

THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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DECEMBER 1, 1855.

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THE FREEMASONS MONTHLY MAGAZINE AND THE  
MASONIC MIRROR.

THE Proprietors of the above hitherto distinct publications are gratified by being able to announce, that the truly Masonic virtue of Unity will henceforth characterize them. Indeed, dissonance of sentiment has been so generally ignored by them, that identification of interest became a natural necessity. The public, however, will reap the benefit of this amalgamation, not only from a consistency of opinion, guaranteed by the past, but from a double energy in diffusing intelligence for the future.

Since the month of April, THE FREEMASONS MAGAZINE may date a slow but steady increase in public favour ; and the admission to its columns of other than merely Masonic topics has received universal approbation. But it cannot be denied that the supineness of the Fraternity is so great, that, *cæteris paribus*, almost greater zeal is evinced abroad for the support of this, the longest-established record of Masonry, than even at home ; and whilst Lodges seem anxious to have reports of their proceedings, they individually appear heedless of the channel which alone effectuates their wishes. The Church, the Law, the Hospital, Arts, Commerce, Manufactures, each community, however small, encourages its own class paper ; yet Masonry, the most extensive Association known, bound by the closest ties to mutual aid, as well as to public knowledge,

forgets its great duties, by not placing its appropriate organ of intelligence upon the very apex and pinnacle of public estimation.

Hence the union of the two periodicals, from which the greatest benefit will result to the Fraternity; and, whilst every feature of the Magazines will be preserved, additional responsibility will attach to the Masonic body to enlarge the sphere of operation; for abuses have crept into the very heart of the system, which call loudly for exposure, and which it is the duty of every true lover of the Order to aid us in remedying.\* The determination to do so fearlessly, has already been evinced by both Magazines; and they now conjointly appeal for encouragement to the Craft, whose uprightness they desire to maintain. The Editor of THE FREEMASONS MAGAZINE refers with pleasure to the numerous proofs of appreciation given to his efforts by the un-Masonic public and the press; especially, also, he thanks those Brethren who have co-operated with him in establishing channels of regular Continental information; and he would be, indeed, pained to find the Fraternity inert when additional means of usefulness are placed at his disposal.

It may be added, that THE FREEMASONS MAGAZINE will be enlarged; and that arrangements for advertising at reduced charges have been made, with a view to the interest of proprietors of hotels. Communications to be addressed to the Editor of THE FREEMASONS MAGAZINE AND MASONIC MIRROR, 74-5, Great Queen-street, Lincoln's-Inn Fields; or at the Publishing Office, 2, Red Lion-court, Fleet-street.

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\* See the *Freemasons Magazine* for December, opening article, upon the "Severance of the Canadian Lodges, and the apathy of Grand Lodge."

## THE EDITOR OF THE MASONIC MIRROR TO THE CRAFT.

FOURTEEN months since we laid before the Craft our first number, with the determination of providing—what we then believed to be its great want—a Journal published at reasonable intervals, which should be the reflex of the proceedings of the various Lodges, and the position of our Charities. Prior to that time, the Craft had possessed no organ excepting the *Freemasons' Quarterly Magazine*, the dates of which publication were felt to be too distant for a Journal professing to give a record of passing events, and the management of which for some time appeared to want that vigour essential to secure the interest and co-operation of the great body of the class to whom it was especially addressed. Since that period matters have essentially changed—the *Quarterly Magazine* has been converted into a *Monthly*, and its management has passed into other hands; and the question came to be considered, whether the Craft could support two publications—or whether it would not be for the best interests of the Order that, bearing in mind the motto of “Unity is strength,” we should combine our forces, and merge our power in one journal. We think that a body so strong, so wealthy, and so influential as the Freemasons, ought to be able to support two publications—ay, and many more—devoted to their interests; but experience has proved that they will not. From the first we have received most flattering testimonials to our exertions; but we are compelled to add, that they have not been accompanied by that solid support which would justify us in any longer continuing the contest with the *Monthly Magazine*, it being evident to the Managers of both Journals, that the continued existence of either must be dependent on the circumstance of which has the longest purse at its back. How far we have kept the promises which we made at starting we are content to leave to the judgment of those who have honoured us with their support. When we put forward our Prospectus, we promised that we would give to our readers each month forty-eight pages of printed matter for Sixpence. The pressure of intelligence, however, soon proved to us that we could not adequately do justice to it in our limited space, and we have consequently been obliged to give from fifty-two to sixty pages a month. The result of this, combined with the apathy of the general body of the Craft, has been, that we have suffered a very considerable pecuniary loss, which it is clear to us we should only be increasing,

were we longer to continue our exertions at the price with which we started. It is true we could raise our price, and we doubt not that the majority of our patrons would continue their support; but should we do so, we should be only carrying on a contest which now appears to us, from the improved management of the Magazine, to be altogether unnecessary. In thus taking leave of our friends, however, we are not about to lay down our pen, or discontinue our exertions; we are merely about to amalgamate our interests, and the means at our command, with those of the *Monthly Magazine*, which will henceforth be published as the FREEMASONS' MAGAZINE AND MASONIC MIRROR, and enlarged, so as to meet the requirements of the Order. In thus blending our interests, so great is the congeniality of feeling between the Managers of the two Publications, that we shall sacrifice none of the independence which has marked the pages of the *Masonic Mirror*—we shall not hesitate to speak, as we have hitherto spoken, boldly of what we believe to be abuses, whether in our charities, or in the carrying out of the principles of the Craft; neither shall we refrain from calling attention to those Brethren who, placed in high positions by the Grand Master, do not perform the duties of the offices they have been selected to fulfil. In the *Freemasons' Magazine and Masonic Mirror*, the Craft will have the advantage of the combined energies, the combined interests, and the combined means of the Managers of the two Publications at present existing, which will be unsparingly used to give to the Order a Journal which, if it do not command support, will at least endeavour to deserve it.

To those members of the Order who have favoured us with their patronage, and who have contributed to our pages, we return our most grateful thanks, and trust they will continue to honour us with their confidence in the extended sphere of action which will, in January next, be opened up to our exertions, and by which we hope to be enabled to bring together a more diversified and complete reflex of the sayings and doings in Freemasonry than has ever yet been presented to the Craft.

To our Advertising friends, by whom, we admit, we have been most liberally supported, we also tender our sincere thanks for past favours; and we trust, if they continue to honour us with their patronage, we shall henceforth be enabled to bring their favours under the notice of a more extended body of the Craft than it has hitherto been our good fortune to effect.



## SEVERANCE OF THE CANADIAN LODGES FROM THE GRAND LODGE OF ENGLAND.

So important do we consider the step which has been taken, and we consider justly, by our Brethren in Canada, that we beg to draw especial attention to the official communication made to us, which our readers will find published in our correspondence. It appears, amongst other causes inducing them to throw off allegiance to the Grand Lodge of England, the Canadian Brethren forcibly allude to the fact of important communications "to England having frequently remained without reply for months, and in some cases for years; and, notwithstanding that complaints of such neglect have been repeatedly represented to the Grand Lodge of England, they have as yet received no attention nor redress,—a neglect highly discourteous towards the Masons of Canada, and seriously injurious to the general interests of the Craft. Experience has shown them to be unable to secure from the Grand Lodge of England the attention and respect due to their position as a Provincial Grand Lodge."

This is a very grave charge, and one we, to our cost, have reason to verify, for not Canada alone, but other foreign settlements of Masonry, have applied to us repeatedly, "*usque ad nauseam*," to remedy the imbecility and unbusinesslike habits prevalent amongst the Grand Offices of England, especially the Grand Secretary's Office, to a degree unknown in the time of our late, indeed most lamented, Grand Master the Duke of Sussex. Is it not scandalous that Brethren should be deprived of the privileges of Masonry, after having paid for them, by the indifference of those who receive salaries to be prompt and accurate? Is the whole of Masonry to be stultified because the Grand Secretary's office—that chamber of the seven sleepers—is drugged with its usual narcotic? Are spirited and active Masons to be debarred of their rights, the great interests of benevolence sacrificed, and no token given of the existence of vitality in the Grand Lodge of England except its—snore? Not get an answer from the Secretary's Office, quotha! Bah! as well get the Grand Master to attend upon any public Masonic occasion, except, indeed, the nomination to office of some Whig *protégé* is mooted—then, indeed, he is punctual. The presence of our excellent Brother Dobie, with his sound practical head, and talents for business, has been the shield of Ajax over and over again, behind which the incapables, Lord Zetland, Bro. White, and Co., have been glad enough to cower. Their dullness it is which has lost us Canada, and for which the West Indies are already threatening severance: let the system go on, and the development of Masonry will shortly be reduced to two individuals, the placeman and the toady; whilst the Grand Lodge will, in all probability, be removed to Newmarket, the only place whence no plea operates to withhold our Grand Master!

We have no personal dislike to Lord Zetland, and we make these remarks upon him and his officials, not because "we love them less, but because we love Masonry more." As no sea should separate our Brother from our regard, so affection to his privileges, and a quick accordance of his rights, should be equally imperturbable. Why, then, do not our English Brethren remedy this state of things, and select another Grand Master? We regret that we have the highest authority for stating that Lord Salisbury will not accept the office; but what prevents the nomination of Lord Yarborough? And why should not the old and most proper rule of relinquishment of the Grand Mastership after every three years be strictly adhered to, subject to re-election in cases of *very well-proved energy and ability*? Change is the stimulus to improvement. Many good and influential Masons are disgusted by the time-serving toadyism of the day, which obscures the sun even of Masonry. Let us, then, be up and stirring, and, having lost beyond recovery the attachment to our interests of our American colonies, let our future measures, at least, under misfortune, prevent its recurrence, even if they cannot administer retrieval.

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## THE MACHINERY OF SOCIAL LIFE;

### OR, THE DEPENDENCE OF MAN ON HIS BROTHER.

"The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."—*St. Paul.*

PHILOSOPHERS tell us that as in Mechanics action and re-action are always equal and contrary, an elephant cannot tread the earth without making it tremble, nor a grasshopper leap from the ground without kicking the earth from him; and that no particle of matter in the universe can move without (theoretically and mathematically at least) disturbing the whole system of planets, suns, and stars. The same principle applies with much greater force to the social body in which we live and move and act. No man, however humble, no woman, no child, who has a part to act in the great drama of human life, can move or speak without making some degree of impression, for good or for evil, on the great social mass of which he or she forms a part. And so constantly and mutually dependent upon each other are the rich and the poor, the noble and the mean, the artisan and the philosopher, the manufacturer and the consumer, the governor and the governed, that it may be said with truth that each individual in every community, however large, is mutually more or less dependent upon every other individual. In fact, no man knows by how many thousand ties his destiny is linked with that of others. The web of social life, though ravelled by the vices, follies, and eccentricities of mankind into apparently inextricable tangles, cannot be rent. Providence preserves its integrity under all circumstances while its magic

fibres run in every direction, crossing and re-crossing in endless intersections. But selfishness so veils the human understanding that this marvellous interweaving of all interests and fortunes is but little recognised. The selfish man thinks he lives for himself, little dreaming that, whether he will or not, he is always living for others. He looks upon society as a confused heap, out of which it is his business to rake up some little advantage for himself. He discerns not the exquisite structure of the vast machine so contrived that not the smallest wheel can move without putting the whole into motion. But this dream of independence, which affects large masses of the community, is perhaps, of all conceits, the most preposterous and the nearest allied to insanity. It proceeded originally from the father of lies when he promised our first parents they should be "as gods," and he appears to be able to suggest it now with equal success when men become at once rich and selfish and empty-headed.

There are many reasons for believing that the social evils which prevail at present are more than usually dependent on the unthinking selfishness which characterises every grade of society, from the mechanic to the peer. To what are we to attribute the unexampled disasters of the early period of war, but to the blind and desperate selfishness of the highest classes, who have actually seemed to believe that their own interests were most safely to be secured by endangering the nation at large! This base and baneful principle has filled the offices of State with noodles, and the camp with incapables. And, as if this were not enough to exasperate the people, it has been shown by a recent example, that if there be an exception to the rule of substituting family and rank and connection for talent and power and wisdom,—if there be *one* moral qualification which entitles a scion of a noble family to especial patronage and promotion in the ranks,—it is vice, or profligacy, or violence, which would disgrace a scavenger and supersede a hangman. In all this folly and wickedness, the natural re-action and recoil (which is as absolute a law as the rebound of an elastic ball), has been entirely overlooked. The very class thus unthinkingly and iniquitously honoured, will be the first to smart under the consequences.

Are we then political incendiaries, who would rouse the populace to rebellion by dilating on their wrongs? By no means:—we proposed to show that there was no class exempt from this blind devotion to self. We have shown how it exists in the higher classes, and we forbear to exhibit, as we might, the iniquities of embassies and the vices of diplomacy. These have already been sufficiently exposed.\*

Turn we to the lower orders. On what principle are these Sunday Hyde Park mobs collected? What motive instigates the misguided reptiles who spout their venom and malignity to the motley assemblage of vagabonds and idlers on these occasions? Is it the public good? Is yon orator in earnest when he declaims on the degeneracy and injustice of our rulers? Believe it not. He is only

\* "Embassies and Foreign Courts," by "The Roving Englishman."

partaking of their sins and follies, seeking his own advantage or indulging his own vanity or malevolence, as the case may be, under pretence of patriotism and philanthropy. His selfishness is more loud and more vulgar than theirs, but equally short-sighted and mistaken. He is doing the very thing which so deranges the social machine as to make it press with unnatural and unnecessary heaviness on the lowest class. He is drying up the oil which should lubricate the wheels, doing that *for himself* which, would he serve himself effectually, he must do for his brethren. For the social system is not a *real* machine. Its well-being ebbs and flows with the rise and fall of human passions, and the right or wrong direction of human motives.

Man is the only being in the animal creation who attempts to live for himself. The social instinct pervades orders of beings much lower than his own. In the insect world it is singularly prominent. Ants are fellow-workers and brethren, bearing each other's burdens, and thus reproving the selfishness of man just as their industry reproves his sloth. Bees are yet more brotherly, sworn Freemasons in fact, Masonic in their habits, and more than that, they have Masons' hearts. What is a bee without its *common* hive, its *common* store, its *common* system of provision and defence? The idea of an isolated "social" bee, living and buzzing and picking honey *for itself*! It is painfully absurd. But man is more helpless even than the bee. No creature comes into the world so perfectly dependent upon others for a day's life—and as he is born, so he lives, a creature dependent on his fellow-creatures for all he wants to make him healthy, comfortable, and happy. "How can *he* get wisdom that holdeth the plough" asks an ancient sage, "and that glorieth in the goad, and is occupied in these labours, and whose talk is of bullocks? *He* giveth his mind to make furrows, and is diligent to give the kine fodder." So every carpenter, smith, and potter is described as understanding and minding his own particular business,—“all these trust to their hands, and every one is wise in his work. Without these cannot a city be inhabited.” True, “they shall not be sought for in public council, nor yet high in the congregation; they shall not sit on the judges' seat, nor understand the sentence of judgment; they cannot declare justice and judgment, and they shall not be found where parables are spoken:—*but they will maintain the state of the world.*” And as it was two or three thousand years ago, so is it now and ever will be. Every man has his post and his place; whether he occupies it with high and liberal thoughts, or whether “all his desire is in his craft,” the effects of his labour will be felt at large. The impulse which he may have given to society will never die. It will affect every future generation as well as his own. It has raised a wave in the ocean of time, which, whether it may have been, in its beginning, an overwhelming billow, as in the case of the hero, or whether it be a mere undulation, as in the instance of the obscure artizan, it will never cease to move till, diminished to a silent ripple, it breaks on the shore of eternity. But there is in all this movement a reflex wave ever



recoiling upon the individual himself, breaking in blessings or in woe. As in endeavouring to live for himself a man must necessarily live for others ; so if, Mason-like, he adopts the plan of living for others, he will find that he has lived most profitably for himself. As the evil deeds of the criminal recoil upon the agent, so the sweet charities of the philanthropist will flow back gracefully upon himself. The virtues of his early youth will brace to moral excellence the energies of his manhood, and the charities of his mature age will cast a radiance of tranquillity and peace over the evening of his years.

And this is not all. A man who uses society for himself is generally found to defeat his own intentions. The time must come when he will feel his dependence upon the world which he has abused, and when he will sorely rue the loss of the confidence which he has betrayed. Individually and collectively it is the same. By their selfish inconsideration the aristocracy have been driven out of their own park ; and by rude recrimination and ruffianism the mob have also forfeited their liberty. So on the other hand, a man who lives for society and seeks the public good will find, sooner or later, that society will lavish its favours or its honours upon *him*. There may be exceptions to this ; but if there be, there is another world in which the rule will be made good. Society has, indeed, often lavished posthumous honours on the memory of its benefactors, ill-requited during life. John Howard, who spent the last few days of his marvellously useful life in acts of self-denial and philanthropy, received but few rewards during his life ; but when he had ceased to breathe, the captives he had liberated, the hungry he had fed, and the wretched he had soothed, came far and near, by hundreds, and by thousands, that each might shed a tear upon his grave. He rests at *Cherson*, on the borders of the Euxine ; and his humble tomb, within a short distance of the din of war, is even now more respected by the Russian nation than the gorgeous sepulchre of the misanthropic Nicholas.

A young solicitor began the world with nothing to depend upon except a few pounds, fair professional acquirements, and an honest and benevolent heart. A poor mechanic applied to him for instructions to obtain a patent for a new invention, but this required an outlay of thirty pounds. The mechanic did not own as many shillings. The solicitor lent him the sum required, telling him he would never trouble him for it if the invention did not succeed. After the lapse of a few years the mechanic, now grown rich, had paid his early friend the lawyer some thousands of pounds in law expenses for prosecutions for infringements of the patent.\* Such events are common. Disappointed men delight to recount and parade cases in which the benefactors of mankind have died poor and neglected, monuments of the ingratitude of society : but it has generally been their own fault ; and inventors of useful arts or contrivances, though eminently beneficial, are not always specimens of the class whose aims are pure, and whose motives philanthropic.

\* A fact :—it need scarcely be added, the solicitor was a Mason.

The season of war is one in which the universal interest is apt to be absorbed in the events of the contest. Social improvement is likely to stand still, and the efforts made for the advancement of the cause of virtue are too often paralysed by neglect. But the one virtue of living for the public good, now taking the form and name of patriotism, is naturally in the ascendant. Men who are habitually blind and deaf to the claims of charity are often roused to self-denial, heroism, and generosity by the fife and the drum. They will freely submit to taxation, losses, and inconveniences for the national honour and security, and practise these exalted virtues not only with cheerfulness, but with enthusiasm. They feel the *necessity* (imposed on them by the times) of living for their country, their allies, and the honour and happiness of the civilised world. But that necessity exists in an equal degree in peace as in war, and the selfish man is the sneaking deserter, who is in danger both from friend and foe.

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## TRAVELS BY A FREEMASON.

(Concluded from page 684.)

### CHAPTER IX. — BRAZIL.

"The *Temerario* is going over to St. Helena, Mr. Waltham," said Darkle to me, a day or two after my cruize in the *Maria Isabella*; "I shall want you to go in her. Her captain will tell you your duty, which you can discuss with him on the way thither."

Accordingly I went on board, prepared for a long voyage. I found the captain a fussy little man, who seemed to know little about either the voyage or his profession. The ship was worked by the mate, who controlled the captain. Off the harbour, the brig was boarded by the *Furious*, and was found to contain several casks full of provisions and stores for St. Helena, all regularly cleared out from the Custom-house. The searching officer was rather suspicious about a number of billets of wood that appeared in the hold, and in the invoice, and a great deal of matting, but his scruples were quieted by the production of the letters of some merchants at St. Helena, ordering these very articles, with all possible despatch; he could not therefore venture to detain the brig. Some miles further out, when we had apparently seen the last of the coast squadron, a weft was hoisted, and a small schooner, that had been dodging about some distance off, came down to us. She dropped a canoe, which came alongside, bearing the late captain of the *Maria Isabella*! He stepped on board, and took the command, the fat, fussy little man was taken to the schooner, which tacked, and stood in for the land, while we proceeded on our course to St. Helena.

