, and not merely in name.

The following gentlemen were then appointed Provincial Officers for the ensuing year:—Sir E. B. Baker, Bart. S. W.; J. Maunders, J. W.; Rev. J. C. Parr, Chaplain; W. B. Hancock, Registrar; W. Hannen, Treasurer; J. Jacob, Secretary; E. V. Mainwaring, S. D.; D. Sydenham, J. D.; — Buckland, Sup. of Works; J. Tizard, Dir. of Cer.; C. Bessant, Assist. Dir. of Cer.; Joseph Farwell, Sword Bearer; R. Rooke, Organist; J. Honeyborne, W. Bryant, Standard Bearers; Benjamin Moores, Grand Pursuivant; J. Sherren, J. Robertson, G. N. Dobson, G. Frampton, C. G. Beale, P. Sutter, Stewards; the Lodge closed about half-past two o'clock.

The Banquet.—At four o'clock, the Brethren, to the number of about fifty, met their Prov. Grand Master, around the festive board, the R. W. P. G. M. was chairman, the vice-chairman, Bro. J. Maunders, W. M. of the Lodge of All Souls, Weymouth, the newly appointed J. W. of the province, and Bro. James Milledge, who had during the day performed the duties of the P. G. S. W., for Sir John de la Pole, Bart., who was unavoidably absent.

Full justice having been done to the excellent fare, the P. G. M. proposed as the first toast amongst Masons, "The Queen and the Craft," which was received in a most loyal and enthusiastic manner.

The toast of "Prince Albert and the rest of the Royal Family" followed, and was succeeded by the health of a nobleman who,—said the P. G. M. was, as he deserved, universally respected and beloved—"the Grand Master of England, the Earl of Zetland."

The next toast was the health of "the Earl of Yarborough, the Deputy Grand Master of England."

The P. G. M. proposed the health of "the Officers of the Grand Lodge," coupling with the toast the name of a Brother known to all around him, and who had been present at their proceedings in the Lodge on that day—"Bro. Vernon, the P. G. M. for Worcester,"—one who was beloved by all within the sphere of his acquaintance, both as a man and a Mason; a gentleman pre-eminently successful in understanding the ceremonies and most minute forms of the Craft, and who carried out his various duties in a most praiseworthy manner. He (the P. G. M.) regretted that their Brother Vernon was not present at the festive board, the more especially so as his absence was caused by the state of his health, it being such that his medical advisers prohibited excitement of any kind.

This toast having been duly honoured, the Rev. J. C. PARR rose and said, that he would propose the health of one who from his activity since his appointment to the high office he filled, his zeal for Freemasonry, his anxious desire for its prosperity, especially in this Province, could not but be most gratifying to every Mason, who served with or under him. He proposed the health of "the Prov. Grand Master for Dorset," (applause) one who never absented himself from the Lodge on any occasion, either public or private, whose constant aim it was to govern well his Province, and in the Grand Lodge of England to watch over the interests of Masonry.

The toast was received with much enthusiasm, and with Masonic honours.

Bro. W. TUCKER, in the course of his remarks, thanking the Brethren for their expressions of good feeling towards him, said, it gave him peculiar pleasure to meet them in the Weymouth Lodge on this occasion, as it was the anniversary of his installation, five years since, to the high position he now occupied. He hoped that under the superintending

hand of a kind Providence, the coming five years would pass over as satisfactorily for the Province, with as much harmony and good feeling, as had the past. For this end no effort should be wanting on his part, and he would continue to carry out, to the utmost of his power, such measures as he considered would be most conducive to the interests of Masonry. He believed that his ideas on this subject were in accordance with those of a majority of members of the Craft, but it was not to be expected that every individual would agree with all he did.

BRO. MAUNDERS (P. G. J. W. and W. M. of All Souls Lodge), in proposing the health of the Prov. Chaplain, the Rev. J. C. Parr, said that the Brethren, who had attended the sacred services at the church in the morning could but feel the most sincere respect for the remarks which fell from him in the pulpit. His sermon was of a truly Masonic character, and must have come home to the heart of every Mason present.

The Rev. J. C. PARR, after thanking the Brethren for the compliment they had paid him, said that for many years past he had retired, he might say, from public life altogether, although it had been his honour and privilege in his younger days to have been an active Mason. As long as twenty-one years since he accepted the reading-desk in Weymouth Church, at a Provincial Masonic meeting, only two years after he had entered into holy orders. He had then every inducement to court publicity, but with him a domestic life always had peculiar charms, and he retired into privacy. Had it not been for his early recollections, and the manner in which he had been brought up by a kind parent, who was for very many years a most zealous and consistent Mason, who was well-known to many present, he should have been unable to perform the duties of this meeting. He came, feeling, that if it were permitted for those above to look down upon this world, and know what was here transpiring, his departed father would rejoice that he had attended this meeting. Bro. Parr added that his feelings would not have permitted him on that day to join in any conviviality, save that of a body of Freemasons, as, he said, he considered that as Masons they were assembled to carry out the principles of religion and brotherly affection. To attend in the performance of his duties that day he had left behind him a brother on the bed of sickness, and he felt that in attending the meeting he should have the prayers of every Mason present for his eternal welfare. In joining the party, he only did that which, were his brother able to express the wish, he would have been most anxious for him to do, and were it in the power of his departed parent to speak here on earth, he would say, "you are doing well." Had not such feelings supported him, he should have been unable to have gone through the duties of the day, and he thanked God that he had been so supported. Had it pleased God that his brother should have been in health, he would have been present on this occasion, and accompanied by one of his sons, recently admitted to the privileges of the Craft, (and a second he hoped would one day tread in the steps of his honoured grandfather.) Bro. Parr having expressed a hope that every succeeding generation of his family would successively be united as Masons with the Province of Dorset, begged the Brethren to accept his thanks for the toast, and added that though the services he had performed were but humble, they were well-intended and earnest.

The P. G. M. next proposed the health of the Officers of the Provincial Lodge, passed a compliment to them for their zeal in Masonry, and

said he believed that he had for the year as efficient a body of officers as at any period since he had had the honour of filling the chair.

Bro. MAUNDERS (P. G. J. W.) acknowledged the toast on behalf of himself and the other newly appointed Officers.

Bro. J. HARPER returned thanks for the health of the Past Provincial Officers, with which his name had been coupled.

The P. G. M. stated the peculiar circumstances which had prevented the attendance of Sir B. Baker, Bart., Bro. W. Eliot, and Bro. H. Williams, and proposed the health of the absent Brethren of the Province.

The concluding toast was "To all Poor and Distressed Brethren all over the world, wherever dispersed or however distressed, with a speedy relief from all their troubles."

The P. G. M. left before eight o'clock, and the whole proceedings of the day passed off in a most satisfactory manner.

ESSEX.—ROMFORD.—One of the most interesting and successful assemblies which we have known in Masonry, took place at Romford on Thursday, July 3rd, on the occasion of the annual meeting of the Prov. Grand Lodge for this county, and we hail the proceedings of the day with peculiar pleasure not only as a step to the revival, which we have so strongly advocated, of Masonic processions, and other public ceremonies, on fitting occasions, but as affording evidence to the world how inseparably Masonic intercourse and enjoyments are interwoven with the cause of Masonic and universal Charity.

A large number of the best Masons in Essex were present, and the province was honoured by the attendance of many highly distinguished Brethren as visitors. The Prov. Grand Master, R. W. Bro. R. Alston, presided; and among the Brethren present we remarked R. W. Bros. Hon. G. O. Callaghan, R. G. Alston, A. E. Campbell, F. Dundas, W. F. Beadon, F. B. Alston, F. Pattison, P. G. Wardens; V. W. Bros. Rev. W. Fallofield, Rev. J. Vane; Rev. J. W. Gleadall, P. G. Chaplains; W. Bros. T. R. White S. G. D.; F. W. Bossey, G. R.; Rowe, M. D. P. D. Prov. G. M.; L. Thompson, G. W. K. Potter, P. G. Deacons; J. Masson, G. P. de Rhe Philippe, G. H. Patten, P. G. Sword Bearers; F. W. Breitling, G. Pursuivant; Captain Skinner, R. A., Dep. Prov. Grand Master; Mills, Thiselton, J. Crew, Lloyd, J. Barnes, Bisgood, P. G. Stewards; J. Hervey; Dr. Major; Barrett; Adison; and several other well known Metropolitan Brethren; W. Bros. F. J. Law; — Bowler; A. Meggy; Browning; Simpson; Rev. H. Wittington; T. Durrant; R. Pemberton; R. A. Bowers; and many other Present and Past Grand Officers of Essex. Bros. Rev. C. S. Bourchier, Unwin, Nash, &c. Grand Officers of Herts, together with representatives from every Lodge in Essex, and many other Brethren.

The Lodge having been duly opened, Bro. Captain Skinner was invested with the insignia of D. Prov. G. M. (in the room of Bro. Dr. Rowe, resigned), and the other officers of the Lodge for the ensuing year appointed.

At about one o'clock the Brethren formed in procession, and moved towards St. Edward's Church, the children, who are educated and supported by the Royal Masonic Institutions, uniformly attired, forming an interesting part of the *cortège*, in the following order:—

A Tyler.

BAND.

A Tyler.

Provincial Grand Steward.

Provincial Grand Steward.

The Boys of the Royal Masonic Institution, two and two, with their Banners.

