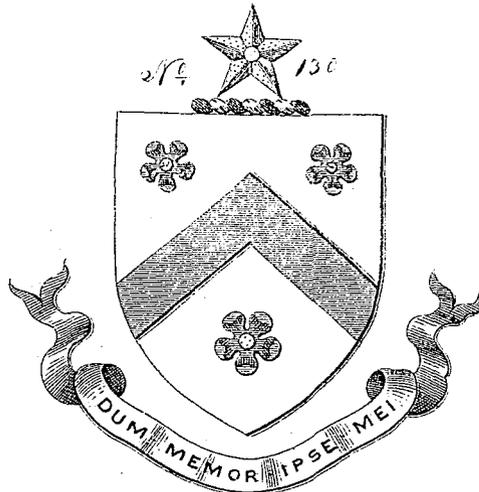


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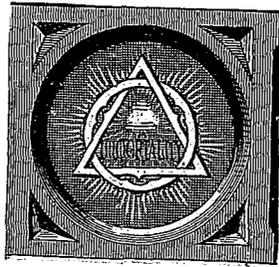
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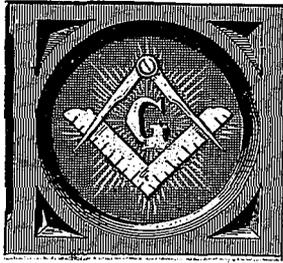
WHO PASSED TO THE HIGHER LIFE JANUARY 8TH. 1879.



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

2011







THE

FREEMASONS'

QUARTERLY MAGAZINE

AND

REVIEW.

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1850.

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*N.B.*—All communications for the Editor are requested to be sent in at the earliest possible opportunity, *prepaid*, under cover to Mr. R. SPENCER, the Publisher, 314, High Holborn, London. Communications are required to be authenticated, without which they will be inadmissible.

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## NOTICE TO CORRESPONDENTS.

Δ—1. If a Brother have been regularly appointed and has served as Warden of a *warranted Lodge* for one year, he is eligible for Master. The question turns upon the construction of the term *warranted Lodge*: taking a confined view, it would be limited to a warranted Lodge under the English Constitution; but, as we contend for the most liberal construction, we should hold the meaning to be any warranted Lodge constituted by regular Masonic authority, and that therefore a Scotch Warden, joining an English Lodge, would be eligible to the chair.

2. Not absolutely necessary, though very proper.

3. No: unless uncourteous or disrespectful terms are used.

4. If the P. G. M. does any act at variance with the Constitutions, such as appointing a Brother to the Grand Warden's chair who is not a Past Master, or Actual Master, the P. G. L. has a right to question his authority, and may bring the matter before the Grand Master here.

5. If a Brother has been duly installed into any office, he would, on leaving it, be entitled to rank as a past Grand Officer.

"NOVITATE."—We refer the Brother who asks, "Is Freemasonry, as practised under the English constitution at the present day, a system of pure Deism, or a type of Christianity, and what has been the generally received opinion amongst its professors throughout all ages?" to our paper, "Trevilian on Freemasonry," which we think will satisfactorily resolve the question. Independently of this, however, we think the Sermon recently preached before the P. G. L. of Staffordshire, by the V. W. the Rev. J. E. Cox, Grand Chaplain, will also give the most satisfactory evidence that, were Deism taught or inculcated by Freemasonry, neither he, nor his Bro. the V. W. Grand Chaplain the Rev. J. W. Gleadall, nor an immense number of clerical Brethren, would remain members of the Craft, and ardent admirers of its principles.

P. M.—Undoubtedly! If every Jewish Brother were to interpret the ritual of the M. M. Degree, according to its spirit, the occasions would be much more frequent.

HUMANITAS.—The result complained of is not more discreditably to Masonry, than similar instances would be in many other excellent charities. Unless exertion be made, success is impossible. The fable of "The Waggoner and Hercules," would be an appropriate reply to the complaints alledged against the Committee of the Masonic Annuity Fund, in this instance and many others.

JAN. T.—We beg to acknowledge the receipt of several papers, which pressure upon our pages have prevented us from inserting.

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ERRATA LIST. A full reference will be given to the unavoidable errors of the first number of the "Freemasons Quarterly Magazine and Review" at the close of the volume, as well as of any other inaccuracies that may occur in the hurry of printing.

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OWING to the inability of the Right Hon. the Lord Mayor and the Sheriffs to attend at St. Helen's Church, Bishopsgate, on Sunday, the 30th ultimo, the Sermon, by the V. W. the Rev. J. E. Cox, Grand Chaplain, in aid of the funds of the "Royal Freemasons' School for Female Children," originally announced for the morning of that day, has been unavoidably postponed to Sunday morning, July 14th, when, it is hoped, that there may be a large attendance of the Brethren and a liberal collection.

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ERRATUM.—In the article on “Baal’s Bridge,” in the September number of the “Freemasons’ Quarterly Magazine and Review,” p. 330, line 11, for “James Paire,” it should have been printed “James Pain.” We are indebted to Bro. M. Furnell, P. G. M. for North Munster for this information, as well as for the fact that “James Pain was an Englishman, and one of our most eminent and talented architects, who built Baal Bridge, and erected the principal buildings of importance in Ireland during his life.”

THE  
FREEMASONS'  
QUARTERLY MAGAZINE  
AND REVIEW.

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MARCH 30, 1850.

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ADDRESS TO THE CRAFT.

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THE difficulties of commencing any new publication, though not insuperable, are of such a nature as to call for apology on the one hand, and sympathy and consideration on the other. For the one, we feel confident we may throw ourselves unreservedly upon the Masonic Fraternity; for the other, we must beg to be allowed to say a few words, because, we cannot but fear that our undertaking may cause disappointment to many, who are as yet unacquainted with the impediments that have unavoidably been thrown in the way of making our introductory Number all that we ourselves deem to be necessary.

It is well-known to the Craft, that the FREEMASONS' QUARTERLY REVIEW was brought to a conclusion with the last Number that issued from the press. With that publication, the Proprietors and the Editor of the FREEMASONS' QUARTERLY MAGAZINE AND REVIEW had no connection whatever. It did, however, appear desirable to certain individuals, that the Masonic Fraternity, at home and abroad, should be put in possession of information respecting the proceedings of the Craft; and that an organ of communication should be provided, which would assist this desirable end, and also be a representation of brotherly feeling, sympathy, and regard.

With this view, efforts were at once made to carry out intentions, which we have reason to believe, will be regarded by the Masonic body with satisfaction. Considerable obstacles were encountered at the outset; but wherever the principles of the Order are fully carried out, difficulties speedily vanish; and although at times such difficulties seemed to be almost insurmountable, yet the fruit of perseverance is now demonstrated by the appearance of the First Number of this periodical. That it is perfect, or approaches perfection, cannot be fairly premised; that it should be so, is impossible, as may be easily inferred, when it is frankly stated, that till within three weeks of the day of publication, no final arrangement had been made with the Editor, scarcely a single contribution had been sent in, and not a single type of the letter-press had been set. The earnest manner, however, in which the work has been undertaken and assisted, is a sufficient evidence, that whenever heartiness of purpose and determination of will are brought to bear, nothing is impossible amongst men, and especially amongst Masons; and although rude matter is not at present reduced to due form, as it is hoped may eventually be effected; yet some progress is at least evident, that the rough and imperfect literary Ashler may yet become smoothed and squared, so as eventually to bear the searching trial which the Masonic jewels alone can test with accuracy and certainty.

In order, however, that the Brethren may form some idea of the design and plan, by which this literary structure is intended to be reared, it is necessary to state briefly, what are the principles upon which it is to be conducted.

As it has already been announced in the circular, calling attention to the appearance of the FREEMASONS' QUARTERLY MAGAZINE and REVIEW, the primary "design of the work is to supply valuable and important information to the Craft, and to make it, as far as possible, the organ of the Order."

In these days of progression it is impossible that Masonry can stand still. It must advance in usefulness with the movements of the times, with which its principles must be identified and its practices interwoven, if stability to order, adhesion to integrity, and preservation of the "light" of truth are to be preserved.

Masonry was the brilliant source of knowledge and of refinement in morals in those days, which, in other respects, were justly denominated "dark." From Masonry originated those arts and sciences which are the adornments of civilisation, and without which a people would wander in obscurity and continue degraded and debased. From this science sprang those monuments of antiquity in every land which yet beautify the cities of the world, and stand as specimens of mighty genius, unshorn of their primæval dignity and glory, in an age which professes to be capable of great things, but which has as yet to emulate the magnificence of intention, and the capability of carrying out similar stupendous labours, if it is ever to be considered worthy of comparison with the efforts of the past. Masonry was once, in fact, the mainspring of everything that was great and glorious—the nurse and patron of every effort to raise mankind in the scale of humanity. Her high and noble principles, based upon the only infallible revelation of light and truth—"the Volume of the Sacred Law," wherever introduced and understood, conferred a lasting benefit upon mankind, and knit them together in one universal and comprehensive brotherhood. Those privileges yet remain intact. The deficiencies of later times have not arisen from any defalcation of their "Wisdom, Strength, and Beauty," but rather from an observance of ritual than of intention—from the care taken of the outer shell, whilst the safety and preservation of the inner kernel has been too much put out of sight and forgotten.

The power, however, is still inherent in the Craft, which wrought such mighty wonders in the past. It is with a view to aid the development of that power and to endeavour to advance the principles of the Order that we now commence our labours, and plead with the brethren who feel as we feel, and possess the same earnest desire to inculcate and carry them forward, to give our publication that countenance and support, which such a design can only accomplish.

It will be evident to all who take an interest in so important a work, that it can never become effectual, unless the observance of the ancient Landmarks of the Order be carefully and conscientiously maintained. In order to preserve those time-honoured boundaries intact, it is scarcely necessary to observe, that we have only to keep our solemn obligation ever in re-

membrance in order to be successful. Nothing but the strictest impartiality can ever secure this desirable end; and if "the points of fellowship," which were intended to promote, and have in all ages of the world promoted, "brotherly love, relief, and truth," be engraven on our hearts,—whenever we may be compelled in justice to the Order to condemn or to find fault,—the Brethren may be assured that we shall strive "nothing" to "extenuate, nor set down aught in malice," but to be as careful to maintain the integrity and the honour of each individual member of this great Fraternity as we would desire to preserve our own. Partisanship we shall altogether eschew and avoid. In true Masonry, the word is as unknown as the existence of the feeling which it designates. That noble society, wherever its intentions are strictly carried out—and nowhere are they more so than in the British Islands and their dependencies—not only inculcates the golden rule, "Bear ye one another's burdens, and so fulfil the Law of Love," but insists upon the practice. Whilst, therefore, this rule is the guiding motive of our actions, we cannot doubt of success; the moment that is laid aside, we shall forfeit all right to consideration, and meet with that reprobation and withdrawal of sympathy and support which we no longer should deserve to claim.

Whilst, however, we thus state frankly and openly what our designs and intentions are, we must ask forgiveness, if we shall ever seem to come short of them. It is the lot of men sometimes to err, and Masons are but men. If, ever, it should so happen, the error will be that of human fallibility, not of Masonic purpose; it will be attributable to the imperfection of our nature, not to the principles of the Order.

Thus, we have in all candour and ingenuousness avowed our purpose. If it can only be fulfilled, as we shall strive to fulfil it, it will command approbation; under such circumstances, we have no fears for the future. We here launch our vessel in the confident anticipation, that we shall, of necessity, meet with some difficulties, and have to contend against circumstances, over which no human being can ever have control; but, possessing the—

*"Mens sibi conscia recti,"*

we shall pursue our voyage fearlessly and with undiminished zeal, nothing doubting but that our venture will have a prosperous completion.

ON THE  
LEGEND OF THE M.M. DEGREE.

BY BRO. THOMAS PRYER, F.S.A.,

P.M. OAK LODGE, S.G.I.G. 33°.

THE origin of the legend of the M.M. Degree is a subject, which has at various periods received much consideration, but does not appear to have been satisfactorily explained.

That the principal rites in the celebration of the ancient mysteries assumed a *funereal* character, is a fact sufficiently well known; but the particular period when the legend was incorporated into the general system of Freemasonry, as well as the reasons which induced such incorporation, remain as yet unknown to a great majority of the Brethren.

The subject is one, which, for evident reasons, can only be fully elucidated within the "tyled recesses" of the lodge. Although, however, a full revelation cannot be given, there are many facts, which may, with due caution, be submitted to the consideration of inquiring Brethren, and which, it is apprehended, will tend materially to assist them in arriving at just conclusions upon this highly interesting and most important subject.

I am induced to believe that the legend in question was interwoven with our peculiar system, at the period when ancient *operative* and *speculative* Masonry first became united—an union which, it is generally admitted, was perfected at the building of King Solomon's Temple. It is, therefore, to this period that we must particularly direct attention; and we must look around, and endeavour to become acquainted with the peculiar mysteries practised by those people, who rendered the most material assistance at the erection of that sacred and glorious structure.