We were steering along prosperously when, in the evening, a low,



black schooner appeared on the same course as ourselves, and rapidly gaining upon us. A consultation was held between the captain and the mate.

"Is she a pirate, d'ye think, captain?" asked the latter.

"I'm inclined to believe she's either that or a Brazilian man-of-war. Didn't they take a slaver the other day, and purchase her into the navy? I believe that's her."

"What shall we do, then?"

"Mr. Waltham, what do you recommend?"

"If she's a pirate, I suppose we must fight."

"But I don't think that she is a pirate, but a man-of-war."

"Then, I suppose, she has come to search for you, having information that you have got on board here. Cannot you be concealed somewhere in the vessel?"

"That's quite possible; but she must be come for something more than that."

"Probably not. The *Furious* searched us, and let us go."

"Yes, but the Brazilians are better up to our dodges than the *Furious*. The *Furious*, too, must have had some information."

"Information about what?"

"About our real destination."

"St. Helena?"

"The coast of Africa."

"Then, I conclude, this vessel is really fitted out for the slave-trade?"

"You don't mean to say you were ignorant of that! Did you really think we were going to St. Helena?"

"If not, what is the good of taking casks full of stores?"

"My dear sir, those casks are used for a slave-deck: billets of wood are laid between them, so as to fill up the interstices, and they are then covered with matting. Besides, if the casks were opened other things would be discovered."

"Then we are sure to be caught. See how the schooner gains upon us."

"Because the wind is light. But we may as well make sail, and do what we can."

Sail was set accordingly, and with the night came a stronger breeze, which sent us along at a slashing pace. We kept on a tremendous amount of canvas through this breeze, and seemed momentarily in danger of losing a mast, or of being capsized. When the morning came, the breeze still held, and we had the satisfaction of seeing that the distance between us and the schooner had greatly increased. She seemed now a mere speck, and the captain climbed the mainmast, with a good telescope, to make out her situation. He saw that she carried a great deal of sail, therefore ordered more to be added, under the influence of which we lay clean over, so that the deck was as steep as the side of a hill, and it was impossible to walk steadily. The breeze continued thus through the next night, but died to a light wind on the morning after; so that the schooner once

more began to creep up with provoking speed. The captain raged most violently.

"There seems no chance," he said to the mate; "we must let her come alongside, and you shall conceal me below when she reaches us. Why did not that fool Darkle let us have guns?"

"But if she chooses to open the casks, and finds what there is there?"

"Then we must set upon the boarding-party, and cut them down. We will reserve the officer, and make him hail for another boat's crew, whom also we will cut down. By this means we shall nearly drain their crew, and then we can give them the stem, and run the schooner down."

This wild scheme met with approval from the mate, who was almost as desperate as the captain. The schooner came nearly alongside, fired a gun for us to heave too, which we did; while the captain went below, was rolled up in a sailcloth, and placed in the coils of the cable, where they would not be likely to look for him. An officer from the schooner came on board, with a warrant for the arrest of Thomas Jenkins, an American citizen.

"Where is Captain Jenkins?" he asked.

"Captain Jenkins, sir? No such a name on board."

"Who is your captain, then?"

"I am, sir, acting captain."

"Show me your crew-list."

The crew-list was produced, and inquiries were made about the captain, whose name appeared there.

"He, sir, was landed by a schooner, off Rio. I then took the command, at the wish of the crew and the desire of the supercargo."

"It is true that you sent this captain on board the schooner," returned the officer, "but did you send him for mutiny?"

"We did, sir."

"No you didn't, you sent him because you took Captain Jenkins on board instead. It is useless for you to deny it, because we boarded the schooner outside Rio, and found Captain Jenkins not in her, though he had been in her just before she met you. Then the captain who took you out of Rio was on this schooner we boarded, and Captain Jenkins is on board you now."

"Then, sir, if you are so positive about that, you had better produce him. It is idle to assert that without proving it."

"Very well, I shall search the ship," and the officer proceeded below, with a boarding-party. They very soon had opened one or two of the casks, and found in them the following articles:—

In case 1—Copper galley, with distilling apparatus.

In case 2—Condenser to galley.

In case 3—Fire-bars; and in case 4—Funnel for galley.

In case 5—Kettles; in case 6—Eighty slave tins, large; twenty-one, small; forty caps; four lanterns, with case of glass panes; two large tin-kettles, and cooking utensils, belonging to the galley.

In case 7—Carpenters' tools. In case 9 and 10—Chests of medi-

cine; and in others small arms and cutlasses, together with farina, indian corn, beans, and rice.

"Here are your articles for St. Helena, my good sir!" said the officer; "I shall seize you."

Before any resistance could be made, the crew of the *Temerario* were taken in custody, and placed on board the Brazilian man-of-war.

The commander of the Brazilian schooner, on receiving the report from his subordinate, concluded that Captain Jenkins was concealed below, and had a search made for him, when he was finally discovered in the cable, and taken into custody. I was also examined, and in my defence had of course to say much that criminated my employer, Mr. Darkle. But of this I was not sorry, for his conduct towards me, in making me go as supercargo of a slave-vessel, was by no means warranted by any of the laws of trade. The Brazilian man-of-war, with the *Temerario* under her charge, put back to Rio de Janeiro, all the crew of the brig being kept in close custody. From this, however, I was exempted. I discovered a Brother in one of the superior officers of the schooner, who could safely vouch for the truth of my story, so that I was set at liberty, whilst scant convenience fell to the share of all the others.

## COLOURED LODGES IN AMERICA.

(Continued from page 687.)

ON the 6th of June, 1845, a requisition was brought before the Grand Lodge of New York, in which a large body of coloured people represented themselves as members of the Boyer Lodge, created by the African Lodge, and begged to be acknowledged.

The Grand Secretary, Brother Herring, fulfilled his mission, and reported on their association on the 2nd of June, 1846, and, in stating the afore-given history of the African Lodge, in Boston, observed, that a discussion on the legality of the Boyer Lodge had already taken place, on the 3rd of March, 1842, and 4th of March, 1844. On the proposition of Brother Herring, the Grand Lodge resolved:—"That the Boyer Lodge was illegal: because the African Lodge, in Boston, had been erected in an illegal manner, by the Grand Lodge of England, in the Province of the city of Massachusetts, and had been long since cancelled by that Lodge."

In the year 1845, a mulatto, son of a Cherokee, and therefore "free-born" in a legal point of view (though his father was an African, *an Indian*), received admittance in a Lodge in Chicago (Illinois, free-state); in consequence of which the Lodges opposed themselves *en masse*, and the Grand Lodge resolved (1846):—"That it be prohibited to the sister Lodges to admit negroes or mulattos, under penalty of erasure."

The *Boston Daily Atlas*, 18th of June, 1850, communicates that, at the festival of the fifty-seventh anniversary of the battle of

Bunker's Hill, in which the Grand Master, Warren, fell,—the Prince Hall Grand Lodge of coloured Masons, in full costume, a coloured lodge of Odd Fellows, and white and coloured divisions of Cadets of Temperance, participated in a procession of white Brethren; and the Catalogue of Books in the Masonic Institution, adds, that the black Odd Fellows, and black Sons of Temperance, and all other secret societies, were doubtless bastards of the ill-reputed mother Freemasonry.

A petition of the free coloured people of the republic Liberia, for a dispensation to erect a Lodge in this town (Mourevia), under the Grand Lodge of Columbia, slave district, was rejected, in 1851, without stating any reasons. The requisition was signed with the name of the President and his brother. The Grand Lodge of Connecticut, free state, found this refusal unreasonable; meanwhile, one of the states, Mississippi, slave state, pronounces against the opinion of the former, and declares the introduction of Freemasonry amongst the coloured people a trespass upon the invariable landmarks of the Union. The Grand Master of Texas, slave state, said, in 1852, at the opening of the Grand Lodge:—"That all Grand Lodges of slave states seriously protest against the admittance of coloured people, and that they had to urge the withdrawal of dispensations, if such have been given, by England."

The Grand Lodge of New Hampshire, free state, gave its opinion, in 1852, against the severe resolution of the Grand Lodge of Illinois. "We belong," they say, "not to those who harbour a strong prejudice for or against men of colour; if we have an inclination, this goes from the dark to the white colour. We sympathise with pleasure with those of our Masonic Brethren who live in circumstances where they have to experience difficulties and trials, the consequence of the difference of the two races. But we are so free as to confess that our Masonic doctrines point thereto; that the whole human race, particularly in so far as it is united by the mystic ties, should be contemplated in a somewhat different light than as shown by the resolutions of the Illinois, which completely excludes the coloured man. We do not intend to initiate in our Order a negro or mulatto; there is no occasion for the violation of the existing and mutually accepted regulations. If, however, a negro, or mulatto, or Indian comes at the door of our Lodge, and shows that he is a working Brother Mason, accepted by a true and lawful Lodge, we shall certainly treat him as such. We could not shut against him the door of our Lodge."

We find in the correspondence of the Grand Lodge of New York, free state, the following remarks:—

"People of the negro race must not be accepted; their exclusion is in harmony with the Masonic law, and with the old charges and regulations. The social condition of the coloured people is a suppressed one; their mental capacities are few, they are generally not free-born; it is difficult, often even impossible, to procure the certainty of the free-birth of a negro; generally they are not men of

good report; they have rarely business, property, office, or other honest means of sustenance of a family; and such conditions make Brotherly love and union generally impossible. Further, no negro must be received and examined as a visitor, if he has been initiated in an African Lodge of North America, because all their Lodges, as they exist in Boston, Cincinnati, St. Lewis, Philadelphia, New Jersey, and New York (in the latter also a Royal Arch Chapter and Encampment of Knights Templar), are all illegal. Finally, it is not advisable, generally, to accept Indians, or erect Lodges amongst them, because the generality of them are too uncivilized, immoral, and barbarous; with special permission, however, of the Grand Master, a few exceptions have taken place." The correspondence of 1852 and 1853 acknowledges the same principles.

The Grand Lodge of the state of Ohio recommends, in its transactions of 1852-3, the avoidance of all intercourse with negro Lodges, as none of them worked under the authority of the Grand Lodge, and were therefore illegal.

From these facts, it appears to be evident that *no perfect, just, and lawful Lodge of coloured people exists in the United States of North America*. Even if the dispensation of the African Lodge, in the last century, should really have been given by England, this Lodge, without doubt, has been struck off the list, having given no signs of life for some time, which is evidently shown by the Grand Lodge of England not taking any notice of the requisition lately made. According to the American civil law, the Lodge of negroes, erected by a foreign Grand Lodge, would be the less recognised, as it would interfere with the national feeling against the complete emancipation of the slaves. There would be no remedy left, except that the Grand Lodges of the Union founded sister Lodges for free coloured people, or granted to their white sister Lodges to accept those of the darker shade. Of the Grand Lodges of the slave states this cannot be expected. Here and there a weak voice may be heard from states not keeping slaves, which dares, notwithstanding the prejudice, to recommend, cautiously, the admittance of such men of colour as have been initiated in just and lawful Lodges of other countries, passed partly by their position into foreign Grand Lodges, as those of England, France, and Hayti. In some cases such admittance has even taken place. Grand Secretary Moore, of Boston, says, in a letter to the Grand Lodge of New York, that the treatment on the part of the Grand Lodge of Massachusetts was not the consequence of a prejudice, as shortly only a coloured Brother of England was friendly received in a Lodge at Boston; the initiation of negroes, however, has never been favoured. Older members of the Pythagoras Lodge recollect that a coloured clergyman, said to be accepted by a negro Lodge in Boston, was received, with his son, as a member of the St. George Lodge, No. 6, in Shenectady (New York), and that, by a special resolution, both were admitted to the meetings of the Grand Lodge, in consequence of which a part of the members withdrew.



## THE SIGNS OF ENGLAND.

BY ONE WHO HAS PAINTED MANY.

## SIGN THE SECOND.—ATTORNEYS.

READER, have you ever had a lawyer? That is, have you ever had anybody who transacted that business for you which, as we may rather curiously, not gracefully, figure it, *has prongs*? If so, you know what it is to beat your brains and worry yourself towards the discovery of a good man—which in this instance means a good lawyer—and afterwards to find that you must decide just as *circumstances*—those silken strings which sometimes turn to a net of iron—lead you. We say, if you have ever chosen a lawyer, you know what it is to cudgel your sagacity to find out the fittest man for your purpose;—the cleverest, honestest, cheapest man of red tape. Ah! he who really goes upon the principle of “no cure, no pay,” is the best. And he who assures you that he will never—no, never!—charge you anything, if he succeed or not in your case, is the “pearl”—far, indeed, above rubies, that is, if he holds to his word.

We admire amazingly, and altogether give in to, this principle of “no cure, no pay.” Amidst the, at least, sixteen dozen law cases, complaints, assumpsits, claims, demands, rights of action, actions, and so forth—all of the justest, of course—and all the most certain of legal remedy, too,—all these law pleas which we have essayed or meditated—these which have fallen to our experience as our *quantum* of legal weight to carry during our life, like Christian’s sack of sins, through the world; amidst all this there is not one case that we would not have put out to some lawyer, as some sages do their cloth to be made up, unless we had been deterred by that inevitable certainty, that, whether we were right or whether we were wrong, we should have to pay for our law. So much moral as well as legal right, and so many intended good actions—law actions—have been thrown into the Thames by us, that, really, we are sick of thinking about it! We have, as it were, offended Justice herself—sitting, as she does, with her even balances, hoodwinked, on her stone throne—by shaking our head at her, though she could not see it! If we could have been sure that all those disinterested, enthusiastic promises of victory were genuine, we would have been happy. If we could have really believed that we had such a clear case;—if we could have seen as distinctly as the lawyer of whom we sought an opinion, that it was so faultless—that its complexion was so very fair—that it was so obvious, so incontrovertible in any court of the United Kingdom—so very unmistakeable and evident, that the judge had only to nod his head and say, “Give this man justice! Give it him! Take the costs! Here is the legal money-bag, out of which, of full right, to help yourself!” If, now, we could really have been convinced of all this, we should have embraced Mr. Quirk, Mr. Gammon, or Mr.



Snap—whichever caput of the three-headed Cerberus of a firm it might be—as our best friend; and we should not only have hailed him as a “man and a brother,” but as that which is better, as an attorney, who, in all sincerity and good heart, undertook clients’ cases upon that so very intelligible, and also satisfactory principle of “no cure, no pay.” But we had our doubts. He was, really, a little too confident. He saw, too little difficulty. He was too ready to swear—if not upon his salvation, or to put it more quietly, upon his hopes of attaining to ultimate felicity, since these hopes were, from the profession which he had chosen, somewhat slender;—but to swear, upon his desires to attain to professional and gold-furnished eminence, that we were all right. He was too ready to avow, we repeat, that our case was just;—that “*veni, vidi, vici*,” was our motto—that Court, Judge, and Jury were thrilling with eagerness to right us; and that as to costs (tremendous word!) they would all come out of our enemy’s pocket—the wrongdoer’s pocket—justly suffering for his evasion of his duties. And the outraged, and the so-reluctantly-complaining suitor (to wit, ourselves) was to walk off, not only with flying colours, but with a money-bag—yea, a heavy one. Our advice to our friends is, to avoid law by every means. It is a toothed machine that will tear you to pieces. If you must, in your stupidity, try your chance against anybody, or regarding anything, be sure that, in the first instance, *you make all safe with the costs*. But give a wide berth (in the sailor’s phrase) to all those members of the profession who will undertake to do your law-work *for only the money which they happen to be out of pocket*. Be assured that this will amount to a very great deal. Perhaps that which they may happen to be out of pocket may be all out of yours.

In such cases, it is the advice which is made apparently to cost little. It is the money which is *expended* (whether truly, or not), which makes up that which demolishes you.

Heaven forbid that we should insist that all lawyers are of this very sharp kind, and that they are every one bent on the single object—the conjuring of as many sovereigns out of your pocket into their own as they can, day by day, manage! There is peace sometimes in the Halls of Orcus. You would not always have even a devil be spitting snakes.

We know something of these things, having been a lawyer. There are not only clever men in this much-abused body, but that which is infinitely more to the purpose, good men—conscientious men. Unhappily these are too few. These latter, white, in contradistinction to the black sheep, would scorn a mean and shabby action—that is, a mean and shabby law action.

They would be indignant—and justly—if taxed with the shortcomings, or more than the shortcomings—the *overgoings*—of their tribe.

Tortuous politics, lying, cajolery, wrong, the wresting, and twisting, and persuading, as one may say, things all your own way, after all, cost a vast deal of trouble. A little reflection will satisfy us that

rogues must undergo a great amount of very hard work. Difficult as it is to be innocent, or commonly honest, in this wicked world, we doubt whether it is not easier to be so, than to make ourselves the centre of so many nets, intended to entangle others, but whose unexpected effect may possibly be to catch just our own legs.

As a mere man, it is no part of the policy of a lawyer to deal double with you. He is not necessarily cruel. There is no absolute need for his heart to be of red cornelian. But as a machine of red tape;—as one who, in some sort, looks upon a book of costs as his Bible;—as one who, to a single thing to tell, has a thousand things to suppress;—as a gentleman *who has to arrange little technical affairs and to sell you up if it be needful*, it is a very different affair.

We cite the remarks of a very clever friend of ours, who, in some sharp observations, has chosen to proffer his say concerning the lawyers—himself being one of the number.

“Men act too often, in the present day, as if they were all their own greedy and malignant solicitors. Let us dream a fanciful picture of one of the latter. Imagine a firm of two partners, a dyspeptic and malignant partner, and an easy and genteel partner. There is the polite assurance, and the fox-like, clear-eyed caution. One mixes in the world; the other meditates upon the world at his desk. But they are cautious, and do not steal pocket handkerchiefs; therefore, they continue with their bold brass-plate, and prosper—ay, prosper vigorously.

“A widow and a prodigal pass through their hands. There is advice and friendship for these, if clients. There is the trap, with its steel teeth, if foes. But as either, they equally suffer. The Queen’s Bench Prison and the workhouse—or something like either—await them. They pass away—having yielded their cash-bag—and the ‘firm’ rubs its hands and moves on its way rejoicing. Those hands are not dirty—there is water and a jack-towel in the office.

“They spread their toils for new game. They do not intend evil. The vast perversion of the law serves them better than if they did. They have done nothing criminal—perhaps nothing wrong in the world’s view. They have only committed *moral* robbery and extortion. Ingratitude is no crime—it is only a forgetfulness. Betrayal is not exactly defined. Insinuation, although an electric, and that can sting, is an eel you cannot grasp. Men, like these, only arm against your property. But in a highly civilised state of society like ours—property is life. For a man who has nothing may be literally said to have no life.

“Every damage may be done to you, until you become as a mere shell into which Despair may creep. You are an empty peascod. *Society throws its husks out of its lap*. Anything may be done to you. Still you have no redress. To take your stick and fall foul of those who have ruined you, is to get yourself handed over to a policeman. To inform the public, is to be prosecuted for libel, and the public will not pay your damages. To remonstrate, is to make yourself ridiculous. Thus it is, that you may be cheated, betrayed, and

ruined by cautious practitioners of the law, and there is no redress. The world does not hear you. The world, if it did, would not care for you. It would not trouble itself about the punishment of rogues who have not hurt it. They have not actually committed felony. They have not stolen any little absolute thing. The whole has been done by rule, and according to law. The whole method has been respectable. They have only plundered you with less necessity, but with more politeness, than highwaymen. Their great grace is that they have taken a longer time about it. They have only committed *moral* offences against your purse and person. Worse, perhaps, these may be thought than the deed of the violent, because, to their errors, you must add ingratitude and betrayal, while the undisguised robber selects you according to chance as his victim. And, having once made up his mind to the commission of the deed, he owes you no more respect or forbearance than he does any other person.