- The Girls of the Royal Freemasons' School, two and two.
 Provincial Grand Steward.
 Brethren not Members of the Lodges in the Province of Essex, two and two, according to
 Numbers of their respective Lodges,—the Juniors first.
 Tyler.
- The North Essex Lodge, No. 817, two and two.
 The Worshipful Master, 817.
- The Royal Burnham Lodge, No. 780, two and two.
 The Worshipful Master, 780.
- The Chigwell Lodge, No. 663, two and two.
 The Worshipful Master, 663.
- The Lodge of Confidence, No. 662, two and two.
 The Worshipful Master 662
- The Lodge of Hope, No. 627, two and two.
 The Worshipful Master, 627.
- The Lodge of Good Fellowship, No. 343, two and two.
 The Worshipful Master, 343.
- The Romford Lodge, No. 259, two and two.
 The Worshipful Master 259.
- The Lodge of True Friendship, No. 186, two and two.
 The Worshipful Master, 186.
- The Angel Lodge, No. 59, two and two.
 The Worshipful Master, 59.
- Provincial Grand Steward, Provincial Grand Steward.
 Provincial Grand Officers of other Provinces, two and two.
 Past Provincial Grand Officers of Essex, two and two—the Juniors first
 The Provincial Grand Pursuivant.
- Provincial Grand Organist, Provincial Grand Superintendent of Works.
 Provincial Assistant Grand Director of Ceremonies.
- The Provincial Grand Director of Ceremonies.
 The Provincial Grand Secretary, carrying the Book of Constitution.
 Provincial Grand Registrar, Provincial Grand Treasurer.
- Grand Stewards of England, two and two.
 Grand Officers of England, two and two—the Juniors first.
 Corinthian Light, borne by a Master Mason.
 Column of the Junior Provincial Grand Warden, borne by a Master Mason.
 The Junior Provincial Grand Warden.
 Doric Light borne by a Master Mason.
- Column of Senior Provincial Grand Warden, born by a Master Mason.
 The Senior Provincial Grand Warden,
 Attended by the Junior Provincial Grand Deacon.
- The Provincial Grand Chaplain, with the Volume of the Sacred Law
 VERY WORSHIPFUL BROTHER THE REV. J. W. GLEADALL,
 Past Grand Chaplain of England.
- THE DEPUTY PROVINCIAL GRAND MASTER.
 Ionic Light, borne by a Master Mason.
 The Gavel of the Provincial Grand Master, borne by a Master Mason.
 The Provincial Grand Sword Bearer, with the Sword of State.
- THE RIGHT WORSHIPFUL THE PROVINCIAL GRAND MASTER,
 Attended by the Senior Provincial Grand Deacon.
 The Provincial Grand Tyler, with Drawn Sword.

The day was unusually fine, and the appearance of the procession, (especially of the children of the Masonic schools, whose looks and demeanour caused general admiration), was both interesting and brilliant.

On the head of the procession reaching the church, the Brethren halted, and opened their lines facing inwards. The Prov. Grand Master passed up the centre, followed by the Brethren in succession from the rear, thus inverting the order of procession into the Church.

Divine service was performed by the Rev. Bro. Wittington, Prov. G. C. A hymn, composed for the occasion by Bro. M. Costa, G. O., was sung by the girls of the Freemasons' School, and a most eloquent and impressive sermon was preached by V. W. Bro. Rev. J. W. Gleadall, P. G. C. of England, whose words must long remain engraved in the minds of his hearers. A collection was then made for the benefit of the Royal Freemasons' Girls' School. The church was crowded to excess, even the standing room being occupied, and many sitting in the porch.

At the conclusion of the service, the procession was again formed, and proceeded to a field hard by, where the children were liberally regaled with an excellent dinner, including dessert, &c., a treat which they ap-

peared much to enjoy, happiness being depicted in every countenance. A large number of ladies from the neighbourhood were present, and seemed to derive great pleasure from the interesting spectacle.

The Brethren then returned to the Lodge. The following were proclaimed Grand Officers of the Province for the year 1851-2, and the Prov. Grand Lodge was closed in due form.

Provincial Grand Officers for 1851:—Captain Samuel J. Skinner, Lodge of Good Fellowship, No. 343, Deputy Grand Master; William Wing, North Essex Lodge, No. 817, Senior Grand Warden; William Auger, Royal Burnham Lodge, No. 788, Junior Grand Warden; Thomas Durrant, Lodge of Good Fellowship, No. 343, Treasurer; Rev. James Bruce, Royal Burnham Lodge, No. 788, Rev. Henry Whittington, North Essex Lodge, No. 817, Grand Chaplains; Samuel James Surridge, North Essex Lodge, No. 817, Grand Registrar; Andrew Meggy, Lodge of Good Fellowship, No. 343, Grand Secretary; Thomas Horner, Lodge of Confidence, No. 662, Senior Grand Deacon; John Tracey, Angel Lodge, No. 59, Junior Grand Deacon; John Bromley, Lodge of Hope, No. 627, Grand Superintendent of Works; John Arthur Locke, Chigwell Lodge, No. 663, Grand Director of Ceremonies; John Amery, Lodge of Good Fellowship, No. 343, Assistant Grand Director of Ceremonies; Michael Lane, North Essex Lodge, No. 817, Grand Sword Bearer; Robert Wilson, Lodge of Good Fellowship, No. 343, Grand Pursuivant; James Maryon, Lodge of Good Fellowship, No. 343, Grand Tyler; Richard Carter, Romford Lodge, No. 259, John P. Saral, George G. Dixon, Thomas Tuckwell, Henry Seaton, Lodge of Good Fellowship, No. 343, Francis Brown, North Essex Lodge, No. 817, Grand Stewards.

The Banquet.—Shortly after four o'clock the Brethren re-assembled in a handsome marquee erected by Mr. Benjamin Edgington, at the rear of the White Hart Hotel, where a very excellent cold dinner was served by Bro. Taverner. The R. W. P. G. M. Bro. Alston presided, supported by the Grand Officers, and nearly every Brother who was present at the proceedings of the morning.

Upon the cloth being removed, and grace said by the Rev. Bro. Gleadall, the R. W. P. G. M. proposed, "The healths of Her Majesty the Queen, God bless her, and of H. R. H. Prince Albert, and the rest of the Royal Family," which was most warmly responded to.

The R. W. P. G. M. then rose to propose a toast, which he was sure would be cordially received in all assemblages of Freemasons, as the head of their Order and the foundation of their prosperity. "The health of the Most Worshipful Grand Master of England." (Cheers.) He had thought it right to invite the noble Earl to honour them with his company that day, and he had expressed his regret that he could not accept the invitation. He did not question the policy which led the Grand Master to decline attending the meeting of the Grand Lodge of any one province, and if the noble Earl had visited one, he (the P. G. M.) was sure it would have been this, as it would probably lead to invitations for all, and as all could not be accepted, it would only tend to the gratification of one province and the disappointment of many. He was satisfied, therefore, that they had no cause of complaint at the absence of the Grand Master, who had in declining the invitation, sent a most liberal donation in promotion of the objects of the day. (Loud cheers.) He begged to give them the M. W. G. M., the Earl of Zeland. (Cheers.)

BRO. DR. ROWE, P. D. P. G. M. for Essex, next rose amidst loud

cheers, and said that he had received permission to propose a toast, and he would take advantage of that permission to place before them a toast which he was sure would meet with a most cordial reception; as, to the worthy and honoured Brother whose health he was about, as no doubt they already anticipated, to propose, the Masonic province of Essex owed a large portion of its prosperity. (Cheers.) Before proposing his toast, they must allow him to take a short review of the history of the Provincial Grand Lodge of Essex, and calling to their attention the circumstances that when the Provincial Grand Master took possession of the chair, which he had now held to the honour and benefit of the Craft for more than fifteen years, there were but four lodges in the province, only one of which, that at Colchester, was capable of performing the duties properly. Under the auspices, however, and owing to the exertions of the P. G. M., the number of lodges in the province had increased from four to nine; the Brethren in the whole of which were capable of performing their duties as well as they could be performed in any province in the kingdom. (Cheers.) Among the qualities which most distinguished their Right Worshipful Chairman, one of the most important was that which was the brightest ornament of the Craft, one of the brightest gems that could deck a crown—Charity. (Loud cheers.) Never could that charity have been better set forth than it was five or six years since, when their late Prov. Grand Chaplain, Bro. Hewlett, was cut off from amongst them under peculiarly distressing circumstances. He (Bro. Rowe) should never forget the noble part the R. W. P. G. M. then took: under his auspices the Rochford Lodge took under their immediate protection the nine orphans, made arrangements for paying the debts, paid an execution out of the house of the mourners, and made arrangements for the deceased Brother being buried with every becoming mark of respect. After that the P. G. M. called a meeting of the Grand Lodge of the Province, and so well pleaded the cause of the poor orphan, that it resulted not in, like the Idiot's tale, "sound and fury, signifying nothing," but in a subscription being entered into, which at once produced 105*l.* Nor was that all; the fire of benevolence having been kindled by the Province of Essex, spread throughout England, and nearly 4,000*l.* was raised by the brethren for these poor orphans, so that instead of feeling so acutely as they might have done the loss of their father, they were placed in a position which their unhappy parent would never have secured them. That 4,000*l.* had been placed in the hands of trustees for the benefit of the children, who had been provided for without that fund being materially reduced. (Cheers.) They had only to see their R. W. P. G. M. surrounded by his family circle to be convinced how beloved he was; and that in no family did domestic happiness and joy more prevail, and nothing could be a surer test of the virtues and qualities of a man—(Cheers)—than to find him happily placed in the midst of his children, and beloved and respected by all who knew him. (Cheers.) If he were permitted he would apply to the P. G. M. the words of the immortal bard:—

" May he live
 Longer than I have time to tell his years,
 Ever beloved and loving may his rule be,
 And when old Time shall lead him to his end
 Goodness and he fill up one monument."

Being sure that their worthy P. G. M. possessed their most fervent regard and esteem, and that they would cordially join with him in drinking his health, he would now ask them to drink to the long life,

health, and happiness of the R. W. Prov. Grand Master. This toast was drunk with cheers, which lasted some minutes, and musical honours (by Bro. Crew), “We love him most sincerely.”

Upon the R. W. CHAIRMAN rising to acknowledge the toast, the cheers were again renewed, and it was some time before he could proceed with his address. He said he could assure them that he rose under very great difficulty, for he felt that his kind and worthy friend, Dr. Rowe, had said very much more of him than he deserved, and he had left him in the difficulty of having to speak of himself. In the first place their worthy Brother, their late D. P. G. M., had attributed too much to him with regard to the provision made for the family of their late lamented Brother Hewlett. The success of the subscription was not due to him, but to the Craft themselves. He had only brought the case before them as he felt in duty bound to do, and most nobly had their hearts responded to the appeal. He certainly felt great pride in the proceedings of that day, and he did not believe that for the last fifty years had anything like that meeting been seen in Masonry, at all events in the provinces, and he thought it did great honour to the province of Essex. He was vain enough to think that some portion of the success of that meeting was owing to the respect which they felt for him—(cheers)—as he saw around him several excellent Brethren, such as Bros. Fallofield, Nash, Bouchier, Unwin, and others with whom he had the honour of being intimate, and the fathers of some of whom he had known and deeply respected, but he felt that that success was still more owing to the exertions of one of their former Deputy Grand Masters, and to the exercise of those noble feelings implanted in their own breasts, which led them to pity and relieve the distresses of others. He should always regard it as one of the proudest days of his life that he had had the honour to preside over so large an assemblage of the Brethren, brought together to aid an establishment intended to protect, elevate, and instruct those young persons who had not the power to protect themselves. (Cheers.) The object of the school was a most holy one, and it would ever be a matter of congratulation to them when they were about to complete the task assigned to them in this world, at the close of however long a life, to know that they had been instrumental in promoting the prosperity and happiness of others. (Cheers.)