The Volume of the Sacred Law, as well as our own traditions, inform us, that *such assistance came from Tyre*. HIRAM the King aided Solomon; and his most skillful architect, HIRAM ABIF, furnished the principal designs, and executed the ornamental portions of the magnificent work.

It thus appears, that the principal architects and workmen engaged in the construction of the Temple were not Israelites, but came from a people, whom we are generally induced to consider as Pagans and Idolators. It is necessary, however, before forming a correct estimate of their system of religious belief, that we should become acquainted with the *esoteric* meaning of the mysteries they celebrated, so as to comprehend how far they had deviated from the primeval truths, on which the whole of the ancient mysteries were based; and we should examine what were the great truths conveyed to the meaning of those, who had been fully initiated into these particular mysteries. Without such knowledge, we can neither form a correct judgment nor arrive at a just conclusion; but, we may reasonably assume, that builders would not have been selected to assist in erecting a Temple to the Living

God—a Temple called, in Holy Writ, *HEKAL ADONAI* ("THE PALACE OF JEHOVAH")—unless they possessed a knowledge of His name and attributes, and were free from the gross superstitions which darkened the minds of the uninitiated. Their artificial skill, as builders, would not have been rendered subservient to a purpose so holy, if they had been entire strangers to the fear and worship of the Most High. In this we perceive a striking exemplification of the fact—a fact, indeed, now clear and apparent, that the mysteries, in their origin, were pure; that they contained the elements of the patriarchal faith, and conveyed a system of morals and religious belief, which, when rightly understood, was in accordance with the truths of revelation.

A body of Idolators would not have been selected, as the principal artificers at the building of the Temple. Let us, therefore, ascertain who these Syrian artificers were, and see what peculiar phase of the mysteries was practised by them.

*HIRAM*, the King of Tyre, was at that time Grand Master of the *DIONYSIAN BRETHREN*—those skillful architects, who impressed their art upon the world, and formed the source from whence the architects of Greece and Rome subsequently derived their knowledge.

It is interesting to remark upon this body, that their knowledge was originally derived from the land of mystery, of art, and science, and ancient civilisation—the land of Egypt. It does not lie within the scope of the present observations, to trace this peculiar connection—a research of itself abundantly interesting, and opening up an investigation of peculiar interest. It is sufficient now to state, from the testimony of contemporary historians, that "*the Society of Dionysian Artificers*" existed in Asia Minor, previously to the building of the Temple; that they possessed the exclusive privilege of constructing all temples and public buildings; and, that they were unquestionably the most skillful artificers then existing. They were invested with great privileges, and were exempt from taxes and talliages. This fraternity was, in fact, the depository of all geometrical, scientific, and architectural knowledge; and the principles which regulated the design and ornamentation of all religious as well as public structures, were known to them alone. It is also particularly interesting to know, that the Fraternity were distinguished by many peculiarities, assimilating most strongly to our Order. They were divided into lodges, each governed by a Master and Wardens in their ceremonial observances; the implements used in their operative work, were spiritualised; they had a knowledge of certain secret signs and tokens, by which one Brother could distinguish another in the dark as well as the light; and they possessed an universal language or mode of communication, which, notwithstanding the difference of tongue, and birth, and race, united in one common brotherhood all the members of the Fraternity, though scattered through Syria, and Persia, and India. They were also peculiarly distinguished by their strong feelings of fraternal regard, and, in the exercise of all charitable works, the "*more opulent were sacredly bound to provide for the exigencies of their poorer Brethren.*" Such were our ancient Brethren, the Dionysian Artificers;\* and it is gratifying now to perceive how truly the great principles of our Order have been preserved from a period so remote, and descended so faithfully to the present time.

\* For further particulars relative to the Dionysian Artificers, see Mackay's "*Lexicon of Freemasons.*"

And now with regard to the *religious rites* practised by that Fraternity. They were various, inasmuch as the rites themselves varied in different parts of the world, though all descended from a common source, and, in their origin, bore the same reference and *esoteric* meaning.

It is, however, to the rites practised in *Phœnicia* at that time, that we must now more particularly refer; and these were the Mysteries of ADONIS.

The Mysteries of *Adonis* were based upon the rites of *Osiris*, and were brought by the Dionysian brethren from Egypt. The original references remained the same—the name, and what may be termed some mechanical appliances, alone being altered.

It will be necessary to advert briefly to those rites. *Adonis*, like *Osiris*, represented the Sun, personified for the purposes of the Mysteries. ADONIS, in Phœnician, as ADON in the cognate Hebrew, signifies "Lord" and "Master." The sun, visibly the most glorious product of creative power, diffusing light and heat around the world and drawing forth by its beneficent influence the embryo powers of nature, was, in all ages, regarded as the most fitting symbol of the creative and regenerating principle; and thus the cultivation of the sublime doctrines of astronomy, by their perversion, gradually paved the way to superstition. The symbol ultimately received the worship due only to the Divine Essence; and the outer world, enveloped in the darkness of ignorance, saw merely superstitious references in the symbols which, to the truly initiated, were wise, and pure, and holy.

ADONIS, thus, as a personification of the glorious luminary of heaven, pursued his annual course, speeding his brilliant track through the Signs of the Zodiac, during half the year he passed through the superior hemisphere, and then figuratively dwelt six months with VENUS; during the remaining six months, he passed through the inferior hemisphere, and then figuratively dwelt with PROSERPINE. Philosophers gave the name of VENUS to the northern or superior hemisphere, and PROSERPINE to that of the southern or inferior. Thus it is, that the mythological fables of antiquity receive a beautiful astronomical explanation. Now, on the approach of winter, when the golden-tinged leaves of autumn have fallen—when the acorn drops from the tree and the wild boar rushes through the forest, Adonis leaves the embrace of Venus and undergoes a figurative death while passing through the inferior Signs. *The Boar is the emblem of winter*; and, as in winter the sun loses light and heat—effects which death produces upon animated beings, Adonis, as the sun, is thus figuratively wounded by the Boar. VENUS (then representing Nature) is in tears—the fountain overflow; and the floods, tinted with red, which annually descended from Mount Libanus, were then said to be coloured by the blood which flowed from the wounds of Adonis. Then it was that the celebration of the rites commenced. These began in mourning. Adonis was slain. Loud wailings ascended from the Phœnician women, and all assumed the appearance of profound grief. But, after a time, grief is converted into joy. Adonis arises from the tomb. Emerging from the dark regions of Proserpine, the icy fetters of winter are broken; he passes the Vernal Equinox; Venus again rejoices; foliage bursts forth from the bending branches; flowers spring from the teeming earth; the emerald grass adorns the meadows; all nature is revived and wears an air of gladness. *The resurrection of Adonis, as celebrated in the Mysteries, was therefore*

*typical of the genial influence which Spring produces on the face of Nature.*

The candidate for initiation into the Mysteries of Adonis, underwent previous probation. Lucian mentions some of the observances. During the progress of the ceremony, the candidate passed through a drama, in which he personified Adonis, and represented the figurative death of the Sun in Winter and his regeneration in Spring. High and sublime references were hidden beneath these rites; the resurrection of the body was typified, and a belief in the glories of immortality imparted to the aspirant. From Phœnicia, the celebration of these rites was propagated into Assyria, Babylonia, Sicily, Greece, and Persia. They were introduced into Judea; and, as we see in Ezekiel,\* the Hebrew women were accustomed to hold annual lamentations for the death of Adonis, under the name of TAMMUZ.

Such were the rites of Adonis, as they existed at the building of the Temple. *At that time, it is evident, that a great reformation took place in the rites, as far as regarded the Fraternity of Builders.* When the union of Operative with Speculative Masonry was effected, the rites were cleansed from the pollution they had gathered during the lapse of ages, and restored to their primitive purity. Portions of the peculiar ceremonial observances were retained; but all idolatrous tendency was removed. *It was not the entire destruction of the previous rites which was then intended; the object was, to base upon them a purer system;* so, in like manner, the first teachers of the Christian faith, preached their doctrines in places consecrated by popular belief, adapted ancient usages to the newly-taught creed, and the Christian Church arose in the vicinity of the pagan temple.

Scattered so widely abroad as were the Fraternity of sacred Builders, comprising Brethren of every country where arts were known and architecture flourished, it was manifestly to the advantage of the common bond, that a general and peculiar system should be adopted, in which they could all participate. The Mysteries did not afford such common bond; though derived, as has been observed, from one common source, their practice in process of time differed in each nation; and their symbolical application and spiritual reference became, in many instances, entirely perverted from their primitive purport. The benefits resulting from a genuine system, capable of universal application, freed from all spurious excrescences, and restored to the purity of pristine truth, are sufficiently obvious.

To effect this, it became necessary to *reform the Mysteries*, to separate Truth from Error, remove all tendency to superstition, and introduce a purified system applicable to the entire body of the Fraternity.

That this reformation was effected at the period indicated, we now possess evidence, as well extrinsic as direct, to shew. Indeed the union of Operative and Speculative Freemasonry, could not have been accomplished, unless either all reference to existing rites had been destroyed, or such reformation as has been adverted to effected. The retention of some portion of the previous machinery, at the particular period alluded to, clearly manifests that the latter course was adopted; and the intelligent brother who is enabled to trace existing analogies,

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\* "Then he brought me to the door of the gate of the Lords' house, which was toward the north; and, behold, there sat women weeping for TAMMUZ." Ezekiel viii. 14.

and possesses a knowledge of their references, can judge of the efficiency of the reasons which then regulated the conduct of the rulers of the Fraternity.

Having thus defined the period, it remains but to remark that the Widow's Son, as ADON-HIRAM, was substituted for the previous astronomical personification; and the celebration of our rites assumed a peculiar form, the leading features of which are still retained.

These observations will, it is imagined, suffice for a general elucidation of the object of the present inquiry—more particular references will be reserved for a future occasion. It may, however, be remarked, that the reformed legend thus introduced, received at various times some additional application, and among the primitive Christians had evidently impressed a farther reference intimately connected with the most solemn religious mysteries; then, however, as now, it indicated a moral death by sin and regeneration by grace, and spiritually shadowed forth the sublime doctrines of the Resurrection of the Body, and the Immortality of the Soul. The references were those of the most awful and sublime description, and well calculated to convey a deep and lasting impression upon the mind of the initiated Brother.

It is thus interesting to trace our peculiar rites through so many successive ages, and still more interesting to observe, that, amid the mutations of the world, the fall of Empires, and the lapse of years, our ancient Fraternity have ever been the conservators of Truth:—Error and Superstition have fled before the light; and Science and Wisdom joining hand-in-hand, have ministered to Religion.

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#### A HANDFUL OF APHORISMS.

ALMSGIVING never made any man poor, nor robbery rich, nor prosperity wise.—Diseases are the interest of pleasures.—Sensitive nature and instinctive dread of bad-tempered people, produce the same effects which certain nervous minds entertain of fire-arms—believing they may go off, even though not loaded.—Happiness is a road-side flower, growing on the highways of usefulness.—The difference between those whom the world praises and those whom it condemns as bad, is, in many cases, little else than that the former have been better sheltered from temptation.—The impotence of resentment is secret vexation; its triumph, secret remorse.

## COUSIN BRIDGET.

BY THE AUTHORESS OF "OLD JOLLIFFE;" "A TRAP TO CATCH A SUN-BEAM," &c.

"MINNA WESTROP! Minna Westrop! Minna Westrop!—why don't 'e answer?"

Earnestly must the neighbours have wished she would; for the monotonous calling of her name by a red-haired, dirty-looking girl, had been unceasing for several minutes.

"Why don't 'e answer, Minna?" again she was beginning, when, fortunately for all nervous, irritable listeners, the upper lattice window of the beautiful cottage, before which the girl was standing, opened; and from amongst the clematis which clustered about it, looked forth *such* a face; you might have fancied one of Sir Joshua Reynolds's paintings had walked out of its frame.

The shape of that same bright face was a perfect oval, with a most exquisite dimple on either side the mouth, with its richly red, pouting, half-open lips, displaying a dazzling set of teeth. The nut-brown hair grew low on the forehead, the eye-brows were full and dark, and the eyes! to describe them is impossible—I believe they were grey, but the dark brow and lash gave them the appearance of black; the lids were constantly down, the rich curtain of the lash sweeping the cheek, giving a pensive appearance to the upper part of the face, though the twinkling roguish look at the corner of the mouth entirely destroyed that impression, and prevented the admiring gazer from believing that sadness or sorrow ever had, or ever could rest upon so bright a vision. Her long hair was now drawn off her face, and, falling over the roll at the back and a very round white shoulder, was peeping from a shawl evidently thrown on in a hurry.

"Janey, Janey, for gracious sake have done calling! You don't give a body time to make one's-self decent. Don't you see I 'm not dressed, you little monkey, you?"

"Ye moight joust as well ha' answered, and stopped me calling you, then. I didn't want to see 'e; I only wanted to tell 'e as mother says as she 'll look pretty straight at you if you don't come in to-day," said the red-haired girl in the slowest, stupidest tones, contrasting strangely with the bright and cheerful voice of the cottage occupant.