“Such characters as these curious professionals abound, and the money-making world grows generally too like them. There are dignified exceptions. We, indeed, do not accuse all. We speak of the struggle for life as exhibited in the perfection of civilisation, where any man may hold any office of the State, ay, or of the Church, and be stained black as an Ethiop with legalised vices. There is, indeed, public opinion; but that is slow, and easily to be appeased by the wealthy and plausible. Be your pocket deep, your voice sonorous, your front not too brazen, and you need not fear real indictments. The false indictment of the opinion of the world has a very large hole through which you can creep. We will put it fairly to our readers whether there is not a great deal of truth in this which we say? The society of the present age, though it may shudder at the duel or the outrage, has established no real rigorous censor of the heart or conduct, and boasts (and it, itself, regrets it) no recognised tribunal of equity or of honour.”

Children of Ishmael! Lawyers! think of these things, and throw us not down (other people will not, we are sure) because we happen to speak a little unpalatable truth!

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MASONIC UNION.—We would not disparage the nearness of the universal Masonic tie, or the strength of that cement which unites the whole fraternity into a society of friends and brothers. Still no one can deny the operation, in Masonry, of that principle which forms a part of our human nature, and which receives, as dearer to us, those who belong to our immediate family, than those more distantly connected—a brother, than a friend. We may go to the house of a hospitable neighbour or acquaintance, and feel all the ease and freedom of a welcome; but when we go to the house of a brother, we feel that it is next to home. Likewise it is in Masonry. Those who realize that their interests and destiny are common, are bound by cords which draw them most closely together, and feel a sympathy otherwise unfelt and unknown; a more ardent desire to “promote each other’s welfare.” This feeling, too, is capable of expansion; and by means of a national organization, instead of being confined to the limits of a state, would be bounded by the limits of the Union.—(From the National Masonic Convention, held at Washington.)

# MASONIC SONGS.—No. 5.

THE WORLD'S FESTIVALS.—BY BRO. G. DOUGLAS THOMPSON.

*[This Song is Copyright.]*

The World it grows young once a year,  
And we know when his youth will appear,  
Tho' ages have passed, since he first spun so fast,  
Yet still he grows young once a year,  
Speed the plough,  
Yet still he grows young once a year.

We care not when Winter is here,  
For that tells us the season is near,  
When buoyant young Spring a new mantle will bring,  
For the World that grows young once a year,  
Speed the plough,  
For the World that grows young once a year.

Then the World 's in his prime once a year,  
When the weather is glowing and clear,  
When the sun in the sky makes it June or July,  
Then the World 's in his prime once a year,  
Speed the plough,  
Then the world 's in its prime once a year.

And the world he grows rich once a year,  
When his wealth doth the husbandman cheer,  
So a crown shall adorn, made of grape-vine and corn,  
The World that grows rich once a year,  
Speed the plough,  
The World that grows rich once a year.

They say man grows old year by year,  
And perchance time his forehead may sear,  
But in true warmth of heart, if he's played a good part,  
He'll be young till he lies on his bier,  
Speed the plough,  
He'll be young till he lies on his bier.

## AUTUMN.

The glory of the summer leaf is gone,  
The withered leaves fall thick with every gust,  
Or from their frail hold flutter one by one,  
To join their brethren in the dust.

Of their own will some seem to loose and fall,  
Glass'd in the swollen river rolling by,  
That see how changed they are and palsied all,  
Beneath the dreary Autumn sky.

And never more for one the summer dawns  
With light and scent, and song and gentle breath,  
Blue Heaven above, beneath, the leafless lawns,  
And all things without taste of death.

## REVIEWS OF NEW BOOKS.

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[Publishers are requested to send works for review not later than the 20th of the month, addressed to the Editor of the "Freemasons' Monthly Magazine," 74-5, Great Queen-street, Lincoln's-Inn-Fields.]

*Sporting Adventures in the New World.* By LIEUT. CAMPBELL HARDY. Hurst and Blackett. 1855.—The lovers of wild sport will have a great treat in perusing Lieut. Hardy's interesting volumes. In a very modest preface, he disclaims all pretension to be a practised scribe; his principal desire being, he says, to afford gratification to such brother sportsmen as feel pleasure in those amusements, and to describe a species of hunting very little known to Englishmen. Having made his notes on the spot, while everything was fresh in his memory, he has endowed his pictures with a life-like aspect seldom found in common books of adventure. He warns future travellers not to be dismayed at the appearance of the country round Halifax, as the soil there is sterile and the vegetation stunted; but about fifty miles farther, near the town of Windsor, the panorama is glorious. The land is well cultivated, and numerous herds of cattle are seen feeding on rich and flowery meadows. In many parts the whole resembles a vast orchard. In some districts of Nova Scotia the forests extend over thousands of square miles, intersected at intervals by a bush-road, and enlivened by a wayside inn. The trees in these woods are partly evergreens and partly deciduous; one of the most beautiful is the hemlock, which grows more than a hundred feet in height, and is, as a rule, respected by the timber-merchant, its bark being of great use in tanning. It generally grows in low and marshy situations.

On the rising grounds are vast groves of birch and maple, the bark of the latter being greatly in request among the natives for covering the frames of their canoes. Lieut. Hardy gives much valuable information on the resources of the country, its splendid timber, its game of all descriptions, and its lakes and rivers alive with fish. His canoe-voyage down the Restigonche to the St. John river is well and graphically described. He appears to have been delighted with the life he led in the woods, and its freedom from restraint, and speaks in enthusiastic terms of its exhilarating effects on the spirits. The ice-bound winter, the fresh spring, the fragrant summer, and the gloriously-tinted autumn, seem to have been equally enjoyed by him. All is written in a hearty spirit, free from pedantry and affectation. His account of camp life is delightful.

"After trudging under our load through a swampy piece of ground, into which we sank every now and then up to our knees, we arrived at Paul's old camp, by the side of Ship Harbour Lake. No time could be spared, for the camp wanted a good deal of 'fixin.' Beds had to be picked and arranged, firewood cut, and a mass of snow which had fallen in through the top of the camp, shovelled



out. However, five hands, all used to it, soon made things appear comfortable ; and at the expiration of the hour we were sitting on an ample and fragrant bed of the tender boughs of the silver fir, in front of a huge pile of blazing logs. We lit our pipes, the hunter's solace after fatigue, when a spare moment occurs ; and looked with much satisfaction upon the great frying-pan filled with noisy slices of pork hissing over the flames. In the mean while the tea-kettle being removed spluttering from the fire, informed us that operations might be commenced by a cup of the beverage 'which cheers but not inebriates.'

" 'Can't get at the sweetenin' to-night, captin', said old Paul, 'he's in with the small things, at bottom of the sack ; get all fixed to-morrow.'

" 'Never mind, Paul, we will dispense with the sugar to-night. Here, Joe, put my biscuit to soak, and hang up my mocassins and socks to dry,' said I, extending my feet to the warming element. 'Now for the grub ?'

" 'Balmy sleep, soon after the meal, overtook the inhabitants of the camp, interrupted, however, suddenly, about the middle of the night, by a most appalling crash close to the camp, which at once awoke us. It was blowing a furious gale right up the lake, and the rain rattled against the bark-covered side of our camp.

" 'What was that horrid row outside, just now ?' I asked of the half-awakened Indians.

" 'Sartin, Captin', big tree fall close to camp.' And they were right : for at daylight next morning we found that the trunk of a dead pine had fallen during the night, missing our camp by a couple of yards.

" *February 28.*—The prospect was dismal, and the rain still falling when we emerged from under our shanty this morning. The old ice on the lake, which stretched away as far as we could see, till it and its lofty wooded banks were lost in the drizzling mist, was covered by nearly six inches of water. The snow had nearly disappeared from the ground round our camp, the bottom of which was saturated with water, though our boats were fortunately dry, from their having been raised on layers of wood. A few hundred yards below the camp, the Gasporan river, swollen to twice its usual size, fell roaring into the lake, rendering the ice broken and insecure for some distance around its mouth. 'Bad day for hunting,' said old Paul. 'I tink, however, some snow left still in the woods ; and no telling, might be moose handy.'

" 'Well, Paul, let's go in out of the wet, and get breakfast, and then we will talk about what's to be done.'

" Joe had turned the course of the water, which had been flowing regularly through our camp, by a circular trench, and, opening an old cellar constructed on a hill-side, had collected therefrom a basket of fine potatoes and dried smelts, which latter had been taken in the lake during the past summer. This morning our stay in camp was longer than is usually the case, as little was expected to be done during the day in the woods, and old Paul diverted us with some anecdotes of the hunting he had enjoyed at different times in this neighbourhood. The camp we were now in was his summer and fall residence, and was built on ground granted by Government to the Indians, called the Indian Reserve. A capital location this appeared to be for an Indian wigwam. The adjacent woods are full of moose, porcupines, and hares. The Big lake, a stone's throw from the camp, was seventeen miles in length, and connected with the Atlantic at its lower extremity by a short arm. In the summer months it teems with salmon, freshwater and sea trout, smelts and gasperaun—which two latter fish are to be taken in great quantities in the river below the camp. Paul informed us that last fall he had shot in the neighbouring forest two moose and a cariboo, and had put up more than a dozen barrels of gasperaun and smelts, which he had disposed of advantageously at the settlement twelve miles distant. After a long smoke, we agreed to start ; so, loading the guns, anointing both the outside of the barrels and the finger-ends of kid gloves in which the bullets were sewn up and rammed down, plentifully with mercurial ointment, we sallied forth. Sheets of birch bark rolled up into cones were placed over the hammers, to protect them and the nipples from damp, and could be slipped off immediately in case of need. As the hunting country lay on the other side of the river, which it was impracticable to cross at this point, we were forced



to make a long detour on the lake. The water on the surface penetrated through mocassins and socks at the first step, and struck bitterly cold to the feet, while the surface of the ice underneath was so slippery, that it was hard to avoid falling at every step; but a few minutes' tramp through the woods sufficed to restore circulation to our benumbed feet. The country was very hilly; the tops of the hills covered with hardwood, and apparently holding forth great inducements, from the thickets of gorsy shrub, for moose to frequent them as feeding-grounds; while their sides, covered with tall hemlocks and pines, and the mossy swamps at their feet, appeared likely retreats for these animals during their hours of repose. Strange to say, we did not see a single sign of moose having recently been anywhere in the broad tract of forest which we traversed—not a single track. We arrived at the camp about dusk, rather discomfited, and wet to the skin. However, lighting our pipes, after a hearty meal on soup and biscuit, our troubles were soon forgotten. \* \* \* \* Our clothes were soon dry, and, stretching out on the boughs in front of the blazing billets, we soon fell asleep."

The following is a very natural description of the author's feelings on "killing the first moose."

"Williams thrusting my rifle into my hands, pointed to a fine cow, which was the hindmost of the retreating yard. I fired both barrels at her as she showed herself in an open space between the trees, at about eighty yards' distance. A slight stumble and an acceleration of speed told us that she was hit. 'I think we shall get the cow, Paul,' said I, loading away. No sooner were the words out of my mouth, than my bull, which we thought to have been *hors de combat*, scrambling up, dashed off gloriously after the retreating yard on three legs. \* \* \* \* On arriving at the top of the hill, I was completely used up, as we had followed him at great speed for nearly half a mile. I had lost my cap, and powder-flask, bullets, and biscuit jolted out of my pockets in the frequent rolls-over which I had received, were lying in the snow at intervals, between us and the spot where the chase commenced. However, we must persevere, for the blood had nearly ceased, and if he escaped in his present wounded condition, he would die. As luck would have it, on entering a little barren, we saw the moose standing at the other end, and evincing no signs of wishing to make a fresh start. Shaking the snow out of the barrels, and putting on fresh caps, I dropped him with one ball, and immediately advancing, I fired the second barrel at his head, aiming behind the ear. Down went his head into the snow, and with a convulsive quiver he stretched out dead.

"'Well done, skipper,' said old Paul, slapping me on the back, 'you done well to-day. A most splendid bull,' continued he, lifting up the huge head of the moose off the snow. I own that I felt triumphant. Perhaps the hard chase we had gone through before killing him, and my many previous disappointments in getting shots at moose, had made me callous, but not the least remorse did I feel at having extinguished life in so noble an animal. Besides, *it was my first moose*; he measured nearly seven feet from the hoof to the shoulder, and we calculated that he must have weighed eleven or twelve hundred pounds. And the spot too was so wildly picturesque; it was a small circular area in the forest, and the bright scarlet leaves of the ground-laurels peeped through the snow. He had fallen under a black spruce, which appeared to spread its massive snow-laden branches over him as the funereal cypress."

To all those who are fond of fly-fishing, the second volume will be deeply interesting. It is also enlivened by tales, founded on the traditions of the Micmac Indians—a much-injured race, of whom Lieutenant Hardy speaks in a Christian spirit. He declares they are an acute and sensible people, who only want kindness and consideration to be ennobled and reclaimed. We take leave of Lieut. Hardy's volumes with regret, having found nothing in them but what is amusing and instructive.

*The Gold Hunter. A Story of the present Time.* By SAMUEL LAWRENCE, Esq.; Signet and Journal Office, Marietta, Georgia.—This is a poem, meant to strike at the “Prevailing Vice” of the age, the love of wealth; and depicting the career of an adventurous youth, who by an unwise attempt to become possessed of the coveted metal perishes miserably at the gold diggings, and thereby causes a fatal termination to the anxieties of his deserted lady-love. There are great easiness of composition, and many forcible thoughts and images in the poem. The author is evidently a sincere Craftsman. The two annexed extracts are fair specimens of the style of the entire poem, and bear upon this point.

Speaking of the Indians, he says :—

“ For though unskilled in either’s tongue,  
And many words between them hung,  
Yet still their meaning they could find,  
Through the Freemasonry of mind.  
And these were skilled to use a code  
Of signs adopted on this road,  
And understood by every tribe,  
The rocky chain to circumscribe.  
And some have thought from this to trace  
Connection with an Eastern race,  
And plead for these the sacred Right  
To mysteries of the Sons of Light.  
A pleasing fancy; but man’s thought,  
Was first by signs to others taught;  
And thus the natural speech remains  
To these rude children of the plains.  
Yet no more can it therefore claim  
To be with ancient Masonry the same,  
Than stars reflected in the lake  
The glory of true stars can take.”

Again,—

“ — Yet though far from home and friends,  
With ebbing life and thwarted ends,—  
An erring mortal, as are all  
Of Adam’s lineage since the Fall—  
He was not lost to feeling eye  
Of universal Masonry,  
But found a Brother, true indeed,  
To watch and soothe in that last need;  
Who still with faithful love sincere  
Closed his sunk eye with tender care,  
And as he could, in decent show,  
Consigned his dust to earth. And though  
A Brother’s nursing could not save,  
And he lies buried in strange land,  
Yet, planted by a Brother’s hand,  
Th’ Acacia blooms above his grave;  
And as it blooms with fadeless leaf,  
Of Breth’ren ’tis the firm belief,  
His soul, like it, shall fadeless be,  
Through ages of Eternity,  
Blest in that perfect Lodge above,  
Where God is throned, and all is love.”

*Ancient Records of Leicester.* By WILLIAM KELLY. Leicester: Crossley and Clarke.—This is the substance of a paper read before the Leicester Literary Society, by one of the best archæologists, and, we may add, efficient Freemasons, in a Province notedly famous for both. It appears that a vast accumulation of valuable historical details is preserved in the muniment-room of Leicester, and that, by the exertions of Bro. Kelly and Mr. Thompson, the necessity of the preservation of these papers from ruin having been urged upon the town council, the latter, with a public spirit that does it infinite credit, voted a sum of money for binding twenty-four volumes of State Papers, and thirty-eight of Chamberlain accounts. From this mass our worthy Brother has selected several of the highest importance and interest, which, from the fact of their long oblivion by other collectors, and their own especial reference to points of historical detail, are a valuable addition to the literature of the whole kingdom. The compendious condensation and singularly good arrangement of the various topics by Bro. Kelly evince as much taste, as the remarks interspersed by him attest knowledge.

*Funeral Oration on the Death of Bro. H. Vernon, J.D. No. 786,* delivered by Bro. JAMES DOWNES, B.A., Chaplain. Walsall: Robinson.—We drew attention to this excellent discourse in our Obituary for May; we can only express our satisfaction at seeing it in print, and heartily commend it to the perusal of the Craft generally, and to the numerous admirers of the deceased Brother individually.

*The Church of England Quarterly Review.* London: Partridge and Oakey.—The articles in this number are of the usual rate of talent: that on the poets, Smith, Massey, and Bigg, being the best. As for such a magazine enunciating the Church of England, it might be much more regarded as the exponent of Ephesus in its fall, or Laodiceæ in its lukewarmness. We find much literary garbage, with few grains of sound doctrine. In order to make the medley complete, and literally to verify the Horatian line, "*varias inducere plumas*," we have an article on "birds;" whilst another on military engineering reanimates the belligerent party in the Church. This periodical also is noted for novel spelling, as well as for novel reviewing: thus we have the word "cite" spelled with an "s." We are Church of England to the back-bone, but we do not recognize her lineaments in a production which smacks strongly of the "Vicar of Bray's" theology. With Lear we say, "We like not the fashion of these garments: let them be changed!"

*Embassies and Foreign Courts.* By the ROVING ENGLISHMAN. London: Routledge.—Second notice.—We so seldom see any of our own publisher's books, that the circumstance of our being indebted to the courtesy of its author for a copy of this work might engender the suspicion of our being bribed to favour it. To corroborate, therefore, our previously expressed opinion of its merits, we shall favour our readers with a quotation illustrative of the temper and

powers necessary to a successful diplomatist ; premising that, though the perfection may be unattainable, yet aim at its attainment is nevertheless indispensable. His following advice to the small diplomatists of our day, such as Lord Westmoreland, Stuart de Redcliffe, and others—indeed, we have no great ones—ought to be framed and glazed for the special meditation of those worthies, equally as the sarcastic reflections of Swift upon the sacrifice of one's country to self-interest should be diligently perused by ministerial and episcopal jobbers in patronage and promotion. Our author thus speaks of the art of negotiating:—

“ Whatever be the line of policy an ambassador is directed to pursue, he should always endeavour to remain personally popular. He should thoroughly understand how to put a good face on a bad business. He should have a perfect command of temper and countenance. He should never allow a single personal feeling to interfere with his public duties. He must be careful to distinguish between the language and intentions of those with whom he treats. He will find that people very often talk themselves into a complying mood ; and even ministers are sometimes more anxious to be heard and admired for new and brilliant theories than desirous to enforce them. It is as well to give people credit for honesty of purpose if you wish them really to show it ; for if we evince a vulgar disposition to suspect evil, our irritated adversaries will feel less scruple in verifying our suspicions. On the other hand, a wholesome vanity renders men desirous of proving themselves worthy of our good opinion. A negotiator should not only be a sound and logical reasoner, but also a pleasant and a graceful one. His dissent should never carry a sting with it. He should be invulnerable to the very weapons he uses against others, and never suffer himself to be talked away from his point. He should be especially careful of suggesting objections for the purpose of refuting them, as such are sometimes eagerly caught at when the argument against him had been otherwise exhausted. This is giving ammunition to the enemy. Facts and logic from pleasant lips—these should be his strongest weapons. People cannot and should not be wheedled out of improper concessions. Unhappily, however, public men as well as private ones are led more by their interests and passions than by their reason, so that a keen insight into human nature will always be necessary to the success of a negotiator in the best sense of the word.

“ Perhaps one of the most finished arts of negotiation is to endeavour to instil our ideas drop by drop with happy carelessness into the minds of others, and get them to adopt our views unconsciously. A man will always give what he fancies are his own opinions a warmer welcome than those of other people. Many persons also shrink from a new idea when introduced to them too abruptly ; and a man once startled in this way is not easily dealt with afterwards.

“ One of the first qualifications for success is to have a clear practical idea of the point to be obtained. It is as well, then, to remember that people are not to be moved by any advantages or disadvantages to *you*, but that they will have a marvellously quick ear for their own. If you can once convince any people that what you desire is really for their benefit, you will have small difficulty in carrying your point. Now those things which are right in themselves are always most for the true interests of all parties concerned. Success or failure in a good cause, therefore, *solely, wholly, and absolutely depends on the abilities of the negotiator*. It is the fault undoubtedly ; and it is the disgrace of any diplomatist who fails in a mission with justice on his side.