The children having been here introduced into the room, where their appearance excited the greatest interest.

The R. W. P. G. M. again addressed the Brethren, and said that he was sure they must all feel highly gratified, as they were placed by circumstances in a position which enabled them to perform the Masonic and most pleasing duty of educating, guiding, and protecting the children of those Brethren who had been less fortunate than themselves. No sight could be more gratifying than that which was then presented to their eyes, and he was sure that the events of that day would never be forgotten by those who had had the honour and the pleasure of participating in them. He was sure, too, that the results would not end that day, but that they only laid the foundation for further exertions in aid of the prosperity of those children they then saw before them, and of others who might hereafter enter the school. The healthy, contented, lovely countenances of the children, beaming with pleasure and gratitude, was, he was sure, sufficient to induce the Brethren to continue their exertions in aid of the institution, and to remember the words of their Divine Master, to love and support one another. Money

was always an awkward thing to talk about—(laughter)—but, when well applied, was a very good thing—(laughter,)—and he was sure they would be delighted to hear that they had that day received at the church upwards of 76*l.* in aid of the education of the interesting children then before them—(cheers;)—the parents of many of whom had held as high a position as any in that room, but had, by adverse circumstances, which none could control, and by which all or any may speedily be overtaken, been reduced so as to require their aid. Let the Brethren, then, who heard him, and who were now in good circumstances, remember that it was their duty to throw off and avoid all ostentation and pride, so that if the hand of affliction should come upon them, they might bow to it, in the full assurance that they would receive the sympathy and relief of their Brethren. (Cheers.) He would now propose to them the prosperity of the Masonic charities, and in doing so he would couple with it the name of a Brother, than whom a more zealous, charitable, and earnest Mason could not exist, who for his liberal contributions, and by the constant devotion of his exertions and his eminent abilities, deserved the thanks and esteem of every supporter and friend of the Masonic charities. He would give them “The Masonic Charities, with health and long life to Bro. Beadon.”

One of the girls, named Kate Gamauf, here recited, with good emphasis and feeling, the following address:—

“Patrons, Benefactors, and Friends,—Suffer me most respectfully to express our united feelings of sincere gratitude for the innumerable benefits we derive from these institutions. *Hard indeed* must be our hearts if we did not feel beyond our powers of utterance every impression of *duty* and *devotion* to the *merciful* and *benevolent* protectors of our infancy.

“We are led by these sentiments to approach our Heavenly Father in strains of joyful blessing, that *He* has vouchsafed, of *His infinite* mercy, to afford us such a *refuge* for our innocence, wherein we are taught to walk in the holy paths of *religion, industry, and virtue*; for supplying us with food and raiment, and qualifying us, when we shall depart from this *mansion of benevolence*, to become *honest, just, and active* members in that state of life unto which it may please God to call us.

“Consequently, we commence and close the blessed day by lifting up our *hearts* with our *hands* to *Heaven* in *fervent prayer*, to bless our friends and patrons with every happiness and prosperity in this world, and with eternal felicity in the next. We can never recompense *you*, but you will be recompensed at the resurrection of the *just and merciful* disciples of the living God.”

The conclusion of this address was greeted by the most general and enthusiastic applause, in which the ladies, who in considerable numbers occupied seats placed along the sides of the tent, seemed fully to participate.

R. W. Bro. BEADON in returning thanks for the previous toast, said the sentiments which they had just heard from the lips of one of the girls, though probably not her own composition, he felt expressed the *real feeling* existing in the hearts of the children, knowing as he did, from constant communication with them, that they were most happy, docile, and grateful. But they must recollect that there was not only the girls' school, but that there were also other Masonic Charities, such as the boys' institution, which he rejoiced to see advancing in usefulness and pros-

perity under the special exertions of a Brother of the same name and family as the Prov. Grand Master, and which he hoped soon to see placed in as good a position as the girls' school. There was likewise the Benevolent Institution and Widows' Fund, for the protection of those who might require their aid in the decline of life. He felt proud at having had his name coupled with that of the Masonic Charities, to which he was deeply attached, and for which he was always happy to labour to the utmost of his power, and he begged to thank the R. W. P. G. M. for the manner in which he had proposed the toast, and to the Brethren for the way in which they had received it.

The R. W. P. G. M. then rose to propose the health of the Deputy G. Master, who, though he could not be present that day, had sent them a handsome subscription. He was happy, however, to see several of the grand officers present, and to be enabled to couple the toast with the name of one of the best and ablest Masons it was his good fortune to know, and whose presence on this occasion he esteemed as the highest compliment to himself, he begged to give "The Deputy Grand Master of England, the Earl of Yarborough, Bro. Fallofield, and the rest of the Grand Officers."

V. W. Bro. FALLOFIELD regretted that some person holding a more prominent position in the Craft than he did, had not to acknowledge the toast, as he felt altogether incapable of doing justice to it. He, however, begged to return them his sincere thanks, and to congratulate them upon the manner in which the Provincial Grand Lodge of Essex was presided over, feeling that the exertions of their worthy P. G. M. would long be felt in the lasting prosperity of the institution. (Cheers.)

The R. W. CHAIRMAN next rose to propose prosperity to the Romford Lodge. He was happy to say that the W. M. of that Lodge was his son, (cheers,) and he was convinced if that Master had not benefitted them much he had done no mischief. (Laughter.) He felt gratified by the compliment they had paid to him in putting his son into the chair. He had been twice to see how he performed his duties, and he was gratified to find that he did them tolerably well. He believed the Romford Lodge had a good Master, and wishing it every prosperity, he would give them "Bro. Francis Beilby Alston, the W. M., and Prosperity to the Romford Lodge." (Cheers.)

R. W. Bro. FRANCIS B. ALSTON returned thanks, and assured the Brethren that the events of the day had more than fulfilled his warmest expectations. It had been stated that the object with which they had assembled there that day, was to celebrate with more than usual eclat the meeting of the Prov. Grand Lodge at Romford, at a time when he happened to be W. M. of the Romford Lodge. (Cheers.) He, (Bro. F. B. Alston,) could only say, that proud as he was of this meeting, he could not for one moment imagine that it was to do him honour, that so numerous and distinguished a body of Masons was present. He attributed their presence to the interest excited by the promised attendance of the boys and girls of their Masonic Charities, and he thought those who had induced the Governors of the schools to allow the children to come down to Romford, had not miscalculated the effect which the sight of those innocent children was likely to have upon the Masonic body in Essex. (Cheers.) That effect might be judged by the noble collection made in church, after the eloquent appeal of their distinguished Bro. the Rev. J. W. Gleadall. (Loud cheers.) The success of that day's proceedings was in a great measure owing to the admirable arrangements of Bro.

Taverner, and to the indefatigable exertions of Bro. R. G. Alston and Bro. Meggy, their Prov. Grand Secretary. They had all laboured to ensure that success, and if the Brethren were pleased and gratified by what they had seen and heard, and were also satisfied with the good things set before them, he would feel that any exertions which he and others might have made, were more than amply repaid. (Loud cheers.)

The Prov. G. M. rose to propose a toast which could not fail to give the highest and most general pleasure. They had all heard, and he trusted profited by the eloquent, the admirable discourse which had been delivered from the pulpit. (Cheers.) He felt they were under deep obligations to Bro. Gleadall for the aid which, by his great exertions and abilities, he had afforded to them; and he could hardly express his thanks for the kindness and readiness with which their distinguished Brother had assented to his request. (Cheers.) But he had one thing more to ask, he was desirous that those who were absent might also profit by the principles they had heard inculcated,—and he was sure he might, in the name of every Brother present, make to Brother Gleadall, their request, that he would permit the publication of his admirable sermon.—(Loud and continued applause.) He would give them “The health of V. W. Bro. Gleadall, P. G. C. of England, with the best thanks of the meeting.” (Drank with great cheering.)

V. W. Bro. Gleadall in returning thanks, said he could assure the Brethren he was most gratified for the manner in which his name and his humble efforts had been received. He had felt too much gratified by the wish of their Prov. G. M. to hesitate in acceding to it,—and if he had in any way advanced the excellent cause they had met to support he was most happy. (Cheers.) As to the publication of the sermon, he thought he should show but little taste or feeling, if to such a request, so kindly made, he hesitated to return a prompt assent. (Loud cheers.) He begged to thank them all for their kindness. (Cheers.)

Bro. Dr. Rowe next proposed the health of Bro. Rowland Gardiner Alston, P. D. P. G. M., to whom he felt they were under the deepest obligations, and to whom Masonry owed a large portion of its prosperity. Bro. R. G. Alston was a constant attendant at the Board of General Purposes, the Masonic Privy Council, and had always shown the utmost zeal and anxiety to promote the prosperity of everything connected with the Craft. (Cheers.)

R. W. Bro. R. G. ALSTON, returned thanks. Nothing could be more pleasing to him than the kindness with which he was always received in Essex, and the success which had attended their efforts that day, was in every respect most gratifying to him, though he looked upon it only as an augury of what they were to do hereafter. (Cheers.) He believed that great and permanent advantages to the charities would arise from the proceedings of that day. Hitherto the Provincial Brethren had supported Institutions of which they had heard,—they would now support that which they had seen, and of which they knew the merits by their own observation. (Cheers.) He recommended all present whenever they went up to London, to take an opportunity of visiting the school, being assured that the more they saw of it the more determined they would be to support it. (Cheers.) Nothing gave him so much pleasure as to feel, that by any exertions of his he could advance, in the least degree, the interests of Masonry, and especially of the Masonic Charities. He heartily congratulated the Prov. G. M. on the results of that day; and for himself he desired no higher reward than the enjoyment of such a day, and

such kindness as he had received from his valued friends and Brethren. (Cheers.)