"Well, well! tell her I will be sure to come, and bring the ribbon to trim the cap; but I must dress now. Good bye, Janey, dear!"

And the sweet face disappeared, and the lattice was shut—and it was as though the sun had gone behind a cloud; and the red-haired Janey moved slowly and shuffling away, pulling at the leaves of the plants growing in the little gardens as she went along with an air of listlessness and stupidity, and arrived, at length, at her destination—a huckster's shop, or rather *the* huckster's shop of the village.

A woman's shrill voice sent forth a volume of anger the moment she appeared—

"Where ha' you been a' loitering I 'd like to know—down the street wi' a parcel o' boys, I 'll lay. Go on—there 's work enough for 'e, if you would but *do it—go on!*" and the girl shrank and turned pale, and dipped her head down, telling as plainly as words how many a time a box on the ears had given strength to her mother's words.

The mother was a clean, spruce, pretty little woman, industrious as the busy bee, a widow dependent on her own exertions entirely for the support of herself and two children; and this, her eldest, was a constant source of anxiety and vexation to the hard-working independent woman; who, possessing an innate horror of idleness, dirt, and stupidity, never ceased trying to scold it out of her child—thus pursuing the worst possible plan, and making the unfortunate girl ten times worse.

The youngest born was the exact reverse of this poor Janey; and the counterpart of her mother, bright-eyed and pretty, and shrewd and quick, and, of course, the darling and the pet. Whatever Peggy did, was sure to be right; but had Jane done it, it would have been wrong. Jane was three years older than Peggy; but for sense, the ages might have been reversed.

The more Mrs. Mallet scolded, the more stupid poor Jane became; and she would stand and stare at her angry parent, with the large tears rolling down her cheeks, totally incapable of understanding her; but never replying saucily or even appearing angry. Every act of stupidity she made a point of proclaiming with a laugh, as though she had done something very clever; till an unpleasant reminder, in the shape of a severe box on the ear, showed her her mistake.

This unwise treatment was doing the poor girl incalculable mischief, when a bright ray of sunshine came into the village, to dissipate the clouds hanging over her life, in the shape of a lovely human being—the before-mentioned Minna Westrop.

She was the only daughter of a once-wealthy city tradesman; but misfortunes had fallen on him, and failure after failure had broken his spirit and his heart; and at length poor Westrop died, leaving his young daughter without money or friends—for the loss of one was followed by the loss of the other, as a natural consequence; and poor Minna, when the dream of painful excitement was over, and she woke up, as it were, to the knowledge that her father was in the still grave and she was alone on earth, gazed wildly into the face of the pitying servant, who had lived with them many years, and said, in a low voice of deep despair,

“Hester! what is to become of me?”

The silent shake of the head, told a sad tale of hopelessness; but, ere Minna could recal her senses sufficiently to arrange any plan for the future, the faithful Hester placed a letter in her hand, with a deep black border and seal, in an unknown handwriting, which, opening eagerly, Minna read as follows:—

“In consequence of the death of Mr. Westrop, Bridget MacTavish believes you are without protection; if such is the fact she, Bridget MacTavish (who is your mother's first cousin) will take charge of you during her life; and in case of your good conduct during your stay with her, will, at her death, leave you amply provided for. Should you consider this offer worth your acceptance, you must come immediately by the coach to Hartleigh, about fourteen miles from London; and which coach passes Bridget MacTavish's door at six o'clock on Mondays, Wednesdays, and Saturdays—dropping a line previously, to ‘Bridget MacTavish, The Cottage, Hartleigh,’ stating which of those days she may expect you. The coach starts at five o'clock from the Bull and Mouth; fare, two-and-sixpence.

“BRIDGET MACTAVISH.”

Such was the curious epistle which, through her blinding tears, Minna read to Hester; and earnestly did she recommend her to accept the strange offer.

"You'll be better off there, dear, than in service. Oh, go! pray go!"

The desolate girl was too wretched to care what became of her; therefore, tacitly she consented, wrote a grateful reply, and, on the Saturday, Hester took her to the coach, pressing in her hand, as she bid her warmly good-bye, the wages Minna had just paid her, and hurried away that the weeping and bewildered girl might not return it; and, in an hour's time, the coach entered a picturesque, peaceful village, and stopped before an exquisite cottage of the Elizabethan Order. It was late in the autumn, and nearly dark; but, through the lattice window, the red glow of a fire looked cheering and comfortable. The loud ring at the gate-bell was speedily replied to, and the door thrown open by an old, prim, clean-looking servant; the guard carried the box into the passage, Minna paid the fare, and, walking into that cosy cottage, felt she had found a home.

The servant opened the parlour door and announced, "The young lady!" and Minna found herself in a wainscotted room in which the fire was burning brightly; the sides of the old-fashioned grate were ornamented with Dutch tiles; the furniture of horse-hair was all equally old-fashioned; and on various little tables, and on the high mantelpiece were placed quantities of Chelsea and old China; a well-filled book-case, with glass doors, was at the end of the room, ornamented at the top by a large stuffed white owl. Several pictures of ladies and gentlemen, in powdered wigs, hung on the walls, and over the fire-place was a specimen of embroidery, "Elijah beneath the Juniper Tree," in a frame, with a display of peacocks' feathers behind it.

In a high-backed chair by the fire, with a painted screen before her face, sat a diminutive old lady, in a rich brocaded silk dress and high lawn cap, beneath which her hair was closely braided, its extreme whiteness making her small black eyes seem darker; a frill of lace was round her throat, and a pair of black mittens, and white apron completed her toilet. Over her arm hung, by a long ribbon, a white silk embroidered bag, with a pincushion let in on one side; and on the forefinger of her left hand, glittered a splendid ring of diamonds and sapphires; while, fastening the frill, was a curious old brooch, composed of a tomb, a willow, and initials in fair hair and seed-pearls, set in a rim of plain gold.

She did not rise from her seat when Minna entered; but, bowing stiffly, pointed to a chair, checking the warm-hearted girl, who would fain have flung her arms about the old dame's neck, in gratitude for a refuge and a home.

"You are Mr. Westrop's only child," at length she said, in a voice resembling the continued cracking of nuts. "Well! I hope you'll make yourself at home; I shall not be sorry for a companion, if you don't interfere with my ways!"

"Now Betty," she continued, turning to the old servant, who appeared waiting for further orders, "show this young woman her room, and then set tea!"

And then, with a murmured "Thank you!" Minna followed Betty up the wide, old-fashioned, carved-oak staircase, to a small room, which she was told she was to occupy.

"I believe as you'll find all your wants, Miss; there be a bell, if so be as you does want anything!"

And the servant left her to survey her little apartment, and, in some measure, to recover her bewilderment. Though very unlike the large and commodious room, filled with modern furniture, she had been

accustomed to inhabit, still there was an air of quaint comfort about it, combined with most exquisite cleanliness. The four-post bedstead of polished walnut wood, was hung with chintz furniture; the quilt, a patchwork of velvets and satin; a three-cornered wash-hand stand, in one corner of the room, of the darkest mahogany; a large press, of walnut wood, like the bed; four chairs of strange shapes, with chintz like the curtains; and a large ottoman, at the foot of the bed, covered with a piece of tapestry, tolerably filled the little apartment. Hanging over the mantelpiece was a painting, which much attracted Minna's attention; for, in the pretty, piquant, girlish face it represented, she noticed a strong likeness to the strange little body below. The dark-brown hair was combed over her forehead, and curled in the neck behind; a coral necklace ornamented the white round throat; and she was attired in peach-coloured dress, with very long waist and elbow-sleeves with deep lace ruffles.

For some few moments Minna sat contemplating this picture. "It must be Cousin Bridget, as a child—it is so very like her; and yet, what a contrast now!"—and then Minna thought of that strange cracked voice, and the crabbed expression on the face, so different to the bright saucy look of that pretty picture. "She must have had much trouble and disappointment in her life, so to change her; perhaps I shall be able to cheer and comfort her!" and with a bright smile, which this amiable hope excited, Minna took her way back to the parlour, where she found the candles lighted and the tea set. An old-fashioned silver urn stood in the middle of the table, and the cups were of the most beautiful china without handles; and, on a brass footman by the fire, were some muffins in a covered plate.

"I have not ordered any meat for your tea, cousin; we take an early supper here. Perhaps you will pour the tea out; you must take Betty's place in these things."

And so Minna did; and ere many weeks had passed Betty was a complete nonentity, very much to her dissatisfaction.

Cousin Bridget could not live without her beautiful cousin; and though many a turn-up nose in the village turned up higher still in disdain at the London Beauty—who, after all, was only a tradesman's daughter—yet there were few who did not yield to her extraordinary fascination and constant kindness. Cousin Bridget was universally disliked; for though, as the neighbours said, she was "so well to do," they never "saw the colour of her money;" and, a more heinous sin still, she never associated with any one in the village, nor was ever seen, save on Sundays walking slowly to church and back twice a day in the winter, and three times in the summer. When she did speak to any one, they would rather she had left it alone; and, in short, Bridget MacTavish was shunned by one and all.

The astonishment was therefore unequalled, when, on the morning after her arrival Minna's beautiful face peeped out of the cottage window; and all wondering who she could be, accorded her their genuine pity if she were come to live with Bridget MacTavish; and stronger grew the wonderment, when, arm-in-arm up the village one week-day, walked Bridget and Minna; and a kind of grim smile was on Bridget's face as Minna's joyous one glanced underneath her quaint grey silk bonnet. And often were these walks repeated; and the children would drop a frightened curtsey at Madam MacTavish, for Minna Westrop had told them they ought, and had brought them halfpence from Cousin Bridget as a reward for this mark of respect; and, one day half the place gathered

round a cherry-checked boy to look at a shilling, which, he said, the pretty lady at the cottage had told him Cousin Bridget had sent him because he was so good to his aged grandmother.

What did all this mean?—that Beauty must be a witch, or have some extraordinary influence over the old lady, they were certain; the mystery was wonderful! Such excitement had not been in Hartleigh for years. Bridget had always dealt at Mrs. Mallet's: but Betty, the laconic old servant, had always given the orders. Now Minna went; and soon her quick eyes detected the unwise treatment they were adopting toward their poor, bewildered, stupid Jane, and began from that moment the work of reformation there. She studied the girl's character; found out that there was a kindly heart beneath that stupid exterior, and that she would be a clever workwoman if she were instructed.

Her mother was somewhat vain, and was, therefore, not a little delighted when Janey brought her a cap she had made through the patient teaching of Minna Westrop. But there was yet much to be done; and making a cap could not blot out from the mother's mind the years of stupidity she had had to put up with, and which Janey still evinced; and Minna had not succeeded in her good work, though autumn and winter had passed, and spring had put forth its fresh young leaves and nearly ripened into summer; but she did not despair. She had had too much success with Cousin Bridget to despair of anything.

Blankets and meat had been given at Christmas to the poor from Cousin Bridget; and it was now a common thing for fruit, flowers, and vegetables—the product of the little gardens, a first-rate batch of bread, an extra-good pat of butter, and the thickest cream, to find their way to the cottage as a present to the hitherto shunned and dreaded Bridget MacTavish.

Things had arrived at this point when my story commenced; and we must now peep into the interior of the cottage after Minna's successes from Jane.

The window of the parlour was open, for it was a mild and balmy day; and seated beside it, her feet on a stool, sat Bridget, knitting; and though the furniture was the same as when Minna arrived, there was a different tone about the room; the chairs were no longer stuck against the wall in a cold-service row, but arranged about as though inviting you to be seated. On the table was a vase of fresh-gathered flowers, and a little tasty work-basket, lined with rose-coloured satin, from which was always peeping forth new muslin and lace, giving a pleasant idea that something pretty was going to be made; a scarlet shawl hung over the back of a chair; and on a little table standing in the window were laid some drawings, a colour-box, and a small easel, on which was a half-finished portrait of the old lady. A beautiful sleek cat lay coiled at Bridget's feet, hitherto banished to the kitchen, as she said "She liked animals in their places;" but Minna had coaxed her into the parlour, and so amused the old lady by her antics with her, that now she could not bear the cat out of her sight.

Suddenly, the door opens—not as it was wont slowly to turn on its hinges to admit old Betty; but quickly and widely it flies open now, and Bridget looked up and smiled, for she knew it was her light, her beautiful Minna.

"Well, dear Cousin, I am going out a little while; and when I come back I shall have plenty of news for you; and then in return, when the nice quiet evening comes, you *will* tell me why you were so dull when I came."

"So cross, my dear, you mean," answered Bridget; and although her cracked voice was still the same (for Bridget could not help her voice), yet she smiled now, and laid her delicate, wrinkled hand on Minna's when she spoke: "so cross, my dear," she continued; "that is the word—I will tell you; for with these bright eyes and ruby lips, my story may, stand you in good stead; but go now for your walk."

"I shall not be long; I am only going down to Mrs. Mallet's."

"Tut, tut, child!" and Bridget moved uneasily on her chair, and began knitting very fast. Minna, who was just leaving the room, came back and looked at her with the most roguish smile and then taking one of her hands from the knitting, kissed it respectfully and affectionately, and left the room; and soon her light, bounding step brought her to Mrs. Mallet's door, and she entered the shop.

