

THE  
FREEMASONS'  
QUARTERLY REVIEW,  
AND  
GENERAL ASSURANCE ADVOCATE.

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SECOND SERIES—DECEMBER 31, 1849.

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*December 1.*—Died at Bentley Priory, Stanmore, in the fifty-eighth year of her age, Her Majesty ADELAIDE, THE QUEEN DOWAGER. After a lingering and painful illness, which she bore with fortitude and perfect resignation to the will of her Creator, she sleeps in the bosom of the Adorable One, by whose precepts and maxims her peaceful and blessed life was regulated. It is not too much to say, that of all illustrious women who preceded her, the character of Queen Adelaide stands out in the greatest prominence for the public example evidenced in her many virtues, which were of the purest domestic value as well as of national pride. Her benevolence knew no other bounds than those of prudence; it was unostentatious, but it was lastingly beneficial. As Queen-consort, her court was conducted with the greatest regard to the high character of the throne she was called upon to share with her royal husband and monarch, whose departing hours she soothed by her affectionate personal attention. It was happily observed of this distinguished and illustrious lady, by the Duke of Sussex, when alluding to the death of King William the Fourth, that he was, perhaps, the only monarch whose last moments were blessed by the same beloved affection that the Lord vouchsafes to the franklin. Adelaide, the Queen, was nurse, wife, and friend, in the truest sense.

In such a union of exemplary virtues, the deceased Queen would call for a mark of respect to her memory; but when we bear in mind that she was the widow of the sailor-monarch and masonic-king; that she was Patroness of the Girls' School, and Life Governor of the Aged Masons' Asylum, to have been silent would have been most ungrateful. As subjects of the realm, we lament a severe loss, which, as Masons, we deplore with heart-felt anguish.

## TO THE CRAFT.

I now proceed to offer a few "last words" in conclusion of a valedictory address. In this there may be something serious, but nothing painful. So many months of retirement, caused by the alterations of an insidious complaint, have tended greatly to systematize thought, and to teach the mind its duty. A great point is to avoid self-deception. The hermit, the philosopher, and the man of pleasure, each looks on his sphere of action as the wisest, if not the best; so that abstinence from social and physical comfort, or the deep exploration of study, or the enticing pleasures of vanity, would seem to be their respective modes of attaining happiness. But are they so?

The pious David felt that it was good to be afflicted, whereby he could benefit by a due consideration of adversity; not, possibly, that the Royal Psalmist felt that affliction was in itself sweet or soothing, but that the effects were consoling and profitable. Affliction teaches us truth, speaks humility, and whispers resignation.

I have been a most fortunate tenant of the sick chamber, the gloom of which has been irradiated by the well-trying sympathy of friends; who, indeed, have gone very far, in their flattering condolence, to turn me from the careful equipoise of prudent caution; but their sympathy is the parent of a thousand joys; and each revolving day brings with it the testimony of friendship and esteem; even the East and West Indies have sent in their oblations, thus most truthfully proving that it is well to be afflicted. Should a merciful Father will my restoration, these are moments that will indeed become endeared in memory. The prince of poets and of men, *Virgil*, sings sweetly—"Hæc olim meminisse juvabit." What a volume in a sentence! But our common Father may not pass a decree in my favour; and my trust and hope is, that as my mind has been permitted to range over the physical powers during life, that the soul, in parting from the body, may wing its grateful flight, and find mercy and forgiveness at the throne of grace.

Vale! vale! vale!

ROBERT THOMAS CRUCEFIX.

December 25, 1849.

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 THE GRAND LODGE AND THE GRAND MASTER.

What next? At the recent Grand Lodge on the 5th instant, the business paper was pretty full, and the subjects important; they were all discussed and settled, when, lo! as a final act of the drama, the Grand Master actually pledged the Grand Lodge that no one then present should disclose the transactions of the evening, in order that

they might not find their way into the pages of "The Freemasons' Quarterly Review."

Many — perhaps the great majority—stood to order at command. Several did not. Several did not understand what they were doing; and several have already repented a subserviency that thus induced them to bend the neck to the yoke of tyranny. The Grand Master even said that he should direct the Grand Reporter to omit altogether certain matters.

According to this ruling,—the confirmation of previous minutes; the nomination of Grand Master; Bro. Scarborough's motion as to any and what alteration in the ritual should take place; the Asylum question; the Widows' Annuity Fund, *cum multis aliis*; are all to be kept from the Masonic public until the Grand Master shall either relax his edicts or be made to understand the real tenure by which he holds his authority. We unhesitatingly state that he has exceeded his powers; and although the constitutions provide no penalty, yet even that part of our blissful code of laws gently intimates that should the necessity occur, then will be the time to apply a remedy. Has not the time approached? It is in no spirit of vindictiveness that we make these comments on the state of affairs, for we are too much accustomed to the fairness, the honour, and the justice of the Grand Master, not to know that men can study well how best to injure what they hate. But our duty is that of publicity, not of concealment.

In the Grand Lodge of England the Grand Master advises the brethren not to disclose certain transactions; let us now turn to the Provincial Grand Lodge of the North and East Ridings of Yorkshire, held on the 8th November, and place before our readers the following extract from the printed circular issued a few days after:—

*"Provincial Grand Lodge of North and East Ridings of Yorkshire, held at Richmond, November 8, 1849.*

"The Right Honourable the Most Worshipful Earl of Zetland on the throne. The M. W. Grand Master then made a few observations with reference to the minutes of the meeting of the last Provincial Grand Lodge; in the course of which he stated, that his opinion, as well as that of the Grand Officers, respecting the publication named in the minutes, remained unchanged; and that a large majority of the members of Grand Lodge condemned that publication, as being injurious to the interests of Freemasonry, and more particularly so in the colonies. He considered it a proof of the existence of a right masonic feeling that it was not encouraged by the lodges in this province; for he certainly could not recommend brethren to support such a publication, tending, as it did, to create disunion and party feeling."

“Create disunion and party feeling!” Why what right has the Grand Master to assume such to be the case?

“Injury to the colonies!” Why at one time our opponents find it a card in their favour to declare that we are not read in the colonies. The Grand Master affirms that our chief interest is there. As a gentle reproof to the Grand Master, we will now quote from a plain, unvarnished, truth-speaking narrative, of the interesting proceedings at the centenary of the Minden Lodge, held in her Majesty’s 20th regiment, quartered at Kingston, Canada. The proceedings took place on the 27th of December last.

“There is one publication in our library to which the special attention of the brethren might be directed—it is the *‘Freemasons’ Quarterly Review*, a work that has materially advanced our Order—A perusal of its varied contents will add to your stock of useful information on the subject of Freemasonry. It is a work eloquent in its support of the honour of all who are worthy and of good report, in our beloved Institution.”

We need hardly observe with what sincere and grateful feelings we acknowledge such a testimonial. Let the Grand Master continue his anathemas. “The galled jade may wince, our withers are unwrung.”

The late Grand Master was, according to Johnson, a good hater, and we knew it; yet, notwithstanding his powerful mind, for he had a mind, his illustrious character and exalted position, he would have yielded to conviction; and some masonic historian may yet probably do him justice. A Titan he was in the days of Masonic Terror, but he found himself hampered by the sycophants he had raised to honour, and felt that in the hour of trial they could not aid him; they would only yell and whoop. The present Grand Master had but to avoid the quicksands that interrupted the objects of the Prince-Mason, and he might have gained love and respect, where he has merely the shadowless support of subservient apostacy.

Here break we off—not, however, without recording the high sense we entertain of Bro. Dobie’s masonic and chivalric defence of Masonry against the Gothic Vandalism that would endanger it.

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To our readers all, the Grand Master included, we cordially wish “a merry Christmas and a happy new year.”

THE PROVINCIAL GRAND MASTER FOR DORSET.—Bro. Wm. Tucker has been rejoicing in his *debut* of the “before and after-dinner Mason;” somewhat un-masonically disguising his character, as “two faces under a hood.” For this freak we should not take the trouble to “break a butterfly on the wheel,” were it not that, as he appears to disregard the axiom of Baillie Nichol Jarvie, “not to put out your arm farther than you can with ease draw it back again,” he would appear to court an unenviable notoriety. The case is this, at the Provincial Grand Lodge he delivered a very good charge, not remarkable certainly for its erudition, but it was still a good one, and we have much pleasure in placing the same before our readers, simply observing, that of all Masons in high places, Bro. Tucker can have no reason to question our justice and impartiality. So much for the serious act, or “before dinner.” Scarcely, however, was the cloth removed, and the loyal toasts delivered and welcomed, than Bro. Tucker, in proposing the health of the Grand Master, the Earl of Zetland, fell foul of the “Freemasons’ Quarterly Review,” for certain strictures on the masonic character of that nobleman, and most courageously declaring that *if* such conduct was repeated, he would denounce the author, as he knew him well. He was as courageously supported by his henchman, the homunculus St. John, who even exceeded Bro. Tucker in his abuse of the “Freemasons’ Quarterly Review.” This was the second or farcial act played by these masonic worthies “after dinner,” when the wine cup was probably thought to be effective, and men’s feelings stirringly alive to excitement! Here we pause—certainly we did not expect such gross misconduct on the part of Bro. Tucker, whose education, position, and general qualifications have so often fallen under favourable notice. A parting word—let Bro. Tucker bear in mind, that there is a wide difference between vulgar inane Quixotism and high-minded chivalry.

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#### MASONIC CHARGE,

*Delivered at the Provincial Grand Lodge for Dorset, on Wednesday, the 3rd October, at the Guildhall, Shaftesbury, by the R. W. Provincial Grand Master, Brother William Tucker.*

Brethren,—I know of no greater pleasure than that which I annually feel, when appearing before you and addressing you as your Prov. Grand Master, more particularly so, as I not only most sincerely hope, but I do also really believe, that the truest masonic feeling of love and esteem is cherished and kept up between us. Without this feeling, I would say this adamant bond, nothing can go well, nothing can prosper, more particularly in our Order, whose very basis, superstructure, and capstone is brotherly love; and without it what is life, what pleasures can

we hope for, what can we enjoy? Our path through this world is through various dangers and difficulties, designed by an All-wise superintending Providence to teach us to look up to Him at all times and seasons for aid, support, and help; but at the same time that the Great Architect of the Universe requires our allegiance and subservience to him, he has not only inspired us with, but expects from us, the practice of brotherly love. From this springs our best and warmest affections, from the practice of this emanates every virtue and perfection which can adorn the human heart, whence springs relief which may be shortly described as true kindness of heart and soul. Genuine philanthropy, is it not the first-born child of brotherly love, aye, and truth, without which nothing is beautiful, nothing in this life amiable or sweet, is she not relief's twin sister? These virtues practised will soon work out to its highest pitch charity, who, like her sister mercy, equally blesses both him who gives, and him who receives. Let us all, then, endeavour to abide by the principles which we profess, more especially in the practice and adornment of these the highest of human virtues.

Much has been said on the antiquity of our Order; many speculations have been hazarded, and many opinions broached; of these some are extremely curious and worthy of notice, and others are more vague and uncertain. That Freemasonry has existed, under one form or another, from the very earliest period, is, I think, admitted by all, even by those who would, if they could, cast a sneer on our Order. I am inclined myself to think that it existed long before the building of King Solomon's temple; however, here we will take it up, because we have full and ample proof that it did then exist, and was practised in its full perfection, both operative and speculative, by the three Grand Masters then presiding. The wisdom of Solomon, the strength of the King of Tyre, as exhibited in the cedar wood and other necessaries for this stupendous building, which he sent to Solomon; together with that cunning workman Hiram, who added beauty and skill to every part, succeeded in producing an edifice such as none of ancient days ever approached, and such as none in modern have ever attempted to vie with. No part of the work, remember, was wrought on the place, every joint, whether of wood or stone, was aptly fitted in the forest or quarry, so that on being brought to the building, no noise either of axe or hammer could be heard; truly this was the fit manner in which the temple of the Lord should be built.

The building of the second Temple under Zerubbabel is another remarkable instance of masonic skill and perseverance, where the builders worked with the sword in one hand and the trowel in the other, and that under a charter granted to them by King Cyrus, as recorded in the last verse of the Second Book of Chronicles, and again in the commencement of the Book of the scribe Ezra, "Now in the first year of Cyrus, King of Persia (that the word of the Lord, by the mouth of Jeremiah might be fulfilled) the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people; his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his

place help him with silver and with gold, and with goods and with beasts, beside the free-will offering for the house of God that is in Jerusalem." The scribe Ezra then goes on to relate that the captive Jews eagerly availed themselves of the Royal Charter, that they received back from the hands of the noble Cyrus, the vessels of silver and gold belonging to the former Temple, which Nebuchadnezzar had brought therefrom; that they incorporated themselves into a society, under the guidance of Zerubbabel, Haggai, and Jeshua (Ezra, iii. chap. 8 verse) and laid the "foundation of the Temple of the Lord," amidst the joyous shouts of the priests and levites, and the loud sound of the trumpets and cymbals to the praise of the Lord. Such was the formation of that great and glorious masonic body, who raised the second temple to the glory of the Lord, which temple, although far inferior in beauty, yet still in glory as far exceeded the former, for it was destined to receive and *did receive*, the promised Messiah, the King, Priest, and Prophet, combined; which in the Council of whose formation we are now treating, was represented by Zerubbabel the King, Haggai the Prophet, and Jeshua the Priest. Let us now look to modern history and we shall find most, nay, I may say all the magnificent *Ecclesiastical* buildings of Europe, and probably most of the *finer and more imposing Castles*, and other places of defence and offence were built by masonic bodies, acting under a regular charter originally granted by the sovereign Pontiff at Rome, and subsequently confirmed by the various sovereigns and princes of the different countries into which they afterwards migrated in pursuit of their science, and furthermore, of their art; these bodies thus regularly organised, held their councils and deliberations in private in their own lodges, and here they planned the various parts of the buildings, whose erection they were employed to execute; no part of these buildings were determined on without mature consideration, and most judicious reasons, "*in the multitude of counsellors there is wisdom.*" This we see fully exemplified in looking around the exterior or interior of any of our gothic cathedrals; where we find nothing but perfection on which the eye can rest, and nothing but that which the mind can contemplate with pleasure. Here we recognise the operative masonic body in full exercise of its noble and pious work; but we must not forget them as speculative Masons; for none of these deliberations were carried on without fervent and earnest prayer to the great I AM to prosper the work of their hands to His honour and glory, and to the good and prosperity of all future and succeeding generations. To these facts the history of all Europe bears ample testimony; but, in our own country, the various enactments in respect to the masonic body are equally curious and confirmatory, and are well worth the attention of every zealous brother. In the introduction to the Scottish Book of Constitutions some anecdotes in regard to ancient Masonry are mentioned, which are well worth the perusal of those whose time and opportunity allow of such research. In more modern times, we find among the list of our Grand Masters, the names of Inigo Jones, and Christopher Wren: may we not well liken the works, the elegant structures and ornaments of the former, to the production of the widow's son, Hiram; while the strength, solidity, and compactness, every where exhibited in the buildings of the latter, cannot fail to remind us of the strength of the King of Tyre, combined with the wisdom of Solomon. Well and truly does Sir C. Wren deserve the monumental inscription erected to him in St. Paul's, (of which noble edifice, of course you all know, he was the architect,) and which is

placed in the most conspicuous part of the building—over the door of the the quire, “Lector, si monumentum requiris, circumspice.” Reader, if you seek a monument, look around you. I should here mention that, in the Lodge of Antiquity, are still preserved, having been presented by Sir C. Wren, the gavel, with which he laid the foundation stone of the present St. Paul’s, together with the cap-stone of the old St. Paul’s, as well as many other curious relics given to this his own and favoured lodge.

Let us now look at the state of the Order, as we at present find it, and I think we shall be all pleased to observe that it is on the steady and firm increase; all our funds are more or less prospering, new and worthy members are daily joining our ranks, our lodges are increasing in number, ten new ones having been constituted in last year alone, and several more since the publication of our annual calendar. I am glad to see that this province, on the whole, works well and steadily, although I could have wished to have seen more zeal displayed in certain lodges, to which I have on former occasions alluded. I congratulate Poole on her prosperous state; let other lodges that have been dormant imitate her and spring forth again into renewed existence.

My brethren, be men, be Masons, support your Order, and shew to the world that you belong to a society, of which brotherly love, charity, and kindness to all, form the foundation.

I will here allude to a publication, by a Major Trevellyan, which has made its appearance in an attack on our Order since our last meeting. Every Mason knows well how to estimate such “a voluntary seceder from the society.” He is neither worthy the notice of our pens nor our lips; his argument is curious; as far as I can understand his jargon, it appears to amount to this, that when a man becomes what he pleases to call a christian, or a *converted character*, he is not only at liberty, but bound to violate every obligation, every solemn tie, which he has ever before, at any time, entered into. I believe in looking around this lodge I am addressing christian men, many of them eminent for their piety, I will ask them—First, Is this the doctrine of Christianity; and Second, If it is not, what is it? I will answer the question by a question, and say, Is it not a doctrine propounded by a vain, weak, and ignorant man, whose only object is to make himself notorious in the world, by appearing before it as an author? In this I can assure him he has signally failed, for I know his book is equally laughed at by the uninitiated, and despised by the brethren of our Order.

My brethren, farewell. I thank you for your attendance here to-day. Persevere in your masonic duties, conciliate all, conciliate every one, more especially the ladies, and that is only to be done by shewing to them, that we walk worthily of our profession, and that we can truly say

“No Mortals can more,  
The Ladies adore,  
Than the free and accepted Mason.”

## ON FREEMASONRY.

THE FIRST POINT IN THE PYTHAGOREAN TRIANGLE  
EXPLAINED.

BY THE REV. GEORGE OLIVER, D. D.

## EDITORIAL PRÆCOGNITION.

“ *Quoth Preses, structum post examen,  
Nunc esto Doctor; we said, Amen.  
So to you all hunc commendamus,  
Ut juvenem quem nos amamus,  
Qui multas habet qualitates,  
To please all humours and estates.*”—MESTON.

“ The twelthe poynt ys of gret ryolté,  
Ther as the semble y-holde schal be,  
Ther schul be Maystrys and Felows also,  
And other gret Lordes many mo;  
Such ordynaunce as they maken there,  
They schul maynté hyt hol y-fere.”

ANCIENT CONSTITUTIONS OF FREEMASONRY.

“ Each profession and class of mankind must agree,  
That Masons, though secret, are loyal and free.”—DUNCERLEY.

“ Ykitiaweshstih? Toedofegoarprogount.”—E. A. P. LECT.

“ What though some of late, by their spleen, plainly show,  
They fain would deride what they gladly would know,  
Let every true brother these vermin despise,  
And the ancient grand secret keep back from their eyes.”

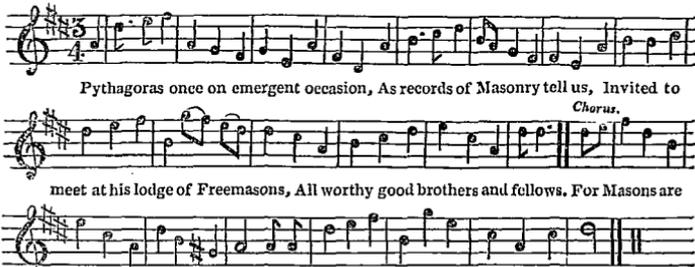
OLD MASONIC SONG, 1750.

“ An article from the Doctor! We greet it thrice heartily: and we must not omit to introduce it with all due ceremony.”

Such was our observation on receiving the missive, which came to hand at a moment when we were sitting in solemn conclave over our wine after dinner—*arcum intensio frangit, animum remissio*—in company with a few select friends and correspondents, who were equally rejoiced at the prospect of seeing the exertions of the Historian of Masonry once more in the pages of our Review.

There was a curious coincidence in the appearance of our friend's paper at that particular moment. We had been talking of the Doctor's father; and Bro. Farren observed, that he had in his possession a copy of a Pythagorean song written by that venerable and worthy Mason, which formed one of a series of thirteen that he engaged to furnish, in the year 1798, for the St. John's Lodge at Leicester, being one for each lodge night, and a concluding one for the festival; and he faithfully accomplished his undertaking. Bro. Farren had no doubt but the song was genuine, and he was just about to favour the company by singing it, when the son's article was put into our hands, “On the first Point in the Pythagorean Triangle.” It was remarkable, and formed an additional reason for placing the song on record.

Bro. Farren sung it to this tune, which we have reason to believe is also original.



worthy, and Masons are free, Love and friendship for ever their motto shall be.

Being met in due form, the lodge properly tyled,  
 In the lowest of valleys in Greece;  
 From the heights of Olympus, contemptuous, Jove smiled,  
 Saying, when will men's whimsies decrease?  
 Chorus—But Masons are, &c.

He view'd with attention their actions below,  
 And his face was deform'd with a frown;  
 Impatient the secrets of Masons to know,  
 On a rainbow sent Mercury down.  
 Chorus—For Masons are, &c.

Quick Hermes return'd with this answer to Jove,  
 (Having Masonry traced from its birth;)  
 They're cemented by harmony, friendship, and love,  
 Their lodge is Elysium on earth.  
 Chorus—For Masons are, &c.

Their scheme comprehends the whole race of mankind,  
 Universal their charity flows;  
 With Sympathy's feeling, with Liberty's mind,  
 The bosom of Masonry glows.  
 Chorus—For Masons are, &c.

Jove brighten'd his face to complacency's smile;  
 And searching the pages of Fate,  
 He found it recorded—"In Britain's fair isle  
 Shall Masonry flourish in state,"  
 Chorus—For Masons are, &c.

"When all other Orders shall vanish away,  
 And earth to its centre be riven,  
 When Time, and all human inventions decay,  
 The science shall flourish in heaven."  
 Chorus—For Masons are, &c.

"Bravo! Bro. Farren—we are at a loss which to admire most, the song or the singer! But pass the bottle, brethren, and charge freely for the toast—'CHARITY UNIVERSAL;'—and having done justice to it, let us hear all the information we can about the state of Masonry at the present time. It behoves us, as the editor of an influential periodical, not only to gather in the harvest, but also the gleanings of the grapes after the vintage is done. And as a practical man, we call on Dr. Crucefix to give us the benefit of his experience."

"Hear, hear!" from every part of the table. "The Doctor's speech is sure to command attention."

Dr. Crucefix, rising, said—"Brethren and friends, I am flattered by this mark of your attention; but you must expect little from me, for, as you well know, I am an almost hopeless invalid—but if you will allow me to be seated——"

"Sit, sit, by all means! We are too glad to see you amongst us, not to allow you to please yourself in everything."

"Even with this permission," the Doctor continued, seating himself, "my strength will soon be exhausted, as I am forbidden to partake of your potations, and enjoined to follow the regimen spoken of by Pindar, *απιστον μεν υδωρ*. But faint heart never won fair lady—so here goes. I consider myself competent to speak, even *ex cathedra*, on the subject of Masonry, as I have done much and suffered much in its behalf——"

"You have both done and suffered," said Philo-Masonicus, "and your reward is the sympathy of all good and worthy Masons in every quarter of the globe; and a masonic reputation that will descend to posterity covered with glory and renown, of which the Asylum for worthy decayed Freemasons will be an enduring monument; and the blessing of the aged Mason, the widow, and the orphan, will embalm your memory for ever."

"I am afraid, then, to speak plainly," the Doctor resumed, "that the spirit which has of late years animated the fraternity, and which ought always to animate it, is gradually declining. There are many sources of dissatisfaction, of which our provincial brethren complain, and which nothing can obviate but a thorough reform in the laws and constitutions; and it is to be regretted that our Grand Lodge does not follow the example of the American Grand Lodges, and set itself earnestly to their revision, that they may meet the requirements of the present enlightened æra. As the Historian of Masonry has well observed in his *Prospectus of the 'Symbol of Glory'*—'The times in which we live are peculiarly characterized by comprehensive enquiries, and ingenious speculations for the improvement of science; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, *Freemasonry must not pause on the threshold*. While the world moves on in an uninterrupted progress towards perfection—Masonry must not stand still; for if she hesitates ever so little—time will pass—and she will be distanced in the race.'—Our provincial brethren say, as my letters will testify, that the Craft is not fairly represented in Grand Lodge; that the more distant lodges ought to have the power of appointing delegates, or at the least of voting by proxies; that the dais is filled by brethren, and those only, who, though friendly to the 'movement principle' on all other points, refuse to concede the same advantages to Masonry. In a recent number of *'Chambers's Journal'*, the writer says—'No fame is secure *but that which is identified with the onward march of mankind*. Wit, eloquence, courage—nothing avails but to illustrate the defeat of those who set their faces against all improvement; and the only consolation they find is in the applause of the congenial rabble, who see no clearer and no farther than themselves.' Let our purple brethren apply this observation, for it concerns them more nearly than they imagine. The provincials say further, that the paid officers of Grand Lodge appear to consider Masonry as a commercial speculation, and to estimate its value by the amount of money it puts into their purses; for which reason they are averse to progress, under an apprehension that it might chance to diminish their fees; and that the method of appointing Provincial Grand Masters is decidedly hostile to the general interests of the fraternity, and the source of much evil, by which the institution is brought into disrepute. They contend that the brethren of every province ought to have the privilege of appointing their own Provincial Grand Master annually; which they conceive would tend, more than anything, to increase both the popularity and numbers of the Order; because it is quite certain that, under such an arrangement, active and practical men would take the lead in every province of the kingdom. It is true, our country brethren have themselves to blame

that their complaints are not set at rest, because they are fully competent to carry any measure they please, if they would take their places in Grand Lodge in sufficient force. They complain further, that there are some Provincial Grand Masters who, instead of taking the brethren, at their provincial meetings, to church, as in the good old times of Inwood, Harris, and Oliver, for the purpose of invoking the blessing of God on their labours, lead them to a ball in full masonic costume; as the gentry of olden time used to exhibit their servants and retainers at an assize or county meeting, in blue coats and badges; whence, instead of a praying institution, as Masonry undoubtedly is, it becomes a dancing institution, which it decidedly is not. You will observe, brethren, I am merely rehearsing the contents of my country correspondence; for myself, I have no objection to a legitimate masonic ball, when it is conducted on right principles, and the object pure and holy charity; because I think that our female friends ought to have every opportunity afforded them of sharing in our amusements; for it is a well known axiom in Masonry, that

‘ No mortals can more  
The ladies adore, &c.

But I cannot approve of the custom of allowing a ball to supersede the religious services of the Order. My letters advise me that from the above causes, and others which I pass over, for my strength is almost exhausted, the brethren are everywhere seceding from the lodges, and Masonry is falling into disrepute. These irregularities have excited our adversaries into active opposition; and there is now a powerful party arrayed against us, of heterogeneous materials indeed—Roman Catholics, Puseyites, Tractarians, Evangelicals, Infidels, Methodists, and Quakers; men who are always quarrelling amongst themselves, but can cordially unite, like Herod and Pontius Pilate, against our divine institution,—yet they possess sufficient pertinacity to create an unfavourable opinion in the breasts of indifferent people, if we are imprudent enough to close our eyes to their machinations. The ‘Tablet,’ the ‘Christian Remembrancer,’ the ‘English Churchman,’ Paine, Carlile, E. C. Pryer, Blunt, Soane, Trevilian, and their compeers, cordially join in the unholy work.”

“O, ho!” Bro. Sharp interposed, “are you there with your bears! Why the Doctor has impaled Mr. Soane alive in his little Johannite Mirror, which, by the bye, is one of the most spirited works I ever read; and I have elevated Major Trevilian to the same unenvied distinction in the ‘Leamington Courier;’ and there they stand, like the thieves on each side of the cross, as a beacon and a warning to other delinquents of the same category. ‘Say,’ Pope observes,

‘ Say, what revenge on Dennis can be had?  
Too dull for laughter, for reply too mad,  
On one so poor you cannot take the law;  
On one so old your sword you cannot draw;  
Uncaged then let the harmless monster rage,  
Secured in dulness, madness, want, and age.’”

“I am not sorry for this,” the worthy Doctor continued, “although my usual opinion on such matters is that of the fool in the fable. ‘Why do you carry a sword?’ said he to a soldier who had a formidable weapon under his arm. ‘To kill my enemies, fool,’ the man of war answered. ‘Let ‘em alone, let ‘em alone,’ the fool replied; ‘they’ll die fast enough without your assistance.’ So I would generally let alone all the abortive publications which are intended to injure Freemasonry, assured that they will of themselves sink quietly into oblivion, as all previous attempts of the same nature have already done.”

“Let them read,” said Bro. Whitmore, “Dr. Oliver’s masonic publications, and they will not fail to be convinced that we are neither deists nor infidels.”

"Why there it is," Bro. Sharp resumed, "but they won't read—except to cavil and find fault—they don't want to be convinced. But I would urge on the Grand Lodge that Masonry is a progressive science; and our friend Chambers has said, in a recent number of his excellent Journal, 'in each cycle of human progress, there has usually been some one great spirit brooding over the latent energies of the race, and warming them into life and action. Each department of knowledge has had, in like manner, its pioneer and guide, wandering far onward before the multitude, and serving as the lantern to their path.' Dr. Oliver occupies this position in Masonry. He is the pioneer of the Craft, and has broken up a new and inexhaustible mine of greater value than the gold of California; but who is to work it when he is gathered to his fathers? He is sinking into years, and of course drawing towards the close of his career. Indeed, he has already announced his farewell to Masonry, and the 'Symbol of Glory' will assuredly be the last of his masonic publications; and in an introductory address to the subscribers, as has been announced, he will take a solemn leave of the Craft. But I cannot find on whom his mantle has fallen. We are surrounded, as Dr. Crucefix has justly observed, with adversaries who would convert our very fundamental principles into so many articles of accusation against the institution. The very first of our ancient charges has shared this fate. These cavillers affect to interpret the passage, *the brethren should only be charged to adhere to the essentials of religion in which all men agree*, to mean infidelity or deism; than which nothing can be more diametrically opposed to the real principles of the Order."

Here Sit Lux and Cato rose both together; but Cato gave way, and Sit Lux said—"With respect to the passage in question, which I have deliberately considered in all its bearings, my decided opinion is, that when our ancient brethren in this country and elsewhere were charged to be of that religion in which all men agree, it was meant that they should embrace the established religion, which was Christianity, under one or other of its forms. For even in Italy and Greece, they were not worshippers of Jupiter or Zeus, but Christians; although there were some points of disagreement between the eastern and western churches; and amidst all the corruptions and controversies which periodically shook the church to its basis, all parties were agreed on the *essentials*, viz., Christianity. *That was the religion in which all men agreed.* The passage in continuation of the charge,—*it is now thought expedient, &c.*, refers to the period following the Reformation. This is evident from the sixth charge, OF BEHAVIOUR, which has been always strictly enjoined and observed ever since the secession of these kingdoms from the communion of Rome. It follows, therefore, that these charges were drawn up subsequently to that period. And it would be absurd to contend that any other than the *Catholic* faith, the religion of the holy church throughout the world, could have been considered *that religion in which all men agree.* Now, it is important to observe, that in all these charges, at whatever period published, down to the Union in 1813, the word *Catholic* is made use of, thus—'*as Masons, we are of the oldest Catholic religion.*' And in a more ancient and comprehensive code of constitutions—even that which was promulgated by the Grand Lodge at York, under the auspices of Prince Edwin, the first Grand Master,—every Mason, without exception, was enjoined 'to observe the Catholic faith, and kepe its ordinances; for,' as the document expresses it,

'Crist hymself, he techet ous  
That holy churche is Goddes hous,  
That ys y-mad for nothyng ellus  
But for to pray yn, as the bok tellus ;  
Ther the pepul schal gedur ynne,  
To pray and wepe for there synne.'

In these charges we are forbidden to quarrel about religion, because every Mason is, or ought to be, of the Catholic faith. Now it cannot be reasonably maintained that any other than the *Christian* was ever termed the *Catholic* religion. We have a definition of what that religion is at a period anterior to any existing masonic record; viz., the time of Athanasius, thus—‘The Catholic faith is this, that we worship one God in trinity and unity.’ And again—‘The right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.’ And about half a century later, we find Ambrose explaining the religion in which all men agree, in the following words—‘The holy church throughout all the world doth acknowledge Thee, the Father of an infinite majesty; thine honourable, true, and only Son: also the Holy Ghost, the comforter. Thou art the King of Glory, O Christ; thou art the everlasting Son of the Father.’ The Grand Lodge committed a grievous error when it permitted so gross a deviation from the established landmarks, as to erase the word *Catholic* from the ancient charges, and to substitute the word *universal*, for that is the rock upon which some Masons of the present day, and all cowans, have founded; for the Catholic religion means Christianity, while an universal religion means anything or nothing. As to the Hebrew question, I challenge any Mason to produce a genuine record of the initiation of a Jew before about the middle of the last century, when Stephen Morin and his Jewish companions hawked certain Christian degrees about the New World for their own private emolument. Such a thing was never contemplated by our ancient brethren as the admission of a Jew. Nor did they ever indulge in masonic dancing, which I consider to be another innovation, and disapprove of it under any circumstances whatever; for I find no warrant for it in the charges or constitutions of Masonry, whether ancient or modern. It is a move in the wrong direction.”

Cato here observed, that Sit Lux had expressed his own opinions so well, that it was unnecessary for him to add another word. He sincerely believed, that with the professors of Christianity, Masonry was the handmaiden of religion; and that it was impossible for any one who considered the tendency of the ordinary lodge lectures to think differently, for every prominent illustration has been studiously illuminated with an undisputed type of Christ.

Bro. Faudel commenced an examination of the Jewish question; when we thought it high time to interfere, for we were approaching a subject which might possibly create discussions alien to the social purposes of our meeting; and as we had observed several brethren decline the bottle, we requested them to charge for a concluding toast—“Prosperity to the benign system of Freemasonry, and confusion to those cowans who wilfully misrepresent it to favour their own sinister designs.” Three times three, and the Lincolnshire fire, in compliment to Dr. Oliver, the author of the following paper.—ED. F. Q. R.

#### THE FIRST POINT IN THE PYTHAGOREAN TRIANGLE EXPLAINED.

“The Pythagorean triangle served as a main illustration of that philosopher’s system. This emblem powerfully elucidates the mystic relation between numerical and geometrical symbols. It is composed of ten points, so arranged as to form one greater equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing *unity*, is called a *MONAD*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form or number are respectively generated.”—HEMMING’S LECTURES, F. C. DEGREE.

“In vain we measure this amazing sphere,  
And find and fix its centre here or there;  
While its circumference, seeming to be brought  
Even into fancied space, eludes our vanquish’d thought.”—PRIOR.

It was the belief of wise and learned men of all ages that there was a

secret virtue in particular numbers, amongst whom Pythagoras occupies the principal rank. He was followed by all the philosophers of the Italic school, and Plato transmitted it, with many improvements, to his successors, until the superstition became so firmly grafted in the human animal, that time and education have failed entirely to extinguish it. An examination into the mysterious properties of numbers has constituted the serious occupation of many a man of real talent in comparatively modern times. But the old philosophers embodied in their numeral system such excellent doctrines, and beautiful lessons of morality, as have been deemed worthy of introduction into the system of Freemasonry for the edification of the brethren; and the absurd superstitions in which they were originally embodied may be forgiven, as being incidental to their imperfect and spurious religion, for the sake of the gems with which they were decorated and enriched.

Amongst these the monad represented the throne of the Omnipotent Deity, placed in the centre of the empyreum, to indicate T. G. A. O. T. U. by whom all things were made and are preserved. This disposition was symbolized by the hierogram of a point within a circle or triangle, to exemplify equally the unity of the divine essence and His eternity; having neither beginning of years nor end of days. And this deduction appears perfectly reasonable, because the monad is the origin and cause of the entire numeral system, as God is the cause of all things, being the only and Great Creator, on whom every thing depends.

The universal symbol by which this great Being was designated, namely, *the POINT within a circle*, it may be necessary to explain *with some degree of minuteness*, because it constitutes one of the most important emblems of Masonry. One of the earliest heathen philosophers of whom history gives any account, was Hermes Trismegistus, and he describes the Maker of the universe as "an intelligible sphere, whose centre is everywhere, and whose circumference cannot be defined," because the universe is boundless, and He existed from all eternity. David expressed a similar sentiment when he said "Thou art the same, and thy years will have no end."\* We are told that the Persians, when they wished to pay a high respect to the Deity, ascended to the top of a high mountain, and expanding both hands, they prayed to Him in the name of "the Circle of heaven." In like manner the Jews entertained a belief that the heaven of heavens could not contain Him. The Romans placed a circular target as a symbol of the Deity; because, as in the circumference, there is but one point at its centre, and can be no more, so in the whole circumference of the universe there can be only one perfect and powerful God, nor is it possible there should be another.