The R. W. CHAIRMAN next gave "The health of Bro. Capt. Skinner, the D. P. G. M., and the rest of the Provincial Grand Officers." Bro. Capt. Skinner was a distinguished officer in the army, but was now retired and living in his native county, where he was well known and highly esteemed as an active and efficient magistrate. His merits had induced the Brethren of the Lodge of Good Fellowship to place him in the high station of their Master; and he, the Prov. G. M., had with great satisfaction conferred on Bro. Skinner the highest honour in his power,—he trusted and believed that Bro. Capt. Skinner would make as good a D. G. M. as his predecessor—better he was sure he could not. (Cheers.)

Bro. Capt. SKINNER, D. P. G. M., returned thanks, pledging himself to endeavour to perform the duties of his high office to the best of his ability. It would be his duty and his pleasure to visit, during his period of office, the different Lodges in the Province, and by every means in his power to advance the happiness and prosperity of his Essex Brethren. (Cheers.) By the kindness of the Prov. G. M., he had now attained the summit of his Masonic ambition; the more peculiarly gratifying as occurring in his native province. In thanking the Prov. G. M., he would assure him, that whenever it might be considered desirable for the interests of the province for some other Brother to be placed in the proud position he then held, he would cheerfully retire and make way for him.

The R. W. CHAIRMAN then proposed "The health of the late Prov. D. G. M. Bro. Rowe," than whom a better Mason, a more efficient officer, or a more amiable man and attached friend could not exist. (Cheers.)

Bro. Dr. ROWE, P. D. G. M., returned thanks, and though retired from office, assured the Brethren that he should always take the greatest interest in their proceedings, and that he would never relax his exertions to promote the interest of the Craft. (Cheers.)

The Prov. G. M. proposed the health of Bro. Meggy, Prov. G. Sec., to whom he felt that both the province and himself were under great obligations for his efficient and unwearied exertion. (Cheers.) Without the aid of an efficient Secretary, no Prov. G. M. could satisfactorily perform his duties, and he was sure no one had a better officer than he was fortunate enough to possess in Bro. Meggy, whose health he proposed with his sincere thanks. (Cheers.)

Bro. A. MEGGY, Prov. G. Sec., acknowledged the toast in a brief, but most excellent address. He expressed in strong terms his gratification at the results of the day, and his satisfaction at having, in any degree, contributed to those results. He believed that lasting benefits would arise from this meeting, to Masonry in Essex; and he assured the Brethren that so long as he retained the confidence of the Prov. G. M., and their support, he should most cheerfully continue his exertions for their comfort and prosperity.

The Prov. G. M. then rose and said, there was but one unpleasant moment in such a meeting as this, it was the moment when it became necessary to announce that the time of separation had arrived. But as this duty must be performed, he would once more thank the Brethren for their presence this day, and assure them how much pleasure they had afforded to him. (Cheers.) He would now propose the last toast of the evening, "Prosperity to Masonry, and the Province of Essex especially," which having been duly honoured, the Brethren separated about

half-past eight in the evening, highly delighted with the day's proceedings.

Bro. Harker officiated as toastmaster, with even more than his usual efficiency, and the arrangements for the comfort and enjoyment of all present left nothing to desire.

Thus terminated a day which will long be remembered among the Masons of Essex. We trust that the example of the Romford Meeting will not be lost in other provinces. But that the annual assembly of Prov. Grand Lodges will generally become occasions, not only of good fellowship and festivity, but of efficient aid to the cause of Charity,—whilst at the same time they afford the opportunity of showing to the world that spirit of co-operation, that harmony and general community of feeling, which are at once the foundation and the glory of our Order.

HANTS.—PORTSMOUTH AND PORTSEA.—It is the intention of the Brethren of the Lodges of these towns, viz., the Phoenix Lodge, No. 319, the Royal Sussex Lodge, No. 428, and the Portsmouth Lodge, No. 717, to give a Grand Masonic Banquet to Bro. Lieut.-Gen. Sir Charles James Napier, *G.C.H.*, on the occasion of his return from India, and having become a resident in the immediate neighbourhood; the following Brethren are to be invited to meet the gallant General: Bros. Lord Frederick Fitzclarence (the Lieut.-Governor of Portsmouth), D. G. M. of Scotland; Sir William Napier (the Author of the History of the Peninsular War); and the R. W. D. P. G. M. of the Province, Bro. C. E. Deacon. Bro. Lord George Lennox, P. S. G. W. of England, has consented to take the Chair on the occasion. A meeting of the P. Ms. of the three Lodges took place on Saturday evening, and, from the spirit evinced, a very splendid meeting may be relied on, which, we doubt not, will be highly beneficial to Freemasonry in the district. A deputation, consisting of the W. Ms. of the three Lodges, had the honour of waiting on Sir Charles at his mansion on Saturday, and were most courteously received, and entertained at luncheon. The day fixed by the gallant General for the Banquet is Tuesday, October 21st, 1851.

OXFORDSHIRE.—HENLEY ON THAMES.—On the 8th July, the Churchill Lodge No. 703, held its anniversary festival. This Lodge, having been dormant for several years, was happily resuscitated twelve months ago, and the number of joining Brethren gives every hope of permanent success. The proceedings of the day tended greatly to confirm this desirable end. The Rev. Edward Moore, Grand Chaplain, resigned the chair of W. M., and was succeeded by Bro. G. W. Latham, of Brazenose College, P. Prov. G. S. B. of Oxfordshire, who was installed in due form by Bro. Richard James Spiers, G. S. B. The Wardens appointed were Bros. F. Tivery, of Exeter College, W. H. Lyall, of Christ Church, the Deacons Bros. Digby Walsh, and Thomas Ivy. An excellent banquet was provided at the Red Lion Hotel, and a delightful day was passed by the assembled Brethren. Among the visitors were Bro. Philippe, P. G. S. B., who consecrated the Lodge ten years ago, Bros. Norman, Spencer, Bevis, Gardiner and others, who assembled from various points to do honour to the much esteemed Master of the Lodge.

We observe with pleasure that our W. Bro., Richard James Spiers, Grand Sword Bearer, has recently been elected an alderman of the city of Oxford; we doubt not, that in this honourable position he will display the same energy and ability, by which he has obtained the high character he holds in Masonry.

SOUTH WALES—SWANSEA.—The Annual Provincial Meeting of the Free and Accepted Masons of the eastern division of South Wales, took place on Thursday, July 24, at Swansea, under the most favourable auspices, and with an *éclat* worthy of the Noble and Ancient Order in its happiest days. It is long since such an imposing demonstration was witnessed at Swansea, eleven years having rolled away since the installation of Sir John Guest, Bart., as Prov. Grand Master, took place in this town. On this occasion, in obedience to the command of the R. W. P. G. M. of the Eastern Division of the Province of South Wales, Bro. E. J. Hutchins, *M. P.*, the Grand Lodge assembled in the Lodge-room of the Indefatigable Lodge, Swansea, at which a large number of the Brethren belonging to the Lodges attached to the province (Cardiff, Merthyr, Neath, &c.), and several visiting Brethren from other Provinces were present. The business of the day was commenced by Bro. T. Hodges, *W. M.*, and the officers of the Glamorgan Lodge, Cardiff (No. 43), opening the Lodge, as the Senior Lodge of the Province.

On the introduction of the R. W. P. G. M. and the other officers, the Grand Lodge was opened in ancient and solemn form. The minutes of the last P. Grand Lodge were read and confirmed, and other routine business was disposed of; the P. G. M. then requested the R. W. Bro. W. D. Bushell, to instal Bro. G. G. Bird, *M. D.*, as D. P. G. M. of the Province; Bro. Bushell being assisted in the ceremony by the P. G. D. C., Bro. F. D. Michael, and the whole of the Brethren present. Bro. Bird returned thanks to the R. W. P. G. M. and Brethren in an eloquent and strictly Masonic speech. The Brethren were then marshalled by the P. G. D. C. in order for procession, the Neath Brethren walking first, followed by the Indefatigable Lodge, Swansea, and by the Royal Arch Chapter attached to that Lodge. Next came the Merthyr and Cardiff Lodges, followed by the P. Grand Lodge. In this order the procession started for St. Mary's Church. Prayers were read by the Rev. E. B. Squire, the vicar of the parish, and the morning service of the church was most effectively performed by the choir, led by Bro. W. Bowen. An excellent sermon was then preached by the Rev. D. Jeffreys, P. G. C., who selected for his text, Luke, c. 10, v. 36—7: "Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." The following is a brief sketch of the sermon, which was listened to with breathless attention by a crowded congregation. The Rev. Brother, after quoting his text, observed:—"Such was the conclusion of a very instructive and interesting parable delivered by our Lord, with the view of showing who our neighbour was. They were told at the commencement of the parable, that a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?' In another place they read of a question of somewhat similar import being put to the Saviour. The answer was rather different, but we infer that in both cases the answers were applicable and suitable to the dispositions and the characteristic tendencies of the parties who addressed him. Thus we conclude that covetousness was the besetting sin of the rich young man, and that self-righteousness was the besetting sin of the lawyer. Looking at the whole case, they had presented to them a clear view of the precept inculcated by our Lord in this parable. The traveller mentioned in the text had the misfortune of falling among thieves—had become the victim of what, in modern phraseology, would be called 'highway robbery, attended with

violence.' This took place on the road leading from Jerusalem to Jericho. Such was the unchangeable nature of the peculiar characteristics of some nations of the East, that modern travellers informed them the road was still celebrated for the number of its thieves and depredators, and that scenes similar to that depicted in this parable had been enacted within comparatively recent periods,—circumstances which had vividly impressed on the minds of travellers the narrative given by our Saviour in this parable. The first character presented to their notice was the traveller, one of a numerous class, whom the calls of business or the claims of devotion had led to travel on the road leading from Jerusalem to Jericho. He falls among thieves, is stripped, is seriously wounded and maltreated, is left on the road in a helpless and forlorn condition, in the highest degree an object of pity and compassion. The first who observes the traveller in this state is the priest, one who—from his office, being a professed minister of that pure and holy religion, emanating directly from God, and which inculcated the duty of universal benevolence—could not be supposed to be capable of passing by such an object. He, however, did pass him by, and so did the Levite, another of those who, from his position, ought to be among the foremost to administer relief to his brother under such circumstances. At length an individual sees him, has compassion upon him, and goes and relieves him. This individual is a Samaritan—one of a class of persons whom all Jews, from their youth, were taught to despise. This was exemplified in the case of the woman at the well, who was surprised that a Jew should receive water at the hands of a Samaritan. Our Lord, however, commended the conduct of the Samaritan, by asking the lawyer who the neighbour of the man who had fallen among thieves was. The answer was, 'He that showed mercy on him.' Hence the text inculcates the principle of benevolence, not confined to our immediate friends or countrymen, but one universal in its character. After dilating on this portion of the subject, the Rev. Chaplain proceeded to observe that this parable not only taught them the duty of individual benevolence, but showed them that 'Union was strength,' exhibiting the advantages of combination, of uniting our efforts with those of others in works of charity and benevolence. Union was the strength of their country. This was self-evident, as it related to their commerce, and to everything else contributing to their national prosperity. Who would have thought that the proud imperial Rome had originated in the small and unimportant group originally congregated on the banks of the Tiber? All great results exemplified the good arising from man combining with his fellow-man for the accomplishment of good purposes. It was on this great principle their Order was founded. Laws were found necessary for the protection of the weak and innocent against those who were strong but vicious. No community progresses prosperously and successfully without laws. Hence it was that the great Law-giver had framed a code of laws for the government of his peculiar people, throughout the whole of which was inculcated the principle of universal benevolence. They were in it told not to treat slightly the widow and the oppressed; to deal charitably towards our Brethren; to do unto others as we would they should do unto us. These principles were yet more strongly inculcated by our Saviour, of whom Moses prophesied when he said that another law-giver should be given them, and that they should listen to his words. Yet they found in the text teachers of the law not knowing how sufficiently to limit the bounds of their benevolence. They had lost the spirit of the law, and substituted for it