How full of useful articles that little shop was! Pots of blacking were ranged upon a high shelf, with balls of twine, and boxes of lucifer matches, mops tied together leaning in one corner; brushes and brooms, candles and rushlights, and bacon, were hanging from the ceiling; lumps of salt and jars of soda on another high shelf; in the window Indian bowls filled with rice, sugar, and tea, in which the flies are buzzing and amusing themselves; while, over the last bow, in the corner of the window, a fat spider is peeping from his web, ready to pounce on an unsuspecting fly, who is rolling and tumbling about with a piece of sugar too heavy for him to carry. The floor is covered with pots of jams and bottles of pickles, diversified with door-mats and a tub of cranberries; and in one dark corner, hanging up in a wicker cage amongst the brooms, bacon, &c., is a starling, with one rough-feather only in his tail, possessing but one eye, and lame with one leg; but he is a great pet, for they have had him for years; night and day he has hung in that corner, always appearing as though endeavouring to discover what those strange things are which hang close to his cage; as he sits with his one little sharp eye fixed on them, and when they are moved, utters a variety of words in an interrogatory tone, as though he would ask if *that* is what they are called; but as no one has ever taken the trouble to inform him, he still sits gazing at them, the problem unsolved.

It is strange, but there is no one in the place he so loves as poor stupid Janey—he pecks at every one else who attempts to feed him, but at her approach, says, "Jack's a good boy!" in a decided ecstasy.

Jane was in the shop when Minna entered, looking more doleful more stupid than ever. Minna observed this directly, but was too good a tactician to make any remark about it.

"Well, Janey!" she said in that bright voice which cheered the drooping heart to listen to, "Is your Mother in, or Peggy? because if some one can mind the shop, I can show you how to trim the cap; I have the ribbon."

"Yes, Mother be in; but, I say, Minna Westrop, Peggy be out again!" and she looked earnestly in Minna's face as she uttered the last words almost in a whisper.

"Well, never mind Janey, dear! it's a beautiful day for a walk, and will do Peggy good. Your Mother will mind the shop while we are at work, I dare say."

"Ah! but, Minna Westrop, Mother doan't know as Peggy be out; and she said as I war'nt to put a foot till she com'd, or she'd let me know it!"

"Indeed," said Minna, rather thoughtfully, "that's strange! Well,

"I'll go and talk to your Mother—you stop here!" and she opened the glass door leading to the little parlor, where she found Mrs. Mallet busy with her books.

"Good morning, my dear!" she said, looking up from her employment, at the sweet face, which, like every one else, she was glad to see.

Take a seat, don't mind me; the girls 'ull come to 'e; but I must go on wi' my work; for if I leaves it, it woan't be done till the end of the week, and that be quite against my laws. My maxim is, Leave nothing to be done to-morrow as 'e can do to day."

"Quite right, Mrs. Mallett. I am only come to finish your cap with Janey; and as you 're busy, we can take our work into the shop."

"Oh! Lord bless 'e, I doan't mind you a bit working here, so long as you don't talk to me and put me out in my counting."

"But I'd rather go into the shop, thank you, it's so cool and pleasant;" and taking a work-box from the table, she re-entered the shop. "Come, Janey, we 'll work here, dear; till Peggy comes in."

"You didn't tell mother, did 'e?"

"Oh no, no! Now then, come along!" and, removing her bonnet, she smoothed her beautiful hair, and gave a slight glance at a glass in the shop, as she arranged her collar, and then began to work; while she sang some merry tune, in her cheerful voice, making the startling hop about on its one leg, and repeat again and again, "Jack's a good boy!"

"How lively Jack is to-day, Janey!"

"Ah, you be enough to make any one lively, Minna; but I—I shall never be merry; I always feel afeard loike."

"Ah, that, Janey, will wear off in time," answered Minna, gently—so gently and sweetly, that it must have soothed any one; "that will wear off, dear. You are getting quite clever and active now, you know; and then, as you become so, your mother will not scold you; and then you will have nothing to be afraid of but Peggy, Minna! Well, dear, Peggy will not scold you; every one will love you in time."

"Love!" echoed Janey; and it was very sad that repetition; it sounded as though a new word, with a new meaning, had struck on her ear; at least, Minna felt it so, and began talking quickly on indifferent subjects, to distract the poor girl's attention. At length, the cap was completed, and Minna departed. She walked away slowly and thoughtfully; she fancied she knew the cause of Janey's increased look of trouble; and a thousand schemes were busy in her brain. Ere she reached home, she stopped at every cottage-door, to greet the inhabitants; and children ceased their play, and ran to meet her; and all, young and old, looked brighter when she came, and had some tale to tell her, to which she listened with interest, giving consolation and congratulation where each were needed.

"How d'ye do, Master Barnett?" she said to one old man, seated in the sun in his little garden, his withered hands resting on his stick, and the summer breeze sporting with his thin white hair—"How are you this morning?"

"Ah! so, so; so, so; can't boast at all; my eye-sight be so bad," he answered, in a weak, treble voice. "It's very strange, but I can't see the large-printed Bible now. Aye, aye, it's most time I were fetched."

"Well, Barnett, you will be taken gently to your rest, when you have finished your task, as cousin Bridget says. We must all bide our time, you know; and it is a blessing that you are able to get out and enjoy this warm sunshine."

"Ah! I'm past warming—past warming! Winter begot ice in my bones, and has driven out summer, my lass, for ever."

"How is poor Lucy? Cousin Bridget will be glad to know about her; she has sent her some more jelly."

"Ah! sadly, sadly! Madam MacTavish be very koind; but death will ha' what he ha' marked for his own, spite o' us all!"

"May I see her?"

"O ycs, go in!" and Minna entered the little cottage.

It was beautifully clean; and on a little bed lay a young woman, looking deadly pale, and coughing violently. She smiled as Minna approached, and held out her thin hand to her, which Minna took between her own; and when the paroxysm of coughing had subsided, she stooped over her, and kissed her.

"How are you Lucy?"

"Much better, thank you! I be going to get up presently, when Polly do come in to help me—I bean't quite strong enough to get on without her; but I shall be soon."

"I hope so dear," Minna quietly answered; "this nice warm weather does you good, I dare say; I could not pass without asking after you. Cousin Bridget wishes to know how you are; and she has sent you some more jelly."

Lucy smiled, and after a pause said in a low voice, "Are 'e sure, as 'tis Cousin Bridget as do send it; I sometimes fancy as it be Cousin Minna?"

"Hush!" said Minna rather hurriedly, "you must not talk so; it will make you cough. I must be going! Oh, tell me one thing first! Do you know whether that gentleman is gone, that was staying at the Squire's?"

The invalid's face flushed to her temples; and she said, "I believe he is going to-day, and a good thing too; he be a rare bad man, Minna!"

"That I am sure of, Lucy; but tell me, does your friend Peggy Mallet think so, and know so too?"

"I ha' often told her so, what more could I do—I could'nt, could I?" she continued in a hurried and excited manner.

"No, no; never mind, dear, good bye!" and kissing her affectionately, Minna quickly left the cottage and hurried home.

"Well, cousin, I have come back you see; have I been long?"

"It always seems long when you are away, Minna!"

"Thank you for the compliment, dear. Now I shall go out no more to-day; I have been all my rounds;" and, seating herself at the old lady's feet, she began recounting what she had met with in her walk.

"And everyone was glad to see you of course," said the old lady.

"They seemed so, cousin."

"They were; they could'nt help it. You have made *them* love you, as you have made *me* love you. I, in whom all good feelings seemed withered—I love you, and, for your sake, love human nature better."

"You had lived so long alone, you had forgotten how good people *could* be, cousin," answered Minna, with a bright smile.

"No, no, child, it was not that! Listen, and I will tell you what it was; you asked me for my history, and I will tell it you now."

(To be continued.)

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

(Illustrated.)

"Heraldry is a glorious Hieroglyphic, a symbolical language, more universal than any tongue, Latin not excepted."—POOLE.

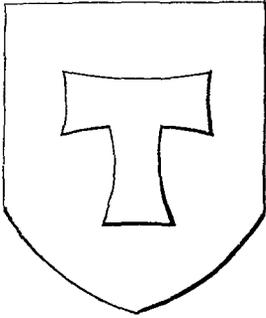
THERE is perhaps no science which so completely depends upon, and is illustrated by, symbols, as Heraldry. Symbols, in fact, are the very groundwork in which that science rests, and are the component parts of its essence; and it is only by examining their meaning, by ascertaining the extent of their application to different objects, and by deciphering the mystic but beautiful language they speak to the mind, that the Heraldry of the Middle Ages can be rightly understood, correctly studied, and properly appreciated. We say *Mediæval* Heraldry, because it was during the chivalrous period of the Middle Ages that the science existed in its greatest purity, and consequently in its highest perfection. Brought, together with pointed Architecture, by the Crusaders from the East, the then newly-introduced system comprised, as was most natural, the signs and symbols of their Christian warfare; the Holy Cross in every describable variety of form and design; the Crescent, the ensign of their vanquished foes, and other figures symbolical either of their profession as Christians and Warriors of the Cross, or indicative of their mental or personal qualities and deeds of prowess in the field.

"Heraldry," says Lord Lyndsay,\* "is in fact the last remnant of the ancient symbolism, and a legitimate branch of Christian Art; the griffins and unicorns, fesses and chevrons, the very tinctures or colours are all symbolical; each has its mystic meaning, singly or in combination; and thus every genuine old coat of arms preaches a lesson of chivalric honour and Christian principle to those that inherit it."

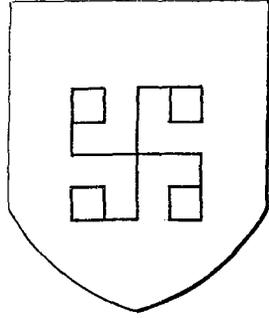
The study of armorial bearings in the Middle Ages, was not an art practised only by those who made it their profession, but a science, the rules of which were generally known and its principles universally cultivated. Imperfect as the education of the people was, they knew how to appreciate bravery and worth when they saw their ensigns; though they could not read Missal or Breviary, they could trace the history of Saints and Martyrs of the Church in the "storied windows, richly dight," and on the "dazzling glories of the frescoed wall;" in the same manner, though treatises on Heraldry were inaccessible to them, and even if accessible, useless from their inability to read them, they were able to decipher the emblazoned achievement, and trace the warrior's deeds of fame from the ensigns depicted on his escutcheon. That this was the case we have ample proof. Chaucer, in his *Canterbury Tales*, describes the remarks made by the Pilgrims on the emblazoned shields displayed

\* *Christian Art*. Vol. ii, p. 49.

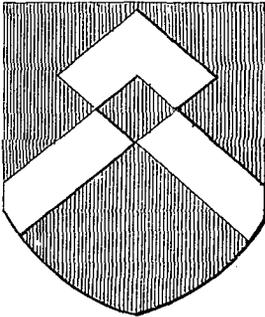
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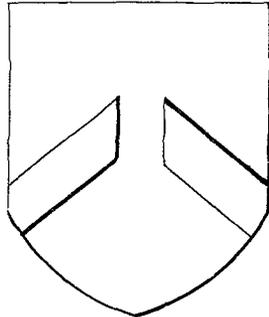
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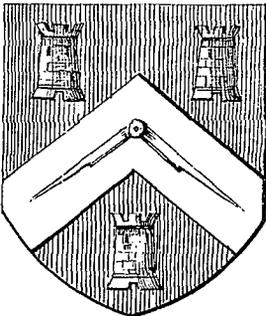
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4



5



6



in the windows of the Cathedral—observations which prove that they entirely recognised the associations connected with these particular arms; but that the principles of the art of Blazonry were not altogether unknown to them, although in this instance Chaucer impugns their accuracy by introducing in their observations, Heraldry of a somewhat doubtful nature.\* The tinctures or colours used in Heraldry are those most commonly known and generally used, and are each and all of them symbolical.

Colours, from the earliest ages, have been considered as emblematic of mental feelings and bodily qualifications; such was the case among the Jews and other nations of the East; and certain colours were not only adopted as the badges of various ranks and dignities, but were supposed to be typical of virtues and sciences; and their presence intimated to the initiated the possession of such qualifications. The theory of colours was intimately connected with the study of Astrology, and it is probable that it was brought, together with that supposed science, from the East. Thus, in the Scheme of Heraldic Tinctures (inserted in the next page), which has been compiled from the works of old Heraldic Authors, it will be found that the months, days of the week, and signs of the zodiac were symbolised by various colours.

The Church of Rome, again, from the earliest ages has recognised the symbolism attached to certain colours; the five principal ones being called *Canonical colours*."† These were—

1st—*White* (in which gold was included), the *badge of innocence and purity*. It was the clothing of Angels and of the Redeemed.

2nd—*Red*, denoted the intensity of divine charity and love.

3rd—*Purple*, was an emblem of dignity; and as such was much used in the vestments of the Clergy.