I have received a suggestion from a very intelligent brother respecting this symbol, which merits consideration. He says—"When the W. M. elect enters into the obligation of an installed Master, the brethren form a circle round him, *he being in the centre*; and in this situation he is said to be the representative of Solomon, the son of David. Now, as this is unquestionably a Christian degree, I understand this son of David to be a figurative expression for the Redeemer of mankind. The W. M. is then specially entrusted with the *Holy Scriptures*, and invested with a jewel which is emblematical thereof, and it then becomes his duty to exhort his brethren to search those Scriptures, because they contain the words of eternal life, and testify to the divinity of Christ. Searching

\* Psalm cii. 28.

implies something lost; and our ancient brethren, the early Christians, after they had lost, by an untimely death, their Lord and Master, remembered that while assembled in lodge here below, he had promised that where two or three were gathered together in his name, he would be *in the midst of them*; and cheered by the recollection, they were naturally led to hope that he would always be found in the centre of their circle, whenever assembled together in a just and perfect lodge, dedicated to God and holy St. John. In like manner we are reminded by that sacred symbol that He is always in the midst of us; that His all-seeing eye is always upon us, and therefore exhorted to discharge our duty towards Him and our fellow-creatures with freedom, fervency, and zeal."

The monad was anciently a symbol of the hermaphrodite deity, or junction of the sexes, because it partakes of two natures.\* In a mysterious passage of the Yajur Veda, Brahma is spoken of, after his emanation from the golden egg, as experiencing fear at being alone in the universe; he therefore willed the existence of another, and instantly became masculo-feminine. The two sexes thus existing in one God, were immediately, by another act of volition, divided in twain, and became man and wife. This tradition seems to have found its way into Greece; for the Androgyne of Plato is but another version of this oriental mythus.† If the monad be added to an odd number, it makes it even, and if to an even number it makes it odd. Hence it was called Jupiter, because it stands at the head of number, as Jupiter is at the head of gods and men; and also Vesta, or Fire, because, like the point within a circle, it is seated in the midst of the world. It was also called the Throne of Jupiter, from the great power which the centre has in the universe, being able to restrain its general circular motion, as if the custody of the Maker of all things were constituted therein.‡

Plutarch tells us that Numa built a temple in a circular form, for the preservation of the sacred fire; intending, by the fashion of the edifice, to shadow out, not so much the earth as the whole universe, in the centre of which the Pythagoreans placed fire, which they called Vesta and *Unity*. The Persians worshipped the *circumference*, but it could only refer to the course of the sun in the firmament, for the real circumference is far beyond the comprehension of finite man. And the sun, under the symbol of a point within a circle, was the great object of worship amongst the Dionysian artists, who built the temple of Solomon.

On this interesting subject a learned and intelligent brother offers the following opinion, in a letter to the author:—"The more I study the subject of Masonry, the more I am convinced that the mysteries were unknown in Jerusalem till introduced by the Dionysian artificers,§ and that the ceremonies were astronomical, mixed with paganism and sun-worship. I believe, also, that Solomon divested them of their evil tendency, and created a new legend; but that the main object was an astronomical emblem. The Jews did not require Masonry to keep them religious; for their religion was open to all, whereas that of the Dionysians was known only to the initiated. Masonry could not then be for a religious purpose among the Jews, although the ceremonial may have been adapted at that time to both Jew and Gentile; so that the Diony-

\* Macrob. in somn. Scip. i. 6.

† Procl. in Timæum, com. iv.

‡ See Joseph Hippolita's D'Acosta's Sketch of the Dionysian Artificers.

† The Hindoos, vol. i. p. 166.

sian artists thenceforth transmitted the meaning of the point within a circle, not as bearing any reference to sun-worship, but as regarding the sun merely as a great work of the one uncreated God. Thus the emblems of the sun and moon became introduced into Masonry, and however we may explain them in our lodges, they appear to me unquestionable remains of the solar worship, or at least of astronomy."

Like the monad, says Hierocles the Pythagorean, the gods are immutable and firm in their decrees; so that they never change the conception of what appeared to them to be fit from the beginning. Hence they were likened to the monad, because there is one immutability and firmness of the virtues, which it is reasonable to suppose subsists transcendently with the gods, and which imparts a never-failing stability to their conceptions. Under this description the monad represented mind, because it is stationary;\* and for a similar reason it was called Good;† and seminal power, because it is the root, origin, and summary of all numbers.‡ It was also considered the vehicle of number, as a ship at sea or a chariot on land contains many persons and things; whence it had the name of both these vessels.

It was a symbol of love and friendship, and taught the mild Pythagoreans the doctrine of forgiveness of injuries; for they argued—"Will not a man who is a brother, or even any casual person who deserves attention in a much greater degree than a brute, be changed to milder manners by proper treatment, though he should not entirely forsake his rusticity? In our behaviour, therefore, towards every man, and in a much greater degree towards a brother, we should imitate the reply of Socrates to one who said to him, 'May I die unless I am revenged on you!' For his answer was, 'May I die if I do not make you my friend!'"

The monad further signifies Chaos, the father of life, substance, the cause of truth, reason, and the receptacle of all things. Also in greater and lesser it signified *equal*; in intention and remission, *middle*; in multitude, *mean*; in time, *now*, the present, because it consists in one part of time which is always present.§ The cabalists considered that the first eternal principle is magical, and like a hidden fire, is eternally known in its colours, in the figure, in the wisdom of God, as in a looking-glass. The magical centre of the first principle is fire, which is as a spirit without palpable substance.

The number one symbolized the Platonic, or rather the Pythagorean doctrine of benevolence. Thus Hierocles || says—"Each of us is, as it were, circumscribed by many circles, some of which are less, but others larger, and some comprehend, but others are comprehended, according to the different and unequal habitudes with respect to each other. For the first and most proximate circle is that which every one describes about his own mind as a *centre*, in which circle the body, and whatever is assumed for the sake of the body, are comprehended. For this is nearly the smallest circle, and almost touches the centre itself. The second from this, and which is at a greater distance from the centre, but comprehends the first circle, is that in which parents, brothers, wife, and children are arranged. The third circle from the centre is that which contains uncles and aunts, grandfathers and grandmothers, and the children of brothers and sisters. After this is the circle which com-

\* Alex. Aphrod. in Metaph.

† Marr. Capel, vii.

‡ Ethical Fragments of Hierocles, by Taylor, p. 106.

§ Porph. vit. Pyth.

¶ Macrob. in Somn. l. i. s. 6.

prehends the remaining relatives. Next to this is that which contains the common people, then that which comprehends those of the same tribe, afterwards that which contains the citizens; and then two other circles follow, one being the circle of those that dwell in the vicinity of the city, and the other of those of the same province. But the outermost and greatest circle, and which comprehends all the other circles, is that of the whole human race." This admirable passage, says Taylor, is so conformable to the following beautiful lines in Pope's *Essay on Man*, that it is most probably the source from whence they were derived:—

"Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake;  
The centre moved, a circle straight succeeds,  
Another still, and still another spreads;  
Friend, parent, neighbour, first it will embrace,  
His country next, and next all human race;  
Wide and more wide the overflowings of the mind,  
Take every creature in of every kind."

The learned Aben Ezra, on the 11th chapter of Daniel, says that—"The number one is in a manner the cause of all numbers, and is besides a complete number; it causes multiplication and remainder, but does not admit of either itself." And in another place he says—"Numbers are founded on the unit one." The sage Latif observes the same. According to Euclid, in his second definition of the seventh book, numbers are formed of many units; but unity being indivisible, has no composition, nor is it a number, but the fountain and mother of all numbers. Being the cause of all numbers, they are formed by a plurality of units. Thus two is twice one, three is three units, &c.; so that all numbers require the monad, while it exists by itself without requiring any other. All which is to be considered of the First Cause; for as *one* is no number, but the cause and beginning of number, so the First Cause has no affinity to creatures, but is the cause and beginning of them; they all stand in need of Him, and He requires assistance from none. He is all in all, and all are included in Him in the most simple unity. The Jewish rabbins agree that He is one, and there is no unity like his in the universe; the nearest idea that we can form of Him is symbolized by the unit or figure one.\*

The Pythagoreans say—"The monad is the principle of all things. From the monad came the indeterminate duad, as matter subjected to the cause, monad; from the monad and indeterminate duad, numbers; from numbers, points; points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four, fire, water, air, earth; of all which, transmuted, and totally changed, the world consists.†

But Freemasonry has a peculiar reference for the monad, which produces some very striking and remarkable coincidences in every nation under the sun. In an old ritual of the Fellowcraft's degree, used about the middle of the last century, we find the following passage in reference equally to the first step of the winding staircase, the point, and the letter G.—"God, the Great Architect of the Universe, whom it is at all times our duty to worship and obey." In a ritual still more ancient, the same meaning is rather differently expressed, viz.—"The Grand Architect and Contriver of the Universe, or he that was taken up to the topmost pinnacle of the holy temple."

This acknowledgment of the divine unity, or point within a circle, or  $\triangle$ , was common to all the systems of spurious Freemasonry that ever

\* Manasseh ben Israel. Concil. vol. i. p. 105.

† Luert. in vit. Pyth.

existed, from India and Japan to the extremest west, including the Goths, the Celtæ, and the Aborigines of America. All acknowledge the unity of T. G. A. O. T. U., whether involved in the deepest ignorance, or refined by civilization and a knowledge of philosophy and science. The sages of Greece, through a series of wiredrawn reasoning, came to the same conclusion as the uninformed savages of Britain, Scandinavia, Mexico, and Peru.

The Divine Being was called by the Romans Jove, or *JAH*; by the Chaldeans, the Phœnicians, and the Celtæ, *Bel*, or *BUL*; and by the Indians and Egyptians *Aum* (*Om*), or *ON*. The first was plainly Jehovah, the second was a common name of God, and the last used by the early Christians, to express the Being whom they worshipped, *Ο ΩΝ*, *και ο ην*, *και ο ερχομενος*, God, which is, and was, and is to come.\* But it must always be kept in mind that the heathen, in acknowledging their chief God to be the Maker, or G. A. O. T. U., did not understand it in the exact sense in which it is received by Jews and Christians. They believed that God built the world *out of existing materials*; we are satisfied that he created it out of nothing. The divine unity was plainly revealed to the Jews at their deliverance from the bondage of Egypt. Thus when Moses promulgated the law, he said—"Hear, O Israel, the Lord our God is one Lord."† This declaration was so frequently repeated, that the Jews, amidst all their rebellions and religious defections, never doubted its truth. In like manner the Vedas of India, the Zends of Persia, the Hermesian writings of Egypt, the Eddas of the northern nations of Europe, &c., all contained the same truth; and from these original sources, it was conveyed through Thales and Pythagoras, to the philosophers of Greece and Rome.

The latter great philosopher styled the supreme deity *το εν*, THE UNITY, and *μονας*, THE MONAD; a term by which he doubtless intended to express his conceptions of the simplicity as well as purity of the divine nature. The sole cause and first principle of all that exists. Pythagoras esteemed the deity to be the *centre of unity*, and source of harmony. He likewise conferred on this Almighty Sovereign the name by which Plato afterwards distinguished the first hypostasis of his triad, *το αγαθον*—the *chief good*. From this eternal monad, however, from this primeval UNITY, according to Pythagoras and all his disciples, there sprang an infinite duality.‡

Thus was the doctrine of the monad, or unity, carried out in these early ages, and amongst an idolatrous people; for however they might worship an indefinite number of intelligences, they had discrimination enough to perceive that there could be only one Being of unbounded power, because a duplication of such beings would circumscribe the potency of each individual, and destroy his omnipotence and immutability. "It was idle," says Bryant, "in the ancients to make a disquisition about the identity of any god, as compared with another, and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. According to Diodorus, some think that Osiris is Serapis; others that he is Dionysus; others still that he is Pluto; many take him for Zeus, or Jupiter, and not a few for Pan. This was an unnecessary embarrassment, for they were all titles of the same god; there being originally by no means that diversity which is imagined, as Sir John Marsham has very justly observed, '*Neque enim tanta, πολυθεοτης gentium, quanta fuit deorum, πολυωνυμια.*'" §

\* Rev. i. 4.

† Deut. vi. 4.

‡ Maur. Ind. Ant. cited from Diog. Laert. l. viii. p. 507.

§ Bryant. Ant. vol. i. p. 3 6.

## FREEMASONRY AND THE SPANISH INQUISITION.

*(Continued from page 274.)*

M. Tournon will observe that all the explanations he has given of the facts and ceremonies which take place in the lodges, are false, and different from those which he voluntarily communicated to other persons worthy of belief; he is therefore again invited, by the respect he owes to God and the Holy Virgin, to declare and confess the heresies of indifference, the errors of superstition, which mingle holy and profane things, and the errors of idolatry which led him to worship the stars. This confession is necessary for the acquittal of his conscience and the good of his soul; because if he confesses with sorrow for having committed these crimes, detesting them, and humbly soliciting pardon, (before the fiscal accuses him of these crimes,) the holy tribunal will be permitted to exercise towards him that compassion and mercy which it always displays to repentant sinners; and because, if he is judicially accused, he must be treated with all the severity prescribed against heretics by the holy canon's apostolical bulls and the laws of the kingdom.—I have declared the truth, and if any witnesses have deposed to the contrary, they have mistaken the meaning of my words; for I have never spoken on this subject to any but the workmen in my manufactory, and then only in the same sense conveyed by my replies.

Not content with being a Freemason, you have persuaded others to be received into the Order, and to embrace the heretical superstitions and pagan errors into which you have fallen.—It is true that I have requested these persons to become Freemasons, because I thought it would be useful to them if they travelled into foreign countries, where they might meet brothers of their Order, who could assist them in any difficulty; but it is not true that I engaged them to adopt any errors contrary to the Catholic faith, since no such errors are to be found in Freemasonry, which does not concern any points of doctrine.

It has been already proved that these errors are not chimerical; therefore let M. Tournon consider that he has been a dogmatizing heretic, and that it is necessary that he should acknowledge it with humility, and ask pardon and absolution for the censures which he has incurred; since, if he persists in his obstinacy, he will destroy both his body and soul; and as this is the first audience of monition, he is advised to reflect on his condition, and prepare for the two other audiences which are granted by the compassion and mercy which the holy tribunal always feels for the accused.

M. Tournon was taken back to the prison; he persisted in giving the same answers in the first and second audiences. The fiscal presented his act of accusation, which, according to custom, was divided into the articles similar to the charges of the witnesses. The accused confessed the facts, but explained them as he had done before. He was desired to choose an advocate, but he declined this, alleging that the Spanish lawyers were not acquainted with the masonic lodges, and were as much prejudiced against them as the public. He therefore thought it better for him to acknowledge that he was wrong, and might have been deceived from being ignorant of particular doctrines. He demanded absolution, and offered to perform any penance imposed upon him; adding that he hoped the punishment would be moderate, on account of the good faith which he had shown, and which he had

always preserved, seeing nothing but beneficence practised and recommended in the masonic lodges, without denying or combatting any article of the Catholic faith.

The fiscal consented to this arrangement, and M. Tournon was condemned to be imprisoned for one year, after which he was to be conducted, under an escort, to the frontiers of France. He was banished from Spain for ever, unless he obtained permission to return from the king or the holy office. During the first month of his imprisonment, he was directed to perform spiritual exercises, and a general confession; to spend half an hour every morning in reading the meditations on the book of spiritual exercises of St. Ignatius de Loyala, and half an hour in the evening in reading the considerations of Father John Eusebius Nieremberg, in his work on the difference between temporal and eternal; to recite every day part of the Rosary of our Lady, and often to repeat the acts of faith, hope, charity, and contrition; to learn by heart the catechism of Father Astele, and to prepare himself to receive absolution at Christmas, Easter, and Pentecost.

A private auto-de-fé was celebrated in the hall of the tribunal, in which M. Tournon appeared without the sanbenito, and signed his abjuration, with a promise never again to attend the assemblies of the Freemasons.

M. Tournon went to France, and it does not appear that he ever returned to Spain.

The society of Freemasons has occupied the learned men since the middle of the seventeenth century, and the number of fables which have been published concerning it, have confused the subject, and done much injury to it. The mysterious initiations of this Order first began to attract observation in England during the reign of Charles I., who perished on the scaffold in 1649. The enemies of Cromwell and the republican system, then established the dignity of Grand Master of the English Lodges, to prepare the minds of the Freemasons for the re-establishment of the monarchy. William III. was a Freemason, and though the dynasty was changed by the accession of George I., it does not appear that Freemasonry was suspected in England. It was introduced into France in 1723; and Ramsay, a Scotchman, established a lodge in London in 1728, giving out that the society had been founded in 1099, by Godfrey de Bouillon, King of Jerusalem, preserved by the Knights Templars, and brought to Edinburgh, where it was established by King Robert Bruce in 1314. In 1729, the Order was introduced into Ireland. Holland received it in 1731; and the first lodges were opened in Russia in the same year. It appeared in Boston, in America, in 1733, and in several other towns of the New World, subject to England. It was also established in Italy in that year, and two years after Freemasons were found at Lisbon.

I believe the first severe measure against the Freemasons in Europe was that which was decreed on the 14th of December, 1732, by the Chamber of Police of the Chatelet at Paris. It prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of six thousand livres for having suffered them to assemble in his house. Louis XV. commanded that those Peers of France and other gentlemen who had the privilege of the entry, should be deprived of that honour if they were members of a masonic lodge. The Grand Master of the Parisian lodges being obliged to quit France, convoked an assembly of Free-

masters to appoint his successor. Louis XV., on being informed of it, declared that if a Frenchman were elected, he would send him to the Bastille. However, the Duke d' Autin was chosen, and after his death, Louis de Bourbon, Prince of Conti, succeeded him. Louis de Bourbon, Duke de Chartres, another prince of the blood, became Grand Master.

In 1737, the Dutch prohibited the assemblies of Freemasons, as a precautionary measure, without charging them with any crimes. The members of a lodge assembled; they were arrested and prosecuted, but they defended themselves with so much energy, that they were acquitted and the prohibition revoked.

The Elector Palatine of the Rhine also prohibited the Order in his states, and arrested several members at Manheim, in consequence of their disobedience.

John Gaston, Grand Duke of Tuscany, published a decree of proscription against the lodges in the same year. This prince died soon after, and the Masons again assembled. They were denounced to Pope Clement XII. This pontiff sent an inquisitor to Florence, who imprisoned several members of the society; but Francis of Lorraine, when he became Grand Duke, set them at liberty. He declared himself the protector of the institution, and founded several lodges in Florence and other towns in his states.

If I were a member of the society, I would do all in my power to abolish those things which gave the inquisitors, and other ecclesiastics, occasion to say that *sacred and profane things are mingled* at the masonic ceremonies, particularly the following, which have already appeared in printed works.

In the sixth grade or rank, which is that of Particular Secretary, (Secrétaire Intime,) the history of Hiram, King of Tyre, is taken from the ninth chapter of the third book of Kings, for the masonic allegories; and Jehovah, the ineffable name of God, for the sacred word of Freemasonry. This custom is likewise observed, with some slight differences, in several other grades.

In the eighteenth, called the Rosicrucian of Haradom of Kilwinning, is a representation of columns with inscriptions, the highest is as follows: "In the name of the holy and indivisible Trinity;" lower down, "May our salvation be eternal in God;" still lower, "We have the happiness of being in the pacific unity of the sacred numbers." The history of the second chapter of the first, and the nineteenth of the second, book of Esdras, is made use of. The word of order between two Freemasons of the same rank, is INRI, which some persons have supposed to be Jesus Nazareus Rex Judæorum; the word *passé* is added, which means Emmanuel, or God is with us.

The rank of Rosicrucians in the Scotch lodges is the perfection of the Order; the meaning is developed in fifteen sections. In the fifth, the allegories are the mounts of salvation, Mounts Moriah and Calvary; the first for the sacrifices of Abraham, David, and Solomon; the second for that of Jesus of Nazareth; other allegories relate to the Holy Spirit, designated as the majesty of God, which descended on the tabernacle and on the temple at the moment of its dedication. In the twelfth section a holy mountain is seen, on which is a large church, in the form of a cross, from east to west, in the neighbourhood of a city, which is the image of the celestial Jerusalem. In the thirteenth, three great lights, symbols of the natural law, the laws of Moses and of Jesus Christ, and the cabinet of wisdom, designated as the stable for oxen, in which is a

faithful chevalier and his holy wife, and the sacred names of Joseph, Mary, and Jesus. The fourteenth is an allusion to the descent of our Saviour into the limbos after his death, his resurrection, and ascension. Lastly, the fifteenth has the words *consummatum est*, which Jesus pronounced on the cross.

In the twenty-seventh grade of the Grand Commander of the Temple, a cross is made on the forehead of the brother, with the thumb of the right hand the sacred word INRI; the scarf has four crosses, the disc a triangle of gold, with the Hebrew characters of the ineffable name Jehovah.

The seal of the Order has between the devices of the shield of arms a cross, the arch of alliance, a lighted candle in a candlestick on each side, and above, the inscription, Glory to God (*Laus Deo*).

All these things, and many others which allude to the sacred history of the temple of Jerusalem, built by Solomon, re-established by Esdras, restored by the Christians, and defended by the Knights Templars, present a mixture liable to an interpretation similar to that in the information of the witnesses at Florence, which was the first apostolical condemnation; it was renewed under Pius VII., in an edict of Cardinal Gonsalvi in 1814.

There was not less inconvenience in the execratory oath of the famous masonic secret, for which no adequate object has been discovered, unless it was one which no longer exists.

John Mark Larmeneo (who secretly succeeded the Grand Master of the Templars, the unfortunate James de Mola, who requested him to accept the dignity) invented, in concert with some knights who had escaped the proscription, different signs, of words and actions, in order to recognize and receive knights into the Order secretly and by means of a novitiate, during which they were to be kept in ignorance of the object of the association (which was to preserve the Order, to re-establish it in its former glory, and to revenge the deaths of the Grand Master and the knights who perished with him).

When the qualities of the new member were perfectly well known, the grand secret was to be confided to him, after a most formidable oath.

The secret signs were intended as a precaution against admitting into the Order those Templars who had formed schisms during the persecution; they retired into Scotland, and refused to acknowledge John Larmeneo as Grand Master, and pretended that they had re-established the Order; this pretension was refuted by a chapter of legitimate knights; after this the new chief issued his diploma in 1324, and his successors have followed his example, on obtaining the dignity of Secret Grand Master of the Order of Templars in France.

The list of Grand Masters until the year 1776 has been published. Philip de Bourbon, Duke of Orleans, was appointed in 1705; Louis Augustus de Bourbon, Duke de Maine, in 1724; Louis Henry de Bourbon Conde, in 1737; Louis Francis de Bourbon Conti, in 1745; Louis Henry Timoleon de Cossé Brissac, in 1776; and Bernard Raymond Fabre, in 1814.

The Knights Templars who retired to Scotland founded an establishment in 1314, under the protection of Robert Bruce; their objects and their measures were the same, and they were concealed under the title of architects; this was the origin of Freemasonry.

They soon, however, forgot the most criminal part of the execratory oath. Since the deaths of Clement V. and Philip the Fair, the persecutors

of the knights deprived them of the power of avenging the executions of James de Mola and his companions, and had no other object but the re-establishment of the Order; this intention shared the fate of the first, after the deaths of the authors of it and their first disciples. From these facts it appears that the execratory oath is without a motive or object in modern masonic lodges.

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#### MASONRY IN SCOTLAND.—No. 2.

“The contrast between the strong and sound opinions that one hears expressed privately, and the habitual abstinence from public action or even declaration, is distressing and humiliating.

“But though this class exists, and from its activity and imperviousness is always to be feared, I see no reason to suspect that it forms the majority; if it did, it would be all over with us; but the majority seems to me to be sound, and not to have often erred except from being left uninstructed.

“There are few who when they hear of something terrible, do not say listlessly, that, ‘It is very wrong,’—and ‘a great pity,’—and that they ‘wonder why it is submitted to,’—and ‘surely somebody will interfere,’ and then they cast the matter from them, and can never be made to stir a finger about it,—meanwhile the mischief proceeds.”—*LORD COCKBURN.*

**SIR AND BROTHER,**—In his admirable letter to our Lord Provost, Lord Cockburn has enunciated some sound truths, which will prove valuable lessons to the inhabitants of this city, and will confer a lasting benefit to society at large. I think that an edition of this epistle to the masonic brethren in Scotland, would be of the greatest possible advantage to them, altered to suit their peculiar position, upon the same principle, as a worthy minister once adopted when he altered, and preached from in the pulpit, for the edification of his flock on the Sabbath day, Sir J. Reynold’s “Discourse on the Fine Arts.” In my last, I noticed a few of the reasons which had led to the decline of Masonry in Scotland. I will now take a glance at the Grand Lodge, and show how we work the laws and constitutions, at head quarters; not because there are no more errors to be pointed out in the private lodges—far from it; but that a few remarks on the subject of the Grand Lodge will be more likely to interest a larger portion of the brethren, and may lead them to take steps for the improvement of the august body, which if they do, I have no doubt will ultimately tend to their own. I believe firmly with Lord Cockburn in his letter “that the majority seems to me to be sound, and not to have often erred, except from being left uninstructed.” This holds but too true of the whole Craft in Scotland, they know very little about the Grand Lodge, to give them more light upon this subject may therefore be of use, and in my feeble endeavours to instruct my brethren, and to rouse them from listless inactivity, to more energetic procedure, for the revival and improvement of what is a beautiful, and might be a most useful institution, did the brethren but appreciate the principles and maxims of the Order; far be it from me towards those at the head of our Grand Lodge, to use any expression calculated to offend; I trust that the principles of the Craft shall ever guide me, and that nothing, “derogating from that respect which is due to a gentleman were he not a Mason” shall ever issue from my pen. Truth however compels me to say, that they do not take that interest in the affairs of the Craft, they do not give themselves that trouble, of looking into and inquiring how matters stand, and many of them are ignorant how Scotch masonic

affairs are conducted ; they accept office I fear, for the honour, regardless of the obligation, which that acceptance brings them under ; they lend the respectability of their names to a most beautiful and time honoured institution, which, if properly conducted, and more energetically wrought, would prove a blessing to hundreds. But they are alike ignorant, if its principles and objects are carried out ; or whether there is even an attempt made to do so, by those whom they depute to do that duty, for which their respectability stands pledged ; “our danger has arisen and ever will arise,” Lord Cockburn but too truly remarks, “from unfortunate incompatibilities between public and private interest.” By whom, or from whatever cause, our Order may have received injury ; those at the head of affairs, who, no less by their official than by their social position command influence, should take the necessary steps for making themselves acquainted with, and use the proper means for correcting errors from whatever source they spring ; their duty in this matter is clear, and it is far more likely that they will be successful in their efforts, than can be expected from the unaided endeavour of any private brother.

The business of the Grand Lodge is not carried on with that ability or even in a careful and business-like manner which at least ought to characterize such a body ; there is no desire shown to foster and encourage the lodges—to urge them to more active measures for maintaining the dignity and respectability of the Craft. When a misunderstanding exists there is no desire to conciliate ; but the reverse of this obtains, by the cold dry official stickling to the letter of the law, ignorant and regardless alike of the spirit of the same, or of the consequences which follow such a course. I do not blame the office-bearers for wilful carelessness, but I do blame them for ignorance, in as far as they do not examine for themselves how matters are conducted, and for gross ignorance on the subject of the “laws and constitutions of the Grand Lodge.” Some of them may have read them, none of them have studied them, save those whose business and interest it is to do so. The great majority know nothing about them, and it would be absurd to say that they do, as the laws now stand ; for the laws are drawn up and framed upon a principle, and with a *spirit the very reverse of masonic*, and many of the laws are absolutely contradictory ; no brother can for one moment believe that the great body of the office-bearers know this. The rules have been compiled by parties perfectly innocent of true masonic principles, indeed it requires a great stretch of charity to keep from saying, that they were drawn up by interested parties.

Let us begin with the period for the election of Grand Lodge office-bearers ; we would suppose that the most natural time for this event to take place, would be immediately after the greatest number of elections of Masters and Wardens had taken place throughout the country, and after the annual returns had been sent up from the lodges to the Grand Lodge, the very reverse of this is the case ; the Grand Lodge annual election takes place on the 30th November, and upon that day, and upon the 27th December, the great majority of lodges have their annual elections, and it is quite possible that a brother might be chosen to fill an office at the very moment when he ceases to be a member of Grand Lodge, and when those who elected him may be also in the same position. This may be an extreme case, and I have only given the period of the annual election as a fit prelude to what will follow.

But who are members of the Grand Lodge? the question is more easily put than answered. If I put this question to the Grand Secretary,

I know what he would say—refer to rule 1, chap. 1. I can only shake my head and say—it won't do, Mr. — But let us look to verse 1, chap. 1, of the laws and constitutions, it tells us very plainly who they are, or rather who they should be; for it is only a make believe, that the Masters and Wardens of all the lodges (not the proxies) are inserted in that rule; to prove this we will now turn to verse 12, chap. 11, and what do we find there—"A roll of the office-bearers of the Grand Lodge, and the Masters and Wardens of lodges in the Edinburgh district, and of proxy Masters and Wardens of other lodges, made up by the Grand Clerk," &c. &c.; where are the Masters and Wardens of other lodges mentioned in this rule—they have vanished—the trick would do credit to Robert Houdin. We do not find a single word about the real members of the Grand Lodge in it, with the exception of the Masters and Wardens of the Edinburgh district; and my admiration is how we have escaped, and remain our own representatives, without the aid and able assistance of proxies. I put it to every brother, if this rule has not been framed for the express purpose of excluding the real members of the Grand Lodge, and for that purpose alone; *the proxies are everything, the Masters and Wardens are nothing.* It will be well for the brethren throughout Scotland to think upon this matter, and act upon what their thoughts suggest.

Still further to convince the Craft, that the Masters and Wardens of country lodges are not wanted, to mar by their presence the calm dignity that reigns in the Grand Lodge, let us refer to a chapter in "the laws and constitutions," headed by one of our own talismanic watchwords, "charity." Verse 2 (we must give them chapter and verse) informs us that—"This fund (the Fund of Scottish Benevolence) is raised by means of annual contributions, payable the 30th November each year from the office-bearers and *members of the Grand Lodge,*" &c. &c. We have got the members here once more; take care of them, that they do not slip through your fingers, and do as directed by the "laws," which refers us to Appendix K; what does it show, lift the cup, the balls are gone—*Robert Houdin again*—we look in vain for the members, that is, the Masters and Wardens of the lodges in this Appendix K, they are not there; we can see nothing but a formidable array of victimised office-bearers of the Grand Lodge, with the simonaical value of their situations attached, and along with the all-powerful proxy Masters and Wardens, the Masters and Wardens of Edinburgh, Leith, and Portobello, but no mention of the Masters and Wardens of what are called in some parts of the rules the *subordinate lodges.* I think the argument is made out, that the brethren from the country are not wanted—they are not members—"they do not know how to conduct masonic business."

A straw thrown up shows how the wind blows; one of the Grand Lodge straws is worth a little attention, simple as it is. I allude to the hours at which meetings of the Grand Lodge and Grand Committee are sometimes called; unless it be part and parcel of that exclusive system which obtains in Grand Lodge, and which has done so much to retard the progress of, and even to give Scotch Masonry a backward tendency, and will still further lower the character of the Craft if persisted in; why are any of these meetings called at such hours as to prevent the attendance of those engaged in business? It may be all very well for those proxies who have time at their command to attend meetings during business hours; but it is very hard that business people, who are anxious for the advancement of the Order, should be prevented from doing so,

to suit the convenience of more highly favoured proxies, or else to accommodate the paid servants of the Grand Lodge. *The brethren will perhaps see the necessity of making a slight change.*

By way of variety we will now examine the last published "Roll of Members of the Grand Lodge of Scotland," and to save trouble in the meantime (only), we will compare it with another equally interesting document, called, I suppose by way of joke, "the Annual Circular," as it never, at least that I have heard of, went the round of the lodges. The last one is far from polite to the first, for it does not believe what it says; although there is only three months difference in their ages, there is some years discrepancy in point of truth in their statements; any brother can prove this who will be at the trouble, and he will find that the roll is not the roll of the members of the Grand Lodge, *it is not even a list of the Proxy Masters.* He will observe a number of names with stars at them, and in his simplicity think that they are members or brethren belonging to some higher Order, such as the Buff and Buckram Militia Templi; if he looks a little more closely, he will discover that they are Proxy Masters and Wardens, *who represent lodges that are in arrear, about fifty lodges, yet they are on the roll, and of course Members of the Grand Lodge;* they are more highly favoured than some others who are more regular in their payments, but who do not send proxies. They are, perhaps, allowed to remain upon the roll for the convenience of the Grand Secretary, *who represents one of them;* it would be awful to lose a Grand Secretary. But we have several other grand offices to fill up, the representatives of some lodges who appear on the roll, without even the evil star at their names. Take, for example, our Grand Director of Music, without his badge of masonic credit, I suppose that music takes the precedence of both our Grand Chaplains in the procession, each of whom are decorated with the star; and in order to make both the long lists of lodges in the circular respectable, we find the reverend gentlemen's places carefully marked, one in each list, 346 and 135—so that, in fact, we have no Chaplains in the Grand Lodge. There is also another berth vacant, which at one time caused a considerable excitement and competition among our architectural friends—we must include an Architect in the procession, which will now conclude with the appearance of a phalanx of Grand Stewards, headed by our friend of the turf, with his grand sword, but without his star; *not one of these office-bearers are members even of the Grand Lodge, and yet they are on the roll;* how many more may be in the same position, the Grand Clerk can tell, *it is his duty;* and that is the way the work is done; the brethren should also know as they pay the money. I think that this argument has been proved, that the roll is not the "Roll of Members of the Grand Lodge," even although it has a foot-note at the end of it, informing those who may chance to see it, very coolly, that it was made out according to rule 12, chap. 11, "and consequently does not contain the names of lodges from which proxy commissions have not been issued." The country people, "who do not understand these matters," will see that they have no business at the Grand Lodge; I think it would be well if some of them would try what they can do in the way of list making; if they would only represent themselves, they would find in future that the roll would not be drawn up in such a careless, slovenly, and unbusiness-like manner, like the present one, which I am sure any lad who runs a writer's errands, would be ashamed to own the paternity of. The Masters and Wardens of such towns and provinces as Glasgow, Lanark-

shire, Ayrshire, Aberdeenshire, Forfar, &c., are only members in appearance, nothing more. The laws and constitutions are framed upon this principle—we can manage in Edinburgh the affairs of the Craft, and so long as we can command a few pliable and obedient proxies, we will continue to conduct the business as we please, and “cook the goose” of any brother who may be considered a troublesome customer. I have, however, not done with the laws yet, but will notice them afterwards. From what has been advanced, I think it the duty of every brother who is anxious for the prosperity of the Order, to examine for himself, and see if I have stated anything that is not true; and I think it high time for the brethren all over the country to consider what is the advantage of proxies, *if there is any, or if there is none*; my idea is, that the time is come for *the lodges to represent themselves*; now-a-days it will be no great hardship for the Masters and Wardens to come and visit the Grand Lodge, and see how we get on, and to visit it not as strangers, but as members, willing and ready to take part in the business, and with a willing hand assist in clearing away the cobwebs, which have been gradually ornamenting the Grand Lodge for nearly half a century. I think it will be well to throw out a hint to those at a distance, that they might be ready and prepared for a summer trip to Edinburgh, that they might for a day or so ease the labour of the hard-wrought proxies at the Grand Lodge. And what has to be attended to is very simple—*all the Masters’ and Wardens’ names* must be sent up to the Grand Lodge *within one month* from the day of their election. If this is done, and along with the names their places of residence, they are members, and will be able to take their seats without any trouble. Therefore let all who wish well to the Craft, all those lodges who are anxious for Masonry to prosper, and that its principles should be acted up to, let them study rule 9, chap. 21, and cause their lodge clerks to attend to it, that there may be no mistake; for we are very particular at the Grand Lodge when it is like to go against us; let them also attend to rule 1, chap. 18, should they be too late with the previous return, as our official friends are very correct, except in the few cases that I have noticed, and in many more that I will remark upon afterwards. If, after throwing out the above hint or suggestion to the attention of my brethren for their consideration, I sincerely hope that I will not be thought dictating to them, if I were to suggest the *Quarterly Communication in August for the purpose of those who think well of the plan carrying it into execution*. It is generally “charming weather” about that season of the year; and, in addition, now-a-days, towns and villages at a great distance are brought within the reach of a few hours to Edinburgh by means of the railways, that there can be very little difficulty in the way of lodges from paying this visit to the metropolis. And as no motion can be entertained in Grand Lodge without three months’ notice, in the mean time lodges could send up resolutions to the Grand Lodge; or proxies, favourably disposed, could take a series of resolutions to the meeting in May, for the purpose of being discussed at the meeting in August. Such a meeting would do much good, not only to the lodges who entertain sound views of Masonry, but also to the Grand Lodge itself. It would teach those who manage with a high hand there, that we in Edinburgh are not the Masons of Scotland—that we are not even the Grand Lodge—that we have no business to make rules without obtaining the sanction and authority of the other lodges—that *they, even the subordinate lodges, must be consulted in the matter*—and that it is quite possible to remove even the

meetings of our high masonic court to another place—and even, although the idea may startle some, *do away with the proxy system entirely*. Spirit like this would cause a little more deference to be given to the opinions of the lodges, and they would soon feel the benefit of it.