the traditions of men. After some further allusions to the fact of the great principle of universal love being the main feature of the Christian religion, and which we were enjoined in the most forcible terms to maintain, the Rev. preacher alluded to the achievements wrought by this principle in our own country, as exemplified in its many glorious charitable institutions, which excited the wonder and admiration of all foreigners. What but the gradual extension of this feeling that, at the present moment, brought to our country so large a congregation of people from almost every part of the globe. The doctrine of benevolence was coeval with society, and in proportion as it was lost or diminished, in that proportion did society deteriorate. In this respect the principles of their Order, and those inculcated by Christianity, were identical. By their rules they were required to relieve the distressed; they were enjoined to carry out these precepts in their life and conduct. The admission of some bad men into their Order showed no more than the fact that their institution was not perfect. They did not claim or pretend to exemption from the fallibility incidental to all human institutions. But let not the scorn of men, nor the frowns of a scoffing world, deter them from the acts of charity and benevolence inculcated by the laws of their Order. Let not the conduct of the hard-hearted priest or of the unsympathising Levite influence them. Let them follow the injunctions of their blessed Saviour, and they would fulfil the whole duty of man. The term of life was short and uncertain; let them spend their time in the exercise of acts of benevolence. When performing their duty in their Lodges, let them remember that it ought always to be their object to conduct themselves like men preparing for a place where no impurity enters.

The Brethren then re-formed in order of procession, and returned to their Lodge room. Upon business being resumed, the P. G. M. reminded the Brethren of that great principle of Masonry, "Charity;" and proposed that, according to custom, a subscription should be made for the poor of the parish, to be placed at the disposal of the Rev. E. B. Squire, for distribution. A subscription was immediately entered into by the Brethren, and 5*l.* 14*s.* 6*d.* was subscribed. Bro. Dr. Bird, D. P. G. M., with Bro. O. G. Williams, P. G. Sup. of Works, Mayor of Swansea, were requested to call upon Mr. Squire, and present the same in the name of the Brethren.

On the motion of the P. G. M., the P. G. Dir. of Cer. was requested to introduce the ladies, and the Lodge was honoured by the company of a large number of the fairest of the Swansea ladies, proverbial as this town is for its female grace and loveliness.

Bros. W. D. Bushell and Dr. Bird, at the request of the G. M., addressed the ladies; and "God save the Queen," having been sung by the Brethren, the ladies retired, much gratified by the attention shown them. Whether they succeeded in penetrating any of the mysteries of the Craft, has not yet been discovered; but of one thing we were assured by many who were present, namely, that the admirable addresses delivered to them by the two above named Brethren, most strongly impressed them with the utility and the excellency of Freemasonry.

The banquet took place at the Assembly-Rooms Ball-room, at four o'clock, and was of a *recherche* description.

The R. W. the P. G. M. having left previous to the conclusion of the banquet, Bro. Dr. Bird, D. P. G. M., presided during the remainder of the evening.

The first toast of the evening was, "The Queen and the Craft," which

experienced that hearty reception which is usual among all classes on the mention of the name of the Sovereign, and more particularly among Freemasons. The toast was received with enthusiasm, and was followed by "God save the Queen" by the band.

The D. P. G. M. next observed that ordinarily Prince Albert and the rest of the royal family was the next toast, but, as apposite to the subject of this toast, he might observe that their excellent P. G. M., before he left the room, had made a note to this effect, "and may the boys become ornaments to the Craft." He thought the addition of the P. G. M. so good, that he would give them the toast as it stood, "The health of Prince Albert and the rest of the Royal Family," and "May the boys become ornaments to the Craft."

Bro. Bird next said that he was about to propose that they should honour the memory of their late G. M. of England, the Duke of Sussex. While he ruled over them he did much to advance the interests of Masonry; ever ready to discharge the duties of his office, he governed them well and wisely, and carried with him to the grave the deep and lasting regret of the whole Brotherhood. He would propose "The memory of his late Royal Highness the Duke of Sussex." This toast was received by the Brethren standing, and drunk in solemn silence.

The next toast was one that, as Masons, he knew they would honour with a most hearty response. It was the health of the G. M. of England, the Earl of Zetland—a Brother who had won the admiration and respect of the whole Fraternity by the justice of his rule and the zeal he had ever exhibited for the advancement of the Masonic art. "The Earl of Zetland, and long may he continue to adorn his present exalted position in the Craft."

The D. P. G. M. next gave "The Grand Masters of Scotland and Ireland," which was received with Masonic honours.

The R. W. D. P. G. M. next rose to propose the health of P. G. M. Bro. E. W. Hutchins, *M. P.*, and in doing so would observe that no Brother of the Province could fail to admire the manner in which that Brother had discharged the duties of his office. He had pledged himself to hold a Grand Lodge of the Province every year, and he had faithfully redeemed his word. He had attended that day at considerable personal inconvenience, and he (Bro. Bird) could assure them that Bro. Hutchins deeply regretted that he was compelled to leave them so early, but having business of importance in town early in the morning there was no other means by which he could reach London than by the 5.15 p. m. train. No one more regretted his early departure than the P. G. M. himself. He begged to give them "The health of Bro. Hutchins, P. G. M. of the Eastern Division of South Wales," which the Brethren received most enthusiastically, and with Masonic honours.

Bro. Moggridge then rose, by permission of the D. P. G. M., to propose a toast—the health of a Brother they met that day for the first time, and of whom he would say he had never experienced greater pleasure than in meeting with him. Whether they considered his varied talents, his knowledge of the Craft, or his zeal for its advancement, he felt sure of their approbation when he named to them Bro. W. D. Bushell. After what they had seen of him that day, and upon other occasions when he could benefit the Craft by his assistance, he thought that no language he could use would come up to his merits.

Bro. W. D. Bushell, in returning thanks for the honour conferred upon him by the Brethren, and for the terms of eulogy in which his

name had been introduced by Bro. Moggridge, said that he felt great pleasure in meeting so many Masons. There was so much of the better part of their nature brought out when they met, as they did on that evening, using the endearing term of "Brother," and endeavouring to impart to each other the greatest amount of instruction and pleasure. But as time was flying, and many of the Brethren would be compelled shortly to leave them, he would conclude by sincerely thanking them, as he did from his heart, for their kind expressions of esteem. Before concluding, he would ask the permission of the chairman to propose a toast; it was the health of a most deserving Brother—one who had, for many years, laboured for the advancement of Masonry, and to whom the Brethren of Swansea were much indebted—he meant their worthy Mayor. He (Bro. Bushell) was always most anxious of rendering honour where honour was due, and he therefore begged to give them "The health of Bro. O. G. Williams."

Bro. Williams returned thanks in a neat and eloquent speech.

A number of other toasts followed, which were warmly responded to, and elicited many eloquent speeches, which were applauded to the echo. The Brethren separated at a seasonable hour, highly pleased with the successful termination of the day's proceedings.

SURREY.—CROYDON.—*Yarborough Lodge*, No. 312.—The 3rd July, was the third anniversary of this Lodge, which was numerously attended by the members. From the date of its consecration in July, 1849, there have been admitted joining members, fifty-three, and initiates, one hundred and seven, composed of some of the most respectable maritime men and landmen of the neighbourhood, and their foreign friends. The total present number of members is one hundred and thirty-five, and during the time of its existence the Lodge has entertained upwards of seven hundred visiting Brothers, including the R. W. the D. G. M., and many other distinguished members of Grand Lodge.

The annual festival was celebrated at the Greyhound Hotel, Croydon, Surrey, on Thursday, 17th instant, Bro. C. H. Cornwall, W. M., presiding, supported by Bro. Wynne, the immediate P. M.; Bro. J. Vesper, jun., P. M., and founder of the Lodge; Bro. England, the W. M. of the Croydon Lodge, No. 680; Bro. J. E. Carpenter, P. M. of No. 356, (the Warwickshire poet), and several other visiting Brothers, amongst whom were five of the venerable inmates of the adjacent "*Pile*," dedicated to the brightest gem adorning the Masonic diadem, who had been invited to the banquet by the members, with the majority of the officers of the Lodge.

At the conclusion of a very excellent repast provided by Bro. Bean, the worthy host, the customary loyal and Masonic toasts were received with every demonstration of veneration and respect. The health and happiness of Bro. Cornwall, W. M., was responded to by the Brethren with great applause, who, on returning thanks, referred to the position in which he was placed by their unanimous suffrages, and to the pride he felt in being the Master of so distinguished a Lodge, which was respectable and numerous as to its members, correct in working, and for Masonic usefulness, second to none in the Craft; having also at the present time its Brethren diffusing the grand and universal principles of Freemasonry in most parts of the habitable globe. He further added that he was happy to state, that in the extensive circle of Masonic friends, who had honoured the Lodge with their presence, not one had differed with himself or his worshipful predecessors, in the working of their

generally admitted ritual, and on referring to the names of the visiting Brethren, it was gratifying to assert the fact, that many composed the elite of the Order. He concluded his remarks by sincerely and humbly praying for the blessings of the Most High to be dispensed on the Lodge and its members, and thanked his Brethren for their renewed kindness and support on the present occasion.