“ Oh ! this Russian business, what a weary and shameful series of blunders it has been ! If one man employed had understood his duty, this war would have been impossible. Such a statement as this may smack of presumption, perhaps of impertinence ; but it is true, and, by the living God, I know it ! I have watched that dreadful game played out by hands so nerveless, and with lips so pale yet rash, that I have shuddered with impatience and disgust. Any man indeed who



brought a fresh and unprejudiced mind to bear on the question *must* have felt like a looker-on with his eyes open watching the mistakes of two blindfolded chess-players. If any reader should say, it is easy to make such a statement as this, let me add, it would be easier far to pour out an indignant torrent of proofs. The only difficulty is to restrain it.

“But I am treating of the art of negotiating, not the history of failures. To sum up, then, in a few terse maxims. Do not make a parade of business: do not appear always in harness—you will get on quite as fast. Understand your mission, and pursue it. Learn to appreciate the true character and requirements of the age: render yourself necessary to improvement and progress. Never get angry. Efface, by your own example, all prejudice against your countrymen. Seek an honest renown. Associate with those from whom you can be always learning something—how to be better, wiser, or wittier. Learn to suit your subject to your listener. Moderate your imagination. Study character; not an observation will be thrown away. Have no absurd mysteries and pretensions about you. Seem to all men what you really are—neither more or less. Bumptiousness may impose on silly people for a time, but in the end it is merely ridiculous. See your way out of a wood before you venture into it. Prepare for emergencies beforehand. Be easy of access. Be always ready to hear useful intelligence, no matter whence it comes. Your own prudence will judge of its value. Accommodate yourself to all sorts of people; that is, know them, and know all about them. Be merry and wise, genial and sociable. Make friends wherever you can honestly do so. Do not be always in the clouds—a Jove too majestic to be useful. Act without being haunted by the fear of failure. Propose to yourself right objects, pursue them as justly and wisely as you can, and trust the rest to Providence; it will seldom fail you. *Bonne Esperance et droit en avant.* Do not show your weak point, or everybody will knock against it. If you have a sore place, never complain, or somebody will always contrive to be rubbing it. Your resentment will appear the best joke possible, and malice will delight in stirring you up. Never abuse any favour or influence you may enjoy. Great friends are for great occasions. It is but squandering your interest to use it on little things. Do not be too obsequious; it is a sort of deceit, and will infallibly make people suspect you of sinister designs. Beware of making promises; but never break your word when given. You may see the most serious disadvantage in keeping it, but you will reap the benefit of having done so in the end. Have no dealings with bribery and secret-service money. They can never be necessary for honest objects. They are the resources of folly—incapacity. A wise man should be ashamed of them. Politeness is a debt due to every one, but excessive subservience is a lie: the man who is guilty of it is not courteous, but slavish. It is an improper homage to mere rank and fortune; for nobody stoops to flatter the most transcendent merit without them. If you give, do so gracefully, so as to make the manner as acceptable as the concession. Strive to be essentially a gentleman. Do not condescend to oppose cunning to cunning, trick by trick; learn to acquire that nameless something, which gives a grace to all your words, and a sense and spirit to all your actions, which is the last finishing polish to every good quality.”

Reader! if you would have a moral to this commentary, look at the long file of official dotards and venal patrons, and ask them, in this dark day of England's disgrace, whether the contrast does not,

“Bring truth near in utter nakedness,  
Making the cold reality—too real?”

## MUSIC.

*Fading Away.* Written and composed by ANNE FRICKER. Robert Cocks and Co., New Burlington Street.—This is an elegant little song, and in addition to possessing a really pretty melody, has the very great advantage of being so excessively simple, that we believe vocally and instrumentally it will come within the capabilities of almost every performer. Musical composers, in the attempt to be classical, often crowd their productions with a parcel of useless technicalities; but such cannot expect the ordinary run of purchasers, who are for the most part wholly guiltless of an educated musical taste, to render their speculations profitable by general support.

*The Reaper and the Flowers, and I'll whisper to thee.* Music by J. W. HOBBS. Robert Cocks and Co., New Burlington Street.—The same praise justly applies to the first of these songs. It has that great element of beauty, simplicity; is slightly serious in style, as it ought to be to suit the words, some of the most beautiful ever written in the English language; and is deserving of a place in every fair collection of vocal music. "I'll whisper to thee" is of course wholly different in character, but very good in its way. It is rather more difficult, but we may venture to say will repay any young lady or gentleman for a few hours' application bestowed in mastering the graceful sweeping melody, waltz-like in character, and the effective repetition of the somewhat difficult word "whisper," which characterises it.

*The Postman's Knock.* Written by L. M. THORNTON, Esq. Composed by W. T. WRIGHTON. Robert Cocks and Co., New Burlington Street.—A good comic song is often a windfall. This with ordinary powers in the buffo line will doubtless help to set young people in good humour during coming Christmas festivities. With its gaudy title-page, depicting the postman (we should say upon the Queen's birthday, the very morning of his donning his new scarlet coat so fresh and bright) it will be deemed well worth the prescribed 2s. 6d.

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WE are happy to announce the approaching publication of a beautiful little ballad, sung some time ago by Miss Stewart and much inquired after, from the pen of Mrs. Octavius Freire Owen, a lady high in fame for her literary productions, but equally gifted as a musical composer. The new song published by her at Messrs. Cocks's, New Burlington Street, is entitled "My Cottage Home," and is well worthy of the genius which produced "How fondly yet." Mrs. Owen's imagination is of that decidedly high musical order, that we only wish she would favour the public with her compositions more frequently, and not forget her association with Terpsichore, from having won such laurels in her devotion to Clio.



## CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR AND BROTHER,—Permit me to transmit to you, for publication in the *Freemasons' Monthly Magazine*, the important information of the establishment of a constitution of a Grand Lodge of Canada. This event took place at the city of Hamilton (Canada West), after the meeting of a very large Masonic Convention, held there on the 10th and 11th of October. Allow me, at the same time, to forward the reasons and objects of the Craft here in thus forming such Grand Lodge, and I cannot better do this than by giving an extract from a report of a committee appointed by the Lodge of Strict Observance, to consider and report upon a circular which had been addressed to the Lodge, communicating the proceedings of a meeting of the representatives of various Lodges, held at the Clifton House, Niagara Falls, after the adjournment of the Provincial Grand Lodge, on the 19th of July last, &c. The extract is as follows :—

“The first and most important is, the diversity of interests and the want of harmony in action and in working, resulting from the growth in the Province, of Lodges hailing from the Grand Lodges of different countries, thus perpetuating local and national feelings and prejudices, and conflicting interests, and consequent estrangement of affection, amongst the Brethren of an Order that knows no country and is confined to no race.

“The second is, the manifest injustice of Lodges in this Province being required, out of their limited means, to contribute to the accumulated funds of the Grand Lodge of England, in addition to having to support a Provincial Grand Lodge—and especially as the great proportion of claims for Masonic assistance that are daily and hourly occurring in this Province, are made by Brethren emigrating from the mother country, whilst instances of Masons leaving this for England, in a position to require such relief are rare, if they occur at all. The Grand Lodge of England thus doubly tax the Fraternity here, by transferring to your shores numberless claimants for Masonic benevolence, at the same time that they are receiving from you a portion of the means of affording that assistance.

“The third is, the inconvenience arising from the lengthened periods that must elapse, in consequence of the distance between you and the Grand Lodge of England, before you can receive replies to your communications, sanction to your proceedings, warrants, certificates of memberships, &c., even in cases of emergency, and instances have often occurred of Brethren being deprived of the privileges of the Craft, by leaving for foreign countries before the arrival of their certificates—for which, it must be borne in mind, they have paid previously to their initiation. This disadvantage is unavoidable even were the correspondence and remittances of your Lodge promptly acknowledged and complied with, but which, unhappily, is far from being the case; important communications having frequently remained without reply for months, and in some cases for years, greatly to the inconvenience of the Fraternity here, and notwithstanding that complaints of such neglect have been repeatedly represented to the Grand Lodge of England, through the regular channel of communication, and also by resolutions of the Provincial Grand Lodge, through the Grand Registrar of England, they have as yet received no attention nor redress—a neglect highly discourteous towards the Masons of Canada, and seriously injurious to the general interest of the Craft.

“The last, but in the estimation of your committee, by no means the least of

the alleged grievances, is the appointment of your Provincial Grand Master by the Grand Master of England, which virtually leaves the appointment in the hands of the Masons of England—who, at a distance of near 4,000 miles, may reasonably be expected to be practically ignorant of the social position and requirements of the Craft in Canada—and inasmuch as the Provincial Grand Officers are nominated by the Provincial Grand Master, the efficiency or inefficiency of the administration of your affairs depends entirely upon the eligible or ineligible selection of a Provincial Grand Master made for you by the Grand Master of England—and this selection is made without reference to the opinions of the Fraternity in Canada, as to the Masonic attainments, zeal, or interest in the Craft, and general qualifications of the nominee, although they would naturally be the best informed on the subject, and most deeply interested in the result.

“The Provincial Grand Lodge, thus constituted, is placed in the equivocal position of being irresponsible to, and independent of the Craft in Canada, whilst experience has shown them to be unable to secure from the Grand Lodge of England the attention and respect due to their position as a Provincial Grand Lodge.”

I had intended to have addressed you a long communication on the propriety, nay, I might say *the absolute necessity*, of the establishment amongst the Brethren in Canada of a Grand Lodge, but have been prevented for the present by a pressure of business. I trust, however, to be enabled shortly to communicate with you more fully on the subject. I purpose, moreover, should it meet with your approval, to occasionally, as I can spare the time, keep you correctly informed as to the movements and working of the Masonic body in this colony.

In conclusion, let me observe, that I am confident I speak but the general opinion of the Craft in Canada, in asserting, as I do now assert, that notwithstanding the recent establishment of the Grand Lodge of Canada, there has not been, nor will be, the slightest diminishment of respect and fraternal regard to our mother Grand Lodges of England, Ireland, and Scotland, on the part of the Masons of Canada; we believe and trust that the step we have taken will be for the general benefit of the Craft, and confidently expect the same view of our proceedings will be taken “at home.” In haste, believe me,

Yours fraternally,

VIDI.

Montreal, October 22, 1855.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

DEAR SIR AND BROTHER,—If your correspondent “Zeredathah” had had our Lodge placed before him, he could not have more accurately described our state; for, although nominally a large Lodge, we are brought to *disgrace*, and but barely able to pay our tavern bills. What I mean by *disgrace* is, subscribing to but one or two of the Masonic charities, yet having not funds sufficient to enable us to give ten pounds as a donation to the Patriotic Fund. What makes this the more galling is, that the money was voted, and would have been paid, but at the ensuing meeting it was not confirmed, on the ground that we should “be just before being generous.” This is, no doubt, all very proper; but if we are *just* to our profession as Masons, and not *generous* to the landlord, I think more than £10 ought to be expected from a body numbering upwards of fifty.

It is true that the landlord is a Mason; but that is no excuse for the W.M.'s, who, as they succeed each other, seem to think their great duty is to promote the good of the tavern-keeper, and not that of the Craft.

I believe, with your correspondent “Zeredathah,” that if the Order is to take the position it ought, Lodges must be removed to private places of meeting, and thereby prevent that waste of money, and do away with that temptation to *tippling and feasting* for the benefit of the landlord, and, as a natural sequence, have undamaged health, and be enabled to support *all* the Masonic charities.

I know one Lodge, the members of which, I believe, would gladly remove, were it not for giving offence to the landlord, a P.M. of the same Lodge. He treats the members exactly as if the Lodge, &c., was his property; in fact, as it

is, it is called by non-members as often ———'s Lodge, as by the name it bears on the roll of the Grand Lodge.

Our noble Order will never be regenerated till sec. 4, page 57, Cons. 1853, be strictly carried out; and never, on any consideration, allowing a dispensation; for, of course, every publican will get his friends to see a case of *necessity* in his particular instance.

Hoping the time is coming when these things shall be reformed, I am, yours fraternally,

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Plymouth, Nov. 15, 1855.

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TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—With the increase of Freemasonry there have arisen many pseudo-reformers, who, taking but a casual view of things, are disposed to condemn proceedings without a thorough acquaintance with them. Now, the querulous complaint of "Zeredathah" is of this character; and an experience of nearly twenty years enables me to say, his ideas are all one-sided. I maintain the annual subscription is, of right, devoted to Lodge purposes, be they what they may,—the members having always control over the disbursements; and the enactment of such a law as he proposes will, I hope, never meet with support. The members of a Lodge prefer, very properly, subscribing to the charities *as individuals*, which they would cease doing were half the subscription, as "Zeredathah" proposes, disposed of as a *Lodge* contribution. The sum thus obtained privately is tenfold the amount given by a body. Every Brother takes a personal interest in the charities, and his attention is periodically drawn by the receipt of a balloting paper. Many wealthy gentlemen annually enter our Order, who take but small share in the business, their avocations, professional or trading, preventing their attendance till a late hour; they continue their subscriptions year after year, and ample purses enable them to readily respond to distress. It is only at the social board such persons are able to make acquaintance with their Brethren, and become familiar with the various ramifications of our Institution. There alone our Order receives constant accession of strength—our noble charities are munificently supported—and the bond of fraternal union made fast. The suggestion to meet at private houses, all who have had practical experience know would not succeed; for where business alone is to be transacted, there is great difficulty in getting sufficient attendance; and were this plan adopted, the subscriptions would necessarily be decreased. Moreover, why is our Society, any more than others, to be debarred from the temperate enjoyment of the good things provided for our use by the G.A.O.T.U.? I have yet to learn that Freemasonry will induce Englishmen to listen to such absurdity. To disprove charges so rashly hazarded as general, I visited, a few evenings since, a Lodge, where the receipts last year amounted to somewhat over £200, and the contributions to the charities £60—the majority of the members liberally subscribing also as individuals. I have had many opportunities of seeing that it is at the festal time these subscriptions are obtained, and the stewardships undertaken; and long experience satisfies me, that the adoption of the opinions of "Zeredathah" will have a very different result to that contemplated.—Yours,

October 12.

J. H.

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TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR AND BROTHER,—The number of rejected candidates at the recent election of annuitants—*thirty-three* distressed Brethren and *nine* widows—has created a general desire among the Craft to see some plan adopted by which this discreditable state of things should be corrected, and *every fit and proper* object obtain relief as soon as the case can be examined. Bro. Aldrich's letter of August 20 affords some suggestions, which, if carried out, would doubtless attain the end desired. But I am disposed to think that there already exists a fund, and which

continues to increase unnecessarily, that ought to be drawn upon instantly. The *General Benevolent Fund*, which we are taxed to provide, and hence one in which every Mason has an interest, has lately been increasing at about £1,000 per ann.: it now amounts to, I believe, over £16,000. I ask, why should we continue to lay by this fund for those who come after us? Why leave our own generation to pine for want of relief? Here are means by which every case of distress can be aided; the fund is created for that purpose only, and no one, I think, would venture to say, that the relief of these forty-two applicants is not a righteous and a holy purpose. I heard a Brother in the Lodge, No. 206, only a few evenings since, when speaking of this Institution, say, that the committee being of opinion that a festival would be productive of benefit, had applied to the G.M. to sanction it by his presence, but his lordship refused to comply with the request. Now, we all know that this Institution originated with the late Bro. Crucefix, and hence has never enjoyed the favour of the G.M. and his officials; but as it has now become an Institution recognised and ruled over by the G. L. to use the mildest term, it evinces singular bad taste to allow jaundiced views to interfere with the wishes of the committee of one of our charities.

I suggest then to relieve the committee from the difficulties of its position, that the G. L. should resolve—

That it is inexpedient that the Benevolent Fund be increased.

That so much of that fund as now exceeds £16,000 be voted in aid of the Royal Masonic Benevolent Institution, one-third to the males, and two-thirds to the widows.

That the surplus proceeds of the Benevolent Fund, at the next Quarterly Communication, after the accounts are made up, be annually voted in aid of such Masonic charitable institutions as have the most pressing claim on their funds.

Thus we should be doing justice to our own generation, and still leave a handsome fund for our descendants. Hoping the bread thus cast on the waters may be picked up ere many days.

I am, fraternally yours,

November 23.

H. W.

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## NOTES AND QUERIES.

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SIR,—St. Nicholas, Cole Abbey, properly Cold Abbey, if Stow is correct; he says it was called Cold Abbey from an inlet or bay exposed to the weather on the shore of the Thames in this parish. Can your readers throw any light upon this name?  
P.

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STREET NUISANCES.—I wonder when the streets of London will be rid of walking advertisements, an useless social abuse which endangers the limbs of many unoffending Christians. As I walk hastily along the pavement, why am I to be run into by a ragged gentleman with a long pole, containing upon the summit a flaming description of “Brigg’s Turkish Curiosities,” “Brown’s Niggers, just exported, with tails (a fearful tale) from Central Africa,” or “Mrs. Groggin’s Waxworks?” Am I inspired thereby with a greater desire of going to see the far-famed exhibitions of Brigg’s, Brown’s, and Groggin’s? On the contrary, I am led to look with aversion upon these firms and their ragged partisans, who for a shilling per day go forth on the wild mission of frightening or hindering respectable mortals, and throwing others down. When, too, will the Jewish gentlemen in the Strand, who offer to give one hundred per cent. more than other house for cast-off clothing, cease from molesting you at night with winning whispers; and when will coffee-house “touters” learn that their disreputable habitations are not the more frequented on account of their bothering and badgering passers-by peaceably inclined?—*From Home Thoughts.*



# MASONIC INTELLIGENCE.

## SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *November 7, 1855.*

*Present.*—Comp. T. Hall, as Z. ; H. L. Crohn, as H. ; S. Rawson, as J. ; W. H. White, E. ; F. Pattinson, as N. ; Herbert Lloyd, as P.S. ; T. Tombleson, Assist. S. ; J. W. Tomkins, Sw. B. ; C. W. Elkington, Stan. B. ; John Havers ; G. W. K. Potter ; A. A. Le Veau ; Geo. Biggs ; C. Baumer ; J. H. Golds-worthy ; T. W. White ; B. Dobree ; — King ; John Hervey ; H. W. Eaton ; and about a dozen Principals and Past Principals of Subordinate Chapters.

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

The *usual letter of apology* from the M.E.G.Z. was read.

The Report of the Committee of General Purposes, showing the financial state of the Grand Chapter, was—

Balance brought forward	..	..	..	£339	4	1
Subsequent receipts	..	..	..	96	12	6
						<hr/>
				435	16	7
Disbursements	..	..	..	97	16	0
						<hr/>
Leaving balance at the Banker's	..	..	..	£338	0	7
						<hr/>

A Petition was read for the grant of a Warrant, for a Chapter to be attached to the Glamorgan Lodge, No. 43, at Cardiff, to be called the St. John's Chapter, of which Comp. R. Langley was named as Z. ; Thomas Hodge, as H. ; and R. L. Loudon, as J.

A Petition was read for the grant of a Warrant, for a Chapter to be attached to the Dalhousie Lodge, No. 922, in the East Indies, to be called the St. John's Chapter, of which Comp. T. C. Smyth was named for Z. ; W. R. Ford, H. ; and J. Abercrombie, J. These applications being in all respects regular, the prayers of the petitions were granted.

An application was also made from a number of R.A. Masons of Margate, representing that a Warrant had been granted in 1844, for a Chapter to be attached to the Union Lodge, No. 149, to be called the Thanet Chapter, but which Chapter had not been opened ; that the Principals named in the Warrant were not able to take the offices at the present time, and the applicants prayed that a new Charter might be granted, and named as Principals, Comps. Boys, Z. ; Faussett, H. ; and Phipps, J. It was resolved that a new Warrant be granted on payment of a fee of One Guinea.