4th—*Black*, says Randall Holme, an eminent writer on Heraldry, signifies "Counsel and antiquity." As a Canonical colour it was used at funerals, and denoted sorrow and penitence.

The 5th and last Canonical colour is *Vert*, or green. "It signifieth of itself the bounteousness of God; and, in moral virtues, mirth, youth, and gladness. The green field is the emblem of felicity and prosperity to perpetuity, and is the symbol of the Resurrection. ‡

*Blue* is not now usually considered a Canonical colour. Its Heraldic import, according to Randall Holme is "Piety and Sincerity;" but a majority of authors of equal note, decide in favour of its denoting "*Justice*," as recorded in the above-mentioned "Scheme of Tinctures." This compilation, which, as we have before stated, has been made from the works of the old writers on Blazonry, will show what important significance was attached to what would seem, at first, a trifling matter. But this system of Colour-Symbolism dates from a much earlier period than the introduction of Heraldry; and the distinction of colours, according to their occult meaning and supposed properties, has been found among nations, to whom that science was utterly unknown. In some of the older Heraldic writers, the precious stones, planets, and signs of the zodiac, which each colour represents, are actually used

\* For this passage (alluded to by Miss Strickland in her "Lives of the Queens of England," vol. xii. p. 125) the ancient text of Chaucer must be searched. It has never been translated by Dryden or his Assistants.

† Pugin's Glossary.

‡ Randall Holme's "Academy of Armoury."

SCHEME OF HERALDIC TINCTURES.

Names.	Colours.	Stones.	Planets.	Metals.	Signs of the Zodiac.	Months.	Days of the week.	Elements.	Ages.	Temper.	Virtues.	Flowers.
Or . .	Yellow	Topaz	Sol ☉	Gold	Leo	July	Sunday	Light	Adolescence	Blithe	Fortitude	Heliotrope
Argent	White	Pearl	Luna ☾	Silver	Cancer	June	Monday	Water	Infancy	Phlegmatic	Hope	Lily
Gules .	Red	Ruby	Mars ♂	Iron	Aries and Scorpio	March & October	Tuesday	Fire	Manhood	Choleric	Charity	Charity
Azure .	Blue	Sapphire	Jupiter ♃	Tin	Taurus and Libra	April and September	Wednesday	Air	Childhood	Sanguine	Justice	Blue Bell
Vert .	Green	Emerald	Venus ♀	Copper	Gemini and Virgo	May and August	Thursday	Life	Youth	Bilious	Strength	The Field
Purple	Purple	Amethyst	Mercury ☿	Quicksilver	Sagittarius and Pisces	November and February	Friday	Thunderbolt	Old Age	Serious	Temperance	Iris
Sable .	Black	Diamond	Saturn ♄	Lead	Capricorn and Aquarius	December and January.	Saturday	Earth	Decrepitude	Melancholy	Prudence	Scabiosa

for those colours: thus, instead of "*Gules on a bend, or three Martlets argent*," we have *Mars* on a bend *Sol*, three martlets *Luna*.

Dame Juliana Berners, the earliest writer on Heraldry, and supposed authoress of the Book of St. Albans, enumerates Nine Colours, according to the nine precious stones—"The topaz, emerald, amethyst, pearl, and *aloy*s—being the five noble stones; the ruby, sapphire, diamond, and carbuncle—being the four stones of dignity. The nine precious stones are the symbols of the nine orders of angels—four being Hierarchies, the remaining five of inferior rank." They also represent the nine dignities of regality—five of which, viz. "Gentleman, Squier, Knyghte, Baron, and Lorde, she states to be noble;" and the four remaining, "Earle, Marquis, Duke, and Prynce, excellent."

Thus much for the colours used in Heraldry and their symbolical import, between which, and the significant meaning of the same colours in Freemasonry, a parallel may be easily drawn. We cannot pretend to say how far the connection between Heraldry and Freemasonry may be traced; but both are systems in which symbols are essential; and when we find emblems and figures adopted by both to represent the same mental or personal qualifications, and at so early a stage in our inquiries discover in both a kindred spirit of investing certain objects with moral attributes, we can hardly doubt but that there may be some mysterious tie of union between them, which has hitherto overlooked by the most enthusiastic and the most intelligent.

In proceeding to describe those bearings in Heraldry which are most evidently and significantly symbolical, in the quaint but expressive words of Dame Juliana Berners, to whom we have before alluded, "Because the Cross is the moost worthye amonge alle signys in armys, wyth the Cross I wyll begynne."

The origin and meaning of the Cross in Heraldry must be obvious to every one. Used from the earliest period down to these days of degenerate heraldry and debased coat-armour, at the period when it was almost universally borne, it was more particularly appropriate. Engaged as the Crusaders were in defending the last hallowed vestiges of our Lord's stay upon earth, and warring against the infidel in preventing the desecration of that Golgotha, where the blessed symbol was first raised, it is hardly to be wondered that each devoted soldier and servant of the Holy Church should eagerly embrace the significant emblem of his faith, and emblazon it upon his shield.

Such was the case with Spenser's Red-Cross Knight:—

"A bloodie crosse he bore,  
The dear remembrance of his dying Lord;  
For whose sweet sake that glorious badge he wore,  
And dead, as living, ever him ador'd—  
Upon the shield the like was also scor'd."\*

Again, the Military and Religious Orders, such as the Templars and the Knights of Malta, adopted the Cross as emblematic of their consecrated office; and two of the most important, and most frequently used varieties in the form of the Cross, were introduced by these bodies. By selecting this holy emblem, they wished to prove that they had taken up the Cross in obedience to their Saviour's words, "He that taketh not

\* Faerie Queen.

his Cross and followeth after me, is not worthy of me." Humbly trusting in Him, they did battle in the good cause; and, displaying abroad on blazoned escutcheon and painted banner the badge of the profession, they proved to their Paynim foes that "they were not ashamed of the Cross of Christ."

Innumerable forms and varieties of the Cross have, at various times, been introduced into armorial bearings; but two only will be applicable to our present purpose, viz., to show the similarity which exists between the symbols of Heraldry and those of Freemasonry; and these two are the *Tau Cross* and the *Fylfot*. The *Tau Cross* (see No. 1) is called the Cross of St. Anthony, that Saint being usually depicted with this emblem upon his shoulders; Gibbon calls it a Cross *Tau*, from the Greek letter; Mackenzie blazons it as the Cross of St. Anthony; Guillim also terms it "*Crua St. Antonii*;" Morgan says, that of old, it was the Hieroglyphic of Security, "for which," adds Guillim, "I suppose he alludes to 'kill not them upon whom ye shall see the letter Tau.'" A *Tau Cross* argent on a chief sable, forms a part of the arms of Thavies' Inn.

The *Fylfot* (see No. 2) is a form of Cross rarely found in English Heraldry; but it is nevertheless a symbol of frequent occurrence in the decorative work and embroidery of the Middle Ages. It is somewhat similar to the *Cross Cramponie*, which, as its name indicates, was composed of cramp-irons, and which may still be seen on many a church tower, imparting additional strength to such parts of the fabric as need support. There is an account of the *Fylfot* in "Waller's Monumental Brasses," No. 10, where it is described as having been known in India as a sacred symbol many centuries before our Lord, and used as the distinguishing badge of a religious sect calling themselves followers of the *Mystic Cross*. Subsequently, it was adopted by the followers of Buddha, and used by the Christians at a very early period.

Mr. Waller imagines that it was first introduced in Christian monuments in the Sixth Century. "But in this," says Pugin,\* "he is not correct, as it is found in some of the very early paintings in the Roman Catacombs, particularly in the habit of a *fossor* or excavator of the name of Diogenes, who is painted over his tomb with a lamp in his left hand and a pick-axe in his right, a large pair of compasses and other tools lying at his feet, while in the background various catacombs are depicted over the arch. Above the painting is this inscription:—

DIOGENES·FOSSOR·IN·PACE·DEPO·  
OCTAV·KALENDAS·OCTOBRIS·

This monument, which is not later than the Third Century, is of great interest, as it fully proves the early use of the emblem in question, and certainly as a religious symbol; for D'Agincourt, in speaking of this very monument, observes (Peinture, 25), that those who were entrusted at that early period with the interment of Christians were ranked among the minor orders of clergy, and enjoyed many privileges under the names of Decani, Seticarii, Laboratorii. The *Fylfot* also occurs stamped on a lamp preserved in the Museum Christianum, in the Vatican; and D'Agincourt also mentions, that in Thibet, it is used as a representation of God crucified for the human race. From these accounts, it is evident that the *Fylfot* is a highly mystical emblem, and that it has

\* Glossary of Ecclesiastical Ornament.

been, and is still, in use in various parts of the world, as the means of representing a secret system of religion and morality, not only among the Christians from primitive times, but among nations, which existed many centuries before the coming of our Lord. To descend to later times it has been discovered as a Mason's mark upon ecclesiastical buildings on the Continent; and we find it constantly introduced in vestments till the end of the Fifteenth Century; a period, which, as Pugin observes, was marked by great departure from traditional symbolism.

Next to the Cross, the Chevron is one of the most remarkable bearings; and, together with its diminutive the Chevronel, is a very ancient ordinary. "*Chevron* is a Norman French word, signifying the main beams or rafters of a house, and, in fact, represents those large timbers, which at regular intervals support the roof, and are known more generally by the name of *principals* or *couples*.

Dame Juliana Berners says, "Chevrans be called in Latin, '*signa capitulia vel tigna*,' and in English, 'a cowpul of sparris,' as here is shewed in these signcs, the which by likenes first were borne of carpentaries and makers of howses; for a howse is never made perfect till those spars be put upon it by the manner of a head, and such spars or chevrons joiu'd together make a capital signc." The Chevronel is a diminutive of the Chevron, and is often multiplied in the same coat, and may be supposed to represent the smaller timbers or rafters, of which there are many in the intervals between the several principals.

No. 3 in the Plate, is an instance of a Chevron disjointed or *fracted*, said to be borne by the name of *Discord*; which, if it be a fact, may be considered to be a curious instance of a cantine coat of arms.

No. 4 is an instance of a Chevron *fracted* or removed one joint, and strongly resembles an *arch with the key-stone removed*. "The Chevron," says Poole\* (in tracing the connexion which exists between Heraldry and Architecture), "*composed, as it were, of two rafters leaning against each other, represents the tectum, or roof of a house; and it is, as the learned Nicholas Upton has it, one of those bearings, which, 'per carpentarios et domorum factores olim pertabantur;*' but it has a more honourable signification, and adumbrates under the form of a roof, by a figure common to most languages as well as that of Heraldry, the house—in the second intention of the word, the family and lineage. The arms of Danby afford us an instance, viz.: Argent three chevronels in base, interlaced sable, on a chief of the 2nd, three mullets of the 1st—a coat, which is expressly said to record the erection of three great houses in one province by the founder of this family."

Gerard Legh, in his "*Accidence of Armoury*," published in 1562, in support of a similar view, with respect to the meaning sometimes conveyed by the Chevron, quotes the following passage from the *Book of St. Albans*: "The three Chevronels brassed, show that '*the Ancestoury of thys cote hath [sic] buildeth [sic] three great houses in one province.*'"

We have, therefore, good authority for supposing, that the *Chevron* and its diminutive were adopted as the peculiar badge of such persons as either by profession or inclination had devoted themselves to Architecture. May we not further infer, that the Chevron was a strictly Masonic emblem, immediately derived from the Science of Masonry,

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\* *History of Ecclesiastical Architecture.*

and therefore borne as an honourable mark of distinction by its possessors. In the "Glossary of Heraldry,"\* two varieties of a peculiar way of bearing the Chevron are given, which very exactly represent a *groined or arched roof beneath the wooden roof*; and both belong to names bearing reference to architectural construction. "*Argent à chevron inarched sable* for Holbeam, (*quasi* Hall-beam); and *Purpure à chevron inarched argent*, for Archover." In the churchyard at Harleston, in Northamptonshire, a place formerly celebrated for its quarries and consequently the resort of Masons, the tombstones of the Lumley family are headed with the coat, "on a chevron between three castles, a pair of compasses extended" (see No. 5). A similar coat is borne as part of the arms of the Grand Lodge of England.

A chevron between three roses (see Pl. No. 6.) was borne by William of Wykeham, who, as is well known, was himself a Freemason, and a great patron of the Craft. Some very interesting circumstances are connected with this coat, which throw considerable light on the real meaning of the Chevron in connection with Masonry, which, with other matter, we are compelled to reserve for a future number.

E. A. H. L.

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## THE HIDDEN BOND.

BY THE AUTHOR OF "STRAY LEAVES FROM A FREEMASON'S NOTE BOOK."

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"I am sure I may assert, with the consent of all my Brethren, that a portion of Masonic secrecy is Christian virtue; and that the precepts of the Gospel are universally the principles of Masonry."—REV. JETHRO INWOOD ON "BROTHERLY LOVE."