On proposing the healths of the visiting Brethren, the W. M. expressed the pleasure he entertained, in conjunction with his fellows, at their presence on this interesting occasion, but especially referred to his aged and respected Brothers, who had in their declining years been successful in obtaining a home, through the instrumentality of Freemasonry, which they might justly consider their own; thus proving that their labours as P. M.'s and P. Z.'s, had been duly appreciated by their Brethren, who have thus conferred honour and favour on those to whom they were due. (May the G. A. O. T. U. enable the supporters of this branch of our valuable institutions, very soon to arrive at the goal of their ambition, its completion.)* He, the W. M., could not conclude, in proposing this toast, without also naming the other Masonic Charities, of which many now present were liberal supporters; for he considered the whole of them as one grand component part of the "Mystic tie," founded on the principles of Brotherly Love, Relief and Truth, acting under the combined influence of those heavenly beatitudes, Faith, Hope, and Charity, the summit of their profession.

The toast was received with the most fraternal feelings of respect, and appropriately responded to by the Master of the Croydon Lodge, Bro. England, Bro. J. E. Carpenter, (who added by his vocal abilities to the pleasures of the evening), and pathetically by the aged Brothers.

The healths of the P. M.'s were then toasted, and responded to by Bros. Wynne and T. Vesper, who added to their remarks, that, whilst thanking the Brethren for their repeated proofs of friendship, they would never be forgetful of those substantial testimonies of Masonic esteem received from them, which would be handed down to posterity as special marks of Masonic honour; they considered it to be their bounden duty by unremitting exertions, to uphold the dignity, and promote the best interest of the Yarborough Lodge.

The healths of the officers were received with equal approbation, viz., Bros. Dyer, Marguard, Purdy, W. W. Davis, Watts, &c., for which Bro. Dyer, S. W., returned thanks.

The name of Bro. G. Biggs, P. G. S., and acting Treasurer, was received with much applause; to which he briefly replied, expressing his thanks for the honour conferred, and that he was much pleased to represent the Lodge as Steward at the late festival at the Royal Freemasons' Institution for Female Children. As an Honorary Member, he would at all times endeavour to advance the interest of the Lodge.

The healths of Bro. Edinger, the Steward of the festival, and Bro. Bean, the worthy host, on being proposed, were received with feelings of respect, and appropriately replied to.

The day was begun and concluded with perfect harmony, not easily to be forgotten by all who were present.

WARWICKSHIRE.—RUGBY.—*Grand Masonic Banquet to General Sir*

* It may be remarked that one of the aged Brethren from the Asylum, was a humble supporter of it in its infancy; he being then in a respectable situation in life, had not the slightest idea of ever becoming an inmate.

Charles Napier, G. C. B.—On Monday, July 14th, a grand entertainment was given by the Freemasons of the Lodge of Rectitude, No. 739, Rugby, to Gen. Sir Charles James Napier, *G. C. B.*, late Commander-in-Chief in India. The R. W. the Prov. G. M. of Warwickshire, the Earl Howe, *G. C. H.*, having summoned a Grand Lodge on the occasion, it was attended by a large and influential body of Masons from most of the other provinces in the kingdom. The Lodge was held at the George Hotel, when the Earl Howe expressed his deep regret that, owing to a sudden relapse of a dangerous illness, the Lodge was deprived of the honour of Sir Charles' presence, and read a letter from the gallant General, lamenting his inability to attend from the cause named, and also a letter from his physician, which was enclosed by Sir Charles. This unforeseen disappointment cast a gloom upon a meeting which promised to have been one of the most interesting of its kind. After the Lodge, the Brethren walked in procession from the George Hotel to a field belonging to Bro. Bingham, of the College of the Deaf and Dumb, W. M. of the Lodge of Rectitude, in the following order :—

- Provincial Grand Tyler.
 Band of the 4th King's Own Regiment of Foot.
 Brethren not Members of any Lodge, two and two.
 Brethren of Lodges not of this Province, two and two.
 Worshipful Master and Brethren of the Howe Lodge, Birmingham, two and two.
 Worshipful Master and Brethren of the Lodge of Unity, No. 828, Warwick.
 Worshipful Master and Brethren of the Faithful Lodge, No. 695, Birmingham.
 Worshipful Master and Brethren of the Lodge of Light, No. 689, Birmingham.
 Worshipful Master and Brethren of the Abbey Lodge, No. 625, Nuneaton.
 Worshipful Master and Brethren of the Guy's Lodge, No. 556, Leamington.
 Worshipful Master and Brethren of the Apollo Lodge, No. 378, Alcester.
 Worshipful Master and Brethren of the Shakspeare Lodge, No. 356, Warwick.
 Worshipful Master and Brethren of the Trinity Lodge, No. 316, Coventry.
 Worshipful Master and Brethren of the Athol Lodge, No. 88, Birmingham.
 Worshipful Masters and Brethren of St. Paul's Lodge, No. 51, Birmingham.
 Worshipful Masters and Brethren of the Lodge of Rectitude, No. 739, Rugby.
 Provincial Grand Pursuivant.
 Provincial Grand Organist.
 Provincial Grand Director of Ceremonies.
 Provincial Grand Assistant Director of Ceremonies.
 Provincial Grand Superintendent of Works.
 Provincial Grand Secretary, (with Book of Constitutions.)
 Past Provincial Grand Wardens.
 Past Provincial Grand Masters.
 Provincial Grand Master of Leicestershire, Sir F. Fowke.
 Visitors of distinction :
 General Hunter. The Hon. C. L. Butler.
 Hon. Major Charles Napier. Captain Hort.
 R. James Spiers, G. S. B., of England.
 The Corinthian Light, borne by a Master Mason.
 Provincial Junior Grand Warden, with the Plumb Rule.
 Provincial Grand Steward. Provincial Grand Steward.
 The Doric Light, borne by a Master Mason.
 Provincial Senior Grand Warden, with the Level.
 Provincial Junior Grand Deacon.
 Provincial Grand Chaplain, with the Sacred Law.
 The Ionic Light, borne by the Master of a Lodge.
- DEPUTY GRAND MASTER OF WARWICKSHIRE, BRO. BOUGHTON LEIGH,**
 Provincial Grand Steward. Provincial Grand Steward.
 Provincial Grand Sword Bearer.
- THE RIGHT WORSHIPFUL THE EARL HOWE, G.C.H., THE PROVINCIAL
 GRAND MASTER OF WARWICKSHIRE.**
 Provincial Grand Steward. Provincial Grand Steward.
 Provincial Grand Tyler.

The banquet was prepared in an Indian tent belonging to Bro. Russell, of Leamington.

The chair was taken by the R. W. Bro. J. W. Boughton Leigh, D. P. G. M., who was supported on either side by the Bros. Earl Howe, Sir F. Fowke, P. G. M. of Leicestershire ; R. J. Spiers, G. S. B. of England, P. S. G. W. of Oxfordshire ; Gen. Hunter ; the Hon. Major C.

Napier; the Hon. C. L. Butler; Capt. Hort; C. W. De Bernardy, P. D. P. G. M., of Monmouthshire, &c.

After the usual loyal Masonic toasts, which take precedence of all others, had been given, the toast of the evening was proposed by the Chairman, in a most interesting speech, in which he graphically and eloquently detailed the leading incidents of Sir Charles Napier's eventful life. It is needless to say that, notwithstanding the great and unfeigned regret for the unfortunate cause of the gallant General's absence, the toast was received most enthusiastically and with military honours, which were led by Bro. Machin, of Birmingham. Several other toasts were also given, and the proceedings were further enlivened by the band of the King's Own 4th Regiment of Foot, which, by the courtesy of Col. Gold, was present on the occasion. Although the meeting was most happy and harmonious, and considering the decree of Providence, by which the Craft were deprived of the presence of their distinguished Brother, the Lodge of Rectitude may congratulate themselves on being honoured by such a gathering.

WILTSHIRE.—SALISBURY.—*Lodge Elias de Derham.*—This Lodge, which owes its establishment mainly to the efforts of Dr. Moore, late Mayor of the city, and who was its first W. M., has sustained a severe loss by the emigration of that gentleman to the Canterbury settlement, in New Zealand. Before taking his final departure from Salisbury, the members of the Lodge invited Dr. Moore to a farewell banquet, with a view to testify the esteem in which he is held as a Mason, and the regard felt for him as a man. Accordingly, after the performance of the duties of the Lodge on the 8th of July, the members present, together with some visiting Brethren from Southampton, conducted the guest of the evening to the banquetting room at the White Hart, where an admirable dinner was provided, and an abundant supply was furnished of every thing the most fastidious appetite could desire, whether as regarded wines, fruits, or the more solid complements of the entertainment. The chair was occupied by Bro. J. Cother, and the vice-chair by J. Smith, S. W. On the removal of the cloth, the customary loyal and Masonic toasts were given and responded to, according to the immemorial practice of the Craft. In proposing the toast of the evening, the chairman dwelt with much feeling upon the loss they were about to sustain by the withdrawal of their much esteemed friend and Master, Dr. Moore, and expressed on the part of the Lodge an earnest desire for his prosperity in the land of his adoption, whither he would be followed by the best wishes of those by whom he was then surrounded. Dr. Moore acknowledged the toast in a very impressive speech, and referred with much emotion to the influence which the recollection of that hour, and of the amenities he had interchanged with the friends and Brethren around him in past times, would exercise upon his mind when the interval of half a world would separate him from those he now addressed—when he should have exchanged the sight of old familiar faces for the aspect of strangers in a strange land, and when the swelling downs of Wiltshire should have given place to the broad plains and towering mountains of New Zealand. No change of time or scene, he observed, could weaken his feelings of attachment to those, with whom he had been associated either in the ties of private friendship or the powerful bonds of Masonic Fraternity, and addressing them, as he probably did for the last time, he desired to convey to them the strongest assurances of his heartfelt gratitude and unalterable esteem. Several other toasts followed, in responding to

which, many interesting allusions were made to the gentleman, whom the company had assembled to honour, and the prevalence of so unanimous a feeling of respect towards himself personally, and of regret at his departure, could not fail to prove a gratifying "God speed" to the parting guest, who set sail in the following week for the rising colony of Canterbury, in what has been prophetically designated as the "Great Britain of the South."