The Grand Scribe E. represented that certain circumstances had arisen in Nova Scotia and Canada respecting the Mark Degree, by which the Lodges and Chapters on the Registry of the G.L. of England were brought into collision with those held under the Irish and Scottish Registries, and that it was desirable that the G.L. of England should enter on the question of the Mark Degree. It was suggested by the M.W. the G.M. that a Committee, to consist of six members of the B. of General Purposes and certain others to be named by the Grand Chapter, be formed for the purpose of reporting to him (the G.M.) whether it was advisable to attach the Mark Degree to our present constitution. A discussion thereon ensued, and some pertinent



remarks were elicited, especially from Comp. Havers ; and eventually it was resolved that the following Companions be the Members of the Committee, as representing the Supreme G.C.:—W. H. White ; J. H. Goldsworthy ; John Havers ; F. Pattison ; B. Dobree ; — Symonds ; and W. H. Absolon. In course of the discussion, the G. Scribe E. stated, that in order to qualify himself for entering on the investigation he had recently taken the Mark Degree at Newport, in the Isle of Wight.

No other business presenting itself, the Grand Chapter was then closed.

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## METROPOLITAN.

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ROYAL SOMERSET HOUSE AND INVERNESS LODGE (No. 4), Freemasons' Tavern.—At the regular meeting of the Lodge, Bro. C. Locock Webb, W.M., Emelius A. Tulk, Esq., was initiated, Bro. Cockle was passed to the Second Degree, and Bro. Wilkin raised to the Degree of a M.M. A Vote of Thanks, emblazoned and elegantly framed and glazed, which had been voted to Bro. Le Veau, P.M., was presented. The meeting was very full, and highly satisfactory. Bro. Willett, Prov. G.M. for Dorset, was among the visitors, and all expressed themselves much gratified by the elegant and tasteful display of the banquet.

BRITISH LODGE (No. 8), Freemasons' Tavern.—The Brethren of this Lodge met on Monday, the 19th of November. Bro. Bisgood, P.M., and Prov. D.G.M. for Kent, who presided in the absence of Bro. Massey Dawson the W.M., initiated into Freemasonry Thomas Fenn, Esq.

WESTMINSTER AND KEY-STONE LODGE (No. 10).—An emergency meeting was called for Tuesday, the 6th of November, by the W.M. Bro. Rev. W. E. Lyall, for the purpose of forwarding the business preparatory to the regular Lodge Day, in December. Two Brethren, Members of the University of Oxford, were balloted for as joining Members.

TUSCAN LODGE (No. 14), Freemasons' Tavern, Tuesday, November 27, Bro. W. Moxon, W.M.—Bro. G. Lee was raised to the Third Degree. A ballot was taken for Mr. Mark Cattley and Mr. Frederick W. Moore, and for Bro. Thos. Grissell, as a joining member ; and Mr. Cattley being present, he was initiated into Ancient Freemasonry. It is at all times a most gratifying treat to a visitor in being honoured with an invite to "the Tuscan ;" the respectability and character of the Lodge is evinced by the countenance of ten Past Masters, among whom may be mentioned Bros. Herbert Lloyd and Stephenson ; the support the Lodge gives to our charities are of the noblest character. Bro. Henry Lee, S.W., was elected W.M. for the year ensuing. Bro. Stephenson was also unanimously elected Treasurer. The Brethren, numbering twenty-six, adjourned to an elegant banquet at seven o'clock, and an agreeable evening closed their proceedings.

OLD DUNDEE LODGE (No. 18).—The Brethren met on their accustomed day, Tuesday, November 6, Bro. Carter, W.M., supported by Bros. Steele ; Brouse ; Cox ; and Gole, P.Ms. ; all his officers ; and above twenty of the Brethren. The business was only of the usual routine character.

ROBERT BURNS' LODGE (No. 25).—The Brethren assembled on Monday, the 5th of November, in their accustomed Lodge Room, "The Crown" at the Freemasons' Tavern, under the presidency of the W.M. Bro. John Dyte, who passed Bros. Bradley, Francis, Purkiss, and Ruttenger ; after which ceremony, Bro. Farmer, W.M. of No. 745, and a Member of the Lodge went through the first section of the first lecture, and explained the Tracing Board. Two gentlemen were balloted for, and approved, for Initiation at the meeting in December ; and another was proposed, serving to keep up in its pristine strength this excellently worked Lodge.

**OLD KING'S ARMS LODGE (No. 30), Freemasons' Tavern.**—Monday, Nov. 26, Bro. Warwick, W.M., a gentleman was initiated, and Bro. Pass, S.W., was elected W.M. for the year ensuing.

**CONSTITUTIONAL LODGE (No. 63).**—This ancient Lodge will henceforth remove to the Ship and Turtle, Leadenhall Street.

**LODGE OF FELICITY (No. 66).**—This old and highly respectable Red-apron Lodge is, we are pleased to see, increasing its strength and infusing young blood into its body. We miss a few of the old P.Ms., retirement into the country has carried away some, and the fell destroyer others. On Monday, November 19, there was a good muster for business, the W.M., Bro. James Morris, initiated Messrs. Albert Cohen and Noble Hall; and passed Bro. W. Piper. The W.M. delivered the charge to the Initiates. Bro. Smith, P.M., has offered himself as steward to the proposed festival in aid of the Boys' School Building Fund. A gentleman was proposed for Initiation at the next Lodge. The Brethren adjourned at half-past six to a banquet set out with Bro. Bathe's usual good taste. The Visitors were Bro. Elwood, W.M., No. 72; and Bro. Stone, No. 19.

**EASTERN STAR LODGE (No. 112),** held at the Wade's Arms, East India Road, Poplar.—The Brethren met on their usual day, Wednesday, November 14. Bro. Grimes, W.M., passed Bros. Mills and Vousley to the second degree, and initiated Mr. George Blackman into Ancient Freemasonry. Previous to the W.M.'s arrival, Bro. Thomas Vesper, the indefatigable Secretary, raised Bro. Shirley to the degree of a M.M. Two gentlemen were proposed for Initiation at the next Lodge. There was a good muster of Brethren, and among the visitors were Bros. Francis and Perkins, of No. 11; Bros. How, P.M., No. 82; Potts, P.M., No. 203; Freeman, P.M., No. 247; Edinger, W.M., and Thos. Davis, P.M., of No. 812. At eight o'clock the Lodge was closed, and the Brethren adjourned to banquet and spent the evening happily.

**LODGE OF HONOUR AND GENEROSITY (No. 194).**—The meeting of this truly agreeable Fraternity took place, Nov. 5, at the London Tavern, Bishopsgate-street, under the able presidency of C. R. Lea Wilson, Esq. Bro. J. Bristow, of No. 661, was raised to the degree of a M.M.; and amongst the members and visitors present at a most excellent banquet, we noticed Bro. the Rev. O. F. Owen, M.A., Grand Chaplain for Surrey; Bros. Spence, Robins, Cole, Burnaby, and two or three more. The evening passed off most pleasantly with the entertainment of a festive, and the sociability of a domestic, circle. The Masonic business was admirably performed by Bro. Lea Wilson, who discharged the duties of the chair with his usual efficiency.

**ST. JOHN'S LODGE (No. 196).**—There was a Lodge of Emergency, called on Tuesday, November 13, by the W.M. Bro. Samuel Aldrich, to receive the report of the Committee appointed to revise the bye-laws, which was adopted; and to initiate Messrs. J. Barnes, Geo. Hart, Chas. Hale, and J. Ware, which ceremony was performed by the W.M., who also passed to the second degree Bros. Collins, Smith, and Pritchard. The business being disposed of, the Brethren adjourned to banquet, spread with all that good taste which characterises the Holly Bush Tavern. Bros. Warren, P.M., No. 201; and R. Spencer, P.M., No. 329, were Visitors.

**DOMATIC LODGE (No. 206).**—The Brethren assembled on their usual day, Monday, November 12, with the accustomed punctuality, under the W.M. Bro. Thomas A. Adams, who passed Bros. Edington, Lipscombe, and Russell to the second degree, and afterwards raised Bro. Clarke to the third degree; these duties were discharged with that accuracy and emphasis which always distinguish Bro. Adams's performance of the ceremonies. The Brethren then proceeded to the elections. Bro. Thomas Marshall, the J.W., was elected W.M., and Bro. Joseph Smith unanimously re-elected for, we believe, the ninth time, Treasurer; Bro. Mordy, Tyler. The illness of Bro. John Shea, the S.W., preventing his attendance, causes his being passed over at the election. Notice of motion was given by Bro. Elmes, P.M., that a Jewel to the value of five guineas be presented to Bro. T. A. Adams, the retiring W.M. Three gentlemen were proposed for Initiation. At nine o'clock all business being discharged, the Brethren retired to a supper set

out with Bro. Ireland's usual liberality and good management ; and his care and attention were very properly acknowledged in course of the evening. The usual Loyal and Masonic toasts being honoured, Bro. Joseph Smith, P.M., proposed the health of the W.M. ; and Bro. Adams, in reply, said he was never more gratified than by thus presiding over the Lodge in which he was initiated, and more especially by the way in which his services were aided by the P.Ms. and officers. About thirty-six Brethren were present ; among the visitors were Bros. Watson, P.M., No. 25 ; Kelly, W.M., No. 211 ; How, No. 82 ; and Kardel, No. 165. The W.M. suggested that the long and able services of Bro. Smith, their Treasurer, and Bro. Child, their Secretary, should be acknowledged by solid pudding as well as empty praise ; he promised to bring his views regularly before the Lodge at its next meeting ; the subject was received by all the Members with a hearty greeting.

LION AND LAMB LODGE (No. 227), Bridge House Hotel, Southwark.—The Members of this Lodge met on Thursday, November 1st, presided over by that indefatigable Mason, Bro. H. Muggeridge, P.M., in the absence of the W.M. Bro. Stanton. One Brother was raised to the third degree.

\* \* The Stability Lodge of Instruction, over which Bro. Muggeridge presides, meets on Friday evenings, at seven, at the Green Dragon, in Bishopsgate Street.

PILGRIM LODGE (No. 289), Ship and Turtle Tavern.—The Brethren met on Wednesday, November 14, to elect the Master and Treasurer, when Bro. Wrendt was elected W.M. ; and Bro. Crohn, Treasurer.

BANK OF ENGLAND LODGE (No. 329), Radley's Hotel, New Bridge Street.—Bro. Stroughill, W.M. The members, to about twenty in number, met on the usual day, Thursday, November 8. The business was only of a routine character.

TEMPLE LODGE (No. 368), Ship and Turtle Hotel, Leadenhall Street.—This Lodge met on Tuesday, November 6, when Bro. Weedon, the W.M., passed two Brethren to the second degree, after which ceremony Bro. Wynne, P.M., raised three others to the third degree. There were thirty-seven Brethren present.

YARBOROUGH LODGE (No. 812).—The members of this extensive Lodge met, to the number of sixty, on the 1st of November, Bro. Philip Edinger, W.M., in the chair, who initiated Mr. Langley into Ancient Freemasonry, after which Bro. Wynne, P.M. passed Bros. Baker, Barter, and Batty. Five gentlemen were proposed for Initiation at the ensuing meeting of the Lodge. The successful career of "The Yarborough" has been marvellous ; it is, we believe, the most numerous in the kingdom ; that it is well managed we need but say, that Bro. Thomas Vesper is the Secretary, and Bro. W. W. Davis, the Treasurer. Among the visitors on this occasion were Bro. How, P.M., and Brother Grimes, W.M. of No. 112. The catering of Bro. Williams, the proprietor of "The George," was highly praised.

#### ROYAL ARCH.

FIDELITY CHAPTER (No. 3), London Tavern.—The Companions met for business on the 2nd of November. Comp. Dearsley as Z. Comp. Goldsworthy, the Senior Member and great support of the Chapter, being present. Comp. Shackleton was elected Z. ; Grant, H. ; Benwell, J. ; Warwick, E. ; Figg, N. ; Chown, P.S. ; J. N. Tomkins, Treasurer. We have much gratification in stating this, one of the oldest Chapters in London, is in a most healthy and flourishing condition ; we were also glad to see the Father of the Chapter, Comp. Goldsworthy, in such good health, at this the first meeting of the season.

MOIRA CHAPTER, (No. 109).—The Members assembled on their accustomed evening, Friday, November 16. Comp. Palmer, M.E.Z. There was no business.

DOMATIC CHAPTER (No. 206), Ireland's Falcon Tavern, Fetter Lane.—The Companions met on Thursday, November 22. Comp. Selick, M.E.Z. ; Buss, H. ; T. A. Adams, J. Two Brethren were proposed and approved to be exalted at the next Convocation in January.

JERUSALEM CHAPTER (No. 218).—The Members of this Chapter met on Tuesday, November 13. Comp. Alexander Thomson, M.E.Z. Four Brethren were exalted into this Sublime degree.

YARBOROUGH CHAPTER (No. 812), George Tavern, Commercial Road East.—We exhibited no small portion of temerity on Thursday, the 15th of November, in venturing through a dense London fog, to pay a visit to the Royal Arch Masons in the East. The Chapter was opened at four o'clock by Comp. Wynne, P.Z., in the absence of Comp. Tuxford, M.E.Z.; Comp. T. E. Davis, H.; and Comp. Edwards, J. On the arrival of Comp. Biggs, P.G.D.C. of England, he took the chair of first Principal, and exalted to this sublime degree Bros. Rev. D. Shaboe and T. Philpot. The duties of the entire Ceremony, save only the Historical Section, which was correctly delivered by Comp. Edwards, were discharged by Comp. Biggs with that accuracy and precision for which he is celebrated, and to the great gratification of a well-filled Chapter. The duty of P.S. was most efficiently discharged by Comp. Purday. The Members afterwards proceeded to the election of officers for the ensuing year, and the result was as follows:—Comp. T. E. Davis, Z.; Edwards, H.; Simmonds, J.; T. Vesper, E.; Bettgar, N.; Weedon, P.S.; Williams, Treas.; and Hookey, Jan. At half-past seven, the Companions, in number twenty-four, adjourned to refreshment, the nicely-spread table of viands manifesting that the commendations bestowed on Mrs. Williams's excellent management were not idle compliments. The visitors present were Comp. Barnard, P.Z. and Tyler, No. 7; How, P.Z., No. 593; and Charlton. The health of Comp. Biggs was proposed by Comp. Barnard, whose twenty-five years' acquaintance enabled him to say much of Comp. Biggs's many excellent qualities as a Mason and a man—known far and wide as his attainments in Masonry were; he (Comp. Barnard) could not but, with his Companion Visitors, discharge the pleasing duty the opportunity afforded of thus thanking Comp. Biggs for the high intellectual treat that evening's business had given all present. In conclusion we do but our duty in saying that it is seldom we see Royal Arch Masonry so perfect as the Yarborough Chapter always exhibits.

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## PROVINCIAL.

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### BEDFORDSHIRE.

BEDFORD.—*Stuart Lodge* (No. 787), held at the *George Hotel*.—The annual meeting for installing the W. M. for the ensuing year was held on Wednesday the 28th of November. Bro. George Winwood, W.M., presided, and Bro. Frederick Thompson, W.M. Elect, was installed into his office.

### DEVONSHIRE.

PLYMOUTH.—*Lodge of Sincerity* (No. 224), *St. George's Hall, Stonehouse*.—The Members of this Lodge, which is composed of the *élite* of the neighbourhood, met on Monday, the 12th inst., when Bro. W. H. Evans, for the W.M., proceeded to pass Bro. C. Sale, solicitor, to the degree of F.C., and would no doubt have reached a satisfactory conclusion, had it not happened that Thioden's "Theatre of Arts" is located in the same building, and being in action at one and the same time, the blast from the instrument (said to be equal to the power of sixteen trumpets) announcing the entrance of Napoleon the First, totally drowned the voice of the speaker, and upset the propriety of the Lodge. The W.M. had nothing for it, but to finish as speedily as possible. No sooner was the ceremony ended, than it was proposed and carried unanimously that the Lodge be removed to a *private* place of meeting where the *public* have not access. In addition to the agreeable accompaniment spoken of, there was a second edition, in the shape of a Dancing Academy, whose members were in *action* at the same period, the music of which, and M. Thioden's, enlivened both front and flank. The policy of removing



has been argued once before, but the interest of the proprietors (two at least of whom are members of the lodge), was paramount for the time ; but the clang of Mr. T.'s Cavalry Band (as he terms it) bore down every argument before it, even that most powerful one, the breeches'-pocket. This question decided, there came the more serious one of the banquet. It was proposed that the Members dine with the Star of Brunswick (No. 185) ; but it was ultimately determined, that inasmuch as *two* dinners are preferable to *one*, they should dine on the day of St. John Baptist, thereby enabling those who were Members of both No. 185 and No. 224 to do honour to the good things of this life at both, as No. 185 would hold theirs on the day of St. John the Evangelist. We regret to say there was a very slight attendance, thereby showing but little courtesy to their talented W.M. Among those present we observed, Bros. Hancock, S.W. ; J. P. Mann, J.W. ; Gilhard, S.D. ; R. R. Rodd, J.D. ; W. G. Close, I.G. Great regret was expressed at the absence of their "Sheet Anchor," Bro. L. Tripe, P.M., P. Prov. G.J.D., &c. Bro. R. Lidstare, P.M., was most cordially received, and delight expressed at his being once again among them. Lodge was closed at 9.30, the Brethren retiring to refreshment (at their own homes) at a very early hour.

*St. John the Baptist* (No. 83), *Commercial Hotel*.—The Members of this thriving Lodge met on Tuesday, the 6th inst. The acting W.M., most ably initiated two gentlemen into the Order, Messrs. Clark and Mullens. A certificate of a deceased Brother, and petition of his widow were presented, praying for assistance ; but it being discovered that the widow had lived three years since the decease of the Brother, it was therefore argued that it was not a case for 83rd assistance, but must be deferred to the Lodge in which the Brother was initiated (save the mark !); this was carried without a dissentient voice, and the question dismissed in less time than would be taken to discuss the merits of a glass of brandy and water. At the refreshment board that followed the Lodge, the acting W.M., Thos. Pollard, P.M., P.P.G.T. for Devon, proposed the health of the newly initiated Brothers, and presented each with a Masonic glass, wishing them many years of health and happiness here below, and when the G.A.O.T.U. should call them from labour, he hoped they would depart with no more flaws in their character than were to be found in the vessels just handed to them. Bro. Clark returned thanks in a very modest speech. Bro. Mullens said that he felt obliged to the Brethren for their kind wishes, and as he had *always been an ornament to the society in which he had hitherto moved*, he had no doubt he should conduct himself to the satisfaction of the Brethren (!) Bro. Faulds, S.W., in proposing the health of the W.M. said that although that respected Brother would very shortly resign his exalted office and retire into comparative obscurity, yet the suavity of manner, kindness of heart, and, in fact, all the Masonic virtues displayed in his conduct towards the Members of No. 83 in particular, and of the Masonic body generally, would prevent his services to the cause being ever effaced from their memories while they had life and being.

#### LANCASHIRE.

BLACKBURN.—*Lodge of Perseverance* (No. 432).—The regular meeting of this Lodge was held on Monday, the 29th October, at the Old Bull Hotel, the W.M., Bro. Charles Boardman, presiding, assisted by Bros. Backhouse and W. Harrison. There was a good attendance of Members and visiting Brethren, there being present Bros. Stocks, P.M. ; Sames, P.M. ; Eaves, P.M. and Sec. ; and Haworth, all of No. 336 ; and Bros. John Shayler, P.M. of No. 177, and W.M. of No. 928 ; Samson, of No. 916 ; and Radcliffe, of No. 434, &c., &c. After the usual business of the Lodge was transacted, the Brethren listened to a lucid exposition of the proposed scheme for establishing a Benevolent Annuity Fund for this Province, from Bro. Shayler, who is Secretary to the Committee formed in furtherance of that object, and unanimously concurred in the same. The Lodge then stood adjourned till Friday, the 2nd November ; on which occasion the W.M. was duly installed, in a most able manner, by Bro. Shayler, P.M., No. 177, and W.M., No. 928 ; and the following Officers regularly invested—viz., Bros. Backhouse, S.W. ; Wm. Harrison, J.W. and Sec. ; John Yates, S.W. ; Henry Harrison,



J.D. ; James Pilkington, Treas. ; Eli Cocker, I.G. ; and Pearson, Tyler. There was a large attendance of Members and visitors, as at the previous meeting ; and we noticed Bros. Shayler and Sames, P.M. ; Stocks, P.M. ; Captain Sheppard, P.M., Haworth, Kenyon, and Eaves, P.M.,—all of No. 336 ; Rev. Bro. Preston, B.D., W.M., No. 434 ; Radcliffe, No. 434 ; Dumville, No. 44 ; and W. Watson and J. Bullough, jun., No. 676. The skilful way with which Bro. Shayler performed the beautiful and imposing ceremony of Installation was such as called forth the unfeigned admiration of the Brethren, who afterwards partook of refreshment, and after passing a most harmonious and agreeable evening separated.