But I have trespassed too long upon your space, and am far from having exhausted my subject; many other topics must be left over, such as the money matters of the Grand Lodge and Fund of Benevolence—the information of the lodges by means of the circular—the advantage of having only one masonic office instead of two—and last, though not least, the repudiation of the Review—how the Grand Lodge is opened—how it is shut—where all the goods and chattels which belong to the Masons of Scotland are, &c.

Yours fraternally,

FELLOWCRAFT.

Edinburgh, October, 1849.

P. S.—As the Grand Lodge election will probably be printed at the same time as this, the brethren can note if any of the old office-bearers, who represent lodges that are in arrear, still remain.

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## ARE NOT AUTHORS GENERALLY FREEMASONS?

(Continued from page 260.)

*Scott's Waverley Novels*.—" ' Amen ! ' said a voice from behind the door.

" All the company looked at each other in astonishment at a response so little expected. It was followed by a solemn and peculiar tap, such as a kind of *Freemasonry* had introduced among royalists, and by which they were accustomed to make themselves and their principles known to each other, when they met by accident."<sup>1</sup>

" In youth, however, there is a sort of *Freemasonry*, which, without much conversation, teaches young persons to estimate each other's character, and places them at ease on the shortest acquaintance. It is only when taught deceit by the commerce of the world, that we learn to shroud our character from observation, and to disguise our real sentiments from those with whom we are placed in communion."<sup>2</sup>

" There is a *kind* of *Freemasonry* amongst performers, by which they can, by the mere choice of a tune, express a great deal to the hearers."<sup>3</sup> This was in allusion to blind Willie the fidler.

" A brother of the angle."<sup>4</sup>

" It is to lay the corner-stone."<sup>5</sup>

" For, with the *sort* of *Freemasonry* by which bold and ready spirits correspond in moments of danger, and become almost instinctively known to each other, they had established a mutual confidence."<sup>6</sup>

An allusion to Solomon's temple.<sup>6</sup>

(1) Woodstock, ch. ii. pp. 25, 26.

(2) The Monastery, ch. xiv. p. 1189.

(3) Redgauntlet, vol. ii. p. 49.

(4) Waverley Novels, vol. i. p. 35.

(5) *Ibid.* vol. ii. p. 316.

(6) *Ibid.* vol. v. p. 270.

"But notwithstanding, you Knights of the Rosy Cross have means, no doubt, of breaking the spell, and discovering what the poor monks have put themselves to so much trouble to conceal."<sup>7</sup>

"If they see a person in company, though a perfect stranger, who is by nature fond of children, the little imps seem to discover it *by a sort of Freemasonry*, while the awkward attempts of those who make advances to them for the purpose of recommending themselves to the parents, wholly fail in attaching their reciprocal attention."<sup>8</sup>

"They sat down side by side, and conversed in a low mysterious tone of voice; Monteith and Angus McAulay were not surprised at this, for there prevailed among the Highlanders, who pretended to the second sight, *a sort of Freemasonry*, which generally induced them, upon meeting, to hold communication with each other on the nature and extent of their visionary experiences."<sup>9</sup>

"There is a wonderful degree of Freemasonry among us folk of spirit; and it is astonishing how soon we can place ourselves on a footing with neglected wives and discontented daughters."<sup>10</sup>

Sir Wm. Wallace and the Rover De Longueville.—"They fell on the deck locked in each other's arms, but the Frenchman fell undermost, and Wallace fixing his grasp upon his gorget, compressed it so closely, notwithstanding it was made of the finest steel, that the blood gushed from his eyes, nose, and mouth, and he was only able to ask for quarter by signs. His men threw down their weapons and begged for mercy, when they saw their leader thus severely handled. The victor granted them all their lives, but took possession of their vessel and detained them prisoners."<sup>11</sup>

"It is, I believe, a piece of Freemasonry, or a point of conscience among the Scottish lower orders, never to admit that a patient is doing better. The closest approach to recovery which they can be brought to allow is, that the party enquired after is 'nae waur.'<sup>12</sup>

*New Monthly Magazine*, No. 233, May 1, 1840.—Theodore Hook, Editor, a Mason.

(Fathers and Sons, p. 8.)

SCENE.—*Sir Geo. Grindle, Col. Bruff, Mrs. Smylar, incog. behind the curtain.*

*Sir George.* Now, my dear Colonel, just listen, here we are, snug—tiled, as we Masons say—you are a Mason?

*Bruff.* (Very fidgetty)—Yes, yes, an old Mason.

*Sir George.* Well, then, you know what the grand secret is, eh?

*Bruff.* (Conscious and terrified)—That 'll do, that 'll do. You have named Masonry—but—

*Sir George.* No, no, I don't care about Masonry, because you know, my dear friend, in point of fact—

*Bruff.* (Stopping him)—Never mind fact—take some more sherry, and let us go up stairs.

*Sir George.* Wait a moment—here we are *tête-a-tête*, toe to toe, no eye to watch, no ear to listen—and therefore, as I said when I talked about Masonry, and being tiled, I want to make a confidence with respect to George, which I think due to you under the circumstances.

(7) *Waverley*, vol. v. p. 243.

(8) *Abbot*, vol. i. pp. 17, 18.

(9) *Legend of Montrose*, vol. xv. p. 251.

(10) *St. Ronan's Well*, vol. ii. p. 125.

(11) *Fair Maid of Perth*, vol. i. p. 145.

(12) *Antiquary*, vol. vi. p. 4, note.

It is only necessary to observe, that Smylar was compelled to conceal herself by the sudden entrance of Sir George; that she had previously been plotting against the happiness of Col. Bruff's daughter, and in her concealment was very nearly learning all the secrets of her master and Sir George; but that she accidentally discovered herself, in a very laughable scene that occurred a few minutes after.

*New Monthly Magazine, August, 1846.*—Travels of Mr. Jolly Green, p. 449. Sometimes the subject of Freemasonry is joked upon, *e. g.* :—A swindler, calling himself Sir Henry Jones, Bart., is sadly emeshing our poor friend Jolly Green, to whom he is relating his escape from a dungeon, in which he states himself to have been ensconced by the Barbary Corsairs. In three days his head was to be struck off. "This (said he) was rather a ticklish position, but I knew the customs of the country, and that everything was to be done by bribery, so I sent for the head gaoler, and suspecting him to be a Freemason, I gave him the sign, which to my great gratification he answered; a few words in Arabic settled the matter. *First of all he got me decent clothes, a turban, a jacket, a pair of loose trousers; then he sent me a very good dinner, with a bottle of the very best port I ever drank, from the Dey's own portable cellar—they carry their wine in that country when they travel on the backs of the camels—and after that I had a cigar, and made myself tolerably comfortable with some cold brandy and water.*"

*Jolly Green.* "And did he do all this merely because you were a Freemason? by Jove, I'll enter a lodge to-morrow."

*Jones.* "I'll introduce you; my lodge here in Paris, 'the Star in the East,' the most respectable in France. I'm a Past Grand, so is Louis Philippe.—What did you say? oh, about the gaoler. No, not exactly—a trifle of money passed between us. I agreed to give him one thousand piastres to supply me with what I wanted, and set me at liberty."

*Jolly Green.* "But where did you get the money," &c.

*Bentley's Miscellany, July, 1846, p. 3.* Brian O'Linn.<sup>13</sup>—"My dear young friend," said Dr. Faunce, addressing his guest, 'I feel towards you a sort of Freemasonry, an Order which I have the honour to belong to, which leads me to forget that we formed an accidental acquaintance on the top of a stage-coach only four days ago. To strangers I am not very communicative, but in that light a secret impulse tells me you are not to be considered.'"

*Metropolitan Magazine for May, 1846, p. 111.* Literary Notice.—"Morning, and other Poems." By a Member of the Scottish Bar.—"Poetry might be judged by a sort of sliding scale of justice. If we say, an occasional flash of fire of genius, being the *masonic sign* of bards, entitles the poet to a charter of immunities, his *freedom* should be as the winds of heaven, whose steady brightness is as the morning light growing into the splendour of the perfect day."<sup>14</sup>

*Vide* also an extract from the same Magazine some pages back—the author must surely be a Mason.

*Memoirs of a Physician.* By Alexander Dumas, vol. iii. part 1. Joseph Balsamo.<sup>15</sup>—The imposter Balsamo is made by Dumas to ap-

(13) By the Author of "Wild Sports of the West."

(14) The italics are *not* in the original.—Ed.

(15) Parlour Library, pp. 29, 33, 34, 147.

pear *en couleur de rose*. Freemasonry would seem to be his great auxiliary, and Rousseau figures in some respects as a foil. There are many masonic allusions, and some scenes that are interesting. Rousseau, however, as a philosopher cannot be kept far in the back-ground, while Balsamo, for effect, is always in the fore-ground.

*Gentleman Jack*.—The history of Gentleman Jack is a Sea Tale. The author thus apostrophises at p. 227, vol. iii. "Dear woman! who, in danger or distress, ever appealed to you for sympathy and kindness, and appealed in vain?" After travelling with this good escort, (two women!) for about three leagues, FitzJohn had passed the frontier and was safe in Prussia.

At one in the morning, Fitz and his fair guides reached the village of Bunde. At the upper end of the village the girls took their leave of him, pointing out where the auberge was situated; he arrived quite exhausted and sinking with fatigue at the door. The only answer he could get here from the surly host, was to go away, and come on the morrow. FitzJohn at last bethought him to try the far-famed grip of Freemasonry, and having got his host once more to the window—the well known sign being given—the landlord descended immediately, and making up a good fire and spreading an excellent supper, FitzJohn soon forgot all his cares between two comfortable beds of down.

*Arlington*, a novel, alludes frequently in very complimentary terms to the Order of Freemasons.

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## ANECDOTAL.

THE RULING PASSION.—*All Souls, Weymouth*, 1839.—A very estimable person, by business a grazier, was to be initiated, the lodge was kept waiting, and it was proposed to adjourn, when the candidate was announced; on entering the lodge he was desirous to address it, but the W. M. objected, unless it was for the purpose of declining to proceed. The candidate most willingly desired to undergo the ordeal, but frequently betrayed visible anxiety; at length, when asked what blessing he was desirous to ask of Heaven, he, after a short pause, innocently, but with great impression, said—"I must say, that I should be right glad to have those fine bullocks which I bid for at the fair, the primest I ever set eyes on; I have thought of nothing else ever since." The earnestness of his manner, free from any ribaldry, was sufficient to restrain the brethren from laughter; but at the banquet he himself laughed heartily at his own simplicity, nevertheless he maintained they were the very finest bullocks he ever saw.

REAR-ADMIRAL WALKER (when a lieutenant during the peace of 1783), was a passenger with several others in a diligence. The carriage was attacked by robbers near Aschaffenburg, the lieutenant rushed into the midst of them, but being unsupported by his fellow-travellers, he was overpowered and left for dead. He was afterwards found, and conveyed to a place of safety at Frankfort, where he was supplied with assistance and money by the Freemasons.—*United Service Journal*, Feb. 1832.

## THE PORTRAIT GALLERY.—No. 4.

## BROTHER ALEXANDER DOBIE (P. G. M. SURREY), G. R.

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“ There’s no art  
To find the mind’s construction in the face :  
He was a gentleman on whom I built  
An absolute trust.”—*Macbeth*.

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AMONG those brethren who have taken and who continue to take a prominent position in the masonic wittenagemot, there is no one better entitled to public attention than Brother Alexander Dobie, whose leading claims to our respect are founded on his excellent private qualifications ;—his failings, and who has them not, are mainly attributable to the effects of professional habits. A legal fiction has nothing dishonourable in the eye of a lawyer, although a layman may wince as he dares to hazard it.

Many years since Brother Dobie was initiated in the Grand Master’s Lodge, served the office of Secretary to the Board of Grand Stewards, and in due time became the Master of his mother lodge, always maintaining a character for stern integrity. He was chosen a member of the Board of General Purposes, and shortly after, more to his own surprise than to that of others, he was promoted to the rank of Grand Deacon. The cause of this promotion was to prevent the contemplated recommendation of our brother to the Grand Master, to be accepted as the representative of the Grand Lodge of Scotland in the sister Grand Lodge of England ; but as the rank of Past Senior Grand Warden was considered to be involved in such appointment, his Royal Highness, ever jealous of his prerogative, anticipated the recommendation by a promotion to the Grand Deaconship. The hint was significantly taken, and no such recommendation as representative was made then or since.

That the Grand Master had no reason to regret the course he adopted, is proved by the further promotion of Brother Dobie to the office of Grand Registrar, on the retirement of Sir David Pollock, and also by his nomination as President of the Board of General Purposes.

It is in these highly responsible positions that we shall now briefly allude to our brother.

The office of President of the Board of General Purposes, it was presumed, was one of perfect independence—to regulate the proceedings, to give advice, conform strictly to the spirit of the law, as enjoined by the

Constitutions, and above all to support the dignity and honour of the Board. Of all these points Brother Dobie was conspicuously observant, unless, indeed, when in the course of debate, he would rule that the prerogative of the Grand Master was involved, and then he certainly assumed the extension of powers neither intended nor declared by the Constitutions. We allude in particular to a case recently brought under the consideration of the Grand Lodge, wherein, as the result might have affected personal character, his ruling was held to be correct.

As Grand Registrar, Brother Dobie appears to consider that he is the conscience-bearer of the Grand Master; and however he would scorn to act dishonourably by any one, still the legal fiction will predominate. A recent case in Grand Lodge may be alluded to in proof; wherein he laboured hard as an advocate, during a desultory debate, to fix an obloquy on a brother, who withstood not only the sly inuendo, but the less equivocal attack of the Deputy Grand Master, with a forbearance that no doubt surprised both.

Attempts to alter the mode of distributing the Fund of Benevolence also signally failed; but as it is believed by the great majority of the Grand Lodge that Brother Dobie is unfettered by subserviency, although his policy may be questionable, so he stands well with all, and is deservedly esteemed by the great majority.

His powers as Grand Registrar are supreme over those provinces in which there is no provincial chief; and, as may be expected, he must occasionally fail to give satisfaction. Nor can this be wondered at in districts where want of discipline has for many years been too apparent. On one occasion, when he could not personally attend, he exposed himself to the possible displacency of Grand Lodge, by sending a letter expressive of his opinion; but the matter passed *sub silentio*. Hitherto the pencil has portrayed the light and shade of masonic character, without infringing on the privacy of domestic life, in which Brother Dobie is a bright example of affection and friendship. It may be remarked, that what in most Scotchmen—the broad Aberdeensian dialect—is not harmonious, yet with him is really pleasant. Whether it is the emphatic delivery, not sententious but well regulated, the words ready, sentences neatly pointed; or that his commanding person, tall, upright, good head, quickly glancing intelligent eye, gain attention, would be difficult to decide.

“Vultus est index animi.”

Whatever may be Brother Dobie's prejudices, of one thing the Craft are assured, that as a Brother Mason or a private gentleman, it would not be easy to bring forward a higher standard.

VELASQUEZ.

BROTHER GEORGE PETER DE RHÉ PHILIPPE, P. G. S. B

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“ There is a tide in the affairs of men,  
Which taken at the flood leads on to fortune.”—*Julius Cæsar*.

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THE subject of our present sketch, however unexpectedly he may have attained the purple, has certainly not disgraced it, as many others of his compeers have not felt ashamed in doing. That he may not have advanced its dignity is more a misfortune than a fault—all men are not equally gifted. Brother Philippe will probably continue the even tenour of his way during the remainder of his masonic pilgrimage.

Several years ago he was a member of many lodges, that is, he joined and seceded from several, the same with chapters—he seemed to have about him the mania of migration. In constitutional temperament he was disputatious, which often placed him in collision even with friends, and probably induced him to vary their society. Brother Philippe ever was, and continues to be, a great stickler for “principle”—he moves on principle—he opposes on principle. “Principle” is the very axis on which it would seem his very thoughts revolve; for it may be fairly stated, that in no speech he ever made was this leading phrase wanting; it is a *façon de parler*, that renders his generally uninteresting addresses less agreeable. In the early days of the Masters’ and Past Masters’ Club he was an active member, but the “ruling passion,” disputaciousness, led to his retirement—the liberals did not miss him, the oligarchists did not want him.

We have now to record “the event” in his masonic career—Brother Philippe had a son of superior talent, well read, and thirsting for knowledge; he was eighteen years of age, but desirous to enter the Craft. This required a dispensation. The Duke of Sussex was indisposed to the introduction of very young men, and the case seemed hopeless; but on its being represented to his Royal Highness that the father and son must of necessity be partakers of the same occupation as to literature and science, and that if the son was too young to enter Masonry, he was also too young to enter alone into the varied scenery of public life; so either the father must retire from Masonry, or the son must enter its sacred portals, His Royal Highness relaxed his opposition; the dispensation was granted; and well did the younger Philippe repay the graceful act. He became an honour to the Craft, and in three years was Master of his lodge; but, alas! consumption claimed its prey, and the good and virtuous youth fell asleep.

Not long after the dispensation had been granted for the initiation of his son, the office of Grand Sword-Bearer had been neglected to be filled up; and a day or two before the grand festival, at a meeting at Kensington, this name and that name were suggested; but his Royal Highness settled the matter by asking Brother White, if he knew any objection to the brother in whose son's favour a dispensation had been granted; none being made, the compliment was offered to and accepted by Brother Philipe. When the "Freemasons' Quarterly Review" fell under the displeasure of the Grand Master, it was charitably hoped that another organ might successfully supersede it, and forth came the "Freemasons' Monthly Magazine;" but all persons repudiated any connection therewith. Brother Philipe was suspected, and occasionally charged with participation; but beyond an admission that he might be a legal adviser, the lawyer could not be included. It is to be hoped that he escaped responsibility, for it is doubted whether the printer and publisher, a non-mason, had any reason to be pleased with the settlement of accounts.

The frequency of Brother Philipe's addresses to Grand Lodge have, rather than their importance, induced a sketch to be taken. We never remember one good speech; even lately, when succeeding in a grant for widows (the idea certainly not his own), but for the intrinsic merit of the question, he went nigh to mar its success.

The admirers of Brother Philipe may not approve of this portrait, but neither will those who differ from him. The duty of the painter is to delineate the leading features. It is only necessary to add, that a pleasing physiognomy (showing that Lavater is not always correct) has a drawback in his fidgetty and somewhat slovenly address.

APELLES.

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#### BROTHER PETER THOMSON, P. G. D.

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"Surely, Sir, there's in him stuff that puts him to these ends \* \* \* \* for spider-like, out of his self-drawing web he gives us note. The force of his own memory makes his way; a gift that Heaven gives him."—*Henry the Eighth.*

WHAT MASON of the present generation has not heard of PETER GILKES? His name (and fame, such as it was) was as patent as Aldgate pump handle. Now our Brother Peter Thomson is a kind of Gilkesean continuation. Gilkes had a wonderful memory, so has Thomson; Gilkes was dogmatical and positive, so is Thomson; Gilkes had a low ambition, so has Thomson. In fact, both may be

taken as veritable specimens of pedantic Masonry; men fully imbued with a thorough knowledge of the verbiage of the several degrees (even to the fault of disputing an expletive), but profoundly ignorant of the *application of its sublime principles*.

We have heard of drill-serjeants never permitting their recruits, when on duty, in vulgar parlance,—“to scratch their head when it itches.” So with our masonic martinet, who will not allow one of his boys (for thus he designates new-made Masons) to deviate in squares, levels, and perpendiculars, a hundredth part of an inch!

Yet with all this peculiarity of character, it is impossible to be offended with Peter Thomson. There is a *bienfaisance* of manner, a benevolence of disposition, a largeness of heart, amply characteristic of a good Mason. Although he lack ability he has integrity of intention, and if he possess a mind somewhat exiguous, he has qualities of disposition that render him popular with the many. If Brother Peter Thomson had a grasp of intellect equal to his retentiveness of memory, he would doubtless be a magnificent Mason. Alas! he cannot reason, much less philosophize on the grand theses of Masonry. He is contented to amuse himself with the imaginary possession of greatness, mistaking all the while the real elements that stamp power and consecrate mental supremacy. Perhaps it were cruel to disabuse him of this illusion, for it is said, “where ignorance is bliss ’tis folly to be wise;” but our duty calls on us: we dare not disobey its summons. As portrait painters aiming at the exhibition of the realities of life, we must not conceal public defects. Peter Thomson aspires to the position of a public man; he must expect to pay the obligation annexed to the pretension.

We have said Brother Thomson is popular with the million, but discerning Masons who view Masonry in a comprehensive sense, and admire the beauty and delicacy of touch requisite to its fascinations and its *prestige*, must look on Thomson as a clumsy artist, and a coarse and inefficient exponent of its points and ritual. Brother Thomson knows Masonry to be a science, because he believes it to be so; but ask him to apply its moral scientific and social attributes to the action of life, he will give you a vacant stare, indicative of a vacant mind.

It is said, and truly enough, *on doit respecter la vieillesse*; nevertheless, old age must respect itself. No one who has attended the Lodges of Instruction, could have failed to notice the absolute “I shall” of Thomson. From his decision on points of practice (however conflicting) there is no appeal. His *sic volo sic jubeo* is as infallible as his holiness the Pope’s; in fact, Peter Thomson *is* the Pope.

There is a vice applicable to Brother Thomson, but not to him alone: it is common to all common minds, we mean petty jealousy. He is the *Sir Oracle* of instruction—"Let no dog bark when I ope my mouth." It is this debasing feeling that prevents a beneficial unity of action—a concert of instructors to assist the instructed. It is that undervaluing of each other's just merits which produces in action, a *reverse* of the otherwise undoubted truism—

*"Pares cum paribus facile congregantur."*

Brother Peter Thomson is, we suppose, about sixty-eight years of age, stout in person, ungraceful in deportment, and heavy in physiognomy. He puts forward no pretension to grace in elocution, nor elegance of action. In butcher-phraseology, he looks a "heavy weighing lot." His voice is thick, inflexible, and indistinct; but of this last particular he is not aware, or will not admit it, inasmuch as he persists, to the exclusion of others, in monopolizing the delivery of the long lectures and other ceremonies of the Order. It is often painful to hear the wretched mumbling thus inflicted, and were it not for the redeeming excellence of his memory, the Thomsonian practice would be unendurable.

But *ne nous contredisons pas*. Brother Peter Thomson has been serviceable in his generation. As far as teaching the verbiage and forms of the degrees is concerned as a means to the proper conception of the exalted objects of Masonry, he has rendered great service. Ever ready to impart knowledge to the extent of his ability, he has been and is accessible to all who seek information. The masonic world will attest his benevolence and liberality, and bear ready witness to the exposition in his own conduct of those great principles in Masonry,—“brotherly love, relief, and truth.”

We wish we could finish his portrait at this point of our graphic sketch. We dare not break off: we are bound to add that Brother Thomson has made shipwreck of any just popularity he may have acquired, by lending a credulous ear and active support to persons and principles, who and which (until lately) were held cheap by him. We have heard of the apostacy of Peter and the conversion of Paul. It is surely a miracle, almost equal to either of these, to find Brother Peter Thomson, who only three years ago was loudly vituperative of the Purples for so long delaying the gift to him of the dignity of Grand Officer, yet within the last two years doing the bidding of those very Purples with spaniel-like fidelity! He may depend on it, these men will use him as they would an orange—suck the contents, and then, throw the peel away.

JUSTITIA.

BROTHER STEPHEN BARTON WILSON, P. M.

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“ Strange it is that our bloods,  
Of colour, weight, and heat, pour'd all together,  
Would quite confound distinction, yet stand off  
In differences so mighty.”—*All's Well that Ends Well*.

“ Let none presume  
To wear an undeserved dignity.  
O, that estates, degrees, and offices,  
Were not derived corruptly ! and that clear honour  
Were purchased by the merit of the wearer !  
How many then should cover, that stand bare ?  
How many be commanded, that command ?”—*Merchant of Venice*.

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THE mantle of Peter Gilkes fell direct upon the shoulders of the subject of our present sketch ; he felt the responsibility ; studied carefully the difficulty of his position ; with a determination, if possible, to advance the value of the Emulation Lodge of Improvement, in giving proofs for many traditory observations by evidences of their truth. In this respect the disciple soon exceeded the master ; for Peter Gilkes, although a most zealous and enthusiastic Mason, and letter-perfect in the accepted ritual, was still only letter-perfect compared with his pupil. With a magnificent memory, the ritual seemed steryotyped in his mind. But Brother Wilson, with a less gifted memory, is well versed in Biblical masonic knowledge, and he brings, in powerful addition, the advantages of an education in geometrical and architectural literature. And where he can introduce some observations thereon he does so, but with a timidity that does him great credit. He, as yet, has only dared to commune with himself, and now and then with a few friends in these mysterious pleasures, abiding his time for their development.

Brother S. B. Wilson was initiated by Peter Gilkes in the St. Michael's Lodge, over which he has presided, as he has also over the Athelstan. We believe that his personal attention is now solely directed to the Cadogan Lodge, which he has revived by his devoted zeal, and which ranks amongst its members brethren of station, respectability, and talent. He shines pre-eminently in the chair of a lodge, or when taking part in the lectures. He lacks but one quality of his master, that of enforcing obedience to the very letter. Peter would sometimes doze off during the ceremonial or the lecture ; but woe to the luckless one that should slip out a false quantity or omit a word. Bah ! stupid ! he would

grunt out ; it was enough—the effect was magical. We have witnessed the late Lord Monson thus reprov'd, for Peter was equally indifferent to all.

Brother S. B. Wilson is about fifty-six years of age, in person somewhat below the middle stature, and thick set ; his head and contour good, intelligent expression in the features ; complexion olive, with hair full and crisp. His manner of address, when not engaged in the ceremonial or the lecture, is curt and brusque ; he evidently does not study the *suaviter in modo*, but no one possesses the *fortiter in re* with a better title.

By friends who know him, and their name is legion, he is admired and appreciated. He now but seldom attends the Grand Lodge, which is much to be regretted, for if he were but occasionally to offer his valuable opinion, it could hardly be unattended to. Brother Wilson is undecorated, unless, indeed, by the spontaneous gratitude of the Craft ; it may be that he is too moral a contrast to be placed in contact with so many Purple exceptions to common sense.

VELASQUEZ.

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THE R. W. BROTHER H. R. LEWIS, P. G. M., SUMATRA.

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“To wilful men, the injuries that they themselves procure must be their schoolmasters.”—SHAKESPEARE.

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PROBABLY the caprices of fortune could never be more conspicuously evidenced than in the case of our R. W. Brother the subject of the present Portrait. Without the least masonic pretensions to merit, he enjoys almost the highest distinction that can be conferred on any of its members. He is one of the HAVERS' genus,—lucky he cannot tell why,—great he cannot tell wherefore !

Destitute as he is of delicacy of feeling, grace of manner, suavity of temper, and correctness of judgment, a stranger would naturally ask who is this star of such adventitious brilliancy ? Who is this Mason sitting at the right of the Throne, yet—for most practical purposes—as great as the Throne itself ? The answer will be, that in his person the vagaries of masonic fortune have been glaringly demonstrated. It is a

problem easy of solution to ascertain why an ALSTON, a CRUCIFIX, or a DORME, should be clothed with that distinction which pre-supposes deserving merit and honorable ambition; but to solve the enigma of a LEWIS thus pitchforked into importance, is a riddle which no masonic sphynx has yet been able truly to guess.

Shall we look to his great services as Grand Master in that grand dependency Sumatra? *The length and importance of his labors being past all calculation, we are baffled in thus forming a satisfactory conclusion. Or shall we "value on" his services in the Home department? If so, we are afraid (in mercantile parlance) the answer will be—"no effects."* Again we say here is an instance (among the many) by which the constitutional axiom—"that all preferment amongst Masons is according to merit," has been ludicrously travestied.

We have enumerated a few of the graces and virtues which our Brother does not possess. We are compelled to delineate some of the deformities and vices which do belong to him. A man cannot be obnoxious to censure for not being eminently wise or fascinatingly handsome, but his conduct is open to criticism when he presumes to the wisdom of Minerva, having only the judgment of Midas, and thinks to stifle rational opposition by the mere *brutum fulmen* of sonorous authoritativeness—

*"Proinde quasi injuriam facere id demum esset imperio uti."*

From the exalted station of our Brother Lewis, he is necessarily and often brought into contact with the purples, reds and blues, with none of whom we are persuaded can he be said to be on such terms of intercourse as a good temper and kind manner would secure for him. The misfortune of possessing a hot and peppery nature, associated with the fact of his residence formerly in the Island of Sumatra, has acquired for him the *soubriquet* of "Provincial Grand Master of the *Spice Islands*." Our right worshipful Brother maintains his arguments with an impetuosity so overpoweringly offensive, as to render the contest unavoidably one of physical power,—imagining we suppose, excellence to consist in strength of lungs, and the best reasons in imperiousness of will. What BROUGHAM once said of the Father of the late Lord CARNARVON, may in almost all points be applied to the subject of our Portrait—

"Carnarvon is so fiery hot  
Irrascible and jadish!  
(Would you know how he was begot?)  
His mother was a mustard pot,—  
His father a horse radish."

However, there is no picture but has its lights and shades. Our Brother, we believe, is a contributor to, and supporter of, almost all the

masonic charities. His ear is open to the tale of individual suffering, and his heart touched by the woes of others. Whenever he ventures to act for *himself* in Grand Lodge (but alas! how seldom) his vote is always on the side of charity and benevolence; and although he is one of those who are uniformly found opposing the adaptation of our laws to the improved and enlightened spirit of the age—and thus committing a capital offence against the requirements of reason and the rights of masonic humanity—we believe the error to be one of an obtuse head, and not of a depraved heart.

We will take a parting leave of our Brother Lewis by advising him to recollect that others have a judgment at least equal to his own, and a temper unquestionably superior to that with which he is—blessed, so that what may be required by the courtesies of life, is also exacted by the moral obligations of Masonry.

ITHURIEL.

#### THE MONK AND THE RABBI.

DURING an Eastern voyage, which a learned and pious Rabbi took to visit the Hebrew academies, he made the acquaintance of a Monk who was on a pilgrimage to Jerusalem. The two travellers got on very harmoniously, and their conversation at first was truly amicable, till it was disturbed by religious controversy, when their wrangling became so violent, that on arriving at the caravansery, they were incensed against each other. During the night, the Monk, sinking under the influence of an Eastern climate, fell seriously ill. Rabbi Solomon put aside every other consideration, and paid him due attention; and as the Rabbins at this period generally knew something of medicine, he was fortunately able to assist his fellow-traveller, who thus became indebted to him for his life. The Rabbi postponed his departure to attend upon the invalid till out of danger, and when he came to bid him adieu, the priest thanked him with an overflowing heart in these words:—"I am poor, and can do nothing for you, but I pray to heaven for your prosperity. The most delightful day of my life will be, when I can prove my gratitude." Rabbi Solomon interrupted him by saying—"You owe me nothing. Although opposed in religion, humanity ought to unite us, and the law of Moses commands me to act towards you as I have done. Adieu! we may never meet again: live worthily, and if you ever meet a suffering Jew, assist *him* as I have assisted *you*."

Years afterwards, on his return to France, Rabbi Solomon stopped at Prague, where his co-religionists received him with honours and fêtes. The Jews of Bohemia were then under the domination of Duke Vladislas, who allowed no opportunity to pass without manifesting his hatred to them. When he heard of the reception given to the stranger, like all tyrants, the duke regarded him as a conspirator, a Messiah, or a plotter of revolution, and gave immediate orders for his arrest. During this era of persecution, to bring a Jew to judgment was to send him to death.

The community of Prague was thrown into trouble and despair. When brought in chains before the duke, Rabbi Solomon was the only one who preserved his tranquillity. His representations were rejected, and Vladislas was about to pronounce his condemnation, when the Bishop of Olmütz advanced towards the ducal throne, and exclaimed: "My lord, in the name of the God of Christians, I forbid that even a hair of the head of this Jew be touched. He is noble, generous, and conscientious, and never was deaf to the voice of humanity." The Duke and the Court were confounded; but the Bishop related with warmth the service which had been rendered to him by the generous Rabbi, when he was only an obscure monk. The Duke instantly ordered the irons to be removed from Rabbi Solomon, and the courtiers vied with each other in overwhelming him with compliments.

The Christian Bishop thus distinguished himself by his gratitude; and Rabbi Solomon had an escort of honour, and was loaded with presents and blessings. But that which was more grateful to him was, that the Jews of Bohemia enjoyed peace and security under the protection which the Bishop gratefully accorded to the brethren of his fellow-traveller, the benevolent Rabbi.—*Moral and Religious Tales.*

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#### RIZPAH, THE DAUGHTER OF AIAH, OR WOMAN'S DEVOTEDNESS.

THE devotion of Rizpah is an exquisitely beautiful trait of female character. Its mention does not contain a *lesson*, but a *picture*. It does not tell us what woman *should be*, but what *she is*, and is valuable as proving that the women of the Bible are but portraits of woman's nature now.

Day and night, from the beginning of the barley harvest, till the rain came down from heaven, a period of many weeks, did Rizpah, the daughter of Aiah, keep solitary watch beside the mouldering bodies of the last remnants of the house of Saul. "She took sackcloth and spread it for her upon the rock, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night." What a volume of woman's heart is told in that brief verse! That devotedness to the beloved dead which would guard the poor remnants of mortality from all insult of bird or beast—that lingering beside all which was spared her; alas, for that mournful "all!"—Scorched by the sun of day, and chilled by the dews of night, yet moved she not from the stony rock, nor cared she for aught besides. Mourning, yet not repining; guarding the hallowed dead, yet breathing not her anguish, save through the tears that fell on the impenetrable rock, the sighs that mingled with the breeze. Who might feel for her, sole remnant of that bloody house? Who might lament those deaths which retribution called? None. And the mourner asked nought of man. Her world was by the dead, and there the mocking sun and the pitying moon gazed down upon her in her sad and solitary watch. And oh! is not this woman?—Is not this the love, the devotedness, which are the natural dwellers of woman's heart, when nought but nature speaks? And not entirely unsympathised was her affliction. It reached the ear, and penetrated the heart, of the feeling and affectionate king; and the bones of Saul and Jonathan, and of them

that were hanged, were gathered by David's express command, and buried with due honours in the sepulchre of Kish the father of Saul, which was in the country of his tribe; and thus that fearful ignominy, so revolting to an Israelite, the denying burial to the dead, was removed from the house of Saul by the devotion of a woman. Who, then, will assert that the purest and best feelings of our nature find no place in the Word of God? Who can seek to make religion trample on the most sacred feelings of humanity, by asserting that, if we truly love the Lord, we can never grieve, nor be afflicted? How painfully mistaken are those who would thus instruct, and how sadly deceived those who would banish all *feeling* from woman's nature! Who would guide her by rule and measure? Who would check every enthusiastic impulse, every kind sentiment, every sympathising emotion, every imaginative glow, all because it is so unfitted for this unromantic world; and therefore destines its possessors to more pain than pleasure? Oh, if we believe the Word of the Lord divine let us come there, and we shall find guides for *feeling* as well as for action. There we find the emotions, which God in His mercy gave, encouraged not subdued; feeling, devotedness, affection, enthusiasm, all that can lift us up from the mere petty concerns and thoughts of a day, are there brought forward; and why then should the sweet emotions of the Israelite in the past, be deemed folly and romance, and so unworthy of the Israelite in the *present*? Oh! as women, women of Israel, let us cultivate every emotion which can refine and elevate, and prepare us for that Future which has been so long our promised heritage! We are but strangers and sojourners in the land of our captivity; but our destiny is laid up with our God for that day when in the face of the whole world, we shall be acknowledged as His own.—*Women of Israel.*

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### TO ITHURIEL.