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It has often occurred to me—after wading through the virtuperations of those who, ignorant of the true bearings of Masonry, attack it as pregnant with revolution in point of politics, and licentiousness in point of practice—a "hideous mockery and deceit," that an answer of *facts*, not assertions, might be given, if some Brother, blest with leisure and zeal, would devote a portion of both towards collecting palpable and unassailable instances of the boundless benevolence of the system.

The amount of sorrow which Masonic compassion has relieved, the tears which it has dried, the opportune assistance it has rendered, the anxious and terrified households which it has prevented being broken up, these are results of the system which "the great day of the restitution of all things" *can alone FULLY disclose*.

But, meanwhile—they, methinks, will do no ill service to the cause, who commit to hasty record what has fallen within the scope of their own personal observation of "Masonic creed exemplified in Masonic practice."

In a sequestered village in one of the Western Counties, nestling snugly among the cliffs and laved by the never-ceasing surge of the restless ocean, lived an aged, infirm, irritable gentleman, of the name of Vance. Poor old pilgrim! he had been unfortunate—unfortunate,

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\* Glossary of Heraldry. J. H. Parker. Oxford.

not from any vice or folly of his own, nor from any extravagance or absurdity, but from an absorbing predilection for "carrying out his own plans."

At the peace of Amiens, Mr. Vance was induced by the specious representations of a plausible foreigner, and by a conviction always too cordially cherished within his own bosom that none knew better than himself how to make the most of capital, to set up a paper-mill in the vicinity of Liege. While the show of amity was preserved between the two countries, Mr. Vance's scheme seemed full of promise; but ere long came the outbreak of passion, which developed itself in Buonaparte's interview with Lord Whitworth at the Tuileries—the rupture of amicable relations with England and the renewal of war.

Mr. Vance stayed till the very last, in the hope of making some arrangement about his property by sale or transfer. But those about him knew well the dilemma which environed him.

They were prodigal in civil speeches, but sparing in whatever related to positive tenders of specie. They kept poor Vance on the confines, as he hoped, of a beneficial arrangement, till the edicts of Napoleon against English residents were on the eve of being issued, and the sole choice left him was that of sacrificing liberty or property. He chose the latter alternative, and regained his native shores—a beggar.

The little seaport of Tide-waters received a saddened, disappointed, disconsolate old man—without resources, without relatives, far advanced in the evening of life, and at intervals, from an excruciating malady, a cripple.

There was one, however, in Tide-waters who compassionated him, and whose kindly feelings were not limited to words.

Mr. Staindrop, a scholar, of retired and studious habits, *recognised* the poor weary wanderer, and cared for him. Finding that the pennyless fugitive had some knowledge of history, and some relish for its striking episodes and strange reverses, he assisted him in drawing up a clever little Historical Chart; and then brought his purse and his connections to bear in procuring for it purchasers. No line of conduct could possibly be more delicate; Staindrop's wish was, to spare the fallen merchant the sense of painful dependence and consciousness of pecuniary obligation. But he did more. Vance was irritable, and peevish, and soured; he presented that painful, but by no means rare spectacle—a disappointed man, who had not sufficient self-respect to disguise his annoyances from the gaze of others. Staindrop felt for him, and bore with him. Under the pressure of personal suffering, when Vance was more than ordinarily peevish, sarcastic, and exacting, and wound up every lengthened enumeration of his wrongs by a bitter diatribe against "the monster Buonaparte," Staindrop, the accomplished student, would leave his own pursuits to read with, to soothe, to amuse, and calm this unreasonable man.

People wondered "What was the bond between them? How happened it that Staindrop's patience never wearied, and that his friendly sympathy never flagged? Old Vance was the veriest torment on the earth's surface," so said the idle, and the flippant, and the hard-hearted; "but Mr. Staindrop, it seemed, had yet to make the discovery. What principle, in common, was there between them? There must be some hidden bond? If so,—its nature?"

(To be concluded in our next.)

## UNIFORMITY.

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THE practice of interchanging representatives with sister Grand Lodges, was first introduced into England by our late revered and illustrious Grand Master. The Grand Lodges of Berlin and Hamburg were the first which availed themselves of this means of intercourse, and our brethren and fellow-subjects in Ireland followed tardily in their wake; whilst the Grand Lodge of Scotland, from some unknown cause, still remains unmoved, although Masonic legislative assemblies of very recent origin have sent their envoys. Most beneficial results have arisen from this desirable practice, encouraging as it does constant intercommunication, securing satisfactory intelligence, and cementing friendship. His Royal Highness, the late Duke of Sussex, foresaw the universal benefits, which would be secured to the Masonic world, should the interchange of representatives become general, provided these appointments were confined to *properly qualified* individuals. Had it pleased the Great Architect of the Universe to spare our Royal Master to us, we have no doubt the system would long since have been perfected.

As Masonic journalists, we purpose to confine ourselves to subjects of general utility to the Craft, of instruction, information, and improvement, actuated solely by a spirit and couched in language consistent with the principles, upon which our Order is founded. Amongst the former, the subject which heads this article we consider to be one of the greatest importance, and the consideration of it has naturally led to our opening remarks.

As Masonry is general, and its principles universally acknowledged by its members in every laud, it is deeply to be deplored that time and circumstances have conspired to produce non-conformity in our practice and working, and methods, as various as the languages spoken by the respective bodies of Freemasons in their various climes. To remedy this evil, we would earnestly invite the zealous co-operation of all influential Brethren under every Constitution. This was one subject, amongst many others, for the improvement of the Craft, which occupied the attention of the Duke of Sussex; and the corner-stone for the achievement of this most desirable object was laid by his Royal Highness, by the partial system of representation, which commenced under his auspices. We trust our Scottish brethren will no longer delay; but, casting aside every trifling and unworthy impediment, will be foremost in the good work.

When the representatives shall have been interchanged between the Grand Lodge of England and the other leading Grand Lodges, we would suggest, that arrangements should be made, through the intervention of these official brethren, to establish *uniformity* as far as possible, both in practice and working. In order, however, to carry out this plan, it is apparent that a judicious selection should be made of Brethren to hold the office of representatives, and that they should not only be efficient Craftsmen, but be constant and regular in their

attendance upon Masonic duties. Moreover, it would be almost indispensable, that any of those brethren who at present hold such a position, and are either unable or unwilling to attend to their duties, should resign and make way for those, who would perform the task, which they, by their acceptance of office, have tacitly engaged to discharge.

After the preliminary arrangements had been completed by the means we have suggested, it would become necessary that a certain number of the most eminent and expert Craftsmen should be nominated from amongst the members of each Grand Lodge, and these delegates should assemble in Conclave in London. Their proceedings having been previously sanctioned by their respective Grand Lodges, the decisions which they would arrive at should be final; and, to render them binding, should only require confirmation by the Grand Master presiding over the respective Grand Lodges.

We fully expect that there are many of our readers, who will regard this scheme as chimerical or impracticable; but we would remind such, that, in a more confined sphere, the possibility has already been proved in England; and, though the undertaking is arduous, the difficulties are not insurmountable—“*Omnia diligentia subjiciuntur.*” It only requires co-operation and determination on the part of competent individuals to make them vanish into thin air; and great will be the reward of those, who assist in the accomplishment of this glorious task; for they will most assuredly find, as the result of their labours, the extension of our Order, alike in numbers, respectability, and utility.

Whenever our Scottish sister shall accede to our solicitation by sending her representative to the Grand Lodge of England, and the compliment shall have been returned; then, so far as the United Kingdom is concerned, the first step may be taken, which would ultimately lead to the completion of the scheme. We would impress upon the Freemasons of England, Ireland, and Scotland, that they are fellow-subjects united under the sceptre of one monarch, using a common language, although, for convenience, they are respectively subject to separate constitutions of Masonic government; and, as Masons, they ought to entitle themselves, by the uniformity of their practice, to adopt for their motto, what they jointly use as fellow-subjects—“*Tria juncta in uno.*” The grand reformation may be achieved “by a long pull, a strong pull, and a pull altogether.”

P O E T R Y.

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SEVEN SHORT SPECIMENS OF KING ALFRED'S  
OWN POETRY,

LITERALLY TRANSLATED FROM THE ANGLO-SAXON INTO ENGLISH RHYMES

From the forthcoming Jubilee Edition of "The Works of Alfred the Great,  
now first collected after a Thousand Years."

BY MARTIN F. TUPPER, ESQ., D.C.L., F.R.S.\*

I.

["Gif nu hæletha hwone hlisan lyste," &c.]

If any man will be so vain  
As now for fame to lust,  
The empty praise of man to gain  
And in such folly trust,  
Him would I bid to gaze around  
The circle of the sky,  
And think how far above the ground  
The heav'n is wide and high. &c.

II.

["Hwæt bith thæm welegan  
Woruld-gitsera," &c.]

What is a man the better,—  
A man of worldly mould,—  
Though he be gainful getter  
Of richest gems and gold,  
With every kind well-fillèd  
Of goods in ripe array,  
And though for him be tillèd  
A thousand fields a day? &c.

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\* By the kind permission of Mr. M. F. Tupper, who is not, we regret to say, a member of the Craft, we are enabled to give the above specimens of his translation of King Alfred's poetry, which is to appear shortly in the Jubilee Edition of that illustrious monarch's Anglo-Saxon Works. We consider this obliging contribution, in answer to our application for Mr. Tupper's valuable literary aid, as singularly appropriate, inasmuch as it exhibits the very mind of Alfred, who was a Royal Mason. No one of the initiated will fail to discover, from this translation of his own words, that this extraordinary man, to whom our country owes the choicest benefits of liberty, was a Craftsman of no ordinary attainments. The uninitiated may enjoy the brilliant effusions of his genius; but it is only the Freemason that can fully understand and thoroughly appreciate them.—Ed.

## III.

["Tha ongon se Wisdom," &c.]

Again, as his wont, began Wisdom a song,  
 And spoke out his spells as he wandered along.  
 He said, "On a mountain no man can be skill'd  
 With a roof weatherproof a high hall to upbuild.  
 Moreover, Let no man think ever to win  
 By mixing pure wisdom with over-proud sin!  
 Heard ye, that any built firmly on sand,  
 Or caught hold of wisdom with covetous hand?" &c.

## IV.

["Ic wille mid giddum," &c.]

I will with songs make known,  
 How the Almighty still  
 Bridles all things from his throne,  
 And bends them to his will,  
     By his wielded might  
 Set wonderfully right. &c.

## V.

["Eala, min Drihten,  
 That thou eart Ælmihtig," &c.]

O Thou, my Lord Almighty, great and wise,  
 Well seen for mighty works, and marvellous,  
 To every mind that knows Thee ever good!  
 Wondrously well all creatures thou hast made,  
 Unseen of us or seen: with softest hand  
 Of skilful strength thy brighter beings leading!  
 Thou, from its birth forth onward to its end,  
 This middle earth by times hast measured out  
 As was most fit, &c. &c.

## VI.

["Sie! the la on corthan  
 Ælces thinges gesælilig mon," &c.]

Look! for on earth a happy man  
 In everything is he,  
 Who heaven's shining river can  
 God's highborn well-spring see,  
 And of himself may scatter back  
 His mind's own mist of swarthy black. &c.

## VII.

["Thus Ælfred us  
 Eald-spell reahste," &c.]

Thus to us did Alfred sing  
 A spell of old—  
 Songcraft the West-Saxon king  
 Did thus unfold:  
 Long and much he long'd to teach  
 His people, then,  
 These mixt sayings of sweet speech,  
 The joys of men. &c.

## LINES

WRITTEN FOR THE

ANNIVERSARY FESTIVAL OF THE HEBREW BENEVOLENT SOCIETY  
AT PORTSMOUTH,

Jan. 5, 1850,

BY MISS FANNY TOWNSEND MORZE,

A Young Lady of the Christian Faith.

My friends, it fills my heart with joy,  
Around this board to see  
The Jew and Christian kindly meet  
In common sympathy.

To feed the hungry and distress'd,  
To clothe the needy poor,  
Ye meet to night; and prejudice  
Exists, I trust, no more.

No more the Christian will disdain  
The Israelite's embrace,  
Nor Jew refuse his brother help  
Because of Gentile race;

But hearken to the gentle voice  
Of sweet Fraternity,  
And grasp each other's friendly hands  
In peace and unity.

*Jewish Chronicle.*

## THE ALPS.

“ THRONED emblems of eternity, that rear  
Above the earth-born clouds your mitred snows  
Which were, and are, and shall be to the close  
Of this world's being—with hope-temper'd fear  
I fain would read, in your sublime repose,  
A sanction for the humble course I steer  
Through the entroubled torrent that o'erflows  
The crumbling landmarks of our English isle.  
Alike in Winter's frown, or Summer's smile,  
In changeless Faith, like that of ancient Seer,  
Your steadfast gaze to Heaven is raised; the while,  
From that foud aspect, blessing far and near,  
Run the bright streams, that spread for many a mile  
Gifts weired as those of Egypt's mystic Nile.” \*

LORD JOHN MANNERS.

\* These elegant lines have been extracted from a volume of English Ballads, and other Poems, by Lord John Manners—recently published by Messrs. Rivington and Co., which contain some of the choicest specimens of Poetry in modern times.—ED.