*Lodge of Fidelity* (No. 336).—The usual monthly gathering of this Lodge took place on Friday, the 26th October, Bros. Stocks, Sames, and Sheppard presiding, in the absence of the W.M. and his Wardens, Bro. Thwaites, Whewell, and Yates. The attendance of the Brethren being very meagre, several matters of business were postponed, and the initiation, &c., of a gentleman was deferred to next Lodge night.

#### OXFORDSHIRE.

OXFORD.—*Alfred City Lodge*.—The Brethren of the Alfred Lodge met on Tuesday, the 20th of November, when they unanimously elected Bro. J. T. Hester, surgeon, of this city, W.M., for the ensuing year. Bro. Thos. Randall was unanimously elected Treasurer ; and Bros. Frazer and Thurland, Stewards. Bro. Bull was re-appointed Tyler.

*Apollo University Lodge*.—The first meeting this term was held on the 7th of November, when Viscount Howard, of Christ Church, eldest son of the earl of Effingham, Viscount Vaughan, of Christ Church, eldest son of the earl of Lisburne ; the Hon. Augustus Bampfylde, eldest son of Lord Poltimore ; and Messrs. Brassey and Hitchings, were initiated.

Several Brethren were passed and raised, the ceremonies being performed in an admirable manner by Bro. W. B. Beach, of Christ Church, P.M., who officiated in the absence of Bro. J. W. Malcolm, Prov. J.G.W., W.M.

On the motion of Bro. Lord Lincoln, seconded by Bro. Cox, Bro. Captain Henry Bowyer, the Prov. G.M. for Oxfordshire, was unanimously elected a Joining Member.

The banquet which followed, and was attended by the Prov. G.M., passed off with great *éclat*.

#### STAFFORDSHIRE.

TIPTON.—*Noah's Ark Lodge* (No. 435), *Navigation Inn*.—The Brethren of this Lodge held their monthly meeting on the 21st September last, when Mr. Waterhouse and Mr. Ingram were initiated into Masonry, and Bros. Lofthouse, No. 624, and T. Haines, No. 313, admitted as joining Members of this Lodge. There were thirty-five Brethren present, including thirteen visitors, amongst whom were Bros. James, P.M., No. 786, and Patterson, P.M., No. 838 ; Bristowe, W.M., No. 313 ; Harrison, W.M., No. 838 ; Rev. Bro. Herbert, No. 313 ; Lewis, S.W. No. 769, &c. The harmony of the evening was enlivened by several very excellent speeches and songs. On the 19th of October the Brethren of this Lodge again met, when Messrs. Holcroft and Netherwood were initiated, and Bro. Ingram passed to the Second Degree ; which ceremonies the Rev. E. H. Gwynne, W.M., performed in such a manner as to call forth the encomiums of the visiting Brethren, amongst whom were Bros. Newsom, P.M., Prov. G.J.W. ; Howard James, P.M., Prov. G.R. ; T. James, P.M., No. 786 ; W. James, P.M., No. 786 ; Bristow, W.M., P.G.S.B., No. 313 ; Rev. Bro. Herbert, No. 313 ; Houghton, No. 730 ; Clark, No. 313 ; Peacock, No. 786 ; Keyser, &c. It is very satisfactory to notice the progress which this Lodge is making, both as regards numbers, respectability, and proper working, which must in a great measure be attributed to the zeal and interest which the late P.M. Warner, and the present W.M., Rev. E. Gwynne, have taken in Freemasonry.

The beauties of that most excellent Degree of "passing"—the midway stage in

the candidate's progress through Freemasonry—have seldom been displayed to such great advantage as when the Rev. Bro. Gwynne, W.M., No. 435, performed the ceremonies attendant thereon, on Friday, the 16th ult. The candidates (Bros. Waterhouse, Holcroft, and Netherwood) seemed deeply impressed with them, as, one by one, they were unfolded to their view; and did not fail to express their appreciation of their excellencies, and of the perfect and admirable manner in which the beautiful lecture of this Degree was given by Bro. Howells, the S.W. A greater treat has seldom been afforded its visitors, or one that has met with a warmer or more grateful acknowledgment. We may seem too complimentary, but the high position of this Lodge in its own Province will show that we underrate rather than overrate its value. Besides, its numerous list of visitors will tell how highly it is thought of by others. P.G.M. Masons will flock where there can be found an intellectual treat, as well as a "soaking of the clay." We subjoin a list of visitors:—Bros. Wm. James, P.G.R., No. 786; J. N. Evans, P.M., No. 769; H. Duignan, No. 786; F. James, W.M., No. 786; J. W. Herbert, No. 313; J. Ketley, No. 786; Thos. James, P.M., No. 786; M. Denison, P.M. P.G.S.D., No. 313; B. B. Smith, No. 838; W. Wigginton, No. 313 and 730.

#### SUSSEX.

BRIGHTON.—*Royal Clarence Lodge* (No. 338), *Old Ship Hotel*.—The Members held their monthly meeting on Friday, November 16th. Bro. G. E. Pocock, Prov. G.S., the W.M., raised one Brother to the Third Degree, passed another to the Degree of a F.C., and explained the tracing-board in the Second Degree; he afterwards initiated a gentleman into the mysteries of ancient Freemasonry. We are happy to hear that this excellent Lodge continues in a most satisfactory state, both as regards funds and increase in the number of subscribing Brethren.

#### WILTSHIRE.

CALNE.—The Provincial Grand Lodge of Wiltshire met at Calne, on Tuesday, the 6th November, in the Town Hall, which was, by the kindness of the Mayor, placed at their disposal.

The Lodge was opened in form by the R.W. Dep. Prov. G.M. Bro. D. Gooch, and was attended by a large number of the Brethren of the Province. The minutes of the last Lodge were read and confirmed, when the R.W. Dep. Prov. G.M. proceeded to give an account of the state of Masonry in the Province, saying,—“Brethren, you will, I am sure, equally with myself, regret that we are deprived to-day of the presence of our R.W. Prov. G.M., Bro. Lord Methuen, who, although not able to attend his duties here, is, at a great personal sacrifice, doing his duty to his country in a foreign land, having left the comforts of his home, and the enjoyment of a fine property, in obedience to that call. It therefore devolves upon me to fill this chair, and in doing so, I need not say how much I require your kind indulgence and support. It is usual on these occasions to give you some account of the state of the Craft in the Province; and I am glad it is in my power to give you a very encouraging one of our progress. It is little more than two years since the Prov. G. Lodge was revived; there were then only three Lodges in the Province, we now number six; and the three new ones consist of seventy-one members, twenty-nine of whom have been initiated therein, and in no Lodge has there been greater prosperity than in the Lansdowne Lodge of Unity, which we have this day the pleasure of visiting. It is not yet two years since it was consecrated, and no less than twenty candidates have been initiated, and fourteen members have joined, showing what may be done, even in a small provincial town, by the zeal of a few Brethren; and let me add, that under the mastership of our Prov. G. Secretary, Bro. Weaver, and his efficient Officers, the work of the Lodge is also well performed. This, Brethren, is the result of the three new Lodges, and I hope it will be a stimulus to the three old ones. Yet, I would not urge upon you to admit candidates into the Order without observing due caution; the power of accepting or rejecting any candidate who may be proposed is an important trust confided to us, and in the exercise of which we ought to be more careful of the credit and honour of the Order, than anxious to swell

our Lodge funds, or the number of its members, by an indiscriminate admission of candidates. At the same time, it is our duty to endeavour to strengthen our Lodges by adding to our ranks worthy men. Another matter to which I take this opportunity of calling your attention, is the want of due support from Provincial Lodges to the funds of our excellent Masonic charities. I do not mean to say that this Province is worse than others; but rather, that, as a rule, the Provinces are much behind the London Lodges in this respect; and that, although the Provinces derive more than half the benefit, they do not provide one-third of the funds. This is a state of things, I think, Brethren, it behoves us to correct; and I should be very glad to see a Steward sent from this Province for one, at least, of these charities every year. I had the good fortune to be a steward for the festival for the Girls' School last year, and when I tell you the liberal and kind support I received, I feel sure it will be a great encouragement for other Brethren to undertake the office in future years. I received from the Members of

The Methuen Lodge, No. 914	..	..	..	..	..	£79	16	0
The Royal Sussex Lodge of Emulation, No. 453	..	..	..	..	..	51	8	6
Lodge of Concord, No. 915	..	..	..	..	..	3	3	0
Lansdowne Lodge of Unity, No. 909	..	..	..	..	..	12	1	6
Other Lodges not in the Province	..	..	..	..	..	31	10	0
Total						£177	19	0

I do not hope for so large a contribution every year; but, Brethren, let us try and get even one-half—that will be a great improvement on the past. It is much to be regretted, so little of our expenditure in Masonry is devoted to the one great object of our Order, and that virtue which should justly be denominated the distinguishing characteristic of a Freemason's heart, *Charity*, is so little practised by our Lodges. Brethren, in those Lodges we are taught that charity blesses him who gives as well as him who receives, and that the Mason who is possessed of this virtue in its most *ample* sense, may justly be deemed to have attained the summit of his profession. I do not wish to discard the knife and fork degree; it is very pleasant, and, I admit, a very useful one; but let us give it the second place in our plans, and not the first,—so shall we more efficiently advance the cause of Masonry, fulfil its great duties, and cause it to be respected."

The R.W. Dep. Prov. G.M. then proceeded to invest the following Brethren as Officers for the ensuing year:—Bros. M. C. Rea, Prov. G.S.W.; E. Roberts, Prov. G.J.W.; J. H. Sheppard, Prov. G. Treasurer; T. Goddard, Prov. G. Reg.; H. Weaver, Prov. G. Sec.; F. O. Hodgkinson, Prov. G.S.D.; W. F. Gooch, Prov. G.J.D.; C. Hind, Prov. G. Supt. of Works; T. Henly, Prov. G. Dir. of Cer.; R. Ladd, Prov. G.S.B.; T. E. Marsh, Prov. G. Purs.; Bros. Owen, Burt, Spencer, and Roger, Prov. G. Stewards.

The ordinary business of the Lodge having been transacted, the Brethren formed in procession, and proceeded to church in due order. Those parts of the church not occupied by the Brethren were well filled with ladies and others not of the Craft, all of whom must have been much edified by the very able and practical sermon preached by the Prov. G. Chaplain of Berkshire, Bro. Roberts, from Matthew vii. 20:—"By their fruits ye shall know them;" and in a clear and forcible manner he showed that it was by a man's deeds alone that we could form a just and fair estimate of his character. It was not by the bright green leaves, nor yet by the fragrant blossom which it bore, that the tree was known and valued; nor was it by a fair outside and a decent exterior, that the good man was appreciated:—by his fruit shall ye know him." In the course of his sermon, he said:—

"Masonry neither arrogates perfection to herself, nor does she presume to place herself on a level with revealed religion; but whenever its principles are reduced to practice, and its high and solemn engagements are fulfilled, then Masonry shines with no borrowed light. No matter whither a Freemason's lot in life may call him. Though he be parted from the land of his birth, and leave behind him sorrowing friends and weeping relatives, yet he knows that in every clime he

shall meet with those who will give him the right hand of fellowship, and be to him as a brother. How many hearts that would otherwise feel their own loneliness has this thought cherished and supported? How many that have left these shores within the last year have felt the bond of their union strengthened and sanctified? How many has the mystic tie that links us to each other, drawn still closer in the bonds of affection, in the camp, in the field, in the trenches, and in the lonely night-watch? And if amid the daily peril of shot and of shell, he looked manfully forward to dying a hero's death, the pang has been lessened by the reflection that he has found one faithful heart that would pay the last sad tribute to his memory; and, like the weeping followers at the burial of the old prophet of Bethel, would mourn over him, saying, Alas! my Brother."

The rev. gentleman thus eloquently concluded—

"Rely upon it, it is not from any of the externals of Masonry that our Royal Order can derive lustre, credit, or renown. It is not from the imposing solemnity of our rites—nor yet from our orderly processions—nor even from our assembling together in God's temple this day; but the blameless life of any Brother gives additional strength to, and calls on all Masons to unite in the exercise of those high qualities which dignify our nature, and add lustre to the highest and beauty to the humblest station of life. I say it advisedly, that any Brother, no matter how low or obscure his station in the Lodge, if his profession be adorned by the active exercise of Masonic virtues, can add as much dignity, and confer as much to the good reputation of the Order as the highest officer, although his own rank may not ascend higher than that of Tyler, or even the untried apprentice. Let us only remember that the Christian's duty is the Masonic duty, that Freemasonry has done little for us, if it have not gone beyond obtaining possession of the secret and the privilege of claiming Brotherhood. Your having become members of our Order imposes upon you the discharge of higher duties, and the obligation to do good whenever occasion offers—the world looks to you for this, and where a Mason forgets his duty, then the Order suffers, and they that trouble us will rejoice at it. And, finally, let me impress this truth upon the minds of every one here present, whether Mason or no, that the life of a Christian must not be a life of inactivity. To stand still in our course—to teach none by our example, is a failing most emphatically denounced in Scripture. Let us all remember, and the Mason most of all, what our Divine Redeemer says upon this head—'Herein is my Father glorified that ye bear much fruit.' Strive to follow out the Apostle's teaching, that he may be blameless and harmless, the sons of God without rebuke, that in the midst of a crooked and perverse nation ye may shine as lights in the world. In your intercourse with the world and with each other, let your profit appear unto all men, show what Freemasonry has done for you in increased meekness, gentleness, and brotherly kindness one towards another. And whenever the evil promptings of your own heart would lead you to act in any spirit contrary to that which you were taught on the floor of your Lodge, pause and reflect, that the Mason who errs wilfully is a traitor to his Order, and disgraces the badge he wears. Ever bear this in mind, that the best and bravest champion of Freemasonry is not the Brother who can boast and talk the loudest of its privileges, but that the most able and eloquent advocate is to be found in him who acts up to his profession, and shows to the world that the duties of a Mason are identical with those of a Christian, and uses all diligence to show forth by his fruits that he is the better man for being a Mason."

At the conclusion of the service the Brethren again formed in procession, and returned to the Town Hall, where they remained in Lodge for a short time, and then adjourned to the Lansdowne Arms, where Bro. Pinniger had provided a splendid banquet, which was presided over by the Dep. Prov. G.M. Bro. D. Gooch.

After the usual loyal and Masonic toasts, Bro. Sheppard proposed the health of their Dep. Prov. G.M., who had done so much for Masonry in the Province.

The Dep. Prov. G.M. returned thanks, expressing to the Brethren his grateful sense of all the kindness he had ever received from them; and if his exertions in the cause of Masonry in the Province had met with so much success, it must be ascribed to the support he had received, rather than to his own exertions; he



would, however, endeavour to deserve a continuance of their good opinion, which he looked upon as his highest reward.

The health of the Brethren belonging to other Lodges, who had been kind enough to visit Calne that day, was next drunk, and the toast acknowledged by the Rev. Bro. Roberts, who repeated some of the excellent advice which he had previously given from the pulpit ; and expressed a hope that the prosperity which the Calne Lodge enjoys at present, might be regarded as an omen of its growing strength.

Due honour was paid to others present, the details of which possessing local interest, we cannot find space for, and the proceedings terminated with perfect satisfaction to all who had the happiness of being present.

#### WORCESTERSHIRE.

DUDLEY.—*Harmonic Lodge* (No. 313).—For the tenth time, in the year of our Lord 1855, the members of this Lodge assembled at the Freemasons' Tavern, to admit a candidate to the mysteries of the Craft. In Bro. Bristow's hands the ceremony of raising Bro. James Hanthill suffered no diminution of its impressiveness, or its beauty—the “topstone,” with the assistance of the S. and J. Wardens, being raised in joy and gladness. The due adjustment and arrangement of the *matériel* having been happily effected, the Lodge was closed.

In responding to the visitors' toast, the Rev. Bro. Gwynne, W.M., No. 435, said, it was with feelings of pleasure that, as W.M. of No. 435, he had looked over the minute-books of that Lodge, and found therein a proof of the intimacy which existed between No. 313 and No. 435 (then held at Wolverhampton), a century ago. Through many trying periods, the Brotherly love between the two Lodges had firmly existed, although No. 435 had been under the shadow of adversity, and compelled to change its abode no less than three times. The spirit of Masonry had never, however, deserted her, and she was able now to lift her head, and say that, by the blessing of the Great Architect of the Universe, she was able once more to boast a local habitation and a name—able to prove to No. 313 that the worthy descendants of a century back had not forgotten the first grand point in Masonry—never lost sight of by both Lodges—and which had guided them through many passages of doubt and disappointment.

We can most heartily reciprocate Bro. Gwynne's sentiments. No. 313 is proud of the proof of the affectionate regards held by the W.M.s of past ages—proud to think that they are permitted to carry out the glorious example set them by those who have frequented the same walk of brotherly love, relief, and truth—and proud also that their own minute-books will be able to hand down the pleasing fact to those who may hereafter peruse their contents—when the writers, and all engaged on this strange, eventful stage, shall be consigned to that bourn from whence no traveller returns.

*Royal Standard Lodge* (No. 730).—At the meeting of this Lodge, on Tuesday, the 13th ult., Bro. Haines was raised to the Sublime Degree of M.M. There were no visitors, we hear, and the Brethren separated at an early hour.

*Erratum.*—In our last impression, for “the second chair,” read “the several chairs.”

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#### THE USES AND ABUSES OF FREEMASONRY.

*Want of space on a former occasion prevented our inserting the following Address on the Uses and Abuses of Freemasonry, delivered before the Provincial Grand Lodge of Worcestershire, on the 13th of September, by the Rev. W. A. Hill, M.A. P.M., and Prov. Grand Chaplain :—*

MY BRETHREN,—It is no small boon to find a place on this earth where brotherly love and unity reign—*unity*, at a time when disunion is but too common in the social, political, and religious world. It is refreshing, amidst the disappointments of life, the hurry of business, and the rubs and buffets incidental to our present existence, to retire for a brief space, and to draw a long breath in



calm association with kindred spirits, who hold essentials in common, whose pathway in the world may be diverse, but whose principles agree with our own. It is sweet to meet, on the broad principle of mutual love and kindness, with those who bear as their motto, "Honour all men, fear God, honour the Queen;" who admit the present to be a state of trial, a preliminary to their true life; who recognise a future state, and a future judgment, and a reward according to the deeds done in the body. Surely the heart must be cold indeed that can see nothing in Masonry, that can experience no sympathetic throb with those united in the same ceremonies, professing the same principles, and assembling periodically in the same Province.

We congratulate you on your meeting of this day, and upon your communion and fellowship, and desire that you may long continue as zealous and faithful members of the Masonic body. My Brethren,—This is now the third time on which I have been privileged to address you on occasion of the annual gathering of your Prov. Grand Lodge. On my first appearance amongst you in my ministerial character, I selected as the ground of my discourse, "the Christian Mason;" last year I endeavoured to set before you Messiah, as "the bright and morning star, whose rising," to adopt your own language, "brings hope of salvation to the faithful and obedient of the human race."