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"One whom the music of his own vain tongue  
Doth ravish like enchanting harmony."

*Love's Labour Lost.*

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MILTON well notes this memorable reply—"Not to know me argues thyself unknown." There were many admiring friends panting to know your precise whereabouts in the gentle Craft, when lo! bonnie Willy Tucker, of that ilk, of Coryton, has ventured the word of promise to the ear, which of course he will not break to the hope. But as it has heretofore occurred that those most in danger of the Avalanche are the last to perceive it, I feel it my duty, as a Master Mason, and not altogether among the unknown, to advise that you step aside for awhile, and let danger pass by. Do not venture to put out thy foot, for as the slightest obstruction to a huge man of bluster and rigmarole may endanger the great perpendiculars of Bro. Tucker and his *fidus Achates* the Rev. St. John, I hope you will forbear and be merciful.

But to the point. At the late Prov. Grand Lodge of Dorset, the R. W. Prov. Grand Master, in Grand Lodge, delivered a very pleasing address. But there is a vast difference in some men "before and after

dinner." A large number of the Dorset brethren had assembled to do honour to the Craft, pay respect to their provincial ruler, and enjoy the social hour as Masons ought; when, in proposing the health of the M. W. Grand Master, the Earl of Zetland, the chairman (Bro. Tucker aforesaid) remarked that "he (the Earl) had been attacked in the most scandalous manner in an article in the 'Freemasons' Quarterly Review.' The cause of this attack was that he was too much of a gentleman to rule over certain parties in the Grand Lodge, and to reply to their attacks. If he (Bro. Tucker) saw any more such articles HE WOULD PUBLICLY DENOUNCE THE AUTHOR OF THEM, AS HE WELL KNEW HIM."

The vice-chairman (Bro. St. John) fully agreed with the chairman, observing further, that "the person to whom allusion was made was a man of weak mind, possessing neither knowledge nor talents."

I remember many years since, in a scene of farcical rhodomontade, while Bro. C. Matthews, of comic memory, was indulging in the most outrageous nonsense and fun, Bro. Fred. Yates, his co-partner in frolic, is made constantly to observe, "I say *ditto* to Mr. Matthews;" until at last he could stand it no longer, and boldly observed, that he should second everything Mr. Matthews would move for the future. So with our modern heroes of Dorset, bluster and rigmarole—one at hand, the other ready. One chance of escape I hope you will prevent—Tucker says, "If he saw any more such attacks," &c. At him again—give the portrait a few more master touches, that then—

"I'll say of it,  
It tutors nature: artificial strife  
Lives in these touches livelier than life."

It may be that you purpose to give a graphic sketch of this consistent Mason, and may be unaware of his Janus-like quality; he may be aptly termed the "Before and after-dinner Orator," keeping the secrets of his right from his left hand. A waggish brother observed, that his maiden aunt, Miss Betsey Martin, would be much offended with his assumption of her prerogative. As I am but a wee-bit man, pray do not betray me, for he, though great, may not be merciful.

PARVUS HOMO.

December 5, 1849.

## TO THE EDITOR.

London, December 7, 1849.

DEAR SIR AND BROTHER,—The 5th of December, A. L. 5849, was a day, in the annals of Freemasonry, not easily to be forgotten by those brethren who attended the *Quarterly Communication*. The whole proceedings of the evening were of the highest interest; whilst the concluding subject of debate was fraught with the utmost danger to the Order.

Grand Lodge being opened, the M. W. Grand Master, before proceeding with the regular business of the evening, addressed the brethren, in very feeling terms, upon the lamented death of the Queen Dowager. A long conversation, only remarkable for its verbiage, took place, as to the best method for Grand Lodge to record their sense of the loss the nation had sustained. I did hope that some brother, gifted with "the tongue of a ready speaker," would have suggested to the M. W. Grand

Master the propriety of ordering the Craft at large to wear masonic mourning for a certain period. This would, at once, have been a decided mark of the feelings of the brethren. It may be said we have no precedent—granted; but although not a Mason herself, Queen Adelaide was the widow of an illustrious brother, who once presided over us—she was patroness of the best of our charities, the Girls' Asylum, wherein numbers have been trained to habits of industry and virtue, who otherwise might have fallen to the lowest depths of misery and vice. Many have that bright ornament of the masonic character, charity, ready enough on their lips; but the lamented Queen Adelaide had it deeply, firmly rooted in her heart. It would have violated no principle, it would have endangered no landmark of the Order, had such a mark of respect been paid to her memory.

The Board of General Purposes having drawn up a plan for managing the new charity, for the Widows of Freemasons, the same was brought before the notice of Grand Lodge. The discussion of the details of the plan (containing no less than forty-one resolutions), was very properly postponed to the next Quarterly Communication. Bro. Whitmore was anxious for the postponement, with a view to the new charity being dove-tailed into the expected amalgamation of two existing institutions. Now, whatever reason there may be for uniting the Benevolent Annuity Fund and the Asylum for Aged and Decayed Freemasons, they are not applicable to the present case. The fund for the relief of widows is a totally distinct institution, and ought to be kept entirely to itself. Bro. Whitmore further advocated the postponement on the ground, that it would be only fair to give Bro. Crucefix (who was absent on account of ill health) an opportunity of being present, as he was the original promoter of the charity, and had himself drawn up a plan for its management. We were then entertained with some *haver-ing* about no proposition of Dr. Crucefix's ever having been confirmed—and why?—here the astute knight of the lancet thought proper to be silent, but I will supply the information for him, *viz.*, the Doctor is too independent a member of Grand Lodge to follow in the wake of certain parties who virtually arrogate to themselves the office of Grand Master. Our truly charitable brother met with similar opposition in the cause of the Aged and Decayed Freemasons' Institution. And so will any brother be treated in Grand Lodge who is not a tool of the clique; they think of the man, and not the measure. Bro. Philipe, with the most astounding modesty, then claimed the merit of originating the motion, and declared that it was entirely new, and totally distinct from that of Bro. Crucefix. The M. W. Grand Master made some very just observations in favour of postponement, as well on the ground of fairness to the original proposer of the charity, as to the brethren at large, many of whom had not had an opportunity of considering the details. Your limits will not admit of many observations on the proposed rules; but two or three of them claim particular notice. Rule 18 says—"That should any candidate be unsuccessful at *three* successive elections, the Committee shall have power to place her on the list of annuitants; provided that they shall not so place on the fund more than two in any one year." I cannot for one moment suppose, that any candidate would be thrice rejected by the subscribers at large, without good ground for such rejection. But I can easily imagine the same candidate having some friends, possessed of interest enough, to shove her through the committee in spite of the whole body of governors. It is a power far too great to be trusted in

the hands of a few. Rule 19 is—"That *one-half* only of the sum to be granted in annuities shall be assigned to widows of brethren from lodges in the London district." *One-third* would be a much more just and equitable proportion. The provinces already think that the Board of Benevolence distribute too large a portion of their funds in the London district. The rate of subscriptions as compared with the privileges attached, is much too low. The scale adopted in the Girls' charity is far preferable. Rule 32 is absurdly liberal. It was amusing to hear some of the brethren, high, aye, very high in rank, who had done their best to stifle the infant institution in its birth, now promise to rear the bantling with the utmost care. Kind creatures! they find that Charity has prevailed, and think to gain credit for swimming with the stream. Fudge! we will watch their movements.

The concluding debate was one of overwhelming interest: one difficult to touch upon, but still of too vital an importance to be entirely passed over. Bro. Scarborough, in moving for a "Committee to investigate whether any and what alterations can be made in the ceremonies of the three degrees," although he did not let out much of his plan, told quite enough to make it evident that his views are most dangerous and destructive. The Grand Registrar opposed the measure in terms most just and forcible. Truly did he say, that if Bro. Scarborough's views were carried, we should no longer be members of that body of Masons, known throughout the whole world by the same marks, bound together by the same ties. We should be repudiated, go where we would, as nothing better than the other spurious offsets of Freemasonry. We should destroy the *universality* which had been adopted in all ages and in all countries. Although Bro. Scarborough's motion was negatived by an overwhelming majority, there being only some half dozen hands held up for it; yet let us keep a watchful eye upon him, for he threatens to take the field again.

Here I would gladly lay down my pen; but the conduct of the M. W. G. M. during this important debate was of a most extraordinary nature. Many and strong were the expressions of censure to be heard in various parts of the hall, as soon as G. Lodge was closed. In expressing his own willingness to grant the Committee, the G. M. made a most unwarrantable use of a deceased Grand Master's name. Towards the close of the evening, he made a Quixotic attack upon the "Freemasons' Quarterly Review," as a highly improper publication, which had already been denounced by Grand Lodge. Most chivalrous Grand Master! if your predecessor, with all the *prestige* of royalty to aid him, could not suppress the "Review" in its early days, think not that your *awe-inspiring dignity* and *overwhelming eloquence* can achieve the task. No! the Craft know too well the value of the information it contains, and dare you to the enterprise.

And to conclude, the brethren were called on to pledge themselves not to disclose any of the proceedings of the evening. Of course numbers made the sign; but I observed many who did not. The call was an insult to Grand Lodge. No brother would improperly disclose what ought to be kept secret; but much takes place in that building, the knowledge of which, without the walls, is not only harmless, but beneficial. In fact, the call was nothing more nor less than an indirect attempt to stop the "Freemasons' Quarterly Review."

I am, yours fraternally,

PHILO-MASONICUS.

## TO THE EDITOR.

December 1, 1849.

SIR AND BROTHER,—Nearly a year has elapsed since any notice has been taken in your pages of the subject of the Red Apron, but I trust that Bro. Bigg and his supporters have not abandoned the good cause ; for surely they cannot consider the vote of the Grand Lodge in April last year, as deciding the real question at issue—not whether the privilege should be extended to all the London lodges, but whether any and what alteration should be made in the present system. Bro. Bigg's motion deserved its fate, for it was not based on a sound principle, he merely attempted to displace one monopoly by substituting another. I can see no reason whatever for confining the privilege of the Red Apron to the London lodges ; the argument that the provincial brethren have the opportunity of becoming Stewards in their provinces, might be applied with equal propriety to the distinction of the Purple. Now that railroads afford such facilities of communication between London and the provinces, there would be no difficulty in brethren from Berwick, or the Land's-End, performing their duties as Grand Stewards, if disposed to incur the expense of the requisite journeys. "The absurdity of giving West India or China Lodges the right of sending Stewards to attend the banquet in London," would provide its own remedy, and no practical inconvenience need arise from it. The following appears to me a very simple and equitable plan of meeting the views of those brethren who advocate the extension of the privilege, and may be so managed as to obviate all anticipated difficulties. Let all the lodges under the constitution of England, be required to elect, whether they will be placed on the rota of lodges who are to have the privilege of electing the Grand Stewards ; these lodges, being placed according to their numbers, may then be required in succession to supply the requisite number of Stewards. Any lodge on the rota, not supplying a Steward when called upon, should be subjected to a fine, and erased from the list ; while, to obviate any injustice in this respect, it may be competent for any lodge, on giving proper notice, to renounce the privilege if circumstances should render it desirable for them to do so. By this plan, there would be no difficulty in having a regular supply of Stewards, and in all probability the number of lodges availing themselves of the privilege would be comparatively few. I would also suggest, for the consideration of the Stewards, either under the present or any other system, the propriety of abandoning the practice of selling tickets for the Grand Festival at so low a price ; no consistent Mason can wish to dine at the expense of the Stewards, and if the raising the price of the tickets were to have the effect of reducing the number of brethren at the festival, the lesser number dining at their own expense would be much more creditable to the Craft. Another argument in favour of extending the privilege of electing the Stewards, is that the honour (which in some of the privileged lodges, from the limited number of their members, has become a mere matter of course), would from its comparatively rare occurrence in each lodge, become a real badge of distinction, and be conferred only on those who shall have proved themselves worthy of a distinguishing mark of the approbation of their brethren.

I am, yours fraternally,

A LONDON MASON.

## TO THE EDITOR.

12, Pavement, Finsbury-square, London, Dec. 3, 1849.

DEAR SIR AND BROTHER,—As a report of the proceedings before the Board of General Purposes, relative to the expulsion of one of the Past Masters from the Castle Lodge, No. 36, will doubtless appear in your next publication, I think it proper, in justice to myself and the other members who have withdrawn from the lodge, to acquaint you with our motives for so doing.

The Board of General Purposes (although not denying the propriety of such act of exclusion), having from a technical error in our proceedings, pronounced its opinion that the brother in question *might* return to the lodge, (with a hope expressed that all differences would be amicably settled,) he acted upon it: but we feeling that a recurrence of these unhappy differences could not possibly be avoided while he continued a member,—a fact which his subsequent conduct bore out at the last night of our meeting, came to the conclusion, that we should act more in accordance with the spirit of the Order by withdrawing our names as subscribing members, and thereby avoid the possibility of a repetition of them.

Apologizing for the trouble I am giving you,

I remain, dear Sir and Brother, very fraternally yours,

WM. L. HOLDEN, J. W., No. 22,

Late Secretary Castle Lodge, No. 36.

## TO THE EDITOR.

SIR,—As a constant attendant at Grand Lodge, and a careful examiner of what takes place in that always regularly conducted assembly, I perfectly recollect that at the June meeting, a motion was discussed for granting annuities to widows. It was Bro. John Savage's motion; the said motion was negatived on the score of amount, the motion being for £200 annually,—subsequently a motion of Bro. Philipe for £100 annually was *carried*, and at the Grand Lodge in September, *confirmed*. I am willing to give Bro. Philipe a due portion of praise for having brought forward that motion, and as a friend to the widow, I heartily congratulate him on the successful result; but I do consider that he was rather egotistical in his speech at the Emulation Lodge of Improvement, in claiming for himself the originating of the motion in Grand Lodge for annuities to widows. I know not how long Bro. Philipe or Bro. Savage's motion may have been on the books of Grand Lodge respectively; but this I do know, that Bro. Savage's motion was discussed and negatived in Grand Lodge, before I either knew there was such a person as Bro. Philipe, or his motion, in existence.

Bro. Savage is, in my opinion, entitled to an equal, if not the lion's share of the honour so very greedily grasped by Bro. Philipe. I am unknown personally to both the brethren, and so highly do I esteem every thing like purple and gold, that I would fain support Bro. Philipe, but this appears so decided a black and blue case, that I must stand up for the lamb against the lion.

Yours, &c.,

LAPWING.

3 E

## TO THE EDITOR.

SIR,—I attended the anniversary meeting of the Emulation Lodge of Improvement, on Friday, 16th November last, accompanied by some friends (members), and was much pained for the younger brethren, who I presume attend there for the purpose of improvement. On that occasion, although I observed several of the most talented members of the lodge present—(the stars I may call them of Masonry)—I regret to inform you that the work of the lodge was neither correct, orthodox, nor grammatical. How is it that brethren, unqualified, are permitted to hold high office in that excellent lodge? Would it not be more advisable for *one* or more of them to travel from west to *east*, for as the sun rises in the east, and thence passes to the west, after having displayed its splendour in the south, I think it only fair that our masonic suns should certainly rise high in the eastern sky, before attempting to extinguish the luminaries of the south.

I do hope on future occasions to see at least three of our truly valuable and talented members occupying the Master and Wardens' chairs in the Emulation Lodge of Improvement.

I am, Sir, yours,

APPLEY-APPLEY.

[*Article 7, page 4*, states that the Grand Janitor and his assistants, shall at every meeting of the Grand Chapter, attend without the entrance, and act as scrutineers, in order that no unqualified person may be admitted.

Where was the Grand Janitor (and who were his assistants,) at the last quarterly meeting in November?

*Article 9, pages 4 and 5*, states, an annual report of the transactions of the Grand Chapter, with an account of the funds and property belonging to it, shall be printed and *transmitted* to EVERY MEMBER of the Grand Chapter, and to every subordinate Chapter, within one month after the general convocation in May.

Pray inform me, Mr. Editor, if the above article has been repealed since 1843, when the General Regulations were printed, a copy of which I possess, purchased in 1848? I have been a Past First Principal of a London Chapter five years, and have never received the annual report. Have I not cause of complaint against the Grand Scribes, or their superiors?

*Article 5, page 9*, states, all ministerial duties, &c., of Grand Scribe are to BE performed by Grand Scribe E.

I presume, therefore, that he is the blameable *individual*.]

## P O E T R Y.

## AN ACROSTIC PANEGYRIC ON MASONRY.

**F**REEMASONRY, when first designed, pourtrayed a noble plan—  
**R**efinement in its germ—to nourish and form the future man ;  
**E**mbellished and sublime, the offspring of a distant age ;  
**E**nveloped in the garb of truth—based on the Sacred Page.  
**M**ystically veiled, though beautiful, are its emblems of eternity ;  
**A**nd concord's ties unite with friendship and fraternity.  
**S**incerity it combines with all that's pure and just.  
**O**'er it the heart may ponder, and in its precepts trust ;  
**N**ot to beguile our hearts from that blissful haven,  
**R**efulgent and beautiful, 'tis neither sordid nor craven,  
**Y**et fosters that utopian hope, the soul's visioned heaven.

W. T. HARDING,  
 Nelson of the Nile Lodge, No. 330.

## ON A TEAR.

I've seen the bright tear, like a lucid pearl,  
 Glisten bright in the swollen eye ;  
 I've seen the sweet lip unconsciously curl,  
 As the bosom has heaved a deep sigh.

I've seen the sad tear like the morning dew,  
 As it shines on each leafy bower ;  
 I've seen the eye's lustre, ere sorrow it knew,  
 Close as dim as the fading flower.

I've seen the soft tears on the pallid cheek  
 Transparent and copious roll ;  
 I've seen the heart heave in anguish, to speak  
 The pensive griefs of a troubled soul.

I've seen the big tear trace the cheek of youth,  
 And the eye that is dimm'd with years ;  
 I've read in its language a verbal truth,  
 That's spoken in flowing tears,—  
 O ! the briny tear is the truest token  
 Of a pierced soul—of a heart that's broken.

W. T. HARDING,  
 Nelson of the Nile Lodge, No. 330.

TO THE MEMORY OF BRO. JOHN WILSON,  
THE VOCALIST.

BY BRO. ROBERT GILFILLAN.

FAR on a foreign shore the Minstrel sleeps,  
His harp on willow branches all unstrung,  
Save when the breeze across it trembling sweeps,  
Faint echoes 'wak'ning of the strains he sung !

Not on the banks of Tweed's fair silver stream,  
Nor in some nook he rests on Fortha's shore,  
His "narrow house" 'mid strangers—soft his dream !  
His dirge the Niagara's troubled roar !

Who now shall swell thy songs, old Scotia dear ?  
The "Ewe-bughts Marion," "Gowans in the Glen,"  
"Farewell, Lochaber !" or the "Parting Tear,"  
"Up, gallants, up ! we'll a' be Charlie's men !"

A wee bird chirping cam' to our ha' door,  
Across the wide and wild Atlantic main,  
Sad was its song—"The voice is heard no more,  
"That, dying, hath not left its like again !"

The Bruce's charge—"Scots who with Wallace bled,"  
Or, "Bonny Tibby, I ha'e seen the day,"  
"My love is like the rose all blushing red,"  
Or "Forest flowers a' weded are away !"

If kindred spirits meet in better lands,  
A Ramsay, Ferguson, and Burns are there,  
To give him welcome with outstretched hands,  
Who of their fame divided half the share !

And thou, great Minstrel, of the mighty North,  
Thy laurels spreading as wide-spread thy song,  
Wilt bid a vocal brother thus come forth,  
Who poured thy lays our woods and wilds among !

And like the fabled bird that dying sings,  
In sweetest melody that singing dies,  
So WILSON, ere he spread his up-borne wings,  
Gave out his sweetest strains neath foreign skies !

The broom shall wave on Cowden's hills and plains,  
The heather bloom on uplands far and free,  
The song-birds wake again their mellow strains,  
What time that bud and blossom crown the tree.

The mountains shall give forth their torrents strong,  
These to the sea shall fall in many a river,  
But WILSON, chieftain famed in Scottish song,  
Thy voice is hushed—to wake again, oh, never !

## SCRIBBLING PAPERS,

BY LITHOURGOS.

GREAT A and little B,  
 With lines right, straight, and curve,  
 No interest are to me,  
 But seem a thing absurd.

Angles tri, and equal,  
 With circles semi—whole,  
 Are all in awkward squad  
 With me, by jig by jole.

A gnomon, yclept a gnon,  
 Is quite unknown to me ;  
 And nought can I, I own,  
 Perceive in figure B.

Thus when'er I try  
 A problem to define,  
 The task 's in vain ! I cry,  
 To one of mortal mind.

## DECEMBER.

THE cloudy morn portends a gloomy day,  
 And low'ring mists in thick'ning globules lay ;  
 The dingy smoke in circling columns rolls,  
 In concert join'd to darken human souls.

The glorious sun, in gilded splendour 'rray'd,  
 Mounts in his chariot to dissipate the shade ;  
 But smoke and mist in phalanx dense combined,  
 Oppose his course, and intercept his shine.

Thus lags the day, in semblance of the night,  
 Involving all in dubious fitful light,  
 And adding to the waste of nature's laws,  
 Makes dreary winter in her progress pause.

A gloom chaotic each fleeting hour teems,  
 Till day has gone, and Cynthia darts her beams,  
 At lucid intervals through foggy air,  
 And gives pale lustre to the hyemal drear.

But brief the hours she holds her gentle reign,  
 In this bleak season of sad mental pain,  
 For pitchy darkness quick usurps her sway,  
 And partly triumphs o'er returning day.

So fleet the hours, which count man's short-spun life—  
 First comes happiness, then misery and strife ;  
 Each chequer'd year is deck'd with grief and joy,  
 And bliss to man is but a transient toy.

## CHIT CHAT.

FREEMASONRY AND THE GAME OF CHESS.—We have received a very interesting paper on this subject from Bro. George Crook, W. M., No. 671, P. G. M., Monmouth, and we publish the following extract:—

“ I know not whether it has ever been remarked (at all events, I have neither heard nor seen it), that there exists an apparent connection between the ancient art and mystery of Masonry, and the scarcely less ancient and scientific game of chess.

“ That the game of chess is of oriental origin, I believe to be universally admitted; and it would seem that the game is, in some measure, founded on the true principles of Masonry, which we are likewise told, ‘ *comed ffyrste ffromme the Este.*’

“ The form of the board, on which the game is played, is ‘ *quadrilateral*,’ and is divided into *sixty-four rectangular chequers or squares*, alternately black and white; and so far may be considered emblematical of the floor or ground of a masonic lodge. The moves of the several pieces are strictly in accordance with the principles of Masonry, being uniformly that of *right lines and angles*, the peculiar move of the knight being that of the *square*. Furthermore, it would seem that, as regards its antiquity, it is almost coeval with Masonry itself, being mentioned in the oldest law books, and is said to have been invented by the wife of Ravan, king of Lanca (*i. e. Ceylon*), in order to amuse him, while his metropolis was closely besieged by Rama, in the second age of the world. Rama, according to Sir William Jones’s chronology of the Hindus, appeared on the earth, at least three thousand eight hundred years ago. The most irreconcilable part of the matter is, that the game of chess has always, more or less, been considered a military game, or a species of mimic warfare; while, on the contrary, the object of Masonry is ‘ *peace and good-will towards man.*’ Nevertheless, Hutchinson informs us that the *square* was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the Divinity. There is a problem shown by Demoiivre, by which all the squares on the board may be covered by the knight in sixty-four moves. This is agreeable to the rules of Geometry, or Masonry, whichever we may please to term it.

“ Should the above hypothesis appear worthy of note, perhaps you will favour me by giving insertion to the same in your next journal, and thereby be the means of causing some further research into what must be allowed to be an interesting, if not very ingenious and novel theory, and one which our chess-playing brethren may possibly think worthy of consideration.

“ I may observe that there is a game, played on a board with 100 squares, called *arch-chess*.

“ I think it not improbable that chess may be played according to the strict rules of Geometry, and that such Problems only as are founded on that science are correct.”

A SILVER CUP has been manufactured for Louis Philippe, which was presented to the Lord Mayor (Bro. Sir J. Duke, *M.P.*), as a souvenir in commemoration of his ex-Majesty’s late visit to the Mansion House.

DINNER TO BRO. THOMAS BRUTTON, LATE GOVERNOR OF THE COUNTY GAOL, STAFFORD.—The retirement of T. Brutton, Esq., from the office

of Governor of the County Gaol, after a period of efficient service of nearly thirty years, was deemed by some of his friends a fit opportunity for testifying their respect for him. It was accordingly resolved to invite Mr. Brutton to a public dinner, which took place at the Swan Hotel, Stafford, and it must have been very gratifying to Mr. Brutton to find himself surrounded not only by a number of his more immediate friends and neighbours, and the inhabitants of Stafford and the vicinity, but by the Mayor of a neighbouring city, and several gentlemen from distant parts of the county. The Mayor, J. Turnock, Esq., occupied the chair, and the duties of vice-president were discharged by J. Griffin, Esq. Among the gentlemen present were J. P. Dyott, jun., Esq., Mayor of Lichfield; R. Hanbury, Esq., Milford; R. W. Hand, Esq., G. Spilsbury, Esq., J. Cliff, Esq.; Aldermen Lloyd, Boulton, and Morgan; Councillors Elley, Masfen, and Mort; and Messrs. J. Dickenson, J. Kenderdine, J. Smith, Dawson, Wells, Hay, &c. The table was abundantly supplied with fish, flesh, and game, and the dessert and wines were of a superior description.

**THE ALFRED JUBILEE.**—A grand jubilee, in honour of the one thousandth anniversary of the birth of King Alfred, who, according to antiquarian calculation, was born in 849, was celebrated at Wantage, on the 25th October, 1849. The town was decorated for the occasion, the shops closed, and business, except in the hotels, which were crowded, generally suspended. Many visitors thronged into the place, and at one o'clock a procession was formed to King Alfred's Well, about a quarter of a mile from the town, and supposed to be the site of the ancient stronghold of the Saxon kings. Some old English games and festivities were performed in the afternoon, and at three o'clock a body of distinguished guests sat down to a banquet in the Alfred's Head Inn, C. Eyston, Esq., occupying the chair. Among the company present were P. Pusey, Esq., *M. P.*; Sir Robert Throckmorton; Temple Bowdoin, Esq.; E. M. Atkins, Esq.; W. Goodwin, Esq.; Rev. Dr. Whittingham; John Britton, Esq., the celebrated antiquary; Dr. Waddilove; W. J. Evelyn, Esq., *M. P.* for Surrey; Martin J. Tupper, Esq., the author of "Proverbial Philosophy;" and the Rev. C. L. Richmond, from the United States. After dinner, a proposal to found a fund, in honour of the jubilee, for reviving and enlarging the old grammar school at Wantage, under the name of King Alfred's College, was unanimously adopted. A medal, struck in honour of King Alfred, was also exhibited, and has been published.

**PREMATURE BURIAL.**—Here I must take occasion to speak somewhat. There be many now-a-days very hasty to bury their friends, yea, sometimes before they be well dead. I heard say once that a young woman was sick and fell in a swoon; her friends which were with her by-and-by made her ready to be buried; and when they went with the corse and were coming into the churchyard, the corse stirred, and the vicar commanded them that bare her to set her down, and so finally the woman recovered. I tell this tale, to the end to give you warning not to be too hasty with sick folks. I have read in St. Augustine, that there was once a man which lay seven days speechless; neither seeing nor hearing, nor yet receiving any sustenance, except some liquor, which they poured in his throat with a quill. Now that same man, after seven days, spake again, and the first word that he spake was this—"What is the clock?" He thought he had lain but a little while. Now, if his friends had been

so hasty with him, he should have been buried before that time. Therefore I admonish you not to be too hasty with dead corpses ; so long as they be warm keep them in the bed ; for when a man is dead indeed he will soon be cold.—(*Bishop Latimer*, vol. i., *Serm.* xxix. pp. 538-9, *Park. Soc. Edit.*)

**ALLEGED BURYING ALIVE.**—In the midst of exaggeration and invention, there was one undoubted circumstance which formerly excited the worst apprehensions ; the fact that bodies were often found turned in their coffins, and the grave-clothes disarranged. But what was ascribed, with seeming reason, to the throes of vitality, is now known to be due to the agency of corruption. A gas is developed in the decayed body, which mimics by its mechanical force many of the movements of life. So powerful is this gas in corpses that have lain long in the water, that M. Devergie, physician to the Morgue at Paris, and the author of a text-book on legal medicine, says, that unless secured to the table they are often heaved up and thrown to the ground. Frequently, strangers seeing the motion of the limbs, run to the keeper of the Morgue, and announce with horror that a person is alive. All bodies, sooner or later, generate gas in the grave ; and it constantly twists about the corpse, blows out the skin till it rends with the distension, and sometimes bursts the coffin itself. When the gas explodes with a noise, imagination has converted it into an outcry or groan : the grave has been re-opened, the position of the body has confirmed the suspicion, and the laceration been taken for evidence that the wretch had gnawed his flesh in the frenzy of despair. So many are the circumstances which will occasionally concur to support a conclusion that is more unsubstantial than the fabric of a dream.—*Quarterly Review*.

“ A ROMAN MATRON once asked a rabbi what the Lord’s occupation was in Heaven. Her rude question met with the jocular reply, ‘ He makes matrimonial alliances.’ ‘ Ah,’ said she, ‘ I can do that too.’ She immediately summoned a hundred male slaves, and the same number of female slaves. She then placed the males and females in two rows, and passing between them said to each, ‘ Take thou this one, and take thou the other.’ She then left the room and had it closed. On opening the door the following morning, a scene of confusion and conflict presented itself, from which she started back in dismay. Few of the young couples could agree with each other ; quarrelling had ensued, which excited their passions to wrestling and fighting, and had they not been at once separated, many would have paid the penalty of marriage with their lives. The Roman matron was soon convinced that matrimonial match-making was not as easy as she thought ; and that it required more skill and foresight than we are capable of.”

**NOAH’S ARK.**—Mount Ararat is 6000 feet higher than *Ætna*, and 1528 feet higher than Mont Blanc—the latter the point of the greatest elevation in Europe. It is detached from the other mountains of Armenia, and is divided into two conical peaks. Sir Robert Porter paints in glowing colours the magnificence of the spectacle when he first came in sight of Ararat, majestically rising from a widely-extended green plain, fertilized by the clear waters of the Aras (the ancient Araxes), and covered with Armenian villages. In various points of view the summit has a striking resemblance to a ship, a fact which has been recorded by all travellers to the spot ; and the whole country around is full of traditionary stories relative to Noah’s ark and the flood. It is a

common belief amongst Armenians and Persians, that the remains of the ark still exist on the summit. Several attempts have been made to reach the top of the mountain, even by the Turks, in order to ascertain the fact; but no one has ever yet got beyond the snowy limit. Moving sands which threaten to overwhelm the traveller, flinty rocks which cut his shoes to shreds, and terrible precipices with overhanging rocks, and, above all, vast nests of tigers, have constantly struck terror into the stoutest hearts; and the inquiry has necessarily been abandoned. At Erivan the Armenians show the spot, where Noah first planted the vine; and the town of Nakhdjovan (*place of descent*), is believed to mark the spot where the patriarch first settled on quitting the ark.—*Prince's Parallel History.*

MARRIED.—At Banff, on the 28th September, Bro. Patrick Collier of St. Nicholas Lodge, Silk Merchant, Aberdeen, to Isabella, daughter of the late Alexander Fraser, Esq., Post-Master, Banff.

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## Obituary.

### SOMETHING AFTER DEATH.

IMITATED FROM A TRANSLATION OF PLATO.

I were to blame, if, seeing death approach,  
 I felt no fearful dread or chilling awe,  
 But that I firmly think a better state  
 Awaits the men who goodly die; and go,  
 At first, to other gods both wise and good,  
 And then to nobler men themselves precede.  
 Therefore, with earnest hope those dead to meet,  
 I welcome death; and feel in heart assured,  
 There still remains a life for those who die,  
 And better for the good than those who sin. P. A.

OND EPIGRAPH.—The imperious necessity of rhyme is well illustrated in the following touching epitaph:—

“Under this stone aged three score and ten  
 Lie the remains of William Woodhen.\*

\* For hen read cock—cock wouldn't come in rhyme.”

SIGNIFICANT.—A tombstone in New Jersey, America, bears the following epitaph:—“Died of thin shoes, January, A.D. 1839.”

THE letter of the Norwood Cemetery to its proprietors commences thus:—“Sir, your grave (No. —) is now ready.”

The *Welshman* points out the following notice in a country paper:—“A number of deaths are unavoidably postponed.”

DEATH OF BROTHER CHARLES E. HORN.—The last arrivals from New York announce the death of this celebrated composer on the 26th of October, at Boston, where he had been residing for the last two years, at the age of sixty-three. Bro. Horn stood very high in his profession, not only among the nobility, but the theatrical world, to which he contributed so extensively.

November 13.—At his chambers, 9, New Square, Lincoln's Inn,  
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æt. 75, Brother LOUIS HAYES PETIT, P. G. M., &c. The deceased brother was not so much distinguished for his masonic work as for his truly masonic benevolence—which was unbounded. “As for his charity, there was no winter in it—an autumn ’twas that grew the more by reaping.” He was a warm supporter of the late Duke of Sussex, whose prerogative he would consider as infringed if there was the least approach to reform; yet he held his own honour as a priceless gem. On the memorable insult offered to Dr. Crucefix by the Dinner Club of the Royal Arch Chapter, he declined to vote at all, lest, although he was favourable to the admission of that companion, his ball *might* be by possibility considered as one of the black balls which it was significantly hinted would appear, as indeed they did. He was, as long as able, a regular attendant at the Board of Christ’s Hospital. His merry chuckle—and a most peculiar one it was—was the frequent signal for many a crug to hasten to the cloisters and pay a mark of respect to their benevolent friend as he wended his way to the board-room.

November 28.—Suddenly, at a chemist’s shop in King William-street, City, Brother TURQUAND, æt. 68, official assignee to Mr. Commissioner Shepherd’s Court. He had previously left his residence at Norwood in good health.

October 7.—We regret to have to announce the death, from congestion of the brain supervening on cholera, of Mr. EDWARD RALEIGH MORAN, for more than eighteen years sub-editor of this paper, who expired at his residence on Saturday last, after a fortnight’s illness. He was a man of considerable accomplishments, and, in his own department, almost unrivalled in quickness of perception and fertility of resources. The suavity of his manners and his genuine goodness of heart will cause his loss to be sincerely regretted by a large circle of literary and other friends.—*Globe*.

EDWARD RALEIGH MORAN.—Who in London, connected with the press or with literature, will fail to drop a tear to the memory of this true-hearted Irishman; untimely taken away from us by an attack of cholera, which he overcame, but relapsed and died of the consecutive fever. Mr. Moran, from living a social, not intemperate life, was converted to teetotalism; and the change had weakened his frame, and left his constitution unequal to this fatal trial. For more than eighteen years he was sub-editor of the *Globe* newspaper; and to the diligence and ability with which he discharged the duties of the office, that journal has owed not a little of its popular success. His arrangements were excellent, and the industry and skill with which he collected from every quarter, and produced the article of miscellaneous intelligence (so invaluable to a newspaper), were daily conspicuous in the *Globe*. Political confidences of a high order were not withheld from Mr. Moran. In literary friendships and great esteem he abounded. Moore the poet, to whom he was devotedly attached, entertained the warmest and most intimate regard for him. As an adviser and friend of eminent publishers, he possessed very considerable influence; and his counsels were sought on many occasions where the fate of authors and their works hung upon his opinions. As a man he was kindly, sincere, active and untiring in the service of those he loved; open, liberal, just and honourable. A knowledge of twenty years enables us to vouch for his virtues, and to say he was an individual of whom his country might be proud. We believe he was a native of Limerick, and about fifty years of age.

He has left a widow, but, fortunately, no family. His literary remains and depositories must be various and rich.—*Literary Gazette*.