## CORRESPONDENCE.

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

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MASONRY IN SCOTLAND.

"Undoubtedly of late years, the intellectual development of the people has made rapid progress. They are now pressing close upon us; and we can only hope to retain our respective positions, not by the vain attempt to arrest *their* progress, but by endeavouring to accelerate our own."—EARL OF ABERDEEN, 1837.

"..... Masonry must not stand still; for, if she hesitates ever so little, time will pass, and she will be distanced in the race."—DR. OLIVER, 1849.

SIR AND BROTHER,—There is a change taking place in the lodges of Scotland—a change even in the Grand Lodge itself. Improvements, not innovations, are beginning to be introduced, which some time since would have been considered hopeless by the most sanguine brethren; motions are being made, which will ultimately tend to improve and benefit the Craft. These alterations have only to be urged by the lodges in a purely Masonic spirit, in order to shew that Freemasonry will take its position, as of old, in advance of all other institutions for the practical evidences of *Benevolence, Charity, and Respectability*. Some of these improvements may be claimed by parties, anxious to be considered as the best well-wishers of the Masonic body; but the brethren must take care, to view with due *caution* every action, and weigh well what may be its consequences.

Of late, a difference of opinion has arisen in Grand Lodge relating to "the Fund for the Education of the Daughters of Freemasons," and the correspondence between two officials in connection therewith. Into the motives of the one or the other, we will not pretend to enter, because there has evidently been want of courtesy on both sides, and personal feeling mixed up with the matter, which ought not to have been introduced into Masonic discussions, but which, unhappily, sometimes finds an entrance even there, from the natural infirmity of human nature, and from its proneness to fallibility.

As to the funds of the Grand Lodge of Scotland, it is complained that the brethren do not receive a clear and distinct statement of the remittances of the *subordinate* lodges, and from *other sources* (Provincial Master's commission, &c.), and that there is no clear and distinct statement of the money paid out, as there ought to be, to show to what purposes it is applied. The law (never acted up to, however,) which stood in the Old Laws and Constitutions, but which is not to be found in those published in 1848, was excellent, which ruled that "An order for the whole salary and fees payable to these officers (*i.e.*, the Secretary and Clerk), shall, at the expiration of every quarter of a year, be passed on the Grand Treasurer in their favour." The statement, given once a year to the lodges, does not observe this law, and, in consequence, confusion has been produced in the minds of many Brethren, which leads them to impute motives, the bare suspicion of which ought, on no account, to be induced.

The anomaly has caused great discontent, and has excited much controversy in many districts. A brother, in his letter to the Freemasons of Scotland (1846), under the signature of "Vindex" asserted the same thing, and urged strongly the advantage of having one Masonic office instead of two, viz., either a Grand Secretary or a Grand Clerk, who should be responsible for the funds of Grand Lodge; and, as there is, unfortunately, no very great amount of business to be transacted, there could be no doubt that it would be easily done in one office and by one office-bearer. He concludes his sharp letter with the observation that, "The battle of Freemasonry is to be fought in the Grand Secretary's office." This, however, can scarcely be considered as the proper field for the purpose; a wider and more extended arena must be found in the lodges themselves, and from them be carried to the Provincial lodges, and from these to the Grand Lodge itself; then, and then only we fear, the present rulers of the Craft will be brought to perceive, that the lodges of Scotland are anxious to exercise their undoubted prerogative of recommending matters to the Grand Lodge, instead of being dictated to by those whom they send thither to represent them.

The lodges should also correspond with their Proxies, and inquire how they vote and what is doing in the Grand Lodge, and whether their representatives attend the *meetings*; they should also direct them to send the business notices down to the Masters and Wardens regularly, that the lodges may know what motions are to be brought forward, that the opinions of the Brethren may be obtained and returned to their representatives. Under the present system of representation by proxy, it may be said that the lodges have none to blame but themselves for not having made a better selection; many of them are at very little trouble; they sleep over from year to year, and keep on the same Proxy whether he be good, bad, or indifferent; and, when this is the case, it is not to be wondered at that many of the Proxies scarcely know what lodges they represent. Under such circumstances, the advantage of electing the *Proxies every year* would be very considerable to the lodges, and in a particular manner to the Grand Lodge itself, as it would tend to keep Proxies and lodges more attentive to their respective duties; beside which, there is no inherent virtue or conceivable power vested in a lodge to appoint a Proxy more than for one year. The Proxy system is unknown in England. There, each lodge is represented by its Masters and Wardens, who, upon the payment of their lodge-dues, are admitted as a matter of course. Here, things are different; but the system works so badly, that every English Brother, who may be anxious to have Proxies introduced into English Masonry, will do well to note some of the disadvantages which are derived from the system as existing in Scotland. A country, or *subordinate* lodge, sends a commission to a Brother resident in this city or elsewhere—it is of no consequence where he may be, whether at the Cape of Good Hope, China, or at the Antipodes, any Brother may be appointed who may be considered suitable, wherever he may reside.

I hope my English Brethren will not consider that I am in joke. *I am only stating facts.* Any Brother can be a Proxy Master for any lodge upon the Roll; and, moreover, should that lodge fall into arrear of dues payable to Grand Lodge for four years, he can attend and vote at all meetings during that period; even although the lodge should be dissolved or dormant for twelve months after he receives his commission, still he can sit and represent that lodge four years longer. To prove this:

on May 7, 1849, the Grand Clerk compiled the circular from the records of the Grand Lodge, in which we find, "The following lodges, at the date of the next Quarterly Communication (August 6, 1849), will be *five or more years in arrear*, either of returns of entrants or of annual certificates, or both, and, consequently, will then be liable to be erased from the Roll of the Grand Lodge and their charters recalled and cancelled." In the list of lodges given, we find St. James's, Tarbolton, No. 135. Of course, then, it has been five or more years in arrear, as it still remains upon the Roll corrected to February, 1850, and has still affixed to it the sign of being in arrear. A very Worshipful Grand Officer holds his seat by virtue of the commission from this very lodge, which, for anything he knows to the contrary, may be dormant or defunct. Such is the Proxy system; and this gives but a very imperfect idea of it; we can only obtain a correct impression of what it really is, by looking over the Grand Lodge Rolls regularly for a series of years, and by comparing them carefully with the Annual Circular for the same period; then, and then only, can we obtain a knowledge of the injury which this system does to Scotch Masonry. Let us look back and observe when the commission for the above lodge was sustained; we find it in the Circular for 1847, as having been presented between August, 1846, and May, 1847. The Grand Clerk, on reading it, would therefore, as a matter of course, say, that the lodge was regular with the Grand Lodge, and clear on the books. I let us trace its history a little further; if we examine the next published Circular for May, 1848, we find No. 135, St. James's, Tarbolton, among the Provincial Lodges "that are two or more years in arrear," and, "consequently, incapable of being represented in Grand Lodge." This certainly does not look very regular or business-like; yet, it must have been clear on the books at the time; at least, the Grand Lodge *must have been made to believe so*. But there is a system of Masonic notation that I have never been able to make out, or get explained; I have shewn part of it as above. Lodge, No. 135, by the printed Rolls and Circulars, was six months in arrear or more, when the commission was sustained. This is proved by the Circular printed in 1848; but, in the Circular printed in 1849, twelve months afterwards, we find No. 135 amongst the list of lodges that are five years or more in arrear. Has this lodge, then, been in arrear since August, 1844? The printed evidence most distinctly proves that it has; and the yearly election of officers alluded to, shews that it has been all the while represented in Grand Lodge. So much for the Proxy system. And this is a case taken by chance, and is a sample, undoubtedly, of many others. I would hope that Lodge, No. 135, will not take it amiss, that I have thus remarked upon it, as it is not upon the members of that lodge more than upon any other that I would wish to draw the attention of the Craft; it has been selected merely for the purpose of exposing what cannot but be considered as a very bad principle, and a very imperfect system. I have no wish to appear personal, either towards lodges or Brethren; and, should my illustrations bear rather hard upon either, I would beg of one and all to keep in mind that I have brought forward facts to prove the statements which I make; if any of these facts bear rather hard upon lodges or Brethren, the fault is theirs, not mine.

But it will be now inquired, who are the Proxies? Any Master Mason whose name is upon the Grand Lodge register—any one who

has received the *three degrees in one night*—may be made a Proxy Master, and sit in the Grand Lodge the following evening, and vote and speak as freely as any R.W. Master, who may have ruled his lodge regularly for years. It is not requisite that Proxy Masters should be Past Masters, or even Wardens, or Deacons, or have held any office in a lodge. This is the simple fact; and should it happen that the lodge he represents be pretty near No. 0, the chance is that on his very first appearance in the Masonic senate he may have to sway a baton, the name of which he does not know, and fill a situation the duties of which he never saw performed. How such a person will get on, I leave it to any Craftsman to imagine. I would not object to Proxies even if they had attended to any, even to the smallest, degree of Masonic skill, absolutely necessary before they were appointed to represent a lodge: for example, if they could pass an examination to prove that they had some little knowledge, and that they could decently pass muster in the presence of good Master Masons.

If such an amount of Masonic knowledge were deemed positively necessary before a proxy could be appointed by a lodge, we should have fewer *scenes* at the opening and closing of the Grand Lodge, than are sometimes witnessed.

But there are also other reasons than merely that of the impropriety of newly-made Masons filling an office by chance, as I have here supposed. For instance, we may inquire, How does it happen, when we have the pleasure of seeing old Masons, whom, from their *constant place*, or appearance in the Grand Lodge as Proxies, we take to be part of the furniture, that they cannot decently do their duty, if it be not from that laxity which obtains in lodges—that careless and indolent system, in fact, “we cannot be fashed” to do our duty, or be at the trouble to instruct those who might be willing? Such is the Proxy system, and such are the Proxies; upon the impression which this description may make on English Masons I will offer no opinion. I have perhaps been somewhat too lengthy on this subject; but its importance must be my excuse, as, it is possible, by drawing the attention of the Brethren to these particulars, the change, which has already begun even in Grand Lodge, may still further be hastened forward, by active Brethren, throughout the Provincial Lodges. From many in this city we must not calculate for much aid or assistance; but numbers are ready; and many more only require to be enlightened to join the ranks of the reformers; and they will join these ranks, and materially aid that pressure from without, which will most assuredly force on improvement—whether the *Grand Lodge* will it otherwise or not.

I have already suggested\* the advantage that would arise, if the Masters and Wardens of lodges were to come to this city in August to relieve the hard-wrought and ill-paid Proxies of their duties at the Quarterly Communication, to be held on Monday, the 5th day of that month; how far this will be responded to at that time, I do not know. If only one lodge, animated by the same feeling that has induced me to write this letter and trouble you with it, should think it worth their while, for the sake and character which Scotch Masonry at one time held in the world, to *do their duty* (nothing more), and send their R.W. Master and Wardens to Edinburgh, to the meeting of Grand

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\* See FREEMASONS' QUARTERLY REVIEW, Dec. 1849, p. 362.

Lodge, I should be to blame did I not lay before those R.W. Masters of Edinburgh, Leith, and Portobello, or the Proxy Masters and Wardens of any of the subordinate lodges who may think as I do, some suggestions to be adopted as motions, and laid on the table at the Quarterly Communication in May, that these motions might at that meeting in August be discussed. We know how they would be settled if only one lodge sent its actual representatives; but we do not know how they might chance to go if even two lodges were to attend. *Twice two is equal to twelve* by some methods of calculation; and I have pointed out already the Masonic arithmetic of Grand Lodge.

I would therefore suggest, in conclusion, That notice of motions be laid on the table of the Grand Lodge in May, so that this may be discussed in August, when we may expect a few of the real members of the Grand Lodge to be present; and to begin early, so as not to astonish the Right Worshipful too much. Let No. 1, after the Proxy Commissions are read (which are of far more importance than anything else), be of the following tenor:—"That the correspondence which passed between the Most Worshipful and Grand Master Mason for Scotland, and the Grand Lodge Officers, respecting the Festival for 1849, be read immediately after the Proxy Commissions at the meeting in August, for the information of the Brethren, that they may be made aware of the feelings, with which Brother, the Duke of Atholl is animated."

If this motion be made, and if the correspondence be read, it will place our Brother, the Duke, in a much higher position than he at present holds in the opinion of the Brethren at large. It will also have a wonderful tendency to effect the improvements of the Grand Lodge in the eyes of the Fraternity.

Let the next motion be for the purpose of limiting the nomination of Proxy Masters for one year, and their Wardens for the same time, by annual election; and the next, That provincial lodges (I mean those, whose Masters are foolish enough to pay, not to the Grand Lodge, the sum of ten guineas for a commission to somebody or nobody,) be obliged yearly to send to the Grand Lodge a regular return of the lodges working in the Province, and a list of the office-bearers elected by those lodges, stating if they have paid all their dues. If this were done, we should have no names on the Roll of the Grand Lodge, with the blot of four or five years' arrears against them.

Another motion might be, The appointment of a Committee, for the purpose of examining the nature, working, and advantage of the Proxy system.