At this time I am permitted in a peculiarly solemn manner, separate and apart from the outer world, with closed doors, and in the presence of none but initiated members of our Order, to address you in language I could not have adopted in a mixed assembly, and beyond the bounds of the Lodge. You will then, I trust, my Brethren, permit me to take advantage of this opportunity, and to be very practical and earnest this day. You will allow me a more than ordinary license of expression, and remembering that I appear before you, not only as your Chaplain, but as a Past Officer of the Order, who can yield to none in tender wishes that Masonry may long flourish and abound; should any observations bear a seeming tone of severity, you will attribute them to the purest motives, as uttered in deep humility and in the spirit of true brotherly love and kindness.

We propose now to speak of the *Uses and Abuses of Freemasonry*. In entering upon the first part of the subject, what a wide field is disclosed! The thought naturally recurs to the time and circumstances under which every individual here present entered into Masonry, and of the solemn question put to each of us at our initiation,—“Do you sincerely declare, upon your honour, that you are prompted to solicit the privileges of Masonry from a favourable opinion preconceived of the Institution, a desire of knowledge, and a sincere wish of rendering yourself more extensively useful to your fellow-creatures?” The answer given was free and voluntary: it consisted of but two short words,—“I do.”

The remembrance of this language, deliberately uttered, and the memory of pledges given, to make the liberal arts and sciences our constant study, the obligation to search the sacred law, and to consider it as the unerring standard of truth and justice, “and to regulate our life and actions by its divine precepts; the emphatic caution to observe the three great moral duties,—to God, our neighbour, and ourselves.

“*To God*, by holding his name in awe and veneration, viewing Him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours. *To our neighbour*, by always acting upon the Square, and considering him equally entitled with ourselves to share the blessings of Providence, rendering unto him those favours and friendly offices which, in a similar situation, we would expect to receive from him;—and *to ourselves*, by not abusing the bounties of Providence, impairing our faculties, or debasing our profession by intemperance.” These pledges, these hallowing memories, which began from the first moment of our admission beyond the threshold of the Lodge, and which were stamped anew with fresh emphasis, and if possible, with more awful obligations, as we advanced step by step to the rank of Master Masons, of themselves suggest the inquiry whether we have, or have not, faithfully endeavoured to fulfil these undertakings, they proclaim the solemn nature of Masonry; they tell aloud of its scope and object, and if known to the uninitiated portion of the community, would surely tend, in no small degree, to remove the imputations

even yet cast on us, that our Institution exists in the main for the purpose of social conviviality, and is therefore entitled to no higher deference than is awarded to those societies whose chief objects are boon companionship and freedom from inconvenient restraints.

My Brethren,—Your presence here to-day is an evidence in favour of Masonry. The many gifted individuals now in attendance, eminent in various walks of life, proves that it cannot tend to darkness and degradation. None of you could have given it the sanction of your name and station, and indirectly have acted as decoys to other men, if you had thought unfavourably of it. You would blush to lend yourselves to a mere mockery; you would spurn the thought that idle show or sensuality was its *summum bonum*. Beyond all question, you adhere to the Ancient Order, and appear here to-day as its supporters, because you believe, that if its principles are understood, cultivated, and faithfully carried out, it can produce, as it has in bygone days produced, much good both to individuals and societies.

My Brethren,—With your bias and prepossessions already engaged, I shall not experience much difficulty in addressing you on the *uses of Masonry*; and indeed, if I were to attempt to recount them all, the bright orb of day would disappear before the task was accomplished, and the mantle of night would overspread the face of nature. Solomon says, “A word in season, how good is it.” May we utter that word, briefly, well, and wisely! We think that Masonry should act as a stimulus and provocative to the cause of religion and morality; as enlightening the mind, by fostering and encouraging the arts and sciences, and as repressing selfishness, and leading man to recognise in every member of the human family a brother of the dust. See then its use,—first as a provocative to religion. According to the definition of the Roman orator Cicero, “Religion consists in the study and practice of Divine worship.” But we, as Christian Masons, go far beyond the heathen in the interpretation of this word; we require the head and the heart to be affected, as well as the lip and the hand. The religion of the Mason is *practical*, and includes duty to God and our neighbour; it is a system of practical duties, and thus stands opposed to theology, which is a system of speculative truths; it admits the certainty of an account, and an equitable recompense according to that account, from the even hand of impartial justice. This sort of religion, with rewards and punishments plainly set forth, is a constant stimulus to the performance of duty. Hence firmness under affliction; hence the upturned eye and solemn prayer to Heaven for relief under pressure of actual or impending calamity; hence the absolute necessity of ruling the passions, doing justice, loving mercy, avoiding slander and dissimulation, of taking the volume of the sacred law, the Bible, as the rule of faith, and regulating the actions by the precepts it contains. This is the business of Masonry, and for this it is entitled to the consideration of the thoughtful mind; and in this way it is of use in enforcing piety and holiness, duty to God and duty to man; upon the fulfilment of which, according to the language of the greatest moralist that ever lived, Christ Jesus the Lord, depend “all the law and the prophets.”

But Masonry is useful as a help to the development of the mind, and she may be termed the foster-parent of the learned arts and sciences. Myriads upon myriads, who must have perished in the sloughs and damps of despondency, have been crowned with victory over barbarism and ignorance through her instrumentality: she has put the aspirant after knowledge upon the right track; she has held up the weak hand and strengthened the feeble knee in the search after light; she has long proclaimed that “unity is strength,” and shown what determination and perseverance could accomplish under the most adverse circumstances, amidst sordid selfishness and bigoted prejudice. The ancient proud memorials of the physical toil of her sons may yet be seen outliving the corroding shower and the flight of centuries, in the dim aisle and fretted roof, the heavenward-pointing spire and ivy-mantled tower of our sacred temples; and the moral effects of her strengthening power may be traced in the courage and perseverance, the undaunted and unconquerable fidelity of many of her professors.

A writer of standard reputation, in referring to the origin of Masonry, and its general advantages, says,—“No art, no science, preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our

forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. The universal principles of the art unite in one indissoluble bond of affection men of the most distant countries and of the most contradictory opinions; so that in every nation a Mason may find a friend, and in every climate a home."

But again, thirdly, another of the uses of Masonry may be seen in this,—that it enlarges the heart and expands the sympathies.

It is a libel upon the Craft to say that it is rooted in selfishness; for Masonry, as strictly and rightly practised, knows no preference for any but the good: an unworthy brother loses all part and lot in his inheritance; favour shown is conditional upon good conduct; and who can justly forbid men uniting for the encouragement of virtue and the repression of vice? This is a work in which Jehovah himself is engaged; and in this men may lawfully band together. What, we may ask, can expand the heart more than the constant exercise and indulgence of the pure feelings of mercy, pity, and charity? Is not this last virtue pre-eminently styled the distinguishing characteristic of a Freemason's heart? And is it not true, that when a worthy Brother is in adversity, sympathy is awakened, and help is afforded? so that if hungry, he is fed; if naked, clothed; if in bereavement, he is visited: and thus, by their fruits, Masons are known, and the cold world is compelled to admit, that Brother, among Masons, is not a mere blind, not a mere name, nor an empty sound.

Masonry, then, as the handmaid to religion, as an enlightener of the mind, and as a represser of natural selfishness, cannot fail to maintain her vitality so long as her principles are faithfully carried into practice: while this is done, she will continue a system of the present, and not of the past; she will hold on her majestic way, and shine in beauty to unborn generations. Thus, my Brethren, even from these few remarks we may note that there are good purposes and uses in Masonry, which commend it to the reflective mind: but then, our estate is one, as it were, upon condition—it may be forfeited; and it must depend upon the *use*, and not upon the *abuse*, for the maintenance of our time-honoured Institution. Change, then, the picture, and note, secondly, that while the *uses* of Masonry are many, its *abuses* are many also, and, it is to be feared, only too apparent.

It is against these that we have to guard, against these we must be forewarned, lest we cry peace when there is no peace, and find our Society falling into disrepute from want of discipline and failure in knowledge and organization.

Thus far few of you will except to our remarks, but, in the main, will approve them. Now, perhaps, I might fear, if addressing a common assembly, lest I should give offence; but you would despise me, as I should despise myself, if I spoke to you with "bated breath and whispered humbleness." You are anxious that truth should win and prevail; you care not if the bitter go with the sweet; the health-imparting tonic of friendly admonition with the ambrosial nectar of laudatory felicitation. So, then, reminding you of the pure feelings by which we are actuated, we would notice, that our exertions in the cause of charity (speaking of course of Masons as a great public body, and bearing testimony to the large personal sacrifices made by individuals in fulfilment of this great duty), our exertions, we say, are feeble, and by no means commensurate with the most moderate expectations.

The only permanently endowed institution of our Order is, we believe, the Girls' School, lately erected on Wandsworth Common. True it is, that we pay for the education of a number of boys, and that a large sum is fructifying at interest for the purpose of ultimate application towards the erection of a permanent building for clothing and educating the sons of indigent and deceased Freemasons; but the movements herein seem halt of foot, tardy, and unmarked by the ardour and zeal we could wish to see exhibited. To the above may be added the Royal Benevolent Institution for Aged Freemasons, and the General Fund of Benevolence, to which all subscribing Masons are by their own laws and constitutions required to contribute annually; and many Lodges have also private charity funds for the relief of cases which come peculiarly under their own notice. Un-



doubtedly, from these different sources considerable funds yearly arise. Yet, when we think of the thousands ranged under the banner of Masonry, what does all this amount to? The question is, Are the Masonic charities supported as they ought to be? Do they speak trumpet-tongued in our favour, as they should speak? May it not in some cases be said that practice is opposed to professed principle? If this be so, to what cause may be attributed the languid progress of our great charities? My Brethren, we fear that our weak side may be seen in our too great love of luxury and self-indulgence: hence, then, the abuse of things lawful in themselves. We would not limit you, on occasion of an annual festival or otherwise, to a Spartan banquet—to black broth and barley bread; but may we not suggest to your better judgment, that too much in many Lodges is expended on rich wines and costly dishes? May we not throw out as a hint, that if every Lodge would strike off from its list but one dinner annually, and give the amount it would have cost to the Masonic charities, it would vastly increase their means of usefulness, and we should find the poor widow taking courage, and the poor child, the offspring of a parent who, perhaps, as a *working Mason*, spent much time and large sums in our Order, instead of pining in want and ignorance because there was no room for him in our school, looking up and feeling confidence in his speedy protection? And again, claimants upon our bounty would meet with speedier answer to their appeals, because there would be more funds available for their relief: the effects of “the long pull and the strong pull, and the pull altogether,” would be everywhere visible; satisfaction of mind would arise from the consciousness of some real sacrifices made, of true charity exhibited; and a wondrous peace would bedew with its balmy influences many hearts once not fully alive to the luxury of doing good.

We may pass on now, Brethren, to another topic, which we must call by its proper name,—an abuse in Masonry; and that is, *the admission into our Order of ignorant and improper persons*. With the true Mason poverty is no crime. But ignorance wilfully persisted in, should be an effectual barrier against advancement in the Order. It is provided by our very constitutions, that the candidate should be “a lover of the liberal arts and sciences, and have made some progress in one or other of them.” A want of attention to this rule induces other irregularities, productive of great evil—oftentimes ultimate ruin to individual Lodges. Let us quote a passage bearing on this point, from a work of authority amongst us:—“It is an obvious truth, that the privileges of Masonry have long been abused for unworthy considerations; and hence their good effects have been less conspicuous. Many have enrolled their names in our records for the mere purpose of conviviality, without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons. Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please, as jolly companions. A general odium, or at least a careless indifference, must be the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same caste to join the Society for the same purpose. Hence the true knowledge of the art decreases with the increase of its members, and the most valuable part of the institution is turned into ridicule, while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted characters.” Brethren, we commend those thoughts to your attentive consideration, and we ask you to take them as suggestions for your own minds, to be digested and elaborated by yourselves, far better than any puny attempts on our part could do; and so we pass on to the third and last abuse—one by no means of very rare occurrence; and that is, *promotion by favour*, and not desert. Our degrees, according to Masonic law, should be conferred according “to merit and ability.” But do we not find candidates passed forward from one step to another, totally ignorant even of the formal stereotyped catechism in use amongst us? Do we not often see Brethren in office very incapable, from sheer idleness and inattention, to fulfil their posts? Passing through the usual formalities, they consider themselves authorized to rank as masters of the art, solicit and accept offices, and even assume the government of the Lodge, equally unacquainted with the rules of the

Institution that they pretend to support, and the nature of the trust which they are bound to perform. The consequence is, that anarchy and confusion ensue, and the substance is lost in the shadow. Hence, men who are eminent for ability, rank, and fortune, frequently view the honours of Masonry with indifference, and when their patronage is solicited, either accept offices with reluctance, or reject them with disdain. Thus, then, my Brethren, in the too great love of luxury and self-indulgence, in the admission of ignorant and improper persons to share our privileges, and in promotion by favour and not merit, may be seen some of the chief abuses of Masonry: these require vigilance, steady determination, and perfect unanimity to correct them; and in this holy work we may all in our various ranks unite, by correcting, first of all, defects in self, and then, in a spirit of love, applying ourselves to correct the evil in others. Being forewarned, we may be forearmed; and the need of reform seen and admitted, is the primary step to the reformation itself. And for our satisfaction as Masons, we may remember, that if imperfections are to be found amongst us, that the Institution itself countenances no departure from true discipline, and the rules of rectitude and propriety; so that no man may condemn the system of Masonry from the deficiencies and failings of a few of its members. And we may note, that if the lives of professing Christians were admitted as an argument against Christianity, then the purest system of morality and benevolence would be exposed to censure.

My Brethren,—We would now draw our remarks to a close. After paying, as we would wish to do, a just meed of praise to the Lodges of the Province, which are all we believe, in a satisfactory state—indeed, we can bear personal testimony to the ability of the presiding authorities and officials in several, and know that in the ranks are to be found earnest and good men, eminent for purity and propriety of conduct in every relation of life, men who adhere with strictness to the high principles and requirements of the Order; of those we may, in conclusion, especially ask, Have you not oftentimes felt a strange electrical pleasure in the grasp of a Mason's hand? In the Lodge have you not felt as a traveller on entering some green isle of beauty, where the desert lay around him? Have you not looked forward to each periodical meeting with delight, knowing that you would renew again the kind word, hear again the solemn admonition, or yourselves impart the warning voice of wisdom to others? Have you not left your Brethren at the close of your meeting refreshed and strengthened, and prepared to renew again with fresh vigour the battle of life? You, then, who have realized those feelings, who know the uses of Masonry, will be the best to remedy its abuses. Be then up and doing; guard against the first symptoms of decay; let each in his post stand armed, and watch against irregularities and intemperance, let each do his best to hand down to unborn generations the institution of Freemasonry; and finally, as a last word, we exhort you to cultivate more and more the undying principle within you,—the immortal spirit which we call the soul; to reflect upon its powers, its destiny, its moral accountability, and its capacity for joy or sorrow. The question, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" is indeed a momentous question, one that must speak to the heart. If you feel the value of your treasure aright, you will make progress in all wisdom, you will be left behind in no honourable pursuit; for you will work, remembering, "the night cometh, when no man can work."

We desire on behalf of the Lodges of this Province prosperity and peace; we wish every individual member the greatest possible amount of happiness here below; and we would pray that all might so rule themselves in this life, that hereafter they may be received into mansions of glory prepared for them in the Grand Lodge above, where the world's Great Architect lives and reigns for ever and ever.

#### YORKSHIRE.

BRADFORD.—*Lodge of Harmony* (No. 874).—On the 15th inst., the very rare and interesting occurrence of a Brother having completed his 50th year as a Mason was celebrated in Lodge. Bro. Richard Mortimer Scholefield, W.P.M., of the Lodges of Hope, No. 379; and Harmony, No. 874, has been a worthy, esteemed, and respected Mason for *half a century*; an ornament of our Craft, whose



precepts he has theoretically and practically well studied, which he retains in word and in deed with a singular force of memory. The presentation of a congratulatory address and a banquet of a frugal character were the only marks of this memorable event, of which the jubilator would accept; these were offered as follows. After the Brethren had assembled in the Lodge, the W.P.M. Bro. Scholefield entered and was received in due order; a choral ode was then played. The jubilator took his seat under the acclamations of the Brethren, and the W.M. Bro. Barsdorf addressed him: "That as W.M. a duty devolved upon him that evening which he undertook with the greatest pleasure, fearing only that he might not be able to convey all that he and the Brethren felt on this occasion towards the worthy Bro. P.M. Scholefield. Empty compliments he would not offer, but the sincerest and most earnest congratulations. He was sure that all the Brethren throughout the realm, who read or heard of this Masonic event, would join with him in saying, that it must be considered a great privilege to retain so worthy and venerable a Brother, who through the many changes of an eventful half-century had remained a firm representative of that order to which we all consider it a pride and honour to belong. That it must be indeed a happy moment to all the Brethren present to see him, one of the firmest pillars of our body, blessed with health and strength, which he prayed the G.A.O.T.U. might preserve to him. Glad would the Brethren have been had he accepted of a more substantial token of regard, which he however modestly declined, and he (the W.M.) would now present the address, signed by all the members of the Lodge." The W.M. then read the following well-executed and framed address, signed severally by the Brethren:—

*To the Worshipful Bro. R.M. Scholefield, Esq., P.M., of the Lodges of Hope, No. 379, and Harmony, No. 874.*

We, the Masters, Past Masters, Wardens, Officers, and Brethren of the Lodge of Harmony, No. 874, being deeply impressed by a sense of admiration of your Masonic and private virtues, and esteeming you as a father of the Craft, and as one of its valued supporters; and also fully appreciating your profound knowledge of the royal art, and your merits as a man; beg to offer you our most heartfelt congratulations on the auspicious event of your Masonic Jubilee: the 5th of February last having been the fiftieth anniversary of your Initiation into Freemasonry.

Both traditional history and the records of the Order proved that, during the long and eventful period your earnest zeal for Freemasonry never abated, as you always paid unwearied attention to the real welfare of the Order, and always belonged to that small and select band, which for years kept up in the neighbourhood the credit and the dignity of our Institution.

We feel, Worshipful Sir, that no token of admiration and esteem which we might be able to bestow on you can increase the respect you are held in by all right-minded Brethren; but still we would not be silent on such an occasion and allow to pass unnoticed such a happy occurrence as the Masonic Jubilee of an eminent Brother, full of years and of honours, who has filled every office with credit to himself and honour to the Craft.

Accept again, Worshipful Brother, our deep-felt congratulations, and our hearty best wishes; and may the Great Architect of the Universe, whose all-seeing eye is always watchful over us, prolong your days, and pour upon you and all who are near and dear to you His choicest blessings for ever and ever. So mote it be. With fraternal regards and greetings, we remain, Worshipful Sir,

(Here follow the Signatures.)

November 15, 1855.

Freemasons' Hall, Bradford, Yorkshire.

Bro. Scholefield made the following reply. "Fifty years have now elapsed since my first introduction into Freemasonry. Death, the great leveller of all human greatness, has, during this period, removed numbers of my Brethren from this mortal state of existence, I hope to another and better world; and *I only* (through the protection of a kind Providence) am left to be thus honoured." (The venerable Brother was here overcome by his emotions, shared by the Brethren present, but soon continued.) "Sensations of a conflicting nature blend in my bosom,—grati-

tude and regret, sorrow and joy, and in looking around me also into the statistics of our Fraternity, my first impression is, that in my own case something like a miracle has been wrought in my favour ; so very few of our Brethren number the Masonic years I have done. Most deeply do I feel the debt of gratitude I owe to the G.A.O.T.U. for sparing me so long in the Masonic vineyard. This is an unusual circumstance ; its parallel I think you will not find in the Masonic annals of West Yorkshire, if in the county,—I mean the celebration of the Jubilee of a Brother—and I do assure you, it almost overwhelms me, the recipient of this document, with feelings inexpressible, aware as I am of my unworthiness of it. Yet, I presume, I ought to take it partly as a tribute to the circumstance that the All-wise has been pleased to prolong the life of one of your Brethren, to whom you are disposed to pay a lasting token of respect, and to one who I apprehend has come far short by his actions to deserve the eulogistic language in which this document is clothed.