[The lamented subject of this posthumous tribute was a native of the city of Limerick. Gifted with a fine poetic taste and lively fancy, he made an offering of his first inspiration by the Muses, (a juvenile essay,) to "the Poet of all circles, and the idol of his own." The amiable and talented Gerald Griffin, Edward R. Moran, and the Editor of the *Limerick Chronicle*, were cotemporaries at the Provincial Press, having formed their first connection in Limerick, the locale of their birth, as Reporters at assizes, sessions, and public meetings. The two former left for London, to cultivate a wider sphere of literary enterprise. Mr. Moran had the good fortune of an introduction to Lord Lansdowne, by his friend, Mr. Moore, and Lord Monteaigle, whose influence obtained him a place on the *Globe*. His wonderful industry and ingenuity as a journalist, soon raised him in estimation, and no daily Paper in the metropolis surpassed the *Globe* in varied selection of new and interesting matter. The life and writings of Gerald Griffin, who enjoyed no factitious aid from aristocratic or political favour, have left an enduring name in the hearts of his countrymen, while the fame of a journalist, however eminent, is necessarily swayed by changing circumstances of the period, and the state of the great social community.—*ED. L. G.*]

Bro. Jerdan, ever true hearted, has done justice to the memory of Bro. Moran—and here we might pause—but between the lamented brother and the writer of these few brief lines, there existed the ties of Masonry and of the heart; his nature was exalted, his talent rich and rare, his courage indomitable, and his patriotism pure; but oh, his Attic wit! how racy and superabundant! It would pour out as from a well that was seemingly fathomless—and it was ever at hand; a table of wits would be convulsed with laughter, as he threw before them the rich gifts of his great and gifted mind; but his sarcasm was pointedly severe, and this was known and felt, for seldom indeed would any one venture to provoke it. The historian of Masonry, Dr. Oliver, with Moran, spent a day with us in company with some choice spirits. The symposium partook of the classical, and to it Moran and the doctor went. Horace, Juvenal, Seneca, Cicero, and many others, were culled of their posies; at last Moran observed that he would not give in, but he owed a debt to the "clergy," and would therefore give the doctor breathing time; which, indeed, was needed, for our reverend friend was really beaten by the fun and the frolic of his merry opponent. Our first introduction to Bro. Moran was in Dublin, in 1830, when he was engaged on the *Star of Brunswick*; he was then, as afterwards, a rollicking blade; careless of his person—his hat, of many shapes, was jauntily placed, no matter what part foremost. Yet even then he seemed to have a license for perfect freedom. He had retired from Masonry, but on renewing our acquaintance in London shortly after, he resumed his masonic duty; and, from the first number of the "*Freemasons Quarterly Review*," to the last, he embellished its pages with articles of classic taste, poetic fervour, and epigrammatic wit. With deep regret we conclude by observing that although unexpensive in his habits, he died insolvent, and has left a widow totally unprovided for. Peace be with thee, Edward Raleigh Moran! The last time we met, it occurred to us that the sad duty of recording would have devolved upon thyself, and not upon him whose heart feels most keenly the affliction caused by thy departure to the land of spirits!

Brother Captain E. W. FIORR, *R.V.*—Our quarterly task in this

department is a truly sad one. To watch the march of the grim tyrant and observe how relentlessly he clutches his victims, requires some nerve and not a little philosophy. One by one, the heart misses a dear friend, enshrined in its mysteries, and, but that it is wrong to mourn as without hope, we should pass negligently over a duty that tries the feelings. Captain Edward Fiott is no more; the scene of his great and useful labours was at Leige, where for many years he boldly withstood the assailants of Masonry, and won the golden opinions of those with whom he was associated; he was beloved by the circle in which he moved. In conduct, character, and position, a gentleman, he maintained his dignity without betraying reserve, would reprove without giving pain, and convince as much by benignity of manner as by the force of argument. In correspondence he was chaste, explanatory, instructive, and amusing. Masonry, in his district, could ill afford his loss; but then, as he himself agreed, its principles were too pure and holy to be entombed with the mortal remains of any man. So may his beatified spirit look down with complacency on the efforts of those who are left behind!

At Bath, on the 17th of October, Bro. Sir THOMAS BUCKLER LETHBRIDGE, Bart., in the 72nd year of his age. Our venerable brother was for many years a prominent member of the House of Commons, and caused some notoriety by his motion for the committal of Sir Francis Burdett to the Tower; strange that Sir Thomas should have lived to adopt, which he did, very nearly the same code of politics which distinguished "Old Glory." The respected Baronet was initiated in Lodge No. 327, then 497, Taunton, and continued a subscribing member for many years; he was a warm kind-hearted man, and in his family deservedly beloved; he was a son of the first Baronet, by the eldest daughter of William Buckler, Esq., of Boreham, and was born in 1778. Sir Thomas was Colonel of the 2nd Somersetshire militia, and represented Somersetshire in Parliament for many years; he was twice married, first to the daughter of Sir Thomas Dalrymple Hesketh, Bart., and secondly to the daughter of Ambrose Goddard, Esq., of Swindon, Wilts; he is succeeded by his eldest son John Hesketh, now Sir John Hesketh Lethbridge, Bart. The mansion is Sandhill Park, a magnificent domain, about four miles from Taunton, and occupying some of the most beautiful portion of that highly favoured locality. The family claim descent from an eminent legal functionary, of the reign of Queen Elizabeth. The deceased Baronet was buried on the 25th, in the ancestral vault at Bishop's Lydeard, a romantic village, under the celebrated range of the Quantock Hills.

Dec. 6. — Bro. JAMES SYLVESTER, horticulturist, was found dead in a bower in the Tivoli Gardens, Gravesend, having apparently killed himself by blowing out his brains with a pistol, which was found clasped in his hand. He was 67 years of age, and much esteemed. An inquest was held on the body in the evening, when evidence was given which left no doubt on the minds of the jury, that he was in an unsound state of mind when he committed the act. A verdict was given accordingly. He was a member of the lodge of Freedom, No. 91.

Dec. 8. — Bro. HENRY MARRIOTT, the extensive scale-maker and ironmonger, of Fleet Street, and who was formerly a member of the Court of Common Council, entered one of the carriages of the South-Western Railway, for the purpose of proceeding to his country house, near Kingston. In the course of a few minutes after the unfortunate gentleman

had entered, he was noticed to drop his head as if unwell. A friend of his, who was also in the carriage, went to his assistance, and found him speechless. He was removed from the carriage just as the whistle was blowing for the train to start, and was carried into the station. Mr. Saltiel, surgeon, and another medical man, saw him, and at once pronounced life totally extinct. Bro. Marriott was in his 70th year, and was formerly a member of the Lodge of Antiquity, No. 2.

*Nov. 27.*—At his residence in Argyle-street, Bro. JOHN READ, æt. 57, late of the British and Jordan Lodges; a brother most loved by those who knew him most.

*Dec. 10.*—Bro. HENRY HEMMING, æt. 44; long known to the public as a respectable performer at the Adelphi and Haymarket Theatres, and latterly as landlord of the Café de l'Europe, much frequented by theatrical people and the critics. He was a member of the Bedford Lodge.

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## MASONIC INTELLIGENCE.

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

#### QUARTERLY CONVOCATION, *November 7, 1849.*

*Present*—M. E. Comps. Rowland Alston, as Z.; Hall, H.; Dobie, J.; White, E.; King, N.; Beaden, S. P.; Havers and P. Thompson as Assistants; also Comps. R. G. Alston, Goldsworthy, Evans, Cox, Leveau, &c. Present and Past Grand Officers, and several Present and Past Principals of Private Chapters.

The Grand Chapter was opened with solemn prayer. The Regulations were read by G. S. E.

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

A communication from the M. E. Z., the Earl of Zetland, stating his inability to attend the meeting, in consequence of his having to hold a Grand Lodge at Richmond on the following morning, was read.

The Report of the General Committee was read, in which was a recommendation for a warrant for a Chapter to be attached to Lodge No 812.

The prayer of the petition was granted.

Comp. John Savage gave notice of a motion that at the next Grand Chapter he should move that the sum of thirty-five pounds be granted annually by the Grand Chapter toward the fund for granting Annuities to Widows of Masons, and toward which fund the Grand Lodge had voted an annual sum of one hundred pounds. The proposition received the *unanimous approval of the Grand Chapter.*

Comp. Rowland Gardner Alston called the attention of the members of the Grand Chapter, to some subjects whose condition had lately given rise to very animated and lengthened discussion in Grand Chapter (and on the unclean state and loathsomeness of which Comp. Havers very eloquently and *learnedly lectured* on the occasion), viz., the marble busts of the late Patrons and Rulers of the Order. He trusted they would now be found as clean, pure, and immaculate, as Comp. Havers could wish his own breast to be.

Comp. Havers was much pleased at their improved appearance, and wished to know how much the cleansing had cost.

Comp. R. G. Alston informed Comp. Havers that it had not been done at the expense of the Grand Chapter.

The Grand Chapter was then closed.

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

*December 5.*—The members dined together at Five o'Clock, and afterwards proceeded to the Grand Lodge.

### THE UNITED GRAND LODGE OF ENGLAND

was held on the 5th December.\*

### GRAND CONCLAVE

OF THE ROYAL, RELIGIOUS, AND MILITARY ORDER OF MASONIC KNIGHTS  
TEMPLAR IN ENGLAND AND WALES.

*Friday, November 2nd 1849.*—*Present*—The Deputy Grand Master, the Grand Chancellor, the Grand Vice-Chancellor, Sir Knights Goldsworthy, Udall, and Cox.

The minutes of the last meeting were read and confirmed.

The Grand Chancellor announced to the Committee that he had received a letter from Sir Knight Auldjo, expressing his regret at his unavoidable absence, occasioned by his temporary sojourn in Scotland. It was therefore resolved that the motion of which Sir Knight Auldjo had given notice at the last meeting of the Committee, should stand over for consideration on some future occasion. The Grand Chancellor then informed the Committee that in accordance with the directions given at the last meeting, he had seen the Grand Master and conferred with him on the subject of the testimonial voted to him by Grand Conclave, on the motion of Sir Knight Dr. Crucefix, and that the Grand Master had desired him to express his thanks to the Committee for this mark of attention, but had declined to interfere in any way with their deliberations on the subject, assuring them that he should be perfectly satisfied with a simple record of the vote on the minutes of Grand Conclave. A discussion of some length thereupon ensued, and it was ultimately agreed that it was expedient the subject should stand over for future consideration.

The Grand Chancellor further informed the Committee that the Grand Master had been pleased to appoint Sir Knight W. Courtenay Crutendon Provincial Grand Commander for Cheshire.

It was also announced that Sir Knight Dr. Crucefix had resigned the office of Provincial Grand Commander for Kent in consequence of severe indisposition.

The next meeting of the Committee will take place on the 4th of January.

\* In compliance with the request of some masonic friends, who are yet hopeful of better things from the Grand Master, we abstain from our usual report—but we confess that we are not ourselves hopeful converts—*nous verrons.*

## SUPREME GRAND COUNCIL 33°.



We regret to observe that we are still without any report from this illustrious Order.

## THE CHARITIES.



## ASYLUM FOR AGED AND DECAYED FREEMASONS.

We have the most unqualified delight in being able to congratulate the Patrons and Friends of this Institution on the rapid progress of their Masonic College to its perfection. The *éclat* and imposing ceremony of laying the foundation stone was waived in consideration of deep respect for one of its leading institutors, amid universal regret for the severe illness which must have precluded his personal attendance; but we understand that the ceremony of consecration will be conducted with all due regard to the solemnity of the occasion and the magnitude of the high principles involved.

The edifice already presents a very imposing and cheerful appearance,

reflecting the highest honour on the distinguished architect, Bro. Daukes, and equal credit on the builder, Mr. Patrick.

The Building Committee continue their unremitting exertions, and several members have determined to put in a painted window, which will impart a chasteness and richness to the already beautiful appearance of the edifice.

The grounds are to be embellished with a quantity of evergreens, &c., so that visitors may soon be tempted to pass an hour in the contemplative indulgence of the purest and kindest influence. The Institutor may well be proud of his estimable colleagues; in his regretted retirement it must be a devout consolation to him to know how powerfully his spirit has enkindled such kindred actions.

The General Committee will meet on the second Wednesday in January.

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**THE WIDOWS' ANNUITY FUND.**—The Board of General Purposes have circulated their report on this benevolent scheme; a report that reflects on them both honour and credit. No time has been lost in commencing the work, and there can be no doubt that the most liberal result will attend their continued services in the good cause.

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**THE GIRLS' SCHOOL.**—*October 11.*—Seven children were by consent elected into the school, among them a very interesting child, Jane Salter Chapman, much to the chagrin of one of the Governors, who would fain have prevented her success.

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**THE BOYS' SCHOOL.**—Six children will be elected on the 7th January.

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### THE REPORTER.

**EMULATION LODGE OF IMPROVEMENT, Nov. 16.**—*Grand Annual Banquet, and Presentation of a Testimonial to Bro. J. W. Mountain, Hon. Secretary, and Past Master of Nos. 12 and 318.*—The annual festival of this, the most celebrated Lodge of Instruction in the Craft, took place at the Freemasons' Tavern. The lodge was opened in the large room known as the Cambridge. Bro. Daly presided as W. M., Bro. Jas. Cooper as P. M., and Bros. Marks and Lyne as Wardens. We never at an anniversary meeting saw so strong a muster of the senior members of the lodge. Among them were those *three* celebrated and talented Masons, Bros. Stephen Barton Wilson, John Savage, and William Honey; also Bros. Soans, Whitmore, Wright, Philipe, Past Grand Sword-bearer, Blake, Senior Grand Warden for Surrey, Mountain, W. Stephenson, Past Grand Steward, Marriott, Barrett, Evans, Spencer, and F. Wilson, Past Grand Deacon for Cambridgeshire, and his sons. There were likewise present of the younger members—Bros. Faudel, Whitfield, Grand Steward, Bievly, Graves, Cornwall, Robertson, Bywater, C. Wilson (of the St. Paul's Lodge), and Bros. Barrow, Hodgkinson, and Roberts (of the Middlesex Lodge), with many others; in all between fifty and sixty.

After business, the brethren adjourned to the spacious banquet-room

called the Sussex, where they partook of a very plentiful repast. Bro. Barrett officiated as Steward, and well he attended to the duties of his office.

After the banquet, grace having been said by the W. M., the necessary preparations were made by all present to do honour to the objects for which the brethren were assembled.

The lodge being close tyled, the W. M. proposed—"The pious memory of Peter Gilkes."

After a few minutes, the W. M. rose and proposed—"The health of her most gracious Majesty the Queen, and the Craft," which was responded to in truly loyal and masonic style.

The "National Anthem" was sung by Bros. Honey, Spencer, and Marriott.

"The health of the Right Hon. the Earl of Zetland, M. W. Grand Master of the Order," was proposed by the W. M. in a very appropriate speech, and received due response.

Song by Bro. Spencer—"Time! Time! Time!"

The W. M. then proposed—"The healths of the Right Hon. the Earl of Yarborough, Deputy Grand Master, and the other present and past Grand Officers." Of the noble Earl it was not necessary for him (the W. M.) to say more than that he well performed his masonic duties, and was held in high esteem by the whole Craft; the respect and regard of which he well merited. But of another Grand Officer he was bound to say more; he much regretted the absence of that worthy and talented brother on the present occasion; and he the more regretted his absence from a knowledge that serious illness prevented his attendance on this, as on all former occasions. He alluded to Bro. Dr. Crucefix. He was grieved to state that Dr. Crucefix, a short time since, retired from taking an active part in the lodge, and was almost immediately afflicted with severe and dangerous illness, so much so as to cause serious apprehension on the part of his friends as to his recovery. He was happy, however, in being able to state, from information just received, that he was convalescent. [Bro. Whitmore rose and stated that he was sorry to inform the W. M. and brethren, that so far from Bro. Dr. Crucefix being better, he was at the present time suffering under severe indisposition, and had found it necessary to remove to Bath for the winter. He could not hold out much hope to them that the Doctor would again come into active Masonry.] The W. M. was sorry to hear Bro. Whitmore's statement, for they were all greatly indebted to Dr. Crucefix, who was one of the oldest and most respected supporters of the lodge. He was sure that every one of the members were sorry for his absence. He (the W. M.) in particular regretted both the absence and the cause. But (continued the W. M.) although they were deprived of the honour of Bro. Dr. Crucefix's presence, they had on that occasion a Past Grand Officer present, Bro. Philipe, who was a very old member of the Craft; and although he was not so much known as Bro. Dr. Crucefix, whose exertions had produced so much good for the Order, yet he congratulated Bro. Philipe on the success which the grant for the Widows' Fund had received from the Grand Lodge.

Song (Scotch) by Bro. Marriott.

Bro. PHILIPPE returned thanks on behalf of the Grand Officers, and stated that of late years he had not taken an active part in Masonry, in consequence of domestic afflictions, and an imperfection in his

hearing ; but he did feel great interest in the cause of the widows which he had brought before the Grand Lodge, and was happy in having carried his motion.

Song by Bro. Whitmore.

The brethren were then requested to fill their glasses bumpers, when Bro. STEPHEN BARTON WILSON, rose, and addressing Bro. Mountain, said—" Bro. Mountain, the brethren of this lodge have elected you, for six successive years, to the office of Secretary, and you have been pleased, on each of those occasions, to accept the onerous duties willingly and cheerfully, and during the whole of the time have fulfilled the duties with infinite credit to yourself, and to the entire satisfaction of the brethren. Your indefatigable exertions on behalf of the lodge have created such a kindly feeling among the brethren as have induced them to unite in presenting to you a small testimonial of their gratitude and esteem. They have, in order to carry their wishes and intentions into effect, appointed some of their number to form a committee—that committee, who are now standing about you, have had this jewel \* prepared, with which I have now the pleasure to decorate you, to evince the high sense they entertain of the services you have rendered. They were also anxious that she who is more particularly entitled to your care and attention—I mean your 'better half,' who must of necessity be deprived of your company on many occasions whilst you are attending to your masonic duties—should also know the estimation in which you are held by your brethren ; they therefore tender for your acceptance the trifle which is now before you ; and although the value—the intrinsic value, I should say—may be but small, the intention with which it is given will, we hope, enhance it in your estimation. And that you may both live long and happy together, and enjoy the comforts of a good cup of tea, is, I am quite sure, the sincere wish of every brother present." Bro. Wilson concluded his address by proposing the health of Bro. Mountain, which was drunk with long-continued applause.

Bro. MOUNTAIN rose to return thanks, and expressed himself to the following effect:—" W. Master and brethren, I feel highly honoured by the fraternal feelings of the lodge, and for the very handsome testimonials which you have presented to me. It has always been my desire to promote the prosperity of the Emulation Lodge of Improvement, and I have unceasingly endeavoured to perform my duties efficiently. For several years I have acted as your Honorary Secretary. That my conduct in discharge of the duties of that office should have merited your approval, is a great comfort to me. Since I joined the lodge I have held that confidential office. On my first visit to the lodge, now more than six years since, and which was immediately after I had obtained the degree of Master Mason, I was requested to perform the duty of Secretary, *pro tem.*, and at the next meeting I was duly elected to the office, which I have now the honour to fill. That you have kindly enabled me to carry your expressions of good-will to my home, not only in a verbal

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\* A richly embossed gold Honorary Secretary's Jewel ; the circle or border being of bright and dead gold, with the words in raised bright gold letters, " Emulation Lodge of Improvement " in a garter, the centre of light blue enamel, enriched with an elegant emblem of office, viz., cross pens in gold and diamonds. On the back of the Jewel was the following inscription—" Presented, together with a Silver Tea Service, to Bro. Joseph Wm. Mountain, P. M. No. 318, by the Members of the Emulation Lodge of Improvement, in token of their esteem, and in grateful remembrance of the efficient services rendered by him whilst acting as their Honorary Secretary. October, 1849."

† A splendidly chased silver Tea Service, which till then had been hidden under a cover.

but also tangible form, will be a constant source of delight to myself and wife. I hardly know how to return thanks; but I do, however, feel highly gratified with the handsome Jewel which has been placed on my breast. I shall ever consider it the highest, and it will always be the most valued of my treasures; it shall always be the first in my estimation, and shall find the first place on my breast.

Song by Bro. Honey.

Bro. James Cooper proposed "the health of the W. Master."

Bro. Daly, the W. Master, responded thereto in a very neat speech.

The healths of the Testimonial Committee was responded to by Bro. Honey.

Bro. SAVAGE, in proposing "Prosperity to the Masonic Charities," took occasion to observe, that whilst the Lodge of Improvement and its members had always been warm supporters of all the masonic charities, they had felt an especial interest in that institution, the object of which was to found a home for the aged and decayed Freemason. It would be gratifying to them to hear that one wing of this noble building had nearly reared its head, and that in two or three weeks hence it would be tiled in. They had struggled amid great difficulties, to which he would not make further allusion; but he believed that brighter days were dawning. If he was rightly informed, and he had it from those who knew more about the matter than he did—they might look forward to an early day when the consecration of the first wing would be performed, and the foundation-stone of the second wing laid, under high masonic auspices. They were most of them aware that this excellent institution had given birth to another as excellent as itself, the Royal Masonic Benevolent Annuity Fund; they were both admirable charities, the one designed to grant life annuities to our distressed brethren in their old age, the other to afford them a shelter by placing a roof over their heads. Now these two charities, which are one in purpose, should also be *one* in action; to unite them under the same banner, would be to render each more efficient than they could possibly be whilst working separately.

After several other observations in the same strain, Bro. Savage thus concluded:—Neither is this mere theory, for it is not only possible but quite practicable; and having taken some little interest in this matter, I trust I am warranted in expressing the hope, that the day is not far distant which shall witness these charities one in action, as they are already one in spirit; and I believe such a union will be ratified by the *good* and *wise* of all ranks in the Craft, and with but few dissentient voices.

Brethren, as my introductory remarks were the key note to my feeble speech, so I shall conclude, by giving prominence to the observations I have made in proposing to you the following sentiment:—"Prosperity to the Aged Masons' Asylum, and the other Masonic Charities."

The toast of the masonic charities, and especially the Aged Masons' Asylum, was received with every demonstration of the heartiest approval.

Bro. WHITMORE rose to reply. He said that as there appeared to be no other official representative of either of the masonic charities present, the duty of acknowledging the toast devolved upon him, and truly grateful and delighted did he feel for the warm and enthusiastic manner in which the Old Masons' Asylum in particular had been hailed by the meeting. Bro. Savage, in his admirable address, had told them, and he, Bro. Whitmore, could confirm every statement that the brother had made, that the building was rapidly approaching completion, and that a grow-

ing feeling in favour of this charity was daily becoming more and more apparent. He, Bro. Whitmore, was happy, however, in being able to give them more pleasing information respecting the progress of the building. Bro. Savage had just told them that in two or three weeks the Asylum would be tiled in; but he begged to acquaint them that the Asylum was already tiled in. He, Bro. Whitmore, might fairly apply an observation which had fallen from Bro. Mountain, who said, that as this Lodge of Instruction was composed of representatives from most of the lodges in the Craft, there was no egotism in the assumption that the testimonial, which had been presented to him that night, was given by the Craft at large. So it was in the hearty and unanimous cheers with which the toast of the Asylum had been received. He considered those cheers as expressing the general feeling of the fraternity in its favour.

For many years past there had existed great opposition to this charity, but time was smoothing down the asperities which envy and jealousy had created; the brief feverish existence of prejudice had almost become extinct, and this noble Institution, which many had facetiously satirized as a pleasant fiction, had now become a great and glorious fact. It was no longer necessary for its friends to beg for patronage, they had but to make known boldly and fearlessly the objects and purposes of their charity, and every Freemason would feel it a duty, a part of his masonic creed, to give it his support. Let it be remembered that the Grand Master himself had publicly expressed his approval of the Asylum; let it also be borne in mind, that following this declaration, many of the magnates of our Order had suddenly become enlightened as to its merits; and then they would see how easy was the task before them. For thirteen years they had upheld this charity, through good report and ill report, and nobly had they sustained it under many great and trying difficulties; but the period of the fruition of their hopes and aspirations was at hand; they had now nearly erected a home for the old Mason, a home worthy of him and of the Craft to which he belonged. He, Bro. Whitmore, would not fail to communicate to the respected founder of that Institution, the gratifying proceedings of that evening, and he was sure his heart would bound with joy and delight, at hearing that his herculean exertions in the cause of masonic charity were so well appreciated. He regretted to state, that Bro. Crucefix had for some months past been suffering under very severe indisposition, and that the utmost care was still to be observed by him to ensure a restoration to health, but it would do him good to hear of the truly fraternal and affectionate manner in which his health had been drunk that evening.

With respect to the other masonic charities little need be said. The Girls' School was an admirable Institution, and its excellence was well appreciated by the Craft; the Boys' School was also a valuable charity, although he was inclined to think that its usefulness might be greatly increased; and for the Annuity Fund, all he should think it necessary to say was, that when it became engrafted on the parent stem, when it was united to the Aged Masons' Asylum, the circle of masonic duty would then be completed. That would be the crowning stone to the Arch of Freemasonry. The brother then sat down.

Bro. J. J. Blake, (a member of the Committee of the Girls' School,) returned thanks on behalf of the Female Charity.

Bro. WHITMORE proposed the health of Bro. John Savage. He paid a well-merited tribute to the masonic learning of this distinguished

brother, and especially identified him with this prosperous Lodge of Improvement; he considered Bro. Savage had been one of the pillars of the lodge, who, by his personal exertions and talents, had contributed to make it renowned throughout the Craft. But Bro. Savage's fame in Masonry did not rest solely upon his masonic erudition, or his services to this particular lodge. His aspirations in Freemasonry took a more extended, and he might add, a nobler flight, in the support of its charities, and in the exercise of those virtues which practically demonstrated its advantages. In a social point of view he stood pre-eminent.

The toast was drunk in the most hearty and cordial manner.

Bro. JOHN SAVAGE begged the brethren to accept his sincere thanks for the very kind manner in which they had responded to the toast of Bro. Whitmore. Bro. Whitmore, had said much of him; more indeed than he could take credit to himself as deserving; although he had certainly taken a very active part in the Emulation Lodge of Improvement, for a period of nearly fourteen years; for ten years he had been a constant attendant, and although he might not be so well known to some of the younger, as he was to the whole of the senior members, as from his private engagements he had lately been unable to see so much of them as formerly, he nevertheless always felt on their behalf the same interest, and each succeeding Friday evening he found himself with them in heart, though absent in person. Bro. Savage concluded by proposing "Prosperity to the Emulation Lodge of Improvement."

Several other toasts were proposed and responded to, and the conviviality of the evening was kept up until high twelve, when the brethren returned to their homes, well pleased at having had an opportunity of celebrating another annual meeting, and of testifying their feelings towards their respected Bro. Mountain.

CASTLE LODGE.—We regret to have to record the occurrence of circumstances connected with this hitherto flourishing lodge, which have led to the secession of nearly half its members, and which may not improbably lead to its final dissolution. It appears that one of the Past Masters of the lodge, (Bro. John Elliot), had for many months past made himself obnoxious to the other members, by a line of conduct which they considered utterly at variance with the fundamental principles of our Order, and which called forth severe and frequent rebukes. With the lapse of time, the evil increased to such an extent, that various of the brethren felt it incumbent upon them to request him to withdraw from a lodge in which they felt it impossible to work with him in harmony and brotherly love. The request being treated with contempt, and the offensive conduct still persisted in, it became the painful duty of those who had taken upon themselves the ungracious task of "belling the cat," to submit to the lodge at its meeting in April last, a formal motion for the exclusion of the offending brother, which was carried by a majority of nine, the numbers being for the motion 12, against it 3. When the lodge resumed its masonic session in September last, the minutes were duly confirmed, and the act of exclusion perfected. Bro. Elliot then took the matter before the Board of General Purposes, by whom the exclusion was set aside on the technical objection that the formality of thrice admonishing the offending brother had not been complied with, pursuant to the strict letter of the law, as laid down in the Book of Constitutions.\* Bro. Elliot being thus thrust upon the

\* Although the offending brother has been repeatedly reprimanded by the W.M., of the lodge.

lodge, where his presence was so repugnant to the feelings of a majority of the members, *nine* brethren, at the November meeting, personally tendered their resignation in a body, four others having previously retired from the same cause. Others will in all probability follow, until the lodge becomes "small by degrees and beautifully less." Most of the seceding members have, we understand, joined a lodge of a higher number, which had been lately suffered to decay; but which, we have little doubt, by the accession of this new blood, and by the zeal and efficiency of the gentlemen we have alluded to, will be elevated into one of the "crack" lodges of the Craft. We give the above without comment, as the facts speak for themselves.

**THE BURLINGTON LODGE, Dec.**—The resignation of Dr. Crucefix cast such a gloom over the lodge, that it was at first even contemplated to surrender the warrant—or at least to suspend all meetings for the session;—however, the Doctor having withdrawn his resignation, and expressed his anxious hope that his mother lodge might long sustain its high reputation, the members renewed their labours.

**FITZROY LODGE, Dec. 11.**—This lodge was consecrated as a strictly military lodge, formed in the Honourable Artillery Company. Bro. Stephen Henry Lee, was installed as *W. M.* The members must be members of the Hon. Artillery Company.

**MOIRA LODGE. (From a Correspondent.)**—At a late meeting, it having been proposed to vote a sum from the funds of the lodge towards the "begging box" for that under-paid functionary the Grand Secretary, the proposal was stopped *in limine*, by a member reading the by-law of the lodge, which expressly devotes its funds to Grand Lodge fees, refreshment of the brethren, and the balance to *charitable* purposes. This was, in fact, an escapade for the *poor* Grand Secretary, inasmuch as if the merits of the question had been gone into, a most sacrificing flagellation awaited the masonic mendicant.

**BANK OF ENGLAND LODGE.**—The brethren of this highly distinguished Lodge have elected as their *W. M.* for the ensuing year, Bro. Edwin Dalton Smith, the talented artist whose magnificent book of portraits of the brethren of his lodge has elicited the admiration of all who have had the good fortune to inspect it.

Amongst the very many gratifying proceedings of this lodge, which it is our pleasing duty to record, we have to notice that the celebrated maestro, Bro. M. Costa, has presented to the lodge a very beautiful canon of his own composition, and which was most effectively sung for the first time by Bros. Spencer, Whitmore, Graves, M. Costa, R. Costa, and Perugini.

The growing reputation of this lodge, which ranks second to none in the Craft, is attributable no less to the refined intellectuality of its social enjoyments, than to the perfect and effective manner in which its ceremonies are conducted; and we consider it an enviable distinction to rank as one of its members.

To every brother who is desirous of witnessing a practical illustration of the beautiful precepts of Masonry—more particularly charity—and who has a yearning to participate in all the pleasures which crown the social board of gentlemen, and men of education—we would say, pay a visit to the Bank of England Lodge.

## PROVINCIAL.

**CROYDON.**—*The Freemasons' Almshouses.*—The north wing of this institution is now roofed in, and we are pleased to announce that the foundation of the south wing is to be forthwith laid and the completion of the building proceeded with. When finished, it is calculated that the Asylum will accommodate about eighty poor persons. The elevation is in the Tudor Elizabethan style, and as viewed from the London and South Coast Railway, it will form a pleasing and interesting object to all persons who may be charitably disposed. We observed that on the decease of the good Queen Adelaide, the society's flag was hoisted only half-mast, and continued so until after the funeral of her late Majesty, as a mark of respect to her memory, inasmuch as, in addition to the numerous other charities to which her late Majesty was a liberal contributor, she was also a life-governor and patroness of "all" the principal charities connected with the masonic Order. Subscriptions and contributions in aid of the funds of this charity may be paid to Mr. Chrees, resident at Mr. T. Weller's, watchmaker and music-seller, High-street, Croydon.

**CHELMSFORD.**—*Lodge of Good Fellowship,* Bro. Edward Butler, P. P. J. G. D., Worshipful Master, Nov. 29.—The business of the evening was to confirm the minutes of the last lodge. Bro. Durrant, the Treasurer, moved that the sum of five pounds be subscribed by the lodge to the fund now forming for the relief of Bro. Robinson, of the Royal Burnham Lodge, No. 788, who lost the whole of his property by the wreck of his schooner "The Damsel," on the 26th of August last. The W. M. moved that a sum of money, not less than five guineas, and not exceeding ten guineas, be given by this lodge as a foundation for the Charity Fund established at the last meeting. The ballot for the W. M. for the year ensuing took place, and the Treasurer, Tyler, and Auditors were elected.

*Important Circular.*—Sir and Brother,—I beg to acquaint you that in pursuance of the recommendation of the Right Worshipful Prov. Grand Master, it was resolved unanimously at the last lodge meeting, to establish a Charity Fund, to be kept separate and distinct from the General Fund, and to be applied only in support of the several masonic charities, viz: "The Royal Masonic Benevolent Annuity Fund," "the Asylum for Aged and Decayed Freemasons," "the Boys' School," and "the Girls' School," to the first of which alone this lodge has hitherto contributed. The amount of annual subscriptions has been fixed at 2s. 6d. (leaving it optional for each brother to give more if he should think proper,) and it is hoped that the smallness of the sum will induce every member of the lodge to become a subscriber for so excellent a purpose. From the cordiality with which the proposal to establish a Charity Fund has been received, it is confidently expected that it will be annually supported by a grant from the General Fund, and thus the Lodge of Good Fellowship will no longer be held regardless of its duty towards the charitable institutions of the Craft.

I shall be obliged by your informing me if I may add your name to the list of subscribers, and I remain, Sir and Brother,

Yours fraternally,

W. S. BUTLER, *Secretary.*

COLCHESTER.—On the 13th September, Bro. Rowland Alston, Prov. Grand Master for Essex, held the annual meeting of his Prov. Grand Lodge, at the Three Cups' Hotel, in this town, when he was attended by a deputation from each lodge in his province, and some visiting brethren from London and Ipswich. He was pleased to appoint the provincial grand officers for the ensuing year. All business being concluded at six o'clock, the brethren adjourned to the banqueting room, where a repast awaited them, and the hilarity of the evening was much increased by the vocal powers of Bros. Alderman Tillett, Horner, Crew, and Moody; the brethren separating highly pleased with the occurrences of the day.

IPSWICH, Nov. 23, 1849.—*Installation of the Right Hon. Frederick Lord Rendlesham, as Prov. Grand Master for the County of Suffolk.*—This day was ushered in and received by the Craft in this province as an omen of good fellowship and delight by the hundreds of the brotherhood who flocked from all parts of the county to greet his lordship on his installation. So good a muster was not expected for several reasons, and, perhaps, as no time is like the present, it will be a most fitting opportunity to say a few words on that subject. Freemasonry has been visibly on the decline in this county, in fact, so much so, that two or three lodges are defunct. This is to be attributed in a great measure to the want of a Provincial Grand Master, no person having been found to fill up that situation since the demise of Bro. Reid, some seven years ago. From that period the lodges have been running riot; private quarrels have introduced themselves amongst some of the brethren; misfortune, and other causes have had their sway, and the Craft in general has gone into bad working. This can be substantiated by the fact that a committee of old members *rule* one of the oldest lodges and chapters in the county, nor will they allow any person to take the mastership of the lodge unless they like; and as to thinking of being a Principal in the chapter, it is all nonsense, for one party has held possession of the chair of Z. since the year 1813. This has had the effect of compelling many members to send in their resignation, who, finding they could get no further than S. W., turned their back on the lodge in disgust. We allude to the Doric Lodge. The Bury, Milford, and Sudbury Lodges have only three subscribing members to each. There is, however, a chance of resuscitation for the former one; some spark is still left of genuine Masonry, and it only requires a few good souls to breathe upon it, when we shall find her like her sister lodge at Stowmarket—phœnix-like, arising from her ashes.