KNIGHTS' TEMPLAR.—PORTSMOUTH.—At a meeting of the Royal Naval Encampment, No. 2, held September 10th, a very large number of the Knights Companions of this illustrious degree attended to witness the interesting ceremony of Installation of two eminent Commanders of the Milita Encampment of Malta, which ceremony was performed by the Eminent Grand Commander of the Province, Sir Knight Major Robb, in his usual impressive and excellent style. After the Encampment was closed, the Knights Companions, by the kind invitation of their Eminent Grand Commander, sat down to a splendid Banquet.

IRELAND.

CARLOW.—The County Carlow Lodge, No. 116, held its usual Festival Meeting on St. John's Day, the 24th June; and after the installation of Bro. Chas. Thorpe, to the office of Master for the ensuing year, the Brethren adjourned to dinner at the Club House. The meeting, we were glad to observe, was numerously attended.

LONDONDERRY.—*June 24*—On St. John's Day, the Freemasons of the Derry and Donegal district, celebrated the anniversary by dining together in the Hall, when upwards of sixty of the Brethren sat down to a sumptuous dinner. The chair was occupied by Sir J. Stewart, Bart., P. G. M.; and, on his right, were Bros. J. Hamilton, High-Sheriff of Donegal, F. Mansfield, Rev. M. O'Connor, and S. J. Crookshank; and, on the left, Lieut. O'Ryan, of the 34th Depot, Dr. Wm. Rogan, and Dr. Eames. The chair in the W. was occupied by the W. A. Grant, D. P. G. M. of Derry and Donegal. The following Brethren were also present:—W. Thompson, J. Keys, H. Ridley, J. Johnston, M. Deering, J. D. Cherry, W. Allen, of Belfast, T. Persse, Dr. Brown, Price, T. Johnston, Dr. Rowe, J. Orr, Broker; J. Sherwood, C. E., S. Milligan, &c.

The usual loyal toasts were received with the utmost enthusiasm, and the Brethren, after spending a most agreeable evening, separated at an early hour.

NORTH MUNSTER.—LIMERICK.—*June 24th 1851.* The Festival of the Patron Saint was this day observed with much *éclat*. The Prov. Grand Master, Mich. Furnell, Sov. Grand Ins. Gen., 33rd degree, at high noon installed the Officers of the Eden Lodge, No. 73.—Bro. R. Miller, W. M., Bro. McClure, S. W., Bro. Corneille, J. W.; and at one o'clock p.m. he inducted, in the K. Templars Encampment, No. 73, Bro. Thomas Jervis, S. Com., Sir Kt. Glover, C. G., and Sir Kt. William

Williams, G. M. At three o'clock, p.m., he installed the officers of the Union Lodge, No. 13. Bro. Captain Hamilton Jackson, W. M., Bro. W. Evans, S. W., Bro. W. Williams, J. W., Bro. J. Massy, S. D., Bro. Captain Wallnut, J. D., Bro. Captain S. A. Dickson, I. G., subsequently he initiated Bro. Fred. O'Brien; and at four o'clock held a Chapter of Sov. Princes, Grand Rose Croix, for the purpose of exalting Sir Kt. John Massey to that high grade: and at five o'clock rejoining the Union Lodge, he raised Bro. Graham to the third degree. At seven o'clock the Union Lodge was called off for refreshment, where the full enjoyment of Masonic zest and harmony, (which can only be appreciated by Masons), reigned supreme. The W. Master kindly supplied the board with the best from his own famed *cuisine*, and also from his private cellar, while Bro. Bamratyne gave a magnificent turtle, fully testifying the generous sentiments inherent to the Order, and Bro. Captain Dickson evinced his zeal by coming over specially from London for the occasion. This *re-union* will leave reminiscences which will create a longing desire for its recurrence, and the much loved and respected Prov. Grand Master may well feel gratified at witnessing the happy results of his fostering care. During the evening the *usual* interchanges of Fraternal regard and attachment passed by Deputations between the sister Lodges of the city, with a happy rivalry of hospitality and Brotherly courtesy.

FOREIGN AND COLONIAL.

FRANCE.—PARIS.—On the 15th July, Bro. Brereton, P.S.G.W. of the United Grand Lodge of England, and Representative thereof to the Grand Lodge of Ireland, was entertained at dinner by the members of the Lodge and Chapter, Clementi Amitie, of which he, and Bros. R. G. Alston, Lieut. Col. Vernon, the Rev. J. E. Cox, and many other English Brethren are affiliated members. On this occasion the health of the Grand Masters of England, Ireland, and Scotland, with those of America, and other foreign Grand Masters were toasted, and the warmest expressions of fraternal good-will and regard were given by the W. M., particularly towards the former illustrious members of the Order. Bro. Brereton responded to this toast, in appropriate terms, on behalf of the Grand Masters of England and Ireland, and was enthusiastically greeted, the toast was also gratefully acknowledged by two American Brethren and several other foreign visitors.

On the 19th July, Sir Kt. Brereton, 30th degree (Dublin), was affiliated with the Chapter de la Leminto, &c., &c., preparatory to his being admitted to the higher and sublime degrees. 31°, 32°, and 33° Masonic knighthood—which were conferred upon him on the 28th July, at a Chapter of the Grand Orient of Paris, by the Sovereign Grand Commander, Sir Kt. Jobert, in the presence of and assisted by Sir Kts. Le Blane de Marconnay, Adolphe Perin, Raffaneau, and several others, who received the worthy Sir Kt. and Bro. Brereton with the highest honours that could be conferred upon him, not only in consideration of his high position in the Grand Lodges of England and Ireland, but on account of his great zeal in behalf of the Order, during the thirty-seven years he has been connected with it.

MADRAS.*—Quarterly Communication, St. John's Day, 24th June, A. D. 1850, A. L. 5850.—Present, R. W. Bro. J. S. Key, D. P. G. M.; W. B. J. Thomson, P. J. G. W., as S. G. W.; W. P. Macdonald, P. J. G. D., as J. G. W.; W. Glover, P. G. S.; J. Maskell, Dep. G. S.; A. M. Ritchie, G. Dir. of C; W. Boyd, as P. S. G. Deacon; W. Hagger, as P. J. G. Deacon; J. Brock, P. G. Ty.; and the representatives of several Lodges.

The P. G. L. was opened in form and with solemn prayer, when an apology was read from W. B. Papell, S. G. W., stating his inability, from ill health, to attend this Communication.

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

The G. T., W. B. H. Nelson being unable to attend this meeting, had forwarded his accounts to the D. G. Master—these were handed over to the G. S. and read, and exhibited a balance against the Grand Lodge of Rs. 274. 9. 8., and in favour of the G. M. Charity Fund of Rs. 470.

In reply to an inquiry from the D. G. M., the G. S. reported, that he had received a donation of 10 Rupees from Lodge Perfect Unanimity, and bills on England to the amount of 3*l.* sterling from Lodge Universal Charity, for the testimonial to W. B., W. H. White, Grand Secretary of the Grand Lodge of England. That the Lodges Social Friendship and Pilgrims of Light had intimated their inability to contribute any thing, and that he had received no replies from the other Lodges. In answer to a further inquiry from the chair, the G. S. stated that Lodge Universal Charity had forwarded direct to Bombay a donation of one Gold Mohur for the Burne's Testimonial, but that he had received no contributions from any of the Lodges on that account. Bro. W. B. Thomson stated that in conformity with the instructions of the D. G. M. at the last Quarterly Communication, the Committee of the Fund of Benevolence assembled on the 8th May last, and performed their labours to the best of their ability, the result of which would be found in the proceedings which he submitted for the consideration and approval of Grand Lodge; he then handed in the proceedings of the Fund Committee, which were ordered to be read and entered on the minutes. After much discussion, on this and several other topics, the P. G. L. was closed in form, and with solemn prayer.

SOUTH AUSTRALIA.—The officers of the P. Grand Lodge, accompanied by a large number of officers from the other Lodges of Adelaide, opened a new Lodge, called the "Lodge of Unity," at Bro. Thomas Smith's Hotel, Port Adelaide, on the 24th January. Bro. Symens was installed Worshipful Master. Bros. Swanburg and S. Marks, S. and J. Wardens. After the installation and other business, the Brethren partook of a banquet provided by the worthy host, and separated at twelve.—*Adelaide Times*, Feb. 8.

NEW BRUNSWICK.—The "Canadian Whig" states that a new Masonic Lodge has been formed there. On last St. John's Day, 24th June, the Freemasons of London, C. W., visited Port Stanley, in order to dedicate and install a new Lodge there, for which a charter had been received from the Grand Lodge of Ireland.

* Condensed from the Authorised Report, signed, W. Glover, P. G. Secretary.

LITERARY NOTICES.

The Badge of Christianity. A Sermon preached in the parish church of Romford, in aid of the funds of the Royal Freemasons' School for Female Children, on July 3, 1851. By the V. W. Bro. J. W. GLEADALL, M. A., P. G. Chaplain of the Order, &c. &c. &c. London. R. Spencer.

WE have seldom read a discourse in which the beautiful symbolism of Masonry has been employed with so much skill and judgment in illustration of the great fundamental law of Christianity, as in the sermon before us. Necessarily that symbolism is faintly shadowed out, rather than explicitly described: but, familiar as every member of the Craft must be with the external signs and ceremonies of the Order, and with the moral beauty allegorized in those signs and ceremonies, the allusions are sufficiently intelligible for the purpose intended, and become valuable auxiliaries to the inculcation of the Christian duties, herein enforced with equal ability and eloquence, by our Very Worshipful and Reverend Brother. After alluding to the badges by which other communities and associations of men have been distinguished in times past, he proceeds:—

“Was there, then, to be nothing—no sign, token, or indication by which Christ's disciples should be known? Was the new society to have no mark at all by which to note and characterise its members? While almost all other brotherhoods and combinations of men had something peculiar to single them out and discriminate them from others, was the Christian brotherhood to have *nothing* of the sort? Was not this fraternity also to have a badge? It was: and one, moreover, as appropriate as it was original; one intimately connected with the nature of the system—absolutely growing out of the very essence and principle of the system of which it has been constituted the everlasting, immutable, and universal sign. What is it? It is love. ‘A new commandment I give unto you, that ye love one another.’ ‘By this shall all men know that ye are my disciples, if ye have love one to another.’ ‘This is his commandment, that we love one another.’ Such is the clearness, amplitude, and precision with which the distinguishing badge of Christianity is described in the book of the constitution of the Christian community. It is so distinctly defined—so repeatedly, forcibly, and earnestly set forth, that it is impossible to mistake it, to mutilate or modify it, or have anything else put in its place. Love is the Christian's badge. The Author of Christianity has laid down no other positive mark of distinction—no other clear sign and token—no other infallible test by which his followers are to be known. Brotherly kindness, affectionate regard and attachment to each other, relief in distress, sympathy in sorrow;—such is the symbol of recognition and discrimination—such the true sign, the incontestable and decisive indication, which distinguishes the genuine disciples of Christianity in all ages and all over the world.”