“Notwithstanding, I feel highly honoured by the compliment, and you may depend upon it, that this beautiful testimony of kindness and respect from the Lodge of Harmony, No. 874, will be much valued by me, and shall have a conspicuous place in my domicile as long as I have one ; and when I am gone to the Grand Lodge above, I feel quite sure it will be preserved by my family, so long as one remains, as showing the esteem and respect that one of their ancestors was held in by the members of a Lodge of one of the most noble Institutions that our globe can boast, being a universal system teaching the relative moral and social duty of man on the broad and extensive basis of philanthropy.”

This speech was followed by an illustration of Craft principles attached to the three steps in Masonry, which we hope to give more fully in a subsequent number. Several charitable votes were unanimously passed as fit concomitants of this eventful meeting.

The banquet passed off in a very harmonious spirit ; the toast of the evening, “The health of P.M. Bro. Scholefield,” being proposed by P.M. J. Ward, and drunk with due honours. Many other toasts followed, which met with deserved approbation, and the proceedings of the evening closed as they commenced in harmony and good will.

HUDDERSFIELD.—*Lodge of Truth* (No. 763), *Freemasons' Hall, Fitzwilliam Street*.—At the regular meeting of this Lodge on Friday evening, November the 2nd, Bro. W. C. Marsh, P.J.W. was elected W.M. by a majority of the Brethren present ; and P.M. Bro. Robinson was duly elected Treasurer, for the year ensuing.

*Huddersfield Lodge* (No. 365).—The Brethren of this Lodge assembled at their Lodge-room, White Hart Hotel, on Wednesday, October 24th, when the following Sections were worked :—1st, Bro. James Taylor ; 2nd, W. Hanson ; 3rd, Jno. Brook ; 4th, J. Brook ; 5th, B. Hutchinson ; 6th, James Hall ; and 7th, W. H. Aston. The whole were very accurately gone through, and reflect the highest credit on the Lodge.

A very full meeting of the Brethren of the Huddersfield Lodge was held on November the 21st, when their present S.W., Bro. W. H. Aston, P.G.S., was unanimously elected W.M. ; and Bro. J. H. Thompson, P.M., P.G.J.D., was unanimously elected Treasurer for the next year.

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## SCOTLAND.

### RENFREW COUNTY KILWINNING LODGE'S INAUGURATION.

The inauguration of a new Lodge, named the "Renfrew County Kilwinning," took place in Paisley, on the evening of the 25th October.

Bro. Donald Campbell read a commission from Bro. Sir John Maxwell of Polloc, Prov. G.M., empowering him, as a M.M. of St. Mark's, No. 102, to act on the occasion as Prov. G.M., and accordingly Bro. Campbell took the chair. The Charter from the G.L., constituting this Lodge by the style of the "Renfrew County Kilwinning," No. 370, was produced by the R.W. Prov. G.M., and handed to the Prov. G. Sec., Bro. Robert Mitchell, and by him read. The O.B. of fealty to the G.L. was administered to the Master and Wardens *in propria forma*, and the P.G.M. appointed Bro. James Horne, of St. Mark's, Prov. G.S.W., and Bro. J. W. Flemington, G.K.L., No. 4, Prov. G.J.W., and other Office-Bearers, and the Lodge was opened. Bro. Campbell read the ancient Laws and Regulations of the Order, and to these the Master assented, the other Office-Bearers present took the O.B.D.F.A., and all were invested with the insignia and installed in their respective offices. The Prov. G.M., in a lecture, enlightened the Brethren on the beautiful precepts of Masonry. This *résumé* of the Prov. G.M. was most eloquent, and redolent of the noble principles of Masonry, and was illustrated by selections from poets, some of whom had been "wiser than they knew." On the Prov. G.L. being closed, the "Renfrew County Kilwinning" was opened by the R.W.M., Bro. James A. M'Kean, who then occupied the chair. Applications for initiation of five gentlemen were read by the Secretary, Bro. William Murray, who informed the Brethren that this number was much less than had requested to be admitted, but he had delayed getting their petitions brought forward, as, at one meeting, more could not conveniently be admitted. The Secretary's statement was hailed with much pleasure, as indisputable evidence of a career of success. During refreshment the R.W.M., Bro. M'Kean, proposed the usual loyal and Masonic toasts.

Bro. D. Campbell toasted the "Renfrew County Kilwinning, and the Officers who had that night been Installed, and Prosperity to them." He shortly enumerated some of the eminent Brothers who had in former times been members of this Lodge.

To this toast Bro. M'Kean replied in neat terms.

From the Chair, "The Mother Kilwinning, and Bro. Russell, Glasgow," who returned thanks.

Some of the sentiments in the "Soldier's Funeral," as sung by Bro. Ronald, S.W., being singularly applicable to the "present aspect of affairs," was feelingly welcomed by the assembly.

"Glasgow Kilwinning Lodge, No. 4, and their services in assisting in getting up the Lodge R.C.K., and particularly those of Bro. Alexander," was responded to by Bro. Easton.

Bro. Thomson proposed "The Greenock Kilwinning Lodge, and Bro. Captain Stuart."

Bro. Jaap responded to the "Paisley St. Mirrans," a deputation from which body he headed.

The "Lodge St. Mark" was answered by Bro. Robert Thomson, jun.

"The Health of Bro. Sir John Maxwell," was honoured with much applause; and to the toast of "The Wardens of the Renfrew County Kilwinning," as proposed, Bro. Stuart returned thanks.

Bros. D. Campbell and William Alexander were, on motions regularly made and carried, made affiliated members, and thereafter the Lodge was closed.

In November, 1750, the Renfrew County Kilwinning Lodge was instituted, and then stood No. 11 upon the roll of the Mother Kilwinning, who alone at this period

had power to grant charters in Scotland. It continued for many years to be a most flourishing Lodge, probably the most aristocratic in Scotland. The meetings were held oftentimes at the residence of one or other of the members, and, in this respect, we understand that some sort of rotation was observed. The Lodge was made by this means pretty exclusive.

In a minute, dated 30th November, 1798, the initiation of Lieut. John Moore, of the 15th regiment, is recorded. That Brother died as Sir John Moore, little more than ten years afterwards, on the field of Corunna.

The minute-book of the Lodge is somewhat curious, as from it can be observed that the state of the country, from 1790 up to 1805, was like what presently prevails, as the names of many officers of the "Fencibles" are during that period noted in the minutes. Indeed, from the great quantity of names of military Brethren, it might almost be denominated a military Lodge. After 1805, up to which time the Lodge had worked, it became dormant; and now, although it has virtually resuscitated, still, the former Office-Bearers, by not coming under the G.L. laws, and refusing to acknowledge her supremacy, lost to the succeeding generations of Brethren their honourable No. 11 in the G.L. roll. It is to be hoped, however, that at some future day the Lodge may receive its old distinctive mark.

## FRANCE.

### LIST OF LODGES WORKING UNDER THE SUPREME CONSEIL DE FRANCE.

Town.	No. of the Lodge.	Name.	Working Craft Degrees.	Royal Arch.
Paris.....	3	Trinitarian .....	1	
" .....	5	French Hospitallers .....	1	
" .....	6	Mount Sinai .....	1	
" .....	18	French Hospitallers .....	..	1
" .....	44	Trinitarian .....	..	1
" .....	48	Patriots .....	1	
" .....	58	Inseparable Scotch.....	1	
" .....	64	Jacob de Molay .....	1	
" .....	65	Indivisible Scotch .....	1	
" .....	66	United Philanthropists.....	1	
" .....	70	Union .....	1	
" .....	72	True Scotch.....	1	
" .....	99	Jerusalem .....	1	
" .....	102	Harmony.....	1	
" .....	107	Palestine Hospitallers .....	1	
" .....	133	Vincent Paulus .....	1	
" .....	134	Union of Nations .....	1	
" .....	136	Scotch Beehive .....	1	
" .....	137	True Friends .....	1	
" .....	138	Seven United Scotch .....	1	
St. Ouen .....	135	Hospitallers of St. Ouen ....	1	
Meaux .....	111	True Hearts .....	1	
Pont St. Esprit ....	128	Friends of the Level.....	1	
Hâvre .....	38	Scotch Olive Tree .....	1	
" .....	120	Chevalier of Renovation.....	..	1
Brest .....	139	Friends of Sully .....	1	
Arras .....	54	Hope .....	1	
Reims.....	87	Perfect Union.....	1	
" .....	103	Perfect Concord .....	..	

Town.	No. of the Lodge.	Name.	Working Craft Degrees.	Royal Arch.
Niort .....	78	Friends of Order.....	1	
" .....	81	Happy Sympathy .....	..	
Caluire.....	120	Friends of Man .....	1	
Cusset .....	122	Friends of Peace.....	1	
Cette .....	127	True Brotherly Love.....	1	
" .....	132	Scotch Brethren.....	..	1
Vaire .....	89	Friends of Truth.....	1	
Strasbourg .....	108	Three Epochs .....	1	
Tournais .....	77	Concordia .....	1	
Chalons à Saone....	68	Equality and Progress .....	1	
" .....	79	St. Andrew of Scotland.....	..	1
Avignon .....	109	Perseverance .....	1	
Limoges .....	116	United Friends .....	1	
" .....	117	For ever United.....	..	1
Valence .....	130	Arts and Industry .....	1	
Aix .....	129	Scotch Hammer .....	1	
Marseilles .....	75	United and Re-born Brethren..	1	
" .....	80	Regenerators .....	..	1
" .....	104	Right .....	1	
" .....	123	Progress .....	1	
Algiers .....	131	Benevolent Star .....	1	
St. Pierre, Martinique	115	Union .....	1	
Cayes, Hayti .....	10	Students of Nature .....	1	
" .....	49	Fortitude.....	..	1
Jarmel .....	59	Philadelphia .....	1	
" .....	73	Southern Cross .....	..	1
Port-au-Prince ....	97	Friends of Truth.....	1	
Cayenne .....	93	Equinoctial France .....	1	
" .....	119	Elected of Equinoctial France	..	1
Sandwich Isles ....	124	Progress of Oceanie .....	1	

During the eventful year 1848, the *Suprême Conseil* consisted of the first officers of the state; but after this period Masonry suffered considerably in Paris; for a short time even the *Suprême Conseil* ceased to exist altogether, and at the re-election of new officers, other less influential members were installed. Disputes and dissensions between the *Grand Orient of France* and the *Suprême Conseil* unhappily existed for a long period, although formerly united in one Masonic temple; at present the *Grand Orient* has entered a new and magnificent hall of its own. The Government only recognises the *Grand Orient* as legal; the *Conseil* does not enjoy any legal acknowledgment. Steps to unite the two bodies have been till now unsuccessful.

#### MAURITIUS.

##### INTOLERANCE OF M. COLLIER, BISHOP OF PORT LOUIS, TOWARDS THE FRENCH FREEMASONS OF THE MAURITIUS.

IN our last number, it was our painful duty to draw the attention of our readers to certain acts totally unworthy of an ecclesiastic, or even of a man, which the Popish priest of Port Louis has chosen to perpetrate. It appears that M. Collier, the worthy scion of a persecuting stock, not only wars with the living upon matters of discipline, but even seeks to extend his anathemas beyond that shield which by *noble* spirits has ever been considered sacred—we mean the coffin. Upon a recent visit to Paris, we had the opportunity, which, our readers may rely upon it, we earnestly employed, in disabusing the mind of a very worthy but, as usual, ignorant Popish ecclesiastic, relative to the character of Masonry, which he had been taught to consider the *fons et origo* of all rebellion. But we must confess he showed himself open to conviction, and was naturally of too mild and pious a spirit ever to manifest the virulent temper exhibited by M. Collier, and



which characterizes the malice of the Evil One, in opposition to the meek and loving spirit of our Lord. One word, however, as to the precious manifesto published by the intolerant bigot, who is more fitted for Mauritania than for the Mauritius. He declares the Oath of Masonic Silence to be a sin; we will agree with him if he, on the other hand, will show any authority from Holy Scripture for the institution of the confessional, and its oath of secrecy upon matters of felony and the worst crimes. The confessor not only is often a *particeps criminis*, but sometimes an accessory *before*, and almost always *after* the fact. (*Vide* Dens, Liguori, Limborch.) Masonic silence is for the preservation of mutual love, and the practice of the moral virtues; Popish silence is the harbour of the worst crimes.

According to M. Collier—a Freemason cannot marry worthily, except he has first committed perjury to his Craft. We confess that, from the perusal of a long and very black record of many hundred years, relative to priestly practices as to marriage in the Popish Church, our estimation of the opinion of that Church about it, is for utter avoidance, not for imitation. If any Brother has a doubt upon this, let him inquire into the causes which induced the Spanish people recently to petition the Pope to permit the priests to marry. Nice authorities are such men, we should opine, upon matters of this sort: if a Mason did not regard oaths better than they do morals, how long would our noble Fraternity thrive? It is difficult to read this sentence of M. Collier's manifesto and declare whether it exhibits most ignorance, tyranny, blasphemy, or presumption.

We approve, heartily, the firmness of Bro. Cheneau's family, and assure them that the sympathy felt towards them, and Bro. Duverge's survivors, by the Brotherhood in England, is as universal as the indignation manifested towards their malevolent persecutor. General Sutherland may rely upon the cordial co-operation of the press in every effort he may make towards suppressing such monkish fanaticism; and for as much as the spirit of Popery abhors light, liberty, and intelligence, we offer to the Masons in the Mauritius, and throughout the world, the free use of our columns, that all these elements may be ensured to them to alleviate their present, and prevent their future persecution, by exhibiting their sufferings to the sympathy of the Brotherhood, and the mean bigotry of M. Collier to the indignation of all good men.

A copy of this article will be despatched to France and the Mauritius by the next mails after publication, and the Lodges of "La Paix," and "La Triple Espérance," with the Grand Orient of France, have only to communicate the progress of the case to insure our instant and vigorous co-operation.

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## COLONIAL.

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### CANADA (WEST).

Office of the Provincial Grand Conclave, Kingston, Canada,  
October 11th, 1853. A.O., 737.

VERY EMINENT FRATER,—The very eminent Frater William J. B. McLeod Moore, the Provincial Grand Commander of this Province, by virtue of the Patent granted him by the most eminent and supreme Grand Master of the Religious and Military Order of Knights Templar in England and Wales, opened and constituted on the 9th October, A.O. 737, at the City of Kingston, the Provincial Grand Conclave for the Province of Canada.

The following are the Encampments in this Province:—The Hugh de Payens, city of Kingston, G. A. Henderson, Com.; the Geoffrey de St. Aldemar, city of Toronto, S. B. Harman, Com.; the William de la More, "the Martyr," city of Quebec, T. D. Harrington, Com.

I have the honour to transmit herewith, by order, the Roll of the Provincial Grand Officers. I am, frater, your faithful servant,

SAMUEL D. FOWLER,  
Provincial Grand Registrar.

To the Very Eminent Frater.

The following are the Officers of the Provincial Grand Conclave of Knights Templar in Canada:—Grand Commander, very eminent Frater Captain W. J. B. McLeod Moore, Ottawa; Deputy Grand Commander, very eminent Frater James Alexander Henderson, Kingston; Grand Prior, eminent Frater Colonel Alexander Gordon, R.E., Kingston; Grand Prelate, Frater Rev. J. F. Lundy, D.C.L., Grimsby; Grand Captains commanding columns, eminent Frater Samuel Bickerton Harman, Toronto; and eminent Frater Thomas Douglas Harington, Quebec; Grand Registrar, Frater Samuel Deadman, Kingston; Grand Treasurer, Frater Samuel Staples Finden, Belleville; Grand Chamberlain Fowler, Frater Jas. Fitzgibbon, Ottawa; Grand Hospitaller, Frater Thomas Gibbs Ridont, Toronto; Grand Expert, Frater Francis Richardson, Toronto; Grand Standard Bearers, Frater Ellery Wanzer Palmer, "Beauséant," Kingston; and Frater George Duggan, junior, Toronto; Grand Almoner, Frater John George Howard, Toronto; Grand Director of Ceremonies, Frater William George Storm, Toronto; Grand Aide-de-camp, Frater Fredrick W. Cumberland, Toronto; Grand Captain of lines, Frater John Kerr, Kingston; Grand Sword Bearer, Frater Alfred Argyle Campbell, Belleville; Grand Heralds, Frater William Murray Jameson, Toronto; and Frater James Hill Rowan, Kingston.

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## GERMANY.

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HAMBURG.—From the annual circular of the five united Lodges in Hamburg we extract the following, of general interest:—The Grand Lodge of Hamburg is under the direction of the much-esteemed and revered G.M. Bro. Dr. Buck, sen., and his deputy, Bro. Dr. Grapengiesser. One sister Lodge has been added during the present year by the formation of a Lodge in Heilbronn, which received the warrant of constitution from the Grand Lodge in Hamburg. Several Masonic works have been edited, as "The Instructions and Expositions of the Masonic Catechism," by the Rev. Bro. Grapengiesser, and a Masonic Song-book, already in use since St. John's-day. The five Lodges have worked nineteen times in the First Degree, five times in the Second Degree, and nine times in the Sublime Degree; twenty-eight candidates were initiated, twenty passed to the Fellow Craft Degree, twelve raised to the Sublime Degree, and three Brothers were admitted as joining members.

HANOVER.—The Lodge Frederic, at the White Horse, in Hanover, communicates, with great pleasure, the mark of royal patronage conferred in a greeting from his Majesty, and delivered to the Lodge by the G.M. Bro. Viscount von Bentink, in the following words:—"His Majesty the King, our most gracious protector, has commanded me to present to the Brethren here assembled his royal greeting. His Majesty has especially mentioned the Brethren of Lodges of Oldenburg and Bremen, and charged me to bid them welcome here, and to join therewith the hope that the Brethren may view this salute as a proof of the sincere interest which his Majesty takes in Masonic principles and proceedings. His Majesty recommends the Brethren and the Order in general to the protection of the Almighty, who will assist us in our works dedicated to the welfare of mankind, and trusts that he will shed His benign influence over us."

## THE ANCIENT AND ACCEPTED RITE.



ON the 31st of October, 1855, there was a Convocation of those who had received the rank of Kt. K.H., or the 30th Degree of the Order, for the purpose of conferring that rank on the Prov. G.M. for Worcestershire, Henry Vernon; the P. Prov. G.M. for India, Bro. Rawson, and other distinguished Masons; the full details of which meeting will be given in the next number of this magazine.

On the 1st of November, 1855, there was a full meeting of the Supreme Council, when the Illustrious Bro. Charles J. Vigne was installed into the vacant Chair of the Supreme Council, and proclaimed as Grand Secretary General of the Order.

The Supreme Council raised Major Cholmeley Dering, who had the 31st Degree in the year 1854, to the dignity of a S.P.R.S. of the 32nd Degree, previous to his having to join his regiment at Malta; and gave the dignity of Grd. Inqr. Comr. of the 31st Degree, at the same Council, to Captain Bowyer, the Prov. G.M. for Oxfordshire.

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### Obituary.

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BRO. JAMES DYER, HON. SEC., No. 176.

Bro. James Dyer, Hon. Sec., No. 176, died at Newport, Isle of Wight, October 23rd, aged 43, after a short illness. Our deceased Brother was initiated in June, 1852, and, although a "young Mason," he gained the sincere respect of the Fraternity in Newport, by the intelligent and efficient manner in which he discharged the honorary duties of the office to which he was appointed—the memory of his cheerful spirit will long be cherished by the members of No. 176. He has left a widow and five young children depending on her exertions for a livelihood, and who have to lament the loss of a kind and affectionate husband and father: his industrious and temperate life being cut short by an early departure from hence, prevented his making any provision for his widow and offspring.

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### NOTICES TO CORRESPONDENTS.

"No. 730."—In reference to our report in the last Number, we are requested by the W.M. to say that he has never missed a Lodge meeting since he became a Mason.

"W. J. T."—No person has an exclusive right to supply the W.M.'s badge; the Brother can obtain it where he pleases.

"AN OLD P.M."—The editor of the periodical you mention is misinformed. There are no teetotal Lodges; the K.T.s administer the wine-cup at their ceremonial.

"T. R. D.'s" wishes shall be attended to.