Misfortune has pressed heavily on the door of Prince Edwin's Lodge; but yet, although quite a junior lodge, the meetings are regularly held; and in that part of the county let "nil desperandum" be the motto. The lodges in Ipswich are flourishing (that is the majority of them). The British Union used to be considered the crack lodge in the county, and to such a pitch had their pride carried them, that by their by-laws no person could belong to them who was a subscribing member to any other lodge; this has proved their downfall, and, from ranking first on the list, they are now below par; namely, all their members have left them, and it is with great difficulty that they now muster sufficient to form a lodge at all. It is six or seven months since they met, previous to this last meeting. These brethren should "have a care," select the Master with judgment, and thus become again flourishing. St. Luke's has felt the evil consequence of having no P. G. M. as much as any lodge in the province, in so far as ill-feeling is concerned; a split has

taken place in consequence; the sufficient number of brethren are now petitioning the Grand Lodge for a new warrant, which, if granted, will carry numbers away from them. A hint to the Secretary of this lodge, perhaps, may do no harm. He should be more cautious in his summonses, and get them all issued with the correct hour for meeting. The Perfect Friendship Lodge still works on, and, like her name, carries peace and goodwill at her meetings. Four or five years since her wings were clipped by misfortune, but they never lost a feather since that period. A good muster of the brethren have at times lent a helping hand, and have never been backward in their attendance on stated lodge nights, but have supported the present W.M., Bro. C. T. Townsend, and his predecessors, with freedom, fervency, and zeal. This has had the effect of keeping alive a lodge which four years since was evidently on the decline, and now by the kindness and liberality of the brethren in never deserting her, she ranks second to none in the province. The Hadleigh, Halismouth, and Beccles lodges, hold their meetings with regularity. We now come to the youngest lodge in the province, Fidelity, No. 813, Southwold. This is indeed a pattern lodge, and I hesitate not to say it is unsurpassed in Freemasonry. Fifteen months since, one or two brethren were discussing the principles and tenets of the Order, at a friend's house, when their conversation was overheard by a brother, quite by accident, who, after the usual salutations, said, "Cannot we get a lodge in this place?" The idea, however, was quite ridiculed; situated as the town is on the most eastern point of Suffolk, with only a few thousands in population. However, to work they went, and simultaneously to work went others, who were uninitiated, still longing for an opportunity of joining in our mysteries. Foremost in this number was Thomas Wallis, Esq., now Bro. Wallis, and so completely were his efforts crowned with success, that the lodge now numbers forty-four subscribing members, and such members as a lodge in their position could hardly have expected to get. The members for the eastern division, and all the first families in the county, have been initiated or joined them. "Honour to whom honour is due;" to these brethren it is due, and may they long witness the growth into years of the Lodge of Fidelity. After thus looking over our list of lodges I will again resume my subject.

*The Provincial Grand Lodge.*—The fine old peal of bells from St. Mary-le-Tower rang out their welcome to his lordship, and every face appeared glad.

The lodge had been prepared at the New Assembly Rooms, and at two o'clock the ladies were admitted, and many hundreds availed themselves of this masonic privilege, and many wondering questions were asked.

Two o'clock arrived, and with it R.W. Bro. Dobie, who had come from London to instal his lordship. At three o'clock, the R. W. brother took his seat, and immediately proceeded to business, by informing the brethren that he was deputed by the R.W. the Grand Master to instal Lord Rendelsham. He then appointed his Grand Officers, *pro tem.* Bros. B. Head, P. P. G. J. W. as S. W.; J. F. Rason, W. M., No. 131, as J. W.; J. Pickiss, W. M., No. 272, as S. D.; C. T. Townsend, W. M., No. 522, as J. D.; W. Staff, W. M., No. 732, as Pursuivant; E. Dorling, P. M., No. 522, as D. C.; J. Gooding, P. M., No. 813, Secretary.

His lordship was then introduced by the D. C., according to ancient

custom, and having delivered his patent to the Secretary, it was read, and all the brethren then retired, excepting the Masters and Past Masters, when his lordship was installed into the Chair of King Solomon, in a most able and impressive manner by R. W. Bro. Dobie, who then ordered the M. Masons to enter, when his lordship was saluted in the east, west, and south. After his lordship had returned thanks, he immediately proceeded to appoint his officers.

Bro. G. Thomas, P. M., Doric Lodge, as D. P. G. M.; Bro. Rev. F. W. Freeman, P. M., Phœnix Lodge, as S. W.; Bro. John Head, P. M., British Union Lodge, as J. W.; Bro. John S. Gissing, P. M., Doric Lodge, as S. D.; Bro. Robert Burrows, P. M., Perfect Friendship Lodge, as J. D.; Bro. Rev. W. French, P. M., Fidelity Lodge, as Chaplain; Bro. A. Jones, P. M., True and Faithful Lodge, as Treasurer; Bro. Thomas Wallace, J. W., Fidelity, as M. C.; Bro. Alfred Bowles, British Union Lodge, as Organist; Bro. Henry Case, P. M., Prince Edwin's Lodge, as Registrar; Bro. Daniel Fielden, S. W., Fidelity Lodge, as Super. of Works; Bro. Jonathan Gooding, P. M., Fidelity Lodge, as Secretary; Bro. W. J. Chaplin, P. M., British Union Lodge, as S. B.; Bro. W. Townsend, P. M., Perfect Friendship Lodge, as Pursuivant; Bro. Alexander Robertson, P. M., British Union Lodge, as Tyler; Bros. Salmon, No. 96, Pettitt, No. 522, Deck, No. 131, Pitchin, No. 522, Kersey, No. 417, Norton, No. 84, as Stewards.

The several brethren were conducted to their chairs by the D. C., amidst acclamation.

The business of the Grand Lodge was then proceeded with; a code of by-laws was read by Bro. Dobie, which he recommended to their serious consideration. His lordship stated that they would be printed and circulated amongst the several Masters of the Lodges in the province, and it would be for them to determine at the next Grand lodge, which would be held in the month of July, 1850, if they met their views. His lordship then stated his determination to carry out his important office with credit to himself and justice to the lodges; he urged upon the different Masters to attend to the working, to keep the landmarks in view, and above all, to avoid dissension and strife, expressing his perfect willingness to be their mediator on all occasions. His lordship then expressed his surprise and great delight to see so large an assembly; he confessed he had not the slightest idea so many Masons could be found in the whole county of Suffolk, he therefore was indeed pleased to find so many to welcome his installation.

The Grand Lodge was then closed, and upwards of one hundred of the brethren adjourned to

#### THE BANQUET.

The game was sent by the P. G. M., who also very liberally contributed to the enjoyment of the brethren present, by a most copious supply of champagne. The cloth having been removed, the P. G. M. gave "Her Gracious Majesty the Queen, the daughter of a Mason, and a contributor to our funds." God save the Queen by the whole of the brethren present.

The P. G. M. then proposed the health of "His Royal Highness Prince Albert, and the rest of the Royal Family."

The P. G. M. then gave the "Earl of Zetland, Grand Master of England," with the usual honours.

The P. G. M. then gave, "the Earl of Yarborough, and the rest of the Grand Officers."

R. W. Bro. Dobie returned thanks in a lengthened speech, and concluded by proposing the health of "Lord Rendlesham, P. G. M. for Suffolk."

At this stage of the proceedings, the Loving Cup, (a magnificent piece of plate) was introduced, and the brethren all did honour to the toast standing.

The P. G. MASTER, 'again hoped to be allowed to return his best thanks to the brethren who had so nobly supported him. He could assure them he had some misgivings on the subject, when his friend and brother, the noble earl, our G. M., persuaded him to be put in nomination for the important post of P. G. M. He had some misgivings for this reason, he only knew two Masons in the county, one of which was his Deputy, but as soon as the case was mentioned to Bro. Thomas, his lordship's scruples were set at rest. He regretted much to find some little misunderstanding had arisen amongst some of the late Provincial Officers as to his appointment, but he would assure those who appeared dissatisfied in the matter, that it was his intention to hold a Grand Lodge every year, and the appointments now made would certainly not be considered as fixtures. His lordship dwelt at some length upon the necessity of a strict observance to our laws and regulations, and concluded by proposing the health of "Bro. G. Thomas, D. P. G. M.," which was drunk with due honour.

Bro. Thomas acknowledged the toast in a neat speech, and

His lordship, as a final toast, gave "Speedy Relief to all Poor and Distressed Brethren, wherever placed over the face of the habitable globe."

The P. G. M. then left the chair, followed by his Grand Officers, and almost immediately took his departure for Rendlesham Hall.

The Chair was then taken by the P. G. S. W., and a good muster of the fraternity joined round him to finish one of the happiest days the Masons in this province ever experienced.

The musical department was under the direction of Bros. Moody, Pettitt and others, who contributed not a little to the enjoyment of the evening.

The whole of the Grand Lodge regalia was manufactured by Bro. Edward Dorling, of Northgate Street, Ipswich, and was much admired.

**KIDDERMINSTER.—Presentation of Jewel.**—At the monthly meeting of the Royal Standard Lodge, No. 730, held at the Masonic Hall, High-street, on the 13th of November, the members of that lodge testified their approbation of the masonic conduct of the R. W. Bro. Bennett, P. M., 349 and 772, and P. P. S. G. W., by presenting him with a splendid jewel, to be worn by him as P. P. S. G. W. of Worcestershire. It should be stated that this worthy brother lent his valuable assistance in the year 1844 to establish the Lodge, No. 730, and for some time performed the ceremonies, &c., till the lodge was firmly set in motion; and the lodge being now in a prosperous state (having spent several hundred pounds in lodge furniture and decorations), it had been resolved to express their deep debt of gratitude by this presentation.

The W. Master of the Worcester Lodge, No. 349, and P. J. G. W.; the P. G. Officers, and other visitors, were present on the occasion. The presentation was made, in the name of the lodge, by Bro. Hodges, W. Master No. 730, and P. G. Secretary, who delivered a suitable address to Bro. Bennett, and to the lodge. At the banquet, which was

well attended, the health of Bro. Bennett was proposed by the D. P. G. M. (Bro. Dr. Roden), and the evening was spent in a most agreeable manner.

*Lodge Hope and Charity, No. 523.*—The W. Brother R. P. Hunt, P. J. G. D., and S. W. of the above lodge, has been unanimously elected W. Master for the ensuing year, and Bro. Samuel Breece, Treasurer.

*Masonic Hall.*—This building, formerly called the “Athenæum,” and which was for many years the Old Town Library, has been fitted up with every regard to masonic convenience, and the arrangements are now complete. The Royal Standard Lodge, No. 730, previously held at the Lion Hotel, some time since removed to the hall; and the Hope and Charity Lodge, No. 523, which had met at the Black Horse Inn, have since followed the example, and both lodges have now separate suits of rooms; thus avoiding the reproach of being addicted to hotels and bacchanalian pursuits. The building is in the centre of the town (High-street), and opposite to the Guildhall.

*LIVERPOOL, Nov.*—The Rev. Gilmour Robinson, for twenty-three years Chaplain to the Order in this province, having accepted the office of Deputy Grand Master, vacant by the retirement of Bro. John Drinkwater, has arranged to hold the annual grand meeting at the Adelphi Hotel, Liverpool, about the middle of December, to be followed by one at Preston early in the ensuing May. The Rev. Bro. Birchall, of Accrington, near Blackburn, is to be the new Chaplain, and Bros. A. R. Martin and T. Littledale are to be members of the Grand Lodge, *vice* Yates and Foster deceased.

*DARLINGTON.*—We have just seen a highly finished portrait, by Mr. William Bewick, of Haughton-le-Skerne, of our respected townsman, Bro. Henry Blackett, executed at the request of the brethren of the Restoration Lodge, No. 128. The portrait, which is an admirable likeness, represents Bro. Blackett in full masonic costume as a Master of the lodge; and will in future be suspended in the room in which the lodge is held, adjoining the Fleece Inn.

*CHESTER.*—The annual Provincial Grand Lodge for the province of Chester took place on the 21st of September. It has generally been held in October, but in consequence of there being a procession, the P. G. M., Viscount Combermere, appointed this early day, before the cold season commenced, and while the days were pretty lengthy. We are informed that his lordship was in excellent health, and a very strong muster of the Craft assembled. Preparations on an extensive scale were made by the Committee of Management; and the musical and choral department at the church and at the banquet was most effective, under the able conductorship of the P. G. Organist of the province, Bro. Twiss. Ladies were admitted by ticket to witness the proceedings at the banquet, and remained a short time afterwards, to hear some choice glees, &c. sung. The music gallery was reserved for Lady Combermere and a select party from the Abbey.

*BINGLEY.*—*Laying the Foundation Stone of the Church of St. Luke the Evangelist, East Morton.*—October the 9th, was a joyous day for the inhabitants of Morton, near Bingley, who were invited to join in the imposing and solemn ceremony of laying the chief corner stone of their parish church, which, when completed, is to be dedicated to St. Luke the Evangelist. The day being beautifully fine, the sun shining with splendour, caused the people willingly to respond to the invitation given

them ; and a very large gathering of the ancient and honourable Order of Free and Accepted Masons, the clergy, gentry, inhabitants, and children of the National and Sunday Schools connected with the Established Church, assembled at 11 o'clock, at Ryshworth Hall, the residence of Fred. Greenwood, Esq., whence the procession was formed to the site of the intended edifice, which is about a mile distant from Ryshworth. One circumstance which gave great *éclat* and interest to the proceedings was the laying of the foundation-stone by the son and heir of F. Greenwood, Esq., who has not yet attained his majority—and the young gentleman, being a member of the Ancient Free and Accepted Masons, called in to his assistance the brethren of the Keighley Lodge of that Order, whose presence on the occasion was highly gratifying, and their truly masonic conduct, coupled with the masterly manner in which the whole ceremony was performed by our young brother will not soon be forgotten. It was a general remark, that as the first act of his entry into public life, a better or holier work he could not have chosen than that of laying the chief corner stone of a temple dedicated to God, the Great Architect of the Universe. Precisely at half-past eleven o'clock the procession moved in order to the church.

The service was then commenced by the Rev. Wm. Fawcett. The first portion was from the 1st chapter of the Book of the Prophet Haggai. The next was some beautiful and very suitable prayers, which were followed by a hymn, commencing—

“ This stone to Thee in faith we lay ;  
We build the temple, Lord, to thee ;  
Thine eye be open night and day  
To guard this house and sanctuary.”

Mr. Fawcett then deposited in the foundation-stone a leaden box, containing the current coins of the realm, *The Times* newspaper, and a copy of the dispensation granted by C. Lee, Esq., D. P. G. M., of Free and Accepted Masons of West Yorkshire, to the Keighley Lodge, authorizing their attendance at the ceremony. A brass plate, bearing the inscription, was deposited in the lower stone, after Mr. Fawcett had read the inscription.

Mr. Fawcett then presented an elegant silver trowel to Bro. John Greenwood, and said,—Sir, I here present unto you this trowel, on occasion of your laying the corner stone of this parish church of St. Luke the Evangelist, Morton. It is a peculiar satisfaction to me that the stone of this church should be laid by one who is not only a personal friend, but also a member of the same university (though not of the same college) with myself ; of a college of which my old schoolmaster used to say, that the very sight of Christ Church is enough to inspire any young man ; and of a university which I venture to say that it is not possible for any one to graduate and not have a visible impress left upon his character by the beautiful buildings, the ancient associations, the excellent course of study, and the religious discipline of that university. This trowel will be a memento to you in future years, that your last act as a resident in this parish was to lay the foundation of another house of prayer, and may you ever continue under the protection of His good providence who has said, “ Pray for the peace of Jerusalem ; they shall prosper that love thee.”

The top stone was then lowered, the band playing the National Anthem in a very effective manner.

Bro. JOHN GREENWOOD then stood upon the stone and said—My dear friends, but a few words will suffice me on this occasion, as a suit-

able address will be delivered by the officiating minister, the rector of Keighley. But these few words will not be out of place if they are able to convey to you the pleasure and gratification I have in laying this stone: pleasure at seeing the second church in this district so soon commenced after the completion of the former one; pleasure at seeing the heartiness and good-will exhibited in the furtherance of your undertaking; and, lastly, the pleasure at the labours of your indefatigable minister and sincere friend, Mr. Fawcett, crowned with such signal success; and gratification at having the honour of being selected to commence this good work. I have been bred up amongst you, and scarcely a mile from this place have lived all my life. I need not say that my interests are incorporated with your interests; but if there was one link wanting in the chain to bind me more closely to you, it will this day be completed in my joining with you in commencing this work. I need not attempt to point out to you the many advantages and blessings which the erection of this church will confer on you. Situated in the midst of a thriving and populous district, where houses are daily building, and additional buildings erected for the homes and work-places of the increasing population, it is indeed a suitable thought to turn your attention to the erection of a house of God, and to think about the welfare of your souls as well as bodies. I need not urge you to persevere in this good work; I am sure you all will under the blessing of God. That blessing has already been invoked on our labours, together with your earnest prayers, for without God build the house our labour is but lost; without it nothing can prosper; without his blessing the most powerful and mighty in the land can avail nothing; but, aided by his grace and strengthened by his power, the most humble instrument in laying this stone (such as I cannot but feel myself to be) is made fit and adequate for the purpose. Fostered then by the grace of God at the commencement, and blessed by his care during the building, let us hope that this church will long flourish, and may stand as a memorial to your children's children of the zeal of their forefathers towards religion, and of their heartiness in promoting the dissemination of that religion in the doctrine of the Church of England. He then struck the stone and said—*I now lay the foundation stone of this church, dedicated to St. Luke the Evangelist, in the name of the Father, the Son, and the Holy Ghost. May God prosper the work.*

Bro. GREENWOOD then assumed his Mason's capacity, and calling the brethren around him desired the Senior and Junior Wardens to test the stone with the plumb and level, after which he tested it with the square and said—*“My brethren and friends, I pronounce this stone to be properly laid and rightly adjusted according to the rules of architecture, and although we may not be skilled in the masonic art like our brethren the operative masons, yet let it not be deemed a vain and idle ceremony that we have applied the plumb, the level, and the square to this stone, for every one of these implements conveys to the Mason's mind a moral lesson, and is a symbol which reminds him of his duties. May God grant that this church may act upon the mind of man as the mason's chisel has upon the stone. May God grant that by its operation we may all be made fit and proper to be chosen as one of those living stones in the temple of which Jesus Christ is the chief corner.”*

The mall was then handed to him by Bro. Perkin (one of the architects,) and having struck the stone three times, Bro. Greenwood said—*“Thus, thus, and thus. In the name of the Great Architect of the*

Universe, to whom be all honour and glory, I lay this stone of St. Luke's Church. With corn, wine, and oil, I now anoint this stone. Corn, the emblem of plenty, and the Mason's symbol of that bread that came down from heaven, I now sprinkle in the hope that God will shower down abundance upon the people of this district. Wine and oil are emblems of that joy and gladness of heart that God gives to all true believers.'

The Rev. Wm. Busfield addressed the meeting.

The National Anthem was then sung, and the impressive ceremony was closed.

The clergy, Freemasons, and a numerous party, returned in procession to the hospitable mansion of F. Greenwood, Esq., and partook of a choice luncheon, bountifully provided by the worthy host and hostess. Ample justice having been done to the profusion of delicacies, many loyal and patriotic toasts were given and responded to by the gentlemen present. The only thing which served to give a kind of melancholy tinge to the prospects of the future was, the consideration that this worthy and highly respected family are immediately about to leave their present residence, and remove to Norton Conyers, near Ripon. This removal will be greatly regretted by all grades of society, and particularly by the poor of the parish.

HERMONDWICKE, *June 21.*—The foundation-stone of a new Masonic Hall was laid by Bro. Charles Lee, D. P. G. M., amidst the acclamation of a vast concourse of the brethren, and of the popular world. Most sincerely do we apologise for having accidentally mislaid the first report of the interesting scene; and the second report unfortunately reached us too late for other than this very brief notice.—*ED. F. Q. R.*

HAYLE, *October 4.*—The annual meeting of the brethren of the Provincial Lodge of Cornwall was held at Bro. Crotch's Hotel, at Hayle, for transacting the annual business relating to the province. The lodge was close tyed at one o'clock, Bro. Ellis the D. P. G. M. of Cornwall, occupying the Master's chair, in the absence of Sir Charles Lemon, Bart., M. P., &c., the Prov. Grand Master. Bro. Reginald Rogers, S. W., and Bro. Thomas Hyne Edwards, the J. W. of the province, occupying their respective places. The business having reference to the province, and the different lodges in the county having been gone through, most of the officers appointed last year were continued in office until the spring of 1850. At three o'clock the brethren proceeded in due form from the lodge-room to the banquet. Between thirty and forty brethren partook of this splendid repast, and after the removal of the cloth and the toasts of the Queen, the Duke of Cornwall, Prince Albert, and the rest of the Royal Family having been done honour to, the masonic toast of the G. M. of England the Earl of Zetland, and his Deputy the Earl of Yarborough, and Sir Charles Lemon, the P. G. M. (with regrets at his absence,) were given and drunk with that feeling which Masons only know how to evince. Afterwards came the usual toasts of a masonic feast, in which that of the ladies figured most conspicuously. All the toasts were duly and properly responded to, and the remainder of the evening was passed with the greatest harmony, right feeling, and brotherly love.

In the course of the day Bro. Ellis delivered an address, of which the following is the substance; and, inculcating as it does such important considerations and right principles, it would be a loss were it not printed for general reading:—

In taking a cursory glance at the most ancient fraternity whose members, though scattered throughout every country and clime in the universe, yet form one confraternal bond, I hope to be excused if I take the liberty in some instances of using the language of some of my brethren whose sentiments are in unison with my own. We may first congratulate the brotherhood on the continued prosperity of the institution, and proceed without further delay to present something in the form of an annual report. It must be obvious that bringing into one form the constantly accumulating mass of matter connected with a society so wide-spread and important, will be desirable on many points. In doing so I first propose to narrate as briefly and perspicuously as possible, the transactions of the year; then to take a somewhat general review of the fraternity, whether in our own province, in England generally, or in foreign parts; and finally, to show cause for enlarged support. In our province two lodges have been constituted; the Cornubian, in which we now meet, and all will unite in the desire that it may increase in numbers and in every moral and social virtue; its present members are a safeguard, a guarantee that their lodge will be close tyed against all intruders and cowans in Masonry;—the other lodge is the Loyal Victoria at Callington, comprising a small body chiefly composed of those who are in some way or other engaged in agricultural pursuits in that rural district; I have reason to hope that they will be encouraged by some influential additions to their number. Though some allusion was made to these last year, they did not come under our regular registration; the number of registered Masons on the provincial record now exceeds I believe any former period. As it respects England generally, the number of lodges added between the two registries of 1848 and 1849, was fifteen in various districts, comprising Pembroke, Isle of Wight, London, Southwold, New South Wales, Bombay, New Grenada, East Indies, New Brunswick, Sydney, &c. Though these latter are constituted and registered in the United Grand Lodge, yet it will be seen that the lodges constituted under the Grand Lodge of England extend to almost all parts of the world. The Grand Lodges of Scotland and Ireland have also lodges under their constitution in nearly all those districts, and in fact, on consulting the different reports we come to the conclusion that Freemasonry not only exists in Europe and the East, but in Africa also, and America, and is spread over a large portion of Persia, Japan, Egypt, Turkey in general, and even in China; indeed, the footsteps of this illustrious Order are to be traced in the most distant, the most remote ages and nations of the earth. We find it amongst the first and most celebrated citizens of the East. We find it amongst the first and most celebrated citizens of the West. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings of Egypt, the sages of Greece, the philosophers of Rome, and even to the rude and gothic builders of a dark and degenerate age, whose vast temples still remain amongst us as monuments of their attachment to the Order. In no civilized age or country has Masonry been neglected. The most illustrious characters, emperors, kings, princes, patriots, nobles, sages and legislators, divines, authors, and artists have thought it their glory to protect and honour it. For the dignity and support of the Craft and science, lodges are opened in every quarter of the globe, for it has been remarked that in whatever else men may dispute and disagree, yet they are unanimous in respecting and supporting a singularly amiable and harmless institution, which is calculated to annihilate all

parties, conciliate all private opinions, inculcate charity, and bind all in harmony, sociality, and good-fellowship. Now it must be acknowledged that amongst so great a body as the Craft is composed of, and scattered as they are over nearly the whole face of the globe, though there are many who have and who now fill the highest posts in society, the luminaries in literature and science, and adorning the pulpit, the bar, and the throne. We have lately lost a brother in the Archbishop of Canterbury. Nelson was a Mason; Bonaparte was a brother; the hero of Waterloo has been enrolled in the Order, together with a host of the noblest of our nature; and though we happily live under the reign of our own Queen Victoria, who, being a lady, cannot unite herself with the Craft, her Majesty does not fail to patronize it. We also, with all other portions of the human family, have to name the unfortunates, those who, from unforeseen causes and calamities, have been hurled from the pinnacles of comfort and ease to the depths of misery and distress, and for such I would plead. We have, truly, institutions of an almost invaluable character, and first, the Fund of Benevolence; then the Royal Masonic Benevolent Annuity Fund for granting annuities to poor, aged and infirm Freemasons, of which there are now many, averaging perhaps above 20*l.* per annum; the Royal Freeasons' Charity for Female Children, being for the maintenance and education of indigent female children of reduced Freemasons; the Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons; the Asylum for Aged and Decayed Freemasons in course of erection, about it is reported to be incorporated with the Annuity Fund, a most desirable object in all respects; and also a recently adopted plan for granting gratuities or annuities to the widows of Freemasons dying in indigent circumstances. There are eight hundred and fifteen lodges in the constitution of England according to the last register. Under Scotch and Irish Grand Lodges are numerous benevolent institutions; and in the sovereign states of Europe, including the Italian and German; in Asia, Africa, and America (the latter very numerous) I calculate in masonic charity at least £ 50,000 per annum is dispensed. Considering, as I think we fairly may, that there is yet more need of enlarged benevolence, and that though this is a very large sum and perhaps the largest that any one body of persons called by the same name, distinguished by the same ancient forms and ceremonies which have been handed down from time immemorial; should we not endeavour to impress upon our brethren who are not members of lodges, the necessity of their becoming so much the nearer allied to us, and to those great and important charities which it is the honour and glory of the institution to call its own? Surely those who are so situated cannot have duly considered, that the trifle of two shillings per annum which is the amount subscribed by the lodges for each member to the Grand Lodge, when multiplied by the brethren in their position would become in the aggregate a sum sufficient to relieve many of the fatherless and widows, to rescue from want and suffering many a brother in distress, or place his child or children in the school of industry. In foreign countries, and even in hostile lands, the *distressed* have met with succour, and the forlorn with cause for hope; even the murderous weapon of the brigand has been known suddenly to fall from his grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent. And while its influence is diffused to every corner of the world, I trust it will continue to be as it

ever has been, the bane of oppression, the enemy of disorder, the promoter of civilization, the friend of uncorrupted science and true benevolence. I may be excused for bringing this so prominently before you, but it has pressed heavily on my mind, and I fear has not been duly considered—let me impress on all the Provincial Grand Officers, (I am certain if the Provincial Grand Master had been present he would gladly do so,) and let me beg the Masters of lodges to bring the matter before their members, and induce them to lay the matter before those brethren who are not members, and good will result from it, not only in this way, but I believe, in reviving the dormant energies of those (if such there be) who may now be languid. These remarks I apprehend are too obvious to be overlooked, too apparent to be neglected, too valuable to be disputed. From our example may be learned what great ends may be accomplished, where a body of men unite, hand and heart to promote a beneficial object. Accordingly, our charitable institutions are both numerous and effective—for though architecture may be supposed to have been the origin, yet I conceive, that charity intermingled therewith, forms the basis of our glorious and venerable Order. It has so happened this year, owing to that severe epidemic, which as a scourge, has presented an awful spectacle to every contemplative mind, that as matter of prudence the Provincial Grand Master has thought it right, having the request of several persons added to his own feelings, not to make any public demonstration this season, for though our appearance in the house of God, is what every well-regulated mind would approve, yet as a procession (which must necessarily have taken place, and) would under any circumstances call together an excited crowd, the postponement has been considered the wisest course. I need not say that the annual custom of assembling all the lodges in the province alternately, at the different towns, and going in public procession to a place for worship, for the purpose of displaying a sense of gratitude and piety to God, by offering up mutual prayers and thanksgivings, and advocating the cause of virtue and benevolence by an exposition from the pulpit—has the effect of promoting the general interests of morality and religion through the influence of masonic example. This custom, also, brings the brethren into periodical communication with each other, and not only cements old friendships but forms new ones, thus extending acquaintance and promoting brotherly love and social feeling amongst those who might have remained strangers, which is no slight advantage, because nothing can serve more strongly to cement the sacred ties of morality and virtue than such an interchange of fraternal affection and goodwill. Besides, this admirable custom frequently generates a friendship which becomes mutually beneficial. Old acquaintances are enabled to meet and renew those courtesies which time and distance had thrown into abeyance; and on such occasions the heart and tongue are found, as our motto predicates, to unite in each other's welfare, and rejoice in each other's prosperity. I know this is not the custom in all the provinces, but its beneficial results, I think, are evident and it affords me great pleasure to reflect that it is the case in this. Whatever sarcastic or unkind remarks our venerable Order may be made the subject of by those who are either uninitiated, or having taken but a very superficial view of it, being attracted by its exterior, or content to join only in its recreations, and not to study the arcana of the fraternity or communicate it to others, we may just mention that in 1799, when danger seemed to threaten our beloved country, and the unprincipled were forming them-

selves into bands, an act of parliament was passed on the subject, and the only exception it contained was in favour of Freemasons; a complete proof this, that government placed the most implicit confidence in the loyalty and prudence with which their lodges were conducted; indeed we see them frequented by men of unaffected piety and undaunted patriotism; we see them in the pulpit and in the senate defending, by their talents, the doctrines of our religion, and exemplifying in their conduct the precepts it enjoins; we see them in the hour of danger rallying around the throne, and proffering for its safety their hearts and their arms; we see them in the form of heroes at the head of our fleets and our armies, and the day we hope will again arrive, (though God grant that it may be prolonged to a distant period,) when a Freemason in the person of our own Duke, the son of our beloved Queen, and grandson of a Royal Grand Master shall sway the sceptre of these kingdoms and fill with honour and dignity the British throne.

Bro. Pearce, Treasurer and Past D. P. G. M., proposed the thanks of the brethren to Bro. Ellis, which being duly seconded by Bro. Reginald Rogers, P. G. S. W., was carried by acclamation. Bro. Edwards, P. G. J. W., also proposed, and in this the brethren all joined, that the address be printed with the permission of D. P. G. M. Bro. Ellis.

SHERBORNE, Oct. 2.—The annual assemblage of the masonic brethren of the province of Dorset took place, and held a Royal Arch Chapter at the lodge at Sherborne, under the superintendence of the most excellent Z., Comp. W. Tucker, when two brethren were exalted to that sublime degree.

On Wednesday, the 3rd, the general annual provincial meeting was held at Shaftesbury, but owing to the very unfavourable state of the weather, it was not quite so numerously attended as on some previous occasions. The brethren met at the Guildhall, from whence, at eleven o'clock, they walked in their usual order of procession, preceded by the Blandford cornopean band, to the church of the Holy Trinity, where divine service was performed by the Rev. T. S. Stephens, and a very appropriate sermon preached by the Rev. Thomas Stanton, the rector, taking his text from Leviticus xix. 30; the P. G. Chaplain, Bro. W. J. Percy, being prevented attending through indisposition. The musical services were most efficiently performed by an able choir, W. Storey, Esq., skilfully presiding at the organ.

At the close of the service the brethren re-formed in order of procession, and returned to the lodge, where the usual business of the Craft was performed, and the following officers were appointed for the ensuing year:—Rev. G. F. St. John, Prov. G. S. W. (459); Sir John De la Pole, Prov. G. J. W.; Sir Edward Baker, Prov. G. Registrar, (459); Rev. W. J. Percy, Prov. G. Chaplain, (459); W. Hannen, Prov. G. Treas., (694); J. Jacob, Prov. G. Sec.; Jos. Maunders, Prov. G. S. D., (199); W. White, Prov. G. J. D., (459); G. M. Roberts, Prov. G. Dir. Cer.; J. Davis, Assist. Prov. G. Dir. Cer., (694); Edward Hodges, Prov. G. Sup. Works, (199); C. J. Stone, Prov. G. Sword Bearer, (160); H. Cousens, First Prov. G. Standard Bearer, (640); T. Miles, Second Prov. G. Standard Bearer, (694); G. Pulman, Prov. G. Organist, (802); J. Davis, Prov. G. Pursuivant, (160). Stewards—J. Pitman, Charles Down, (459), Charles Charlton, J. J. Child, Mark Woodcock, Thos. Denham, (694).

A Charge was delivered by the P. G. M., Bro. Tucker, of Coryton Park, which will be found at page 339.

The following were the lodges present—Amity (160), Poole; Benevolence (459), Sherborne; Science (640), Bourton; Friendship and Sincerity (694), Shaftesbury; with a good number of visiting brethren.

*The Dinner.*—Punctually at four o'clock, dinner was served, and the chairman, the P. G. M. Wm. Tucker, Esq., took his seat, supported right and left by Sir Osborne Gibbs, P. G. J. W.; N. Highmore, Esq., Sir E. B. Baker, Bart., W. Hannen, Esq., P. G. Treas.; and accompanied by about fifty brethren; the Rev. G. F. St. John, P. G. S. W., ably officiating as vice-chairman.

As soon as the dessert was placed on the table, the room was closed, and none but brethren of the Craft were afterwards allowed to be present.

“The Queen, and the Craft,” was the first toast given from the chair, and it was both proposed and received with the warmest expressions of loyalty and devotion. This was followed by “the health of the Earl of Zetland, M. W. Grand Master of England;” and in proposing the toast,

The CHAIRMAN said that for that exalted personage he was sure they all had the deepest and most profound respect. No man in the kingdom was indeed more fitted to fill the high office held by him than was the Earl of Zetland. He had been attacked in a most scandalous manner in an article in the “Freemasons’ Quarterly Review.” The cause of this attack was, that he was too much of a gentleman to rule over certain parties in Grand Lodge, and to reply to their attacks. If he (Bro. Tucker) saw any more such articles, he would publicly denounce the author of them, as he well knew him. All the transactions of the G. M. were carried out in such a manner as could not but secure the respect and brotherly love of all right-thinking men. He was, perhaps, not quite so quick in performing the duties of chairman as some other gentlemen might be, but his election was by the unanimous voice of the brethren year after year. The parties who were now endeavouring to raise a cry against the Earl of Zetland, wished to supersede him by the Earl of Yarborough. Now, next to the present Grand Master, no man in the kingdom was more fitted for the post than the Earl of Yarborough, but he was confident that were that nobleman proposed in any spirit of opposition, he would immediately leave Grand Lodge rather than take the office.

This and the succeeding toasts were all received with masonic honours.

The VICE-CHAIRMAN next rose, and said it fell to his lot to have the high honour to propose a toast which could require no comment from him, “the health of their Right Worshipful Provincial Grand Master.” In promoting the cause, and vindicating the honour of Masonry, he exhibited the greatest zeal. He (Bro. St. John) agreed with him that the Grand Master need not in the least fear the attacks of the person to whom allusion had been made, as he was a man of weak mind, possessing neither knowledge nor talent, and one who acted contrary to the true principles of Masonry, yet conceiving himself to be “one of the elect.” When they observed the manner in which their P. G. M. stood forth then, and in the morning, in support of the honour of Masonry, it showed him that they should never want a gallant defender of their cause as long as he was spared. To voluntarily take the part of an injured man, he held to be one of the finest actions of our nature, and this their P. G. M. did. It afforded him the greatest pleasure to propose his health.

The PROV. GRAND MASTER, in returning thanks for the toast, said it had been his endeavour ever since his initiation into Masonry—since he

had seen that Masonry, if carried out in its true principles, was likely to promote the happiness of those who became connected with it,—he had determined to carry out those principles to the best of his ability ; and he never at any period had regretted the pains and trouble (if he might so use the expression) which he had taken, in his endeavour to carry out those great and grand principles. He was convinced that were more men Masons, and those who are Masons more earnest in acting fully up to their principles, many unfortunate occurrences would be spared ; if they acted more up to the great masonic principle of brotherly love, they would show forth to the world that their principles were good, great, and amiable. He then earnestly called on those around him to act fully up to the principles of the Craft, and endeavour to instil them into the minds of all with whom they were connected ; adding that the happiness they would experience in their own minds would more than compensate for any present personal sacrifice they might make to do so. He next congratulated them on the good attendance at their proceedings of the day, notwithstanding the exceedingly unfavourable state of the weather. Having again cordially returned his thanks for the toast, and expressed a hope that when they again met together, they should have as much good feeling towards each other as they had on that day, the P. G. M. resumed his seat.

The next toast was “the health of the Deputy Provincial Grand Master ;” and in proposing it, the CHAIRMAN expressed his regret that he had not been present at the last two provincial meetings. He was the son of a Mason who was most highly esteemed by all, especially so for his exertions in raising the province of Dorset to the station it now holds. As he was not present, he would couple with the toast the name of Bro. Highmore, who had that day supplied his place.