Passing on to specify the claims which this excellent school has upon the sympathies and support of the Brethren, its eloquent advocate forcibly remarks,—

“We, as Masons, may be supposed to have a special interest in this matter; for the school is intended for the reception and education of the daughters of our Masonic brethren who have seen better days,—who, from a position of plenty,

perchance of affluence, have been plunged into adversity; and who feel the distressing change in their social position far more on account of their children than of themselves. But none can be insensible to the claims of defenceless innocence. All must feel the importance, I was going to say the awfulness, of the position of *female* childhood. There is a holy beauty and sacredness about it, from whose desecration—from the most distant idea of whose desecration—the mind shrinks with horror. Fathers and mothers! with what anxiety you guard your own infant treasure—how you watch over it—how you protect it from evil and contaminating influences, and from all that might deface its bloom and spoil its loveliness! Extend your solicitude just beyond the circle of your own affections, and fix it upon those children for whom I would interest you—the offspring of parents now in want, and without the means of spreading over them the watchful care they need.”

With one more extract we will conclude our notice of a discourse which deserves to be extensively read, and which cannot fail to find its way to the hearts of all who recognize the obligation imposed upon them of giving “Relief” to those in need, and of manifesting “Brotherly Love” to all:—

“Yesterday the child was nothing; but when will it cease to be? In coming into existence it has entered upon a course that is never to end; it is an emanation from the Infinite; immortality is graven upon it, and the inscription is indelible, for it is traced by the finger of God. Its powers, its faculties, its instincts, its affections, are but just moving with incipient life: even the clods of the valley are of more ancient date. Centuries of history preceded its birth. History will go on recording its events, and the stars of heaven continue their revolutions, from generation to generation; but the child shall outlive them: there is an eternity before it. Now, if you can do aught to stamp happiness upon that eternity,—if you can contribute, in any degree, ‘to save a soul alive,’—you will not, I am sure, neglect the pressing and sacred duty. In supporting this institution you do much—you do almost everything—for the temporal welfare of the children taken to its fostering bosom: you do much for society,—you prepare materials out of which another generation is to be formed; you protect female innocence from pollution,—and you all know the vast importance of female purity in securing domestic happiness and consolidating the social fabric. When we think of our mothers, sisters, wives, and daughters, we feel, as by a stream of light and conviction from God’s holiness, that no gem of serenest ray—no treasure which the deep conceals—no gold and precious stone in oriental profusion—no combination of earth’s choicest goods and gifts—can be taken in exchange for woman’s unsullied virtue and stainless affections.”

Introductory Lecture on Freemasonry, regarded as a Holy and Universal System of Religion. By Dr. HENRY HOPKINS, W. M. of St. Paul’s Lodge, Birmingham. London. R. Spencer.

The writer of this lecture has zealously vindicated Freemasonry from the aspersions which its enemies have ignorantly bestowed upon it, and has also given as lucid and succinct an exposition of the origin, objects, and principles of the Order, as could be well compressed within the limits of a single lecture. “Our Sciences,” he justly remarks, “under whatever name and in whatsoever country it has been known, under whatever form it has been practised, has always been understood to have reference to the worship of the one living and true God, and to the moral and intellectual improvement of the race.” Elsewhere he observes, “True, the signs and symbols and allegory have passed away; the human race is in another phase of existence; but the peculiar system of morality which they symbolize will be as lasting as eternity; and even

supposing that we no longer need these incentives to virtue,—such memorials to remind us of our duties to our God, our neighbour, and ourselves,—an elevation to which it is not in human nature to attain,—still it is at least interesting to observe how completely all these external signs, derived from the ancient religion, which in a more especial manner emanated from the Deity,—may be made to subserve to our moral advancement, and to a due preparation for that state, admission to which will be determined, not according to the sect or creed to which we have belonged, but by the zeal and integrity with which we have observed or disregarded the laws of our Divine Creator, so far as opportunities to acquire a knowledge of them have been placed within our reach.” The foregoing quotations will sufficiently indicate the general character of the Lecture, and, in conclusion, we cannot help congratulating the Lodge of St. Paul on being presided over by a Master who so accurately appreciates the principles and practices of our Order, and so judiciously expounds them to the Craft, and to the world at large.

The Point, Circle, and Parallel Lines, Illustrated agreeably to the Word of God. By Bro. G. CROOK, G. S. for Monmouthshire and Monmouth. T. Farrer.

An ingenious Essay, though we think Bro. Crook pushes his parallelism too far. To the proposition, however, with which he closes his Lecture, none can demur. “He who acts up to the Divine precept, ‘Thou shalt love thy neighbour as thyself,’—renders the circle of his Masonic duties complete, fulfilling, not only his moral obligation, but the royal law of Christ, ‘Whatsoever ye would that men should do unto you do ye even so to them; for this is the law and the prophets.’”

FINE ARTS.—*The Portrait of The Rt. Hon. The Earl of Zetland, M. W. G. M.*—We have had the pleasure of inspecting the etching of the M. W. Grand Master, from the picture in Freemason’s Hall, (see advertisement) and must express our entire satisfaction of Bro. Shenton’s work; it is of an important size, and bids fair to be a fine likeness, and will be a most acceptable offering to the Craft. The subscription list is fast filling, the number of impressions being limited, and already includes many high and influential names. We are happy to find, the Grand Lodge has permitted the loan of the original picture, for the completion of the engraving.

ANSWERS TO CORRESPONDENTS.

WE beg to acknowledge, with warmest thanks, the receipt of the July and August numbers of "Auburn (United States) Masonic Union," and also of a copy of the "Ancient Landmark." These Fraternal proofs of good feeling, passing to us across "the broad Atlantic" are most acceptable, and are warmly esteemed.

DOMINICA.—BRO. S * * * E.—Many thanks; the article is most acceptable, and the promised repetition will be most agreeable.

TRURO.—F. P.—An intimation of the change of the place of meeting of the Phoenix Lodge should be sent to Bro. W. Farnfield, Grand Secretary's Office, for the correction in the Calendar for 1852.

YARBOROUGH LODGE, No. 812.—The differences which disturbed this Lodge having been all happily settled, renders it unnecessary that we should refer to the Report of the Grand Lodge of June respecting them, as we had intended. Undoubtedly the lesson will not be lost upon all parties, and will have the effect of restraining the enthusiastic desire of making too many new members of the Craft in the haste which produced so unpleasant a *contretemps*.

M. R.—We do not sympathize. We believe it is one of the happiest symptoms of the advance of the Order, that Reverend Brethren will testify their respect for Freemasonry from the pulpit, and strive to inculcate its purest principles in this praiseworthy manner. Three instances are recorded in this Number of the F. M. Q. M. & R. where clerical eminent talents have been made subservient to the promulgation of the noblest truths with eminent success—those of Bro. the Rev. J. W. Gleadall, P. G. C. of England, at Romford, Bro. the Rev. J. C. Parr, at Weymouth, and Bro. the Rev. R. D. Jeffreys at Swansea.

"AN OFFICE-BEARER OF THE GRAND LODGE OF SCOTLAND."—Our columns are open for contradiction, if our Scotch Correspondent, "Fellow Craft," is in error. It is, however, a *singular* fact, that notwithstanding he has been abused, and we ourselves denounced in the G. L. of Scotland, no one has "lifted the gauntlet," or attempted to controvert the intelligence he has from time to time recorded. Does not "silence give consent" to the truth of circumstances which our Correspondent from time to time unravels?

NEW GIRLS' SCHOOL.—BRO. F.—Yes; the report is correct; the particulars will be found in our leading article, with the expression of our sentiments, which are as strong as those of Bro. F., and doubtless will be reciprocated throughout the Craft. Of the Quarterly General Court it may be said, "*Nemo omnibus horis sapit.*"

MADRAS.—The pressure upon our pages has prevented the insertion of more than a condensed version of the authorized Report of the June Meeting of the P. G. L. All communications from this quarter are always most thankfully received.

FREEMASONS' HALL AND TAVERN.—A. Z.—The less said the better. "*Tempora mutantur.*" Improvement, however, may be anticipated in every respect very shortly. It is impossible that "things" can be "worse" than they have been.

MASONIC DISCIPLINE.—A. S. M.—No P. M. of a private Lodge takes precedence at Banquet of the senior P. Ms, *because he is an Officer of G. L.* Courtesy is, however, generally shewn to such a Brother, and resistance to the wishes of the Lodge by one senior P. M. is but the proof of a “little mind.” If he persists there is no help for it. No Brother who cares for Masonry or his Lodge would quit it on this account.

A. H. B.—The next election at the Girls' School takes place on the 9th Oct. There will be a strong contest, as there are but *five* vacancies, and *ten* applicants. It would be highly improper on our part to recommend a candidate, when *all* are deserving.

OLD MAN'S ASYLUM.—FREDERICK LODGE OF UNITY.—Bro. W. Farnfield is the Secretary of the amalgamated fund.

A FRIEND OF THE LATE BROTHER PRYER.—It is quite true, that in the first instance the Committee fixed a limit on individual subscriptions; but we are glad to hear they are about to revoke this decision; for, though the smallest donation of a Brother will doubtless be gratefully accepted, we know there are many who desire to contribute substantially. The noble grant of £100, voted by Grand Lodge, gives a sanction to the efforts of the Committee which will, we are satisfied, ensure relief and permanent support to the children of our late most excellent Brother, whose loss, to us in particular, is irreparable. Any information may be obtained from Bro. Henry Bellamy Webb, or Bro. Stephen Henry Lee.

A “VOICE FROM THE PROVINCES” is referred to the previous numbers of this Magazine.

The Reports of the last meeting of the Supreme Council of 33rd Degree has not been received.

We have again most earnestly to beg that our friends and correspondents will do us the favour to supply us with their communications at least **THREE WEEKS** before the day of publication. In consequence of the late hour at which many MSS. have been received for the present Number, we have been compelled to defer some till December, and altogether to omit many others, which would have been most interesting to our readers. Our Colonial Intelligence has been curtailed on this account.