Bro. HIGHMORE, in acknowledging the toast, said he regretted, in common he thought with them all, the absence of the Deputy Prov. Grand Master on that, the second occasion, partly so because of his far greater ability to perform the duty of acknowledging the last toast. It was a source of great pleasure and pride to him to meet the brethren of the province on all occasions when opportunity offered. As a proof of this, he would inform them that during the last thirty years he had been absent from but two Prov. G. Lodges.

The CHAIRMAN next gave “the healths of the newly-appointed Prov. Grand Officers,” stating that without good officers, it was impossible for the duties of the lodge to be satisfactorily carried on. He coupled with the toast the name of the newly-elected Senior Warden, Bro. St. John, who had proved himself eminently fitted for the post, and who had for several years past shown very great zeal in the cause of Masonry.

The Rev. G. F. St. John acknowledged the toast.

**BLACKBURN.**—*Testimonial of Esteem.*—A splendid inkstand, together with a handsome gown, were presented to the Rev. Gilmour Robinson, the respected incumbent of Tockholes. The inkstand bore the following appropriate inscription :—“This inkstand, along with a clerical gown, were presented to the Rev. Gilmour Robinson, incumbent of Tockholes, by his congregation, as a token of esteem.—November, 1849.” This is the rev. gentleman who was for so many years the Chaplain of the Freemasons of the province, and who has just been honoured with the appointment of Deputy Grand Master.

**YEovil.**—A Provincial Grand Lodge was lately held at Yeovil. The

bells of the parish church rang merrily throughout the day; and the town presented a gay and animated appearance. The Lodge of Brotherly Love, Yeovil, met at the Town-hall. The W. M. opened the lodge and received the Grand Lodge of Somerset in due form. The Rev. H. Randolphe, D. P. G. M., in the absence of Colonel Tynte, the R. W. P. G. M., who was suddenly called into Wales upon urgent business, occupied the throne; when the usual masonic business was gone through. The lodge was closed about three o'clock; and at four, the brethren, to the number of fifty, sat down to a splendid banquet at the Three Choughs' Hotel. After the removal of the cloth the usual loyal and masonic toasts were given, and many excellent speeches made; and at nine o'clock the brethren adjourned to the ball-room, where dancing was kept up with great spirit till four o'clock in the morning. The decorations of the room were in keeping with the occasion. Over the orchestra hung the Yeovil banner, representing the Ark of the Covenant, at the other end, resting on the mantle-piece, was a representation of Jacob's ladder, with Faith, Hope, and Charity, painted in large figures; on the west side of the room were the four orders of architecture. Over the doors leading into the refreshment-rooms (on scrolls), were painted the four cardinal virtues, Fortitude, Justice, Temperance, and Prudence, so well known to Masons. Around the room were very beautiful silk banners, representing the four banners under which the leading divisions of the army of Israel encamped, namely, the Eagle, an Ox, a Man, and a Lion. The refreshments were profuse and of the very best description, champagne flowed in abundance, indeed nothing could exceed the attention of the Stewards and the Committee of Management. We now hope that as this splendid room has been so well opened *in this way* by the liberality of the masonic brethren, that it will not end *in one ball*, but that a succession of such assemblies will be kept up and supported annually.

GUERNSEY, Dec. 6.—The brethren met in large numbers at a new lodge-room, in Pollet-street, for the purpose of assisting in the solemn ceremony of consecration. The R. W. Bro. J. J. Hammond, the Provincial Grand Master for the provinces of Guernsey and Jersey, accompanied by the Rev. H. Orme Wood, Deputy Provincial Grand Master for Guernsey, the Rev. Frederick J. Jeremie, Provincial Grand Chaplain for Guernsey, and the officers of the Grand Lodge of Guernsey, having arrived, the warrant empowering certain brethren to form and hold a new lodge, to be called "Hammond Lodge," (in compliment to Bro. J. J. Hammond, P. G. M.,) and appointing Bro. Benjamin Collenette, surgeon, W. M. thereof, having been read, the P. G. M. then performed the beautiful and solemn ceremony of consecration. In the course of the evening Bro. Collenette, as W. M. of the lodge, presented, on behalf of Mrs. Hammond, the lady of the R. W. the P. G. M. of this province, a beautiful quarto bible, bearing a suitable inscription. The labours of the lodge being over, the brethren retired to banquet, where the utmost harmony and brotherly feeling prevailed throughout the evening.

## SCOTLAND.

EDINBURGH.—We are gradually approaching a crisis, and a very few months may show whether we are to move on an improved basis, with the principles of Masonry for our guide, and by which we profess to act, or to continue the old slovenly system which has for so many years disgraced Scottish Masonry. There is a moral lesson proposed, the somewhat difficult one of opening the breeches' pocket—will it be attended to?—*nous verrons*.

DR. BURNES is now understood to be coming home; we bear in mind too grateful a recollection of his masonic services not to hail his advent with an absorbing interest. Laurie, who entertains the highest opinion and personal esteem for this distinguished brother, will, we hope, before his arrival, do something to Macadamise the mass of stony-batter, which, with apathy and mildew, would otherwise disgust his friend.

EDUCATIONAL INSTITUTION.—We understand that the funds of the Masonic Charity School, instituted at Edinburgh some years ago, having hitherto failed to suffice for properly carrying out the objects originally contemplated, namely, for teaching, clothing, maintaining, and afterwards apprenticing, the children of deceased and destitute Freemasons, the promoters propose endowing a certain number of *bursaries*, to be competed for by the sons of deceased or indigent members of the Craft, on entering the universities. From the number of free-schools in Edinburgh, and in Scotland generally, for instruction in elementary knowledge, the abandonment of this part of the original scheme will be the less felt, if felt at all; but the direction of the resources into the new channel contemplated, will have in all probability the most beneficial effect, enabling the studious but poor youth, whose finances may barely suffice to support the necessities of life, to enter on a course of study and instruction at our colleges, which may qualify him to follow out some useful or scientific profession, of which in after-life he may become the ornament and pride. Not a few such instances are to be found connected with the Scottish universities.

Sept. 24.—The office-bearers of the Royal Arch Chapter, No. 1, Edinburgh, were elected. After the election and installation the companions sat down to a sumptuous dinner, supplied by Mr. Murray in his usual excellent style. The duties of the chair (in the absence of Comp. A. Murray, Z., from indisposition), were ably performed by that efficient old Royal Arch Mason, Comp. John Heney, Principal H., supported in the performance of those duties by Comp. Robert Murray, of Whitehouse, First Sojourner, acting as croupier. After the cloth was removed, the Queen and the Craft, and the usual masonic toasts, were given from the chair. The evening was spent with the greatest harmony. Comp. Heney's great experience in masonic lore and anecdotes, enriched the evening's entertainment with instruction and amusement; and how Old King Cole was initiated into Masonry. Comp. R. Murray gave the health of the Chairman, Excellent Comp. John Heney, Principal H., for the able and truly masonic spirit in which he had conducted the duties of the chair, all the companions cordially uniting in expressing their thanks to their excellent Chairman, trusting he might long be

amongst—them, with full masonic honours. After a very feeling reply from their old companion the Chairman, who mentioned the number of years he had been among them, and those he had seen fill those chairs in years gone by, and the constant and oft-repeated marks of fraternal kindness that he had received from them, the meeting broke up at high twelve, all the companions having but one opinion of that night's entertainment, as being the most pleasant they had been at for years.

GRAND LODGE BUSINESS, *Nov. 5.*—1. Proxy commissions.—2. Bro. C. Morison's masonic library, presented by his widow to the Grand Lodge, and proceedings of Grand Committee in reference thereto, &c.—3. Nomination of office-bearers.—4. Appointment of Grand Stewards and Assistant Grand Stewards.—5. Appointment of Provincial Grand Master for Lanarkshire (upper ward).—6. Presentation—by Bro. Auguste Bredenberg, of Stockholm—being elegant lithograph portraits of his Majesty the King of Sweden and Norway, Grand Master; H. R. H. the Crown Prince Carl; and their Serene Highnesses the Princes Gustave and Oscar, members of the Grand Lodge of Sweden.—7. Presentation—by Bro. J. Van Lennep, of Lodge William Frederick of the Netherlands, to the Grand Lodge.—8. Report, &c., as to “the Lodge of Glasgow, St. John.”—9. Motion by Bro. Donaldson, “No brother in arrear of his contribution to the Fund of Benevolence, shall be eligible to be a member or office-bearer of the Grand Lodge.”—10. Motion by Bro. Leon, “That all Past Masters of lodges holding of the Grand Lodge of Scotland, shall be members for life of the Grand Lodge of Scotland, upon payment of an annual subscription to the Fund of Benevolence of five shillings each, to be paid within one month after St. John's day, in December; and that such right shall cease by the non-payment of such contribution, but may be renewed on paying up the year's subscription in full, when they wish again to be a member. Brethren, Past Masters from the colonies, or other parts abroad, to be entitled to their right of membership at any time during the year, upon reporting themselves to the Grand Secretary, and paying up the full contributions for that year.”—11. Annual festival on 30th instant, and price of ticket.—12. Fund of Benevolence—annual subscriptions due 30th instant.

GRAND LODGE, *Nov. 30.*—The annual election of office-bearers of the Grand Lodge took place on the anniversary of the festival of St. Andrew. The following are the office-bearers for the current year:—Grand Master Mason, His Grace the Duke of Athol; Past Grand Master, Right Hon. Lord Frederick Fitzclarence, *G.C.H.*; Depute Grand Master, John Whyte Melville, of Bennoch, &c.; Substitute Grand Master, Colonel Kinloch, of Kilrie, *K. F. S.*; Senior Grand Warden, Sir William Miller, Bart., of Glenlee; Junior Grand Warden, Colonel Murray Belshes, of Invermay; Grand Treasurer, Samuel Hay, Esq.; Grand Secretary, W. A. Lawrie, Esq., *W. S.*, &c.

In the evening, about one hundred of the brethren dined in the Waterloo Hotel, and celebrated the festival of St. Andrew. The Right Worshipful Depute Grand Master, Brother Whyte Melville, ably filled the chair, supported on the right by Sir David Dundas, Bart, Rev. J. P. Alley, W. A. Lawrie, Esq., J. L. Woodman, Esq., Lieutenant P. Deuchar, Sir James Walker Drummond, Bart., and on the left by Sir John Dick Lauder, Bart., Dr. Walter Arnott, Captain Macqueen, R. Gilfillan, Esq., and Major Fraser, Madras army. Sir William Miller, Bart., Senior Grand Warden, was present, and acted in that capacity;

and Bro. Graham of Leitchtown, Proxy Master, No. 9, as Junior Grand Warden. The band of the Queen's Bays was in attendance, and enlivened the meeting by performing a number of beautiful airs in the course of the evening.

WE had a rare treat at the last Quarterly. A description from the veritable Woodman himself, of his travels on the continent, and of his presentation of copies of G. L. laws to certain lodges, and his bringing back of certain lithographed heads of rulers of these countries, into whose presence he had hoped to be introduced. The Grand Lodge was occupied hearing this, to the keeping back of more important matters. It was whispered the travels might be a treat, if well got up, and set to music, with a frontispiece of that celebrated character.

JIM BAGS, in costume, in search of the masonic! No wonder that the Newcastle brother gave such a castigation to the Scotch Masons for sending them out on tramp from lodge to lodge, and producing a certificate for relief. What could not be made or said of this—our friend Jim Bags' wanderings? There was no authority granted by the Grand Lodge for any one to represent her, and it certainly was a treat to hear the description.

NEW TOWN OF PERTH, *Sept. 27.*—*Ceremony of laying the Foundation-stone of the first building.*—The foundation-stone of the first building of the proposed new town, to be erected on the grounds of St. Leonard's Hall, belonging to the Glover Incorporation, was laid with masonic honours, on Thursday the 27th, by Robert Martin, Esq., Right Worshipful Master of the Royal Arch Lodge, Perth. The masonic brethren, consisting of deputations from the Scone and Perth; St. John, Auchterarder; St. Andrew, Perth; Operative, Coupar-Angus; Royal Arch, Perth; St. John, Dunning; St. John, Muthil; Ancient Operative, Dundee; Ancient; Thistle Operative; Caledonian; Camperdown, Dundee; Forfar and Kincardine; Lindores, Newburgh; Glammiss; Lower Forfar Lodges—assembled in the Star Hotel, being the present meeting-place of the presiding lodge (the Perth Royal Arch, No. 123) at twelve o'clock noon.

After the preliminary proceedings, the procession started and walked by Canal-street, Methven-street, and the Glasgow-road, to the ground of St. Leonard's: at which place a great concourse of spectators had assembled to witness the proceedings. The deacon, office-bearers, and other members of the Glover Incorporation, were already on the ground within the enclosed space around the site of the stone. The various masonic brethren, who bore the jewels and insignia to be used in the ceremonial, having placed the same on the table in front of the stone, the Right Worshipful Master of the presiding lodge was ushered up to the table, the band then playing the Queen's Anthem. Thereafter the proceedings commenced by the Right Worshipful Master calling upon the Secretary of the lodge to read the resolution to lay the stone, and the commission by the Right Hon. Lord Kinnaird and Rossie, Provincial Grand Master, containing his authority to the Right Worshipful Master of the Royal Arch Lodge, to perform the ceremony in the event of its being inconvenient for his lordship to attend. Prayer was then offered by the Rev. Lachlan M'Lean of Kinfauns, officiating Chaplain.

The Right Worshipful Master then addressed the brethren and others assembled.

Mr. Thomas Lloyd, the feuar and builder, next addressed the meeting.

Mr. Robert Burst, deacon of the Glovers, followed.

The Right Worshipful Master concluded—Mr. Lloyd and gentlemen, I thank you again for the great honour you have conferred upon me, and for the very handsome presentation you have made. I can assure you that I shall always look upon it and back to this day's work with feelings of delight. Called on, as I have been, in rather an unexpected way to preside here to-day, and for the first time on such an occasion as this, I am afraid I have come short of my duties; but should any services of mine be accepted by you and the brethren, as they appear to be, I would be greatly gratified, but as you have been pleased to accompany them with this handsome memorial, I feel doubly grateful. I beg leave, to thank you all, brethren, and particularly you, Mr. Lloyd. The R. W. Master then proposed three cheers for her Majesty the Queen, who would shortly be in her ancient city, which were loudly given; three cheers for the Glover Incorporation; and three cheers for Mr. Lloyd.

A brother then proposed three cheers for the R. W. M. The procession then re-formed, and returned by Methven-street, High-street, and St. John-street, to the Star Hotel. On returning to the Star Hotel, the whole of the brethren and members of the Glovers, were regaled with wine and cake; and in the evening the brethren, with a number of guests, dined together, and spent some hours in a most harmonious manner.

**CULLODEN MONUMENT, Sept. 19.**—The foundation-stone of the Culloden Monument was this day laid with masonic honours. The various bodies of which the procession was composed assembled at eleven o'clock in the Academy Park, and after forming in line of procession, they passed up Inglis-street, turned down Petty-street, and took the Milburn-road.

Culloden-moor, as every one knows, is nearly five miles from Inverness, and no regular order was observed by the procession from Milburn House until it had approached the moor. About a mile from the site of the monument, a halt was called and the procession re-formed. First came a band of music; next the boys of several schools; then the Inverness band; the Inverness Abstinence Society, with its banners; the Six Incorporated Trades, headed by their convener; a deputation from the St. Duthus Lodge of Freemasons, Tain, and the Tain and Ross Royal Arch Chapters; a deputation from the St. Mary's Lodge, Inverness; a deputation from the St. Lawrence, of Forres; and lastly, a deputation from the St. John's Lodge, of Forres, constituted, *pro tempore*, the Provincial Grand Lodge, and decorated with the gold and other insignia of the Grand Lodge of Scotland. Bro. Bryce, Grand Tyler of the Grand Lodge of Scotland, was present, and was of great service. The procession was composed in all of three or four hundred persons.

By this time at least 2500 individuals, including many ladies, had assembled round the site of the monument, and twelve or fifteen carriages and coaches lined the road. Amongst those present we observed Mackintosh of Mackintosh, and party; Mr. Grant, of Glenmoriston; Mr. Mitchell, Viewhill, and party; Mr. Mackintosh of Holm (who wore the Highland dress); Mr. Dun. Forbes, of Leanach; Mr. Fraser, of Balcony; Mrs. Dr. Nicol and Miss Nicol; the Misses Wood, from

England; Mr. and Mrs. Haig, Cantray; Mr. Macpherson, Drummond; Mr. Bankes, of Letterewe; Mr. Lang, Forres; Mr. Allan Maclean, Burnside, &c. A considerable number of tourists were present; and every neighbouring strath sent forth its representatives. The banners of the procession were seen approaching at a few minutes past two, and shortly afterwards, as the bands played a well-known masonic air, the lodges assembled round the spot where the stone was to be laid. The Rev. Bro. Campbell, of Croy, Chaplain to the Kilwinning Lodge, of Inverness, then offered up an impressive and suitable prayer, and a parchment containing the following was read by the Secretary:—

“The foundation-stone of the Culloden Monument—a monument raised by public subscription, and dedicated to the memory of the brave Highlanders who fell at Culloden, on the 16th April, 1746, fighting gallantly for a cause which they conscientiously believed to be a just one—was laid on the 19th of September, 1849, by William Anderson, R. W. M. of the St. John’s Operative Mason Lodge of Forres, in presence of many public bodies, who marched in procession from Inverness for that purpose. Thomas Mackenzie, Elgin, architect; John Hendry and John Batchen, Inverness, builders; Kennedy Macnab, Secretary.”

Immediately after the ceremony, the Masons adjourned to a handsome marquee erected close by, where refreshments were provided. Mr. John Ross, convener of the trades, took the chair. A number of toasts were given before the party separated, including the health of Culloden, Raigmore, and other neighbouring proprietors.

The monument will occupy the highest ground on the Moor of Culloden. The spot chosen for the site is that upon which the struggle took place which decided the fate of the day, and where the greatest carnage occurred. It is within the line occupied by the foremost rank of the Highland army, and close by the long trench, still green, where repose the bodies of the brave men who fell in that struggle. This spot, it will be remembered, is about half-a-mile north-west of the block known as the Duke of Cumberland’s Stone, and about a mile to the east of the tree pointed out as the position of Prince Charles and his guard. The monument, which is from the design of Mr. Mackenzie, of Elgin (whose good taste has been shown on not a few occasions), is a gigantic cairn or artificial rock, the top of which will be accessible by flights of rustic steps and winding paths. Various spots will be so formed that tablets and small monuments to particular clans or individuals may at any time be erected; and in front it is proposed that a group of statuary should be placed. In this respect, however, everything depends upon the public. The subscriptions received will not complete the bare design, and the question of statuary is in the first place a question of money. A lithograph of the proposed monument has been published by Messrs Keith and Gibb, of Aberdeen, a young firm, which has done itself great credit by the beauty of the lithograph and the dispatch with which it was executed.

ABERDEEN.—In this ancient stronghold of Masons and Masonry, the prospects of the Craft are in a much more favourable condition than they have been for a considerable time past. Although there has not been much doing for some months past in the way of *work*, still the brethren who take an active interest in the improvement (*not innovation*) of matters masonic, consider, that not a few steps have been gained in the right direction. The New Masonic Hall, which was

rented for the purposes of the Craft, is now completely fitted up, and ready for the reception of the lodges, &c. And we have much pleasure in recording that the lodges, St. Nicholas and St. George, the Royal Arch Chapters, St. George and St. Peter, and the St. George Aboyne, K. T. Encampment, have all availed themselves of the accommodation which its ample convenience affords. Those bodies meet in it once every fortnight, and the subscribers are not without the hope that several of the other lodges will also avail themselves of this neat and conveniently fitted-up hall. It is also the intention of the subscribers, when the various lodges have completed their arrangements, to publish a card with the nights of meeting of the various bodies, for the purpose of informing brethren from a distance, and leading them to fraternize with the brethren in the north. One feature of improvement is deserving of notice, and, if followed up, will be of utility to the lodge of St. George, where it commenced. One of the brethren giving a most interesting and instructive lecture upon the three orders of architecture, which we listened to with great attention, and which will be followed up by other lectures upon that, and other kindred sciences, in connexion with Masonry. The brethren are very anxious for a meeting of the P. G. Lodge, but when this event will take place it is very difficult to say; time and patience will perhaps bring it about. A very excellent suggestion was made by a brother in the Aberdeen Lodge, that on St. John's Day the Union Lodge should attend church, and that a charitable contribution should be raised at that time, and that Bro. the Rev. Dr. Mackintosh be requested to preach on the occasion. We notice the suggestion; whether any step be taken to carry it out remains to be seen.

The friends of masonic improvement have sustained a loss in their number, by the removal from Aberdeen to London, of Bro. R. W. Hickey, R. W. M. of St. Nicholas Lodge, in consequence of obtaining advancement in his profession. While the brethren cannot but regret this for the sake of the Craft in general, and for his lodge in particular, as a blank which will not be easily filled up, they do not regret it for the worthy brother's own sake. From the talents and general intelligence, and the energy which he brought to bear on the every-day business of his profession, we have the means of knowing that he was respected, and his business habits and personal conduct highly appreciated by those whose duty it was, from their position in the profession, to mark distinguished merit.

We have also much pleasure in recording that there is an evident desire for masonic information, to know what is doing in other quarters. The readers of the "Freemasons' Quarterly Review" are increasing, and some of the bodies have subscribed for the purpose of making it a lodge book. We trust their number will still increase.

On the 24th of September, being the Autumnal Equinox, the Royal Arch Chapter held the annual election. The office-bearers of the St. George Chapter being, John Jamieson, P. Z.; William Bruce, P. H.; Andrew Sutherland, P. J.: Wm. H. Griffiths, 1st Sojourner; Thomas Leith, 2nd Sojourner; Andrew Wishart, 3rd Sojourner; George Matheson, Scribe E.; John Meston, Scribe N.; Alex. Roberts, Treasurer; Geo. Sandison, 1st, and William Kidd, 2nd Standard Bearer. Wm. Sandison, Tyler.

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The office-bearers of St. Peter's Royal Arch Chapter are Charles

Mitchell, P. Z.; William Griffith, P. H.; William Frazer, P. J.; John Manual, Past P. Z.; Morris Leon, Proxy P. Z. to Supreme Chapter; Henry Pringle, Scribe E.; John B. Bannerman, Scribe N.; James Stephen, Treasurer; Wm. R. Hickey, Wm. Cumming, and J. Hay, Sojourners; Andrew Masson, John Finlayson, Councillors; John Duncan, R. J. Farlie, Assessors; John Gordon, Guard. Some little anxiety has been felt by the companions of those chapters, respecting a protest which was sent to the Supreme Chapter by companions belonging to them; as yet we understand no answer has been sent. At the same time, a decided improvement has taken place in the circular of the Supreme Chapter, inasmuch as there is an evident desire manifested to put down *jobbing* in that arm of the service; and *jobbing* there was to a considerable extent—none can deny that. This is matter of congratulation. We wish it were in our power to say the same of every other branch of the masonic fraternity.

Sept. 14.—*Holy Cross Day*.—The St. George Aboyne Knights Templar Encampment's annual meeting took place in the New Masonic Hall, Uniou-street. A very full meeting of Sir Knights graced the new place of encampment, which was opened for the first time. But a more particular description of this neat and commodious hall must be given on some future occasion. The office-bearers for the next year were elected, under the presidency of Sir Knight Rettie, E. Commander. The Sir Knights, after the election, proceeded to supper, prepared for them at the hotel, Queen-street, and enjoyed themselves in a high degree till twelve o'clock, when they dispersed. The Sir Knights were highly pleased and delighted by the appearance of Sir Knight John Cameron, who had come from Edinburgh to be present at the yearly meeting of the encampment, and this compliment to the Sir Knight Companions was duly acknowledged. There is every prospect of a large increase of members to the encampment, which is in high-working order, as the great majority of the members are very anxious for the success and prosperity of this degree, and take a very great interest in carrying it on as it should be. The meetings continue during the season once a fortnight; the hour of meeting eight o'clock on Fridays.

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## I R E L A N D.

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DUBLIN.—*On dit*. At a very full meeting of the Illustrious College of Philosophical Masons of Ireland, on the 8th of November, Bro. M. Furnell, S. G. I. G. 33rd, was unanimously elected to the chair for the ensuing year.

DERRY.—(*Circular*).—*Freemasons' Hall, Oct. 1, 1849*.—Dear Brother,—Having, through a friend, been made aware that very unkind and ungenerous insinuations were thrown out in reference to the subscriptions received on account of the building of the Masonic Hall, I lost no time in preparing the enclosed statement, which, I trust, will at once and for ever refute the slander and calumny of those who have thought proper to make observations in my absence which they would not do in my presence.

I had hoped that upwards of three years of unceasing exertion in the cause, independent of my great pecuniary loss, the distressing anxiety I have suffered, the rebuffs and contumely I have had to combat, would have, at least, secured me the sympathy and good wishes of all honest Masons; but I find there are those in the Craft, who, from their own narrowness of disposition, and distorted ideas, are incapable of crediting or appreciating disinterested exertions, made even for the benefit of Masonry. Your faithful Brother,  
A. GRANT.

The above circular is the lamentable result of several years' anxious labour. By the published account, the balance due to Bro. Grant is no less than 608*l.* 6*s.* 10*d.*, a fearful sum to a man in his limited circumstances. In the lists we do not see the names either of the Duke of Leinster, Bros. Quinton, Col. Chatterton, Furnell, and many others, whose liberality is proverbial. We trust the stigma may yet be removed. Bro. A. Grant has been appointed governor of the gaol at Strabane, in which character his high reputation as a Mason will, we are certain, be maintained.

**NORTH MUNSTER, Nov. 3, 1849.**—The Provincial Grand Lodge of North Munster held the regular quarterly meeting at high noon, for the election of officers, and the Prov. Grand Master, Bro. Furnell, congratulated the brethren, as well on the well-being of the district, as also on the steady position maintained by the Order, during a crisis which was fast devastating every other social institution of the country; and he trusted that a perseverance in the philanthropic virtues of their professions, would continue to pour down upon them a continuance of the divine favour. The Provincial Grand Lodge elected officers in rotation, according to the numerical numbers of the lodges of the district.

Prince Masons' Chapter, No. 4, met in the afternoon, and elected officers.

The Triune Lodge, No. 333, also met in the afternoon, and elected officers.

**CORK, Sept. 20, 1849**—Under the auspices of our new Provincial Grand Master, Col. Chatterton, Masonry here admirably progresses; he has already reformed many abuses which had crept in, and from his zeal, knowledge of Masonry, and most courteous manner of proceeding, Masonry must flourish in the province. The Right Worshipful Master frequently visits the different lodges in his province, and attends the Prince and other chapters. A great many initiations have taken place since his installation, and particularly amongst the military of the garrison, in which profession the Most Worshipful the Prov. Grand Master is most deservedly beloved and looked up to.

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## F O R E I G N.

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**AUSTRALIA.**—Bro. J. Howson took a benefit at the Royal Victoria Theatre, Sydney, on the 13th August, under patronage of the R.W. the Prov. Grand Master, officers and brethren of the Order in N. S. Wales.

A new periodical called "The Freemasons' Magazine and Masonic Register," has been commenced at Launceston, Van Dieman's Land, published by Brother W. L. Goodwin.

A very excellent oration delivered at the installation of the P. G. M.,

by the Rev. C. Woodward, *B. C. L.*, P. G. Chaplain for New South Wales, has been published and generally circulated. The First Convocation of representatives to the P. G. Lodge of New South Wales, met at Sydney for the dispatch of business on the 5th July.

SYDNEY.—In consequence of notice some time previously given by advertisement in the various newspapers of the day, the body of Freemasons in Australia, proceeded to a ceremony to which great importance is attached by the members of the fraternity, and which, representing as it does to a certain extent, the sentiments and opinions of a considerable body of men, may be looked on as an event in the passing history of the community at large.

This ceremony was the installation of Bro. Joseph Long Innes, *J. P.*, as Prov. Grand Master of the Ancient and Honourable Fraternity of Free and Accepted Masons, in the colony of New South Wales, under the constitution of the Grand Lodge of England, and also the foundation of a Provincial Grand Lodge, and the appointment of other Grand Officers of such lodge. It is not perhaps surprising, that many, impelled by a veneration for an Order possessing so many claims upon them, should have felt great interest on the occasion of the installation of the Prov. Grand Master for New South Wales.

We understand that the ceremony was solemn and imposing, and occupied about two hours. It was accompanied by solemn music within, assisted outside by martial trumpets. The ceremony concluded by an oration being delivered by the Chaplain.

#### THE BANQUET.

After the imposing ceremonies of the day were over, the brethren of the Craft assembled at a grand banquet given in honour of the occasion at the hotel of Bro. Sparks (the Royal Hotel.)

The guests were marshalled in their proper order by the Stewards—the Prov. Grand Master, supported by the Deputy Prov. Grand Master and the Chaplain, proceeding first to the grand dining-room, followed by the Grand Officers of the lodge according to their rank. The band of the 11th Regiment, which was in attendance, contributed much to the effect of the scene.

The various costumes and splendid paraphernalia of the Grand Officers had a very pleasing effect.

The cloth being removed, the usual loyal and masonic toasts were proposed and responded to very eloquently, and were all drunk with great enthusiasm; and the conviviality of the evening was kept up until a late hour.

CORNWALL, VAN DIEMAN'S LAND, *June*.—St. John's Day, Lodge No. 366. The W. M. (Dr. Ward,) was duly installed; after which he delivered a very impressive, classical, and interesting lecture. After the banquet the brethren spent a most delightful evening.

WINDSOR, NEW SOUTH WALES.—A great change is about to be effected in the constitution of the Craft in this town; and a dispensation applied for by the majority of the members of the Old Windsor Social Lodge, (No. 260 on the Irish Registry,) to hold a lodge under the constitution of the Grand Lodge of England, represented in this colony by Capt. James, as P. G. M. This is a *desideratum* much to be wished for, as several respectable inhabitants of the town and country intend joining the new Hawkesbury Lodge as soon as it is just, perfect, and regular.—*Sydney Herald*.

## AMERICA.—UNITED STATES.

BUT for the interest excited by the schism in New York, caused by the dissociation of the one Grand Lodge, and the materials thereof being now re-modelled into two Grand Lodges, we should be without matter of interest.

We expressed in our last a hope that the seceders would give such an ample explanation of their motives, as might lead to an equitable adjustment of all differences; this is, however, a doubtful matter after all, for although they have published, *in extenso*, a very elaborate statement, and most assuredly have the best of the argument, still there is a lacking of frankness, that leads us to fear a reconciliation may be distant—they should bear in mind Gay's words, "Brother, brother, we are both in the wrong."

LOUISIANA.—The Grand Lodge of this State has circulated a very interesting report of its position and proceedings.

## I N D I A.

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

Grand Patron of India! Marquis of Dalhousie—arise, awake, and save!

CALCUTTA.—There is a question asked relative to the appointment of Bro. L. Clark, as successor to Bro. W. Birch, as Prov. Grand Master of Bengal—have the brethren not the right of electing their own Prov. Grand Master, after the Prov. Grand Lodge is well formed? It is said, the Grand Master has the right to make such appointments here. The Grand Master cannot confer a right that he has not himself; he and all his office-bearers are annually elected—then who gave Prov. Grand Masters a greater privilege than the Grand Lodge itself? The commission to a Prov. Grand Master to institute a Prov. Grand Lodge is only in place of a charter. When that Prov. Grand Lodge is well formed, the brethren of that lodge have certainly the same privilege as a private lodge or the Grand Lodge, *i. e.*, that of annual election of officers. If not, how can a Prov. Grand Master appoint his successor, when the Grand Master cannot?

[We really cannot give any opinion that is likely to effect a favourable change—things are evidently getting worse and worse. Bro. L. Clark will make an excellent slave-driver over the masonic serfs of Bengal—his appointment and his acts are equally illegal and unmasonic.—ED.]

Dear Sir and Brother,—It would be most desirable to have all the differences removed between the Scotch and English lodges, which can

only be done by the Grand Lodge of Scotland protesting to the Grand Lodge of England against the arbitrary and illegal acts of their Prov. Grand Master for Bengal; for what is the use of our warrant, when none of the brethren of No. 353 are allowed to visit the English lodges, nor will they acknowledge us as Masons. I know several of their members feel a very great inclination to visit us, but are precluded from doing so by the veto passed against us by the Prov. Grand Master of Bengal.

On Grant resigning, he appointed Birch; the latter having taken the benefit of the insolvent act, he is ordered to the right about, and has started off to join his regiment in the Punjaub, and Longueville Clarke has been appointed officiating Prov. Grand Master. Now these two officiating appointments were not done at home—then in whose gift are theyhere? There is some screw loose in these appointments, being, I think, irregular. G.

(COPIES.)

*To J. J. L. Hoff, Esq., Prov. Grand Secretary of Bengal.*

Very Worshipful Sir and Brother,—Some of the members of Lodge Kilwinning in the East, No. 353, holding of the Grand Lodge of Scotland, complaining that they have been refused admittance to some of the lodges in Calcutta, because, as they were told, they belonged to the Scotch lodge; as I am not aware that any prohibiting order has been issued on the subject, except the one which had reference to the Royal Arch Chapter, and the lodges pendant thereto, and as the Craft lodges under Scotland (unlike those of England) are entirely independent and *distinct* from Royal Arch Masonry, I am induced to hope that the lodges alluded to are labouring under a misapprehension.

As none of the members of our lodge belong to any other lodge, and as a large majority of them have never belonged to other than a Scotch lodge, I trust the Prov. Grand Master will be pleased to make it known that the prohibition above alluded to does not extend to Craft Masonry.

I request the favour of your forwarding this solicitation to the Prov. Grand Master; and should he be pleased to grant it, I have reason to believe that it would be a source of much gratification to the majority of the brethren in Calcutta; and with a sincere hope that ere long all differences will cease, and that we shall again associate together with that harmony and unanimity which should always exist among Freemasons,

I remain, very worshipful Sir and Brother,

Yours fraternally,

R. W. M. Lodge Kilwinning in the East,  
No. 353, holding of the G. L. of Scotland, No. 119 of 1849.

Calcutta, August 31, 1849.

*To Mr. E. Townsend, Calcutta.*

Sir,—I have submitted your letter to me of the 31st August to the Right Worshipful Officiating Prov. Grand Master, and he has directed me to inform you, in reply, that as you have been excluded from English Masonry, he will not sanction any brethren, working under his Hiram, holding communication with you on masonic subjects.

He has further directed me to return to you, unanswered, any future letters which you may address to me as Prov. Grand Secretary of Bengal.

I am, Sir, your obedient Servant

(Signed)

J. J. L. HOFF,  
Prov. Grand Secretary.

Calcutta, Freemasons' Hall,  
September 5, 1849.

VOL. VII.

3 L

The following is a letter to the Grand Secretary in England, for your and our Proxy-Master's information :—

*To the Grand Secretary of the Grand Lodge of England.*

Very Worshipful Sir and Brother,—I had the honour to address you on the 2nd August, and again on the 29th December, 1848, appealing against the proceedings of the Provincial Grand Master of Bengal, requesting that those letters, and accompanying correspondence, should be submitted for the consideration of the M. W. Grand Master and the Grand Lodge. As I have not received any reply to either of these communications, and as it does not appear from the printed reports of the proceedings of the Grand Lodge, that my appeals have been in any way noticed, I can only suppose that they have been laid aside, and thus escaped your recollection. As the subject of my appeal is not only of importance to myself, but of great interest among the masonic Craft generally, I again respectfully solicit that it be submitted for the consideration and decision of the Grand Lodge, with as little further delay as possible.

I remain, &c.

(Signed)

ED. TOWNSEND.

Calcutta, October 7, 1849.

*To the Editor.*

Dear Brother,—I have read with considerable pain in recent numbers of your Review, very erroneous accounts of our Right Worshipful the late Prov. Grand Master, in regard to the establishment of a Royal Arch Chapter in Calcutta, under charter from the Grand Chapter of Royal Arch Masons of Scotland.

You distinctly declare that he has an objection to acknowledge the authority of the Grand Chapter of Scotland; I assure you it is no such thing, and proceed to give you some account of what has taken place on this subject.

E. Companion, E. Townsend, for whom the charter was obtained, had been suspended from his masonic privileges for six months, by the then officiating Prov. Grand Master, Col. Boulton, for suffering improper conduct at the refreshment table of his lodge.

It was in this state of things that he, with others, applied for a warrant to hold a chapter, of which he was to be First Principal; and can you be surprised that the application was rejected? It would have been a grave dereliction of duty had it been complied with. There is only one chapter in Calcutta, and from its having existed for ten years, and being only now free from debt, for expenses incurred in preparing regalia, furniture, &c., it is manifest that there is no room for a second chapter.

Had Companion Townsend, when thus refused, surrendered the account of his Lodge Kilwinning, or even himself seceded from Masonry under the constitution of England, there would have been no objection to his application to the Grand Lodge of Scotland, either for a warrant for a Craft Lodge, or a charter for a Royal Arch Chapter; but during this time he attended the Prov. Grand Lodge as one of its officers, thereby professing allegiance to the Grand Lodge of England, and working as Master of a Craft Lodge under that constitution; and while thus professing and acting, he applies privately to the Grand Chapter of Scotland for a charter for holding a chapter under that constitution,

and thereby engrafting a Scotch Chapter on an English Craft Lodge. I hope you are not prepared to defend such conduct: and if not, you cannot but approve the sentence of exclusion passed by the Prov. Grand Master, John Grant, on Bro. Townsend, which sentence has been approved by all the Craft in Calcutta assembled in Prov. Grand Lodge, and has since received the sanction of the Most Worshipful the Grand Master of England.

You are also misinformed if you suppose, or have been told, that there is anything inimical in the bosom of the Right Worshipful Bro. Grant, or in the minds of the Craft in Bengal, against Scotch Masons. Every lodge in Bengal, Huliwe, certainly every lodge in Calcutta, contains within its columns brethren who have been initiated in Scotland; and, I trust, the preceding explanation will have satisfied you, that you have been misled as to the motives of the authorities in this matter; and, I fancy, you will agree with me, that so long as the chapter under the constitution of Scotland is governed by a companion, whose misconduct has occasioned his exclusion from his masonic privileges, that the Grand Chapter of Scotland has no right to expect, that the Masons of Bengal should hold out the hand of brotherly love, merely because he has been furnished with a charter from the Grand Chapter of Scotland, granted, perhaps, in utter ignorance of that person's conduct.

I am, dear Brother, yours fraternally,

AN OLD MASON.

Calcutta, October, 1849.

[We readily insert an "Old Mason's" defence of Bro. Grant, who may, however, possibly bear in mind the old saw—"Save me from my friends."—ED.]

SIMLA, Oct. 1.—*Grand Masonic Banquet to His Excellency Sir Charles Napier, G. C. B.*—The fraternity of Simla entertained Sir Charles Napier, G. C. B., at a banquet in the Assembly Rooms, and invited many distinguished guests to meet his Excellency. The party was the largest given at Simla for many years. A little after seven p. m. the approach of the distinguished guest of the evening was announced, when a deputation, consisting of Sir H. M. Elliot, the Hon. J. C. Erskine, and Major Michell, proceeded to meet Sir Charles, and invited him to enter the lodge, which was held in an adjoining room. His Excellency, in full uniform, and wearing the apron and insignia of a Royal Arch Mason, was received, on entering the lodge, by the Worshipful Master and a numerous assemblage of the brethren of the mystic Craft. After a short interval, the lodge-room doors were thrown open, and Sir Charles, accompanied by the Worshipful Master and brethren of the Order, proceeded to the reception-room, where the uninitiated guests were assembled.

The band of the Governor-General, which was in attendance, soon gave the signal for dinner, by striking up "the Roast Beef of Old England." Covers were laid for seventy on tables forming an open horse-shoe; and, great as was this number for the size of the banquetting-room, all crowding and confusion was avoided by the admirable arrangements made. At eight o'clock the chair was taken by the Worshipful Master Lieut.-Col. Curtis, C. B., who was supported in his duties at the upper table by Sir H. M. Elliot, K. C. B.; the Hon. J. C. Erskine, H. B. Riddell, Esq., and Major Michell; whilst his Wardens, Bridgeman Wigstrom, Esq., of her Majesty's 14th Light Dragoons, and Capt.

Byng, Aide-de-Camp, presided respectively at the other tables. On the right of the chairman sat his Excellency Sir C. Napier, *G. C. B.*, and on his left his Honour the Lieutenant-Governor; while near him, on either side, were seated Colonel Mountain, *C. B.*, Adjutant-General of her Majesty's Forces; Colonel Stuart, *C. B.*, Secretary to the Government; Colonel Grant, *C. B.*, Adjutant-General of the Army; Colonel Birch, Judge-Advocate-General; Mr. Courtenay, Private Secretary, &c.

The band played at intervals during dinner; and, on the dessert being laid, the Chairman proposed the usual masonic toast of "The Queen and the Craft," which was followed by the band playing "God Save the Queen."

The Hon. J. C. Erskine next proposed "The Earl of Zetland, Grand Master of the Masonic Order in Great Britain." Tune, "Freemasons' March."

"The health of the Most Noble the Marquis of Dalhousie, Grand Patron of the Masonic Order in India," whose absence from the party was occasioned by indisposition, and much regretted by the Craft and company, was proposed by Bridgeman Wigstrom, Esq., who observed that, the noble Marquis being member of a Scotch lodge, could not be elected Grand Master of India; but, notwithstanding the toils and cares inseparable from his exalted position, he had gracefully accepted the office of Grand Patron of the Order. Air, "God Save the Queen."

The CHAIRMAN then addressed the company, introducing the toast of the evening—"Gentlemen, I have been honoured by a request to propose to you a toast which requires no preface to insure its cordial reception. The name and career of our gallant guest, Sir Charles Napier, are too well and too widely known to permit of my presuming to comment on them. His services and successes have been stamped by the approbation of the first soldier of the age. (Cheers.) Tried in many high posts, and tested by conjunctures as dangerous as difficult, ever true to the ancestral motto of his ancient race, 'Ready, aye ready,' he has been found equal to every emergency that has marked his long and illustrious career. The masonic fraternity may well feel proud to see the gallant General ranging himself under the banners of their time-honoured Order, and appearing among them this evening as a brother. I shall no longer trespass on your time, gentlemen, but at once call on you to drink the health of Sir Charles Napier in a bumper, with three times three."

The cheers which followed the chairman's toast, abundantly testified the enthusiasm with which it was received. The band struck up "The British Grenadiers," and almost immediately after the air ceased,

SIR CHARLES NAPIER rose and said—"Worshipful Master and Gentlemen,—I return my cordial thanks for the honour you have done me. I should not myself have been inclined to admit that I merit the compliments paid me, but introduced as they have been by Colonel Curtis, and acknowledged in the manner you have been pleased to receive them, I suppose I must believe I am, in some measure, deserving of them. Few Masons can say that they owe so much to Masonry as I do. I am an old and, I fear, a good-for-nothing Mason. I have been forty years a Royal Arch Mason, and yet I fear I could not work myself into a chapter of that high degree; but, with the aid of my friend, Colonel Curtis, I hope to rub off the rust, and be able to do so; for, as I said before, probably no man present can say that he is under the same obligations to Masonry that I am; and I am always glad of an

opportunity of acknowledging that same to the Craft. I was once a prisoner, without hope of being even exchanged, and expected to be sent to Verdun, to which place in France all prisoners were consigned ; for, at this time, the two governments of France and England were so exasperated against each other, that their anger fell on individuals, and there was no exchange of prisoners ; a man who was taken lost all chance of promotion, or of ever seeing his friends again. In this state of despair and misery, knowing that my family must have believed me to have been killed, I was casting about in my own thoughts for some way in which I could communicate with my family ; it came into my head that I was a Mason, and contrived to poke out a brother. He was a French officer of the name of Bontemps, I think, and a very good name it was, for, like a good and honourable brother, he managed to send a letter for me to England—by no means an easy matter in those days, for there were no railroads, or steam-vessels, or steam-engines then, to carry letters like lightning everywhere. Besides, it was, at this time an extremely dangerous and hazardous undertaking for a French officer. But my honest and good brother did it for me, and within three months my family knew I was alive. I have acknowledged to being but a bad Mason, but I will not add to this by being a bad companion and inflicting a long speech on you. I shall, therefore, only again thank you, and wish all your healths."

The next toast was proposed by the CHAIRMAN, who said—"Gentlemen, you have rendered to my last toast the honour so eminently due to its subject, and I am well assured you will as heartily respond to the one I am now requested to propose. It is the health of a good and gallant nobleman, who, after a long residence among us, is on the eve of quitting India for his native land, and whom we hoped to see here this evening, but by unforeseen circumstances he was prevented from accepting our invitation. I need scarcely add, I mean Lord Gough. (Loud cheers.) It would be presumptuous to detail his lordship's various services. They have been acknowledged by his country ; they have been rewarded by his Sovereign. (Cheers.) I may, however, briefly observe, that from the hour when, at Barossa, shouting the battle-cry of their native land, he cheered on his gallant 87th against outnumbering legions of the French, and nobly repelled the foe, to the day when, at Goojerat—the scene of his latest victory—he completely humbled the haughty Khalsa's pride, and finally subjugated the once formidable Sikh nation, the same chivalrous bearing has characterised his brilliant career, the same signal success has attended his arms. (Cheers.) Opposed at various periods to the armies of three distant nations, each differing in caste, in colour, and in creed, he compelled each, in turn, to bow before the British flag. (Loud cheers.) Engaged in no mean struggle with an ordinary, untrained, or untried enemy, but committed to a deadly contest with a fierce, a disciplined, and a determined foe, the most formidable yet opposed to British arms in India, it cannot be conceived that the great victories achieved, and the important objects attained, by Lord Gough, could be accomplished without cost ; but well and nobly has he ever upheld England's honour—overthrowing every obstacle, overcoming every difficulty, and bringing to a triumphant termination every campaign he conducted, commanding in chief. (Loud cheers.) Amongst the many great and good qualities for which the Viscount is remarkable, none are more eminently conspicuous in his lordship's character, than that singleness of heart, that stern honesty of

purpose, that deep devotion to the honour of his country, so happily, so gracefully alluded to by the noble lord at the head of the Indian Government, in the hearing of most of us now present, on a very recent occasion, when Lord Gough presented to the Marquis of Dalhousie the captured Sikh guns, trophies of his latest triumph. Honours, rank, and distinction, have justly rewarded his eminent services and public virtues, but they alone who have been honoured by the personal friendship of Lord Gough, and enjoyed the privilege of seeing him in the amiable relations of domestic life—as husband, father, and friend—can estimate the entire worth of his kindly, generous, and noble nature.” (Cheers.) The Worshipful Chairman concluded by calling on the company “to fill a bumper to the health of Hugh Viscount Gough—long may he enjoy his well-won honours in his native land.”

The party rose *en masse*, and drank the toast with every honour. Cheers, long, loud, and heart-stirring, showed the feeling of the company for the noble and gallant officer whose health had just been so rapturously received. On the party re-seating themselves, the band played “Should auld acquaintance be forgot?”

Sir Henry Elliot next, in a neat speech, proposed “the health of Mr. Thomason, and our guests.” The toast was received with rapture, and when the cheering had subsided, the band played “Rule Britannia.”

At the conclusion of the air, his Honor the LIEUTENANT-GOVERNOR rose and acknowledged the toast, and, in the course of an eloquent address, which we regret we have not room to report fully, Sir Henry observed of his fellow-guests—“Their bravery has won those possessions which my brother civilians and I are only managing. Their prowess has added province after province to British India. Their gallantry has recently added to our empire the kingdom of the Punjaub.” Sir Henry concluded by referring to the main principles of the Order—charity, good-will, and brotherly love.

His honour resumed his seat amid great applause, and after a short interval, again rose, and proposed “The health of the Worshipful Master,” who presides so ably on the present occasion.

Lieut.-Col. Curtis rose and thanked the company, adding, “I may be permitted to indulge a pardonable pride in the post I now occupy, having on my right one of England’s first soldiers, and on my left one of India’s first statesmen. (Loud cheers, during which the speaker made an inclination right and left to Sir C. Napier and Mr. Thomason.)

At a little before twelve, Sir Charles Napier and the Lieutenant-Governor retired, followed by most of the company.

The entertainment passed off most successfully. The banqueting-room was brilliantly illuminated by chandeliers, whose light fell on the splendid and varied uniforms and masonic insignia of the company, and abundantly lit up the tables, which were covered with a profusion of pate. The dinner and wines were of the choicest description; and the entertainment was in every respect worthy of the great occasion.

[From *The Illustrated London News*, which gave an engraving of the interesting scene.]

THE  
GENERAL ASSURANCE ADVOCATE.

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31ST DECEMBER, 1849.

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THOUGHTS AND HINTS.

ASSURANCE is more thoroughly afloat than ever; and, sooth to say, some of its promoters are thoroughly at sea, and, as Cowper has it, on the

————— “waves of error tost,  
Their ship half foundered, and their compass lost.”

As usual, there are about as many opinions as there are men; each grand division of proprietary, mixed and mutual, being broken up into countless smaller sub-divisions. Crito leads the van, marshalling his facts massively, and sketching his arguments dimly, but broadly, so as to form an Equitable phantasmagoria, (a golden one, of course). Nothing but Equitable regulations are, with him, worth half a thought—they are the real *ne plus ultra*. Still, with all his “nothing like leather” dogmatism, we would not willingly quarrel with him, because there is a vein of native kindness in his nature, which leads him, while expressing his own opinions resolutely, to refrain from abusing those of others—an example worthy of all imitation; with which remark, we must dismiss Crito, till the anxiously looked-for report of 1850 from the Equitable shall shower gold upon the fortunate policy-holders.

Such of the new offices as have a fair broad basis, and are conducted with liberality and industry, may congratulate themselves both on their progress and the lucubrations of Crito, who is (unintentionally, no doubt,) their advocate, rather than their opponent; but those new establishments which have not “the vital spark” in their composition, must even be content to wither silently away with those old offices which have lived their time, and are incapable of being reanimated by the spirit of zeal and enterprise. When decay strikes the old oaks, the mushrooms must not complain of their downfall. “Peace to their manes!”

We must not deal too heavily with the Government Life Assurance return. It was a bungle, no doubt, but it was a novel and difficult

matter to deal with, and some allowance must be made on that score. It was confessedly very imperfect. Many offices, for reasons unknown to the public, made no return at all; others such a return as it is probable the Directors themselves would be awfully puzzled to explain. It is possible that some had weighty reasons for that course, and that others were indifferent what the public thought about them. The rest made a clean breast of it, and spoke the truth. Looking at the matter in the most charitable way, however, there was an unaccountable hitch in the Registrar's report, and that functionary would possibly have withdrawn it, had not that wise course been rendered impossible by the monopolizing spirit of Crito's admired organ, the *Post Magazine*, which bought up the entire edition at one fell swoop, in order to disseminate its errors by retail to its patrons and friends, *at a profit*. We take the following from its pages:—"The reprint of the Parliamentary Return relating to the Accounts of Assurance Companies, is now in course of publication at our office. If, by Monday evening next, any subscriber to it should not have received his copy or copies, it is desirable that notice to that effect should be forwarded to the publisher." Such a transaction was within the scope of legal cunning, but its fairness is another matter, and we feel happy that we are not the keeper of the *Post Magazine's* conscience, *if it have one*. What Crito will say to it we can't guess. Cæsar's wife should, at all events, be pure; but we suppose that our Assurance Cæsar will not publish his spouse's shame, and will hold his tongue with most approved discretion.

Mr. Baylis has circulated his peculiar views; and among them his idea of a plan for using Life Assurance to abolish poor rates. That may be in its own good time, when the world shall have grown both wiser and better, but "the end is not yet."

Mr. Burt (Actuary of the Sea Fire and Life) has published his calculations and objects of Life Assurance, and has been sharply and tartly denounced by Veritas, in the *Post Magazine*, as an unscrupulous plagiarist from the pages of the "Companion to the Almanac" for 1831. Of course Veritas is "an honourable man," and therefore the omission of his name and address is quite unimportant; or perhaps it may be that truth has neither "a local habitation nor a name." Veritas quotes largely from the Companion to justify his charge, but the matter said to have been stolen is common property, and Mr. Burt might have avoided the strictures of Veritas, and the savagely crushing animadversions of the *Post Magazine*, by simply acknowledging that he had profited largely by the perusal of the said publication, and thus have saved the mountain all the trouble and pain of being, with much ado about little better than nothing, delivered of a mouse.

Railway Assurance appears to be making way, but the undigested data upon which it rests, do not seem to us to justify a positive opinion upon the matter.

*The Era* alludes to a young office having boldly extended its operations in the face of the cholera, and states that the result was satisfactory. We have reason to believe that many other offices during the prevalence of that awful visitation, shrunk within their own fears, and limited their business to a very insignificant amount. Dr. George Johnson, (no mean authority,) at a public meeting of the young office alluded to, remarked that it was a subject of congratulation that, notwithstanding the destructive spread of the epidemic, the number of deaths among members of the society had been under an average. This he attributed to the fact, that to some extent, more or less liability to disease depends upon the state of the mind; and it may well be supposed that the man who had performed the duty of providing for his family, would face the danger of contagion with a bolder spirit and a lighter heart, and have his chances of escape thereby increased.

*The Times* in its article of the 26th of October, entered into an investigation of the government return. The article is rather lengthy, but as it is very important, we give it entire.

“ A return, which has just been published, of the names, objects, and balance-sheets of the various assurance offices established under the act of 1844 for the regulation of joint-stock companies has attracted much attention among persons connected with these establishments, although it is calculated not to give clear information regarding them, but rather to suggest inquiries and to show the utter want of any satisfactory knowledge of their affairs. The present return relates to sixty-two offices, being all that have been established since the passing of the act in question. It was required by this act that each company should send regular copies of their balance-sheets to the registrar of joint-stock companies, but it appears that nineteen out of the sixty-two have disregarded the provision to that effect, or have been established too recently for a balance-sheet to have been circulated, while in the case of the remainder the statements given are made out in such careless and singular modes, and with such an entire absence of uniformity, as to render them in the majority of instances almost worthless, except in so far as they indicate in their vagueness the necessity of further examination on the part of any persons who may propose to have dealings with the offices by whom they have been issued. In the greater portion of the returns it is seen that the amount of capital with which each company has commenced operations has been little more than what was just enough to cover the preliminary expenses—frequently amounting to 2,000*l.* or 3,000*l.*—and in some it

appears that even these have not been fully provided for, but have been partly paid out of the first premiums received, there being at the same time an absence of any information regarding even the nominal capital or the number and names of the proprietors to whom the assured might look for ultimate security. In describing their 'assets' some companies put down the amounts which they have out upon security under the single word 'investments;' with some the item is 'investments in Government and other securities,' and with others there is a more specific detail, inasmuch as 'railway bonds,' or 'loans to railways,' 'loans on mortgage,' and 'loans to assurers,' are separately mentioned. The Royal Insurance Company of Liverpool, with a paid-up capital of 173,560*l.*, has 224,662*l.* out in railway loans; and the North of England Fire and Life Insurance Company, out of assets amounting to 29,423*l.*, has 14,443*l.* 'invested in railways' The Sheffield, Rotherham, and Chesterfield Company has also 14,103*l.* employed in the same manner out of 26,712*l.* of assets. Almost invariably the preliminary expenses, and especially the law charges, have been heavy. In the Engineers' Assurance Society, these expenses figure for 3,252*l.* The subsequent charges in these returns also are for the most part large when compared with the business transacted or to be expected in the infancy of such establishments. The Star Fire Insurance Company, with an apparent yearly business of about 9,000*l.* in the shape of 'receipts,' have paid their directors 520*l.* The office expenses of the India and London Life Assurance Company, including rent, salaries, printing, advertising, &c., have been 3,398*l.*, against premiums received of only 3,267*l.* The Medical, Legal, and General Mutual Life have expended 5,451*l.* since June, 1846, and have received in premiums 3,511*l.* The English Widows' Fund and General Life Assurance Association have received in premiums since 1847 the sum of 1,487*l.*, and their assets are 902*l.* The Merchants and Tradesmen's Mutual Life, in the same period, have received 1,878*l.*, and now show a balance of 1,795*l.* Out of capital and premiums, amounting to 13,359*l.*, the Catholic have assets remaining of 5,610*l.*, of which 913*l.* consists of 'furniture.' Out of 3,285*l.*, the Mitre appears to have not more than 1,000*l.*, but there is a payment, nevertheless, 'on account of dividends.' The Professional show about 2,310*l.*, remaining out of 6,598*l.* As respects the amount of liabilities in the shape of outstanding policies, very few of the offices give any statement. The British Empire Mutual Life, with policies to the extent of 140,886*l.*, describe their assets to consist of loans on mortgage, 4,538*l.*, and a balance at their bankers', 668*l.* In the general construction of each balance-sheet, so complete is the absence of any regular form, that it would be almost impossible to draw up any comparative table of the position of each office. Indeed, in the most common items every conceivable variety of expression occurs, even when the things to be expressed are identical. Thus we have, 'counter-assurances,' 're-as-

surances,' and 'cross-assurances,' all intended to have the same signification. The Legal and Commercial Fire Company put down their subscription capital of 188,560*l.* among their 'receipts,' although the amount paid up is only 8,571*l.*, but the difference is put down as 'expenditure,' under the head of liability to the shareholders, and so the account is balanced. The castings of the various totals are often erroneous; and the Mercantile Life Association have contrived in one of their balance-sheets to reverse the items of 'receipts' and 'expenditure.' and under the latter we have such inexplicable phrases as 'charges account, 7,405*l.*,' and 'risks emerged, 4,349*l.*' The Phoenix Life Assurance Company, of Liverpool, after receiving premiums to the amount of 830*l.*, and paying losses of 527*l.*, owes 56*l.*, and has no assets, except 43*l.* out on loan.

"The accounts of the Agricultural Cattle Insurance Company seem to show that out of a nominal capital of 500,000*l.*, 39,300*l.* has been called up, of which 10,672*l.* remains unpaid, leaving the sum actually received from the shareholders 28,628*l.*, and that to meet this sum, and also the liabilities on all the policies now outstanding, the balance remaining is not more than 9,326*l.*, of which 7,436*l.* appears to be due from 'sundry agents'—the probable amount of outstanding risk being only ascertainable from the apparent fact of 55,470*l.* having been received for premiums during the past year. It is also to be remarked in the affairs of this company that in the preliminary expenses law charges figure for 1,217*l.*, and commission on the sale of shares 333*l.*, while the Directors received during the first year of its management 568*l.*, and during the second year 971*l.* There are also salaries and 'sundries' of the most extensive and unexplained kind, and it likewise appears that while the company have been paying dividends amounting to about 1,400*l.*, they have been obliged to pay upwards of 400*l.* interest on money borrowed. The losses already settled by the company during the three years of its existence seem to have been 131,362*l.*, and the premiums received have been about 150,000*l.*

"In submitting these details we must remind the public that while in the majority of cases there is a singular absence of any evidence of security, there is also no necessary ground for particular apprehension. There may be in almost every instance a careful set of Directors, and a solvent or wealthy body of proprietors, in which case the assured will be safe, although no immediate provision for any emergency may appear to have been made. The only inference, therefore, that would be warranted at present is that the public should be careful in any transactions they may have with the respective offices to ascertain these points. Meanwhile, it seems highly desirable that if the Government profess to collect information regarding such establishments, they should

take care to have it furnished in a uniform and rational manner. It may also be added, that if one class of assurance officers are required to make such returns, it would be but fair that all the others should be called upon in a similar way."

The Engineers' and Masonic Life Assurance having been adverted to, the Directors, with a confident reliance upon the justice of their case, and a courage worthy of their motives, directed their Actuary to address the following letter to the Editor:—

*To the Editor of The Times.*

SIR,—The passage in your City Article of this day referring to the "Engineers' Assurance Society," states "that the sum of 3,252*l.* was expended during the last year in preliminary expenses and law charges." The words in the return to the registrar, are "office charges, including deed and all preliminary expenses, 3,252*l.* 15*s.* 11*d.*," a sum which comprehended not only the working charges for the year, but the whole of the preliminary expenses, and charges for deed, registration, &c., connected with the formation of the society. I may take the opportunity of adding that the position of the society, encouraging as it was at the time of that return, has been since considerably improved. The policies completed were then two hundred and eight, while up to this day eight hundred and eighty-three proposals have been submitted to the Board, of which seventy-five have been declined, fifty-six remain for completion or further consideration, and seven hundred and fifty-two have been completed, producing an annual income from premiums alone of 6,146*l.* 10*s.* 5*d.*

I am, Sir, your obedient servant,

FREDERIC LAWRANCE, Actuary, &c.

345, Strand, Oct. 25.

The Editor of *The Times* immediately inserted the letter, and this promptitude was no doubt of great service to so young an office, the Directors of which are anxious to stand fairly in the opinion of the public.

The Actuary of another office inserted the following in *The Times*:—

SIR,—In your money article in *The Times* of the 26th instant, you allude, among others, to the balance-sheet of the "Mercantile Life Assurance Association." May I beg the favour of your giving equally prominent publicity to the fact that the Mercantile Life Association is a Scotch office, established the 30th July, 1846; place of business, 4, St. Andrew's-square, Edinburgh; and not the "National Mercantile Life Assurance Society," of the "Poultry, London," established in 1837? I would not have troubled you with this had it not been for the fact that

several persons have called upon me for an explanation, thinking that your observations applied to the office to which I have the honour to be Secretary.

Your obedient servant,

JENKIN JONES.

National Mercantile Life Assurance Society,  
Poultry, Mansion-house, London, Oct. 29.

The Editor evidently did not think that Jenkin Jones had a *casus belli*, and most people will probably be of the same opinion. It is curious that Mr. Jones should have thought it necessary to parade his own office, which was not alluded to, and still more singular, that he should resort to the unenviable medium of a paid-for advertisement, to herald forth the misfortunes of another office. What can this mean? Mr. Jones is also a Trustee of the Provident Clerks', and one of the Honorary Secretaries of the Institute of Actuaries!

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#### MEDICAL REFEREES.

Many offices have now declared their allegiance to the principle of honour and justice; but the profession must look with contempt on the following *morçeau* from the *Post Magazine*:—"We regret to learn that the Directors of the Royal Exchange Insurance Company have resolved to follow the example of the Westminster, and for the future to pay the Medical Referees of lives proposed for assurance." We may observe, *en passant*, that the Westminster, although it followed, did not lead—*verb. sat.*

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#### INSTITUTE OF ACTUARIES.

We have good reason to believe that a great object aimed at in the formation of this society is in the due course of accomplishment. On Monday, the 26th November, there were present the President, Mr. Finlaison, and many members, when a very interesting and instructive discussion on important questions took place. An excellent paper, by Mr. Jellicoe of the Eagle, was read, showing the great advantage of the Carlisle over the Northampton tables. Let but such papers and their fair discussion characterize the future proceedings of the Institute, and the extension and improvement of the data of Life Assurance will become manifest, and the Institute take just rank among the most important bodies in society. It is refreshing to find such able men as Mr. Jellicoe thus maintaining a firm footing. The following notice announces the Sessional Meetings of the Institute up to June, 1850.

*Institute of Actuaries of Great Britain and Ireland.*—Notice is hereby given, that the Sessional Meetings of the Institute for the year 1849 and 1850 will take place on the 26th November, the 31st December, the 28th January, the 25th February, the 25th March, the 29th April, the 27th May, and the 24th June, at seven o'clock in the evening. Strangers may be introduced at those meetings by any member, with the leave of the president of the meeting. Information, as to the constitution, laws, and objects of the Institute, may be obtained from the Honorary Secretaries; from the Registrar, Mr. J. J. Cleghorn, at the Guardian Office, Lombard-street; or the rooms of the Institute, 12, Chatham-place, Blackfriars, which are open daily from twelve to eight.

JENKINS JONES, ROBERT TUCKER, *Hon. Secs.*

Nov. 22, 1849

The *Post Magazine* indulges in its acquired taste for abuse—we wish we could congratulate it on an improved taste, it might in such case reform by dignity, what it may confirm by the want of it. For some time it has given publicity (?) to the advertisements of the Sea Fire and Life Office; but poor Mr. Collingridge, of whom we know nothing, is persecuted with a vindictiveness unworthy the public press; however, “*de gustibus,*” &c. Our own opinion would favour such a rule of conduct as would sufficiently caution the public against imposition, by guarding them against an abuse of their confidence—“*ex quovis ligno non fit mercurius.*”

## LITERARY NOTICES.

*Remains of the Early Masonic Writers.* A fifth volume of this valuable collection is far advanced in the press. Dr. Oliver is ever on the search for "golden remains," and this work of promise will, we confidently anticipate, justify the deep interest and anxious hope of his admirers.

*Historical Narrative, explanation and vindication of the course pursued by the Grand Lodge of New York.* Marsh, New York.

This is an appeal from the seceders of the late Grand Lodge, who, equally with their opponents, claim to be *the* Grand Lodge; although which is the real "Simon Pure" is hard to say.

On a very careful examination of the two statements, we are free to confess that the seceders have the best of the argument, and they steadily maintain their opinions. It were to be desired that some highly respectable State Grand Lodge—say that of Boston, were requested by both parties to examine into, report upon, and finally to determine as to the proper course to be taken—such a sweeping disfranchisement of the long existing privileges of Past Masters could hardly be expected to pass without opposition, or to be borne with patient endurance; made, as it was too, with a haste more summary than discreet; and the reply to the charge leads us to fear that unless some kind of arbitration be adopted, the schism may not only widen in New York, but it may spread among other State Grand Lodges. May the Great Architect avert such danger! But the first promoters of the schism have much to answer for.

*Hints to Freemasons.* By Henry Elkington. Bradford and Co., Cork.

There is a modesty about this unpretending brochure that at any rate does not lessen its value. It is addressed to the Masons of Ireland, and the profits are to be appropriated to the Female Orphan Asylum, Cork.

It purports to be a selection from lectures published in 1813, and which work the present selector believes to be out of print. Objections to Freemasonry are answered: and a general history of the Order is given from old records. The charge on the feast of St. John the Baptist, and other charges, are but repetitions of the system so long and industriously pursued.

*History of the Minden Lodge,* No. 63. Ireland. Kingston, Canada.

Simply as is this history written, by Bro. John Clarke, Sergeant-Major 1st battallion 20th regiment, and Master of the lodge, there is about it a refreshing influence; and how truthfully does it prove the universal power of masonry to humanise the heart. To trace the perfect zeal and indomitable energy of Sergeant Clarke during his masonic exertions, to observe how he became the more courageous by occasional disappointments; and how he surmounted difficulties by unrelaxing perseverance, gladdens the heart. That a non-commissioned officer should have been thus permitted, if not directed, by the Great Architect

in his endeavours, is surpassingly wonderful. Deeply is it felt that the All-merciful is no respecter of persons. The occasion seized for the publication of this work is the centenary of the lodge! For a hundred years has it existed—under mutations of course, and lapses of time contingent on military emergencies. Captain Charles South has been the steady patron and Master of the lodge; and the members, grateful for such kindness, presented him with a very handsome medal. This history of the Minden Lodge is an acquisition to the annals of Masonry. It is a pious, truthful, and manly recital.

*On the Methods pursued in Valuing the Risks of Life Assurance Companies.* Baily, Brothers.

A very interesting paper on the above subject was read on the 29th of October, before the Institute of Actuaries, and ordered to be printed. With this request, Mr. Jellicoe, the author, has complied; and the public are thereby enabled to estimate the amount of information afforded. The author's experience, as actuary of the Eagle office (a most highly respectable and old competitor for public favour), enables him to adduce some very stringent points in favour of the Carlisle over the Northampton Tables; and on the results of that experience he courageously, yet modestly withal, declares his confidence in the superiority of the former. We may not agree in *toto* with Mr. Jellicoe in this extent of his inferences; but we must congratulate the institute on a step taken in the right direction to promote every object that promises well for the public interest.

*Memorial of the Queen's Visit.*

We have seen a very spirited water-coloured drawing at Mr. Fletcher's, representing Her Majesty passing through the fleet, in Cork Harbour, in the "Fairy" tender; in which that graceful craft, with her beautiful run and taper spars, is accurately and strikingly contrasted with the two formidable line-of-battle-ships, with their tiers of bristling guns, and the heavy yards manned with gallant tars. The life and bustle, as well as the various minor details of the memorable scene, are vividly depicted by the artist, Mr. Jones, first Lieutenant of H. M. S. Ganges, who has exhibited in this pretty and spirited drawing a very high order of ability. The picture is to be carefully lithographed by a London artist, and the proceeds of the sale of the lithographs are to be devoted to the funds of the Cork Masonic Asylum.

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Bro. Henry Melville, lately arrived in Europe, has, from some ancient eastern records, discovered whence is obtained the triple tau within the circle. It is an astronomical key, and by its use will explain the meaning of all the strange personified figures of Egypt and India, &c.—besides, by its proper application, it will at once point out what is astronomical fable in all sacred ancient records. The double triangles within the circle is even still further important; as it will throw such light on astronomy as will astound the learned of this age; assuming the correctness of our information.

## TO CORRESPONDENTS.

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

Dr. Crucefix has kindly consented to continue to receive confidential communications for the Editor.

We are reluctantly compelled to repeat our notice that no unpaid communications whatever will be received.

Dr. Oliver's address is *Scopwick, near Sleaford, Lincolnshire.*

BRO. RETTIE.—Many thanks.

BRO. CAMERON should be earlier in his future communications.

BRO. SCOTT.—Thanks for a very welcome favour.

BRO. HOLDEN.—The like.

BRO. PILORIM.—In weal or in woe, ever welcome.

J. C.—We do not advise any reference on the subject at the Masters' and Wardens' Club; it does not form a part of their object.

A LONDON MASON complains pretty severely of our anonymous strictures on certain parties, yet unblushingly commits the same crime himself, by withholding his own name and address. Is this fair? Is it honest?

THE GRAND SECRETARYSHIP is an appointment in the gift of the Grand Master, not an election by Grand Lodge. It is now pretty well understood that the present "Evergreen" will resign in March, and that in April the mantle will descend on the ample shoulders of Bro. R. G. Alston, P. G. W. The salary is about £500 per annum. At any rate, the Craft cannot be losers by the change.

A SCARBOROUGH MASON enquires if the Grand Master, or the *soi-disant* masonic patriot, has ratted. Some brother versed in the science of ratting, will perhaps explain. It must have been a treat to have been present at the interview. If White was, no doubt his tongue was in his cheek.

PARKY.—There is no occasion to break a butterfly on the wheel. The election of the child into the Female School, by unanimous consent, was a sufficient reproof to the dunder-head.

GENERAL COOKE.—We cannot say whether the General has received back the subscriptions he so liberally gave to the Girls' School; but should rather think not, as his name appears among the Vice-Presidents as "George Cooke, Esq."

Q. C.—Some doubts having been expressed as to the true meaning of these initials, a Cambridge wag settled the question by observing that they probably alluded to "quarrelsome company."

THE BULLY AND THE COWARD are rank marks for contempt.

A MEMBER OF THE G. M. L. (Ireland), requests us to correct an error in the report of the presentation of the medal to the Earl of Zetland, which should have been made on the part of the Grand Master's Lodge, and not by the Duke of Leinster. Our reporter, maintains that however unintentional, the error was committed by the Representative.

A FRIEND AND BROTHER.—How strange that so excellent a correspondent should have neither name nor address.

CAUTION TO MASONIC RATS.—The masonic Indigos are liberal in their promises, but it should be remembered that they prefer spaniels to bulldogs; so they coax the latter, while the former fawningly lick the paw that strikes them.

TOO LATE.—Bedford, Durham, Liverpool, Chester, and several other places.

May the Great Architect prosper the Art, and protect it against tyranny and oppression!

## VALEDICTORY SONNET.

ONCE more old Time has run his round ; once more  
A record made of follies to deplore—  
Of crimes to be atoned—and, best regarded,  
Where truthfulness and mercy most are given,  
Of goodly deeds, erewhile to be rewarded,  
Perhaps on earth, assuredly in heaven !  
What now becomes mankind ?—what most beseems  
The true FREEMASON, ere the morning beams  
Usher the new year in ? What but to cast  
Aside all recollections of the past,  
That are not grateful, loving, and benign !  
This be the token, then, th' enduring sign,  
That FAITH, and HOPE, and CHARITY *have* thriven,  
As they *should* thrive with us—FORGIVE AND BE FORGIVEN !

J. LEE STEVENS.

*December 31, 1849.*

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