The next, The practicability of admitting as members of the Grand Lodge, on payment annually of a fee, the Past Masters of the Edinburgh, Leith, and Portobello Lodges *only*, as they have, by the present rules, the undoubted right to be Proxies, if chosen by a lodge, and while they were Masters had the sole right of being *ex-officio* members of the Grand Committee;—That a committee be appointed, to enquire into the use, nature, and constitution of the Grand Committee, and how long the various members of that board have served upon it, and the lodges, which they represent, have been in arrear;—That any brother, who has served one year upon the Grand Committee, should not be re-elected for three years.

Some such motion, or motions of a similar tendency, laid on the table at the meeting of the Grand Lodge in May, might have the

effect of drawing the attention of Brethren to the meeting in August. Let them be circulated among the lodges, urging the necessity of the *business cards being sent to the subordinate lodges*, at least three weeks before the meetings, that lodges may transmit their instructions to their Proxies how to vote and act; cause the Grand Clerk to write a further report of the Masonic transactions in the circulars, give a clear and distinct statement of all monies received, and paid. Let this be done, and a great deal more that will be suggested to the mind of any brother, who thinks upon the subject at all. There is, evidently, much to be done, even although we may be improving. If any of the Brethren wish they may circulate these letters, if they consider them to be of advantage for the purpose of instructing lodges, who hear little and know far less of the system pursued at the Grand Lodge, as it is only for the advancement of Masonry in Scotland that they are written, and will, with your leave, be continued.

Yours fraternally,

FELLOWCRAFT.

Edinburgh, Feb. 25, 1850.

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### TO THE EDITOR.

66, St. James's-street, Pall Mall, Feb. 21, 1850.

SIR,—In reference to the following paragraph which appeared in the FREEMASON'S QUARTERLY REVIEW of the 31st December 1849, viz :—

“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 underpaid functionary, the Grand Secretary, the proposal was *stopped in limine*, by a member reading the Bye-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 scarifying flagellation awaited the Masonic mendicants;”

I beg to hand you a copy of the resolution, which was unanimously passed at the last meeting of the “Moira Lodge,” viz :—

“*The Moira Lodge cannot but regret, that any one, as a correspondent of the FREEMASON'S QUARTERLY REVIEW, should have used (in regard to the Grand Secretary) language, as unworthy the members of any lodge in the Craft, as it was unwarranted by anything that occurred in that Lodge.*”

*Proposed by Bro. Goldham; Seconded by Bro. Galsworthy.*

I am, sir, your most obedient servant,

ALEX. BRIDGE,  
Secretary, “Moira Lodge.”

## GLASGOW MASONICS.

(To the Editor of the FREEMASONS' QUARTERLY MAGAZINE,  
AND REVIEW.)

DEAR SIR, — Since my last communication, a few events have occurred here to enliven our Masonic annals; and although, perhaps, possessing more of a local than a general interest, yet, as the relations of Freemasonry are most intimate as well as universal, they may not be altogether uninteresting to the Craft generally, and cannot fail to possess peculiar attractions to those, from whose eyes the scales of neutral blindness first fell within this province, who are now scattered over the surface of this busy mammon-hunting world, and who will peruse with affectionate interest in your wide-spread Magazine and Review, whatever recalls the memory of that important era of their existence.

The Provincial Grand Lodge continues to hold its Quarterly Meetings as usual, and to exercise a salutary surveillance over the interests of the Craft; and, although some important professional duties have for a short time interrupted the regular visitations of the very worthy Substitute P.G.M., Dr. Arnott, upon whom that duty has hitherto devolved, we regard with much satisfaction, the prospect of their resumption in the course of a few weeks. I am happy to perceive a breathing on the somewhat dry bones of that ancient and highly respectable lodge, the Glasgow Kilwinning, No. 4, whose place on the Grand Roll was, and is, at present, in considerable jeopardy, and that symptoms of life and vigour have again begun to manifest themselves, which we hope and trust will go on increasing. A general meeting was held in their elegant, though rather confined room, on the anniversary of our National Bard, and a staff of office-bearers elected, respectable from their stations and talent; and nothing is now wanting but a little sustained zeal and spirit to re-elevate that lodge to the high and influential position it has been accustomed to occupy, from which, through the concurrence of certain unfortunate circumstances alluded to in a former paper, it had declined. By way of a start, and in hopes of replenishing their more than exhausted coffers, they advertised a "Masonic Ball" for Feb. 28, under the patronage of Sheriff Alison, Prov.G.M. and the other office-bearers of the Provincial Grand Lodge. The experiment is a new one here; we hope it will prove successful and accomplish the objects intended.

The question of place on the Roll of the Grand Lodge of Scotland, for the very ancient Lodge, "Glasgow Freemen St. John," has now been before the Grand Committee for several months. After a full and somewhat stormy debate at the last Grand Quarterly Communication, it was again remitted to the Committee; and we entertain sanguine hopes, that a place satisfactory to all parties, though perhaps requiring a little reasonable and brotherly concession on both sides, will ultimately be found for it. There is sufficient precedent to serve for guidance, and not the slightest danger of its ever being abused, as there is not another lodge in Scotland which could establish equal claims. Professor Aytoun contends that their Royal Charter contains internal evidence of a less degree of antiquity than it lays claim to. The

opinion of Bro. Aytoun on that, or any other subject, is every way worthy of respect; but the antiquity of the "Lodge of Glasgow," does not rest on the evidence of that charter alone, but on many other collateral proofs, leaving no doubt of a high degree of antiquity; and even if we should be mistaken as to Malcolm Clanmore's supposed connection with the document, it is assuredly a very ancient instrument, into the translation and interpretation of which some mistake may have crept, and which proper inquiry will yet enable us to rectify.

But, besides this, the "Lodge of Glasgow" possesses a degree of interest, that attaches to no other lodge in the kingdom, from its being in a manner identified with one of the noblest and most perfect cathedral structures that yet remains to us in Scotland, to attest the marvellous skill of our Masonic *Confrères* of "the olden time,"—a structure, whose venerable site was consecrated amid solemn groves, which threw their sombre shadow over the dark and mysterious rites of Druidism, and resounded to the shrieks of its human victims, ere yet Columba had taken up his residence in the tempest beaten Iona, and lighted the lamp of a purer faith in that lonely isle—when the Acropolis of our "Modern Athens" (whose glorious prospect at "Summer Eve" roused the poetic *estro*, and inspired one of the sweetest, truest, strains of the "Bard of Hope,") looked down on a wild and savage district, sparsely speckled with a few heathen huts. Six hundred years afterwards, this Lodge, St. John, under the Royal auspices of the sainted son of Clanmore, in the beginning of the twelfth century, replaced the rude Saxon chapel, or cell, which then covered the bones of the Apostle of Strath-Clyde, by a more spacious edifice in the Norman, or Romanesque style, one of the earliest of the kind in Scotland; and when some forty years later, this "*Alma Mater multarum gentium*," as it is designated in the Masonic Charter of William the Lion, was consumed by fire, they laid the foundation-stone of the present beautiful crypt, and joined in the song of jubilee at its consecration ere that century closed. They reared the superincumbent Choir, so rich and rare in its sculptured beauty—poised with wondrous skill on lofty clustered columns the ponderous tower and gracefully tapering spire—projected the transepts, extended the spacious nave, and expanded the aisles, during a period of four hundred years, in all the varied forms of that most picturesque of styles, the "Pointed Christian;" and, when the time came, that the faith of their fathers was no longer Catholic—when the pilgrimage was proscribed, the candles extinguished, the altars profaned—when relics had lost their influence and shrines their sanctity, and destruction with lurid wing hovered over the object of their pride and veneration, the gallant St. John's-men stood foremost in its defence, and were the honoured means of its preservation, as they had been the sole instruments of its construction.

It was the same St. John's Lodge which, scarcely fifty years afterwards, in honourable, but subordinate juxta-position to our ancient "Mary's Chapel," along with the other more prominent and important Lodges then in Scotland, renewed the destroyed charter to the Rosslyn branch of the noble house of Clair, and have, till this day, maintained their integrity as an incorporation and a lodge. The admission of this lodge to an honourable connection with the Grand Lodge, will not increase the estimation, in which it is already deservedly held in the West; for that is secured to it by the respectability of its members, and its inseparable connection with a wealthy and influential incorporation;

but it will greatly increase their opportunities of testifying their ardent attachment to the principles of our Order, their sincere respect for the Grand Lodge, and enable them to lend their powerful and willing aid in upholding the interests of the Craft, at no time more needed in our province than at present.

I have several times had an opportunity of examining an ancient relic belonging to the Freemen St. John's Lodge, consisting of an old oak charter, or jewel-chest, of which a description, from the pen, I believe, of the W. M. of St. Mark's, appeared some months ago in the most popular of our local journals, the *Glasgow Herald*. It is about eighteen and a-half inches long, thirteen and a-half wide, and twelve deep. The massive oak, of which it is composed, would amply suffice for the construction of three modern cabinets of like dimensions, which, together with the double locks, and ponderous iron bands with which it is provided, indicate the precious character of the articles, of which it was, doubtless, the depository. The top, formed of solid oak, originally from three to four inches thick, is elaborately carved in high and bold relief. In the centre is a clustered group of the implements of the Craft—the square, the compass, plumb-rule, and twenty-four-inch gauge; while the base of a column, emblematic of durability and strength, is enclosed between the legs of the compass, and the stock and blade of the square. To the right is a wreath of foliage, attached by the extremities to two projecting scrolls; and to the left, the boldly relieved head, neck, and breast of a venerable cherub, with expanded wings. A similar figure, also cut out of the solid oak, adorns each end. The lid is bordered with something between the Norman or early English billet-moulding and the carved bead, so common in the enrichments of Grecian architecture, and a leaf on an ogee profile. The front is divided into two compartments by the same carved beading, or miniature billet moulding, the undermost defining the front of a drawer, also secured by two ancient locks of cunning workmanship. Within these compartments are inscribed, in projecting Roman letters, of somewhat irregular form and arrangement, so as to accommodate themselves to the fastenings—

GOD		SAVE		THE
16		KING		84
AND		MASONS'		CRAFT

The bottom, of considerable thickness, projects beyond the sides and ends, and finishing in a *cyma reversa* forms a solid base. It is altogether an antique and venerable looking object, redolent of Archæological associations, and, doubtless, intended for the safe lodgment of their Royal Charter and the mysterious insignia and jewels of the Craft. What rare and precious records of the ancient usages may have been secured under the quadruple locks of this iron bound ark; and what hieroglyphic symbols, of word, sign, and grip, incommunicable to ears or eyes profane, have lurked within its sacred crannies!

Although, for a year or two, the lodges generally of this district

have displayed even less than their usual degree of activity, yet the tone of Freemasonry has been sensibly elevated during that time. This has been partly owing to the European reputation of the R. W. Master and the high respectability of the other office-bearers of the Provincial Grand Lodge, and to the active exertions of one of the subordinate lodges, which by setting the example of fitting up rooms for itself, to be used exclusively for the purposes of Masonry, thereby getting rid of the opprobrium of holding Masonic communications in a tavern, with all its treacherous seductions to adjournment, and by introducing several improvements on the ordinary system of working, by which the regular meetings are rendered more interesting and instructive, have increased the number of its members without detracting in the least from their respectability, and already acquired for correct Masonic practice and maintenance of the spirit of the Order a celebrity not by any means confined to the immediate district, and have borne down to a considerable extent those popular prejudices, to which the indiscretion of young and ill-taught Masons have but too often given countenance—I allude to the Lodge St. Mark, and the office-bearers elected at the general meeting held last winter, on St. John's Day, enjoying as they do the entire confidence and respect of their Brethren, and carrying both zeal and ability into the efficient discharge of their respective duties, affords every rational assurance of its continued prosperity. As usual, they testified their Masonic fealty by a respectable deputation to the Grand Lodge Festival, annually celebrated on the Feast-day of our National Tutelar Saint. Although the deputation this year was not quite so large in point of numbers, as those of the two preceding years, we believe it was, nevertheless, the most numerous one there, with the exception of the Connaught Kilwinning, whose active zeal and attention at all times to Masonic propriety would not only justify the application of the old Douglas motto, "*Jamais en arriere,*" but entitle it to the more positive, "*Toujours en avant;*" as the Glasgoweigians, however, happened on this occasion to be, for the most part "portly men, i' faith, and corpulent," it was jocularly remarked, that if the question of size, in this friendly rivalry, had been submitted to the *abitrement* of the measuring line or scales, the result would have been no way equivocal.

A deputation was also appointed to the Mother Kilwinning Festival, held at Kilwinning on St. Thomas' day; but, from accidental circumstances, the W. M. only reached the destination. He reported to the next meeting, a most delightful evening spent under the presidency of Bro. Johnston, of Redburn, who had every reason to be gratified with the many proofs he received in the course of the evening, of the affectionate regard, in which he is evidently held. The attendance was numerous—not quite so correct, certainly, in point of Masonic costume as was to have been wished, but consisting, as it ought to do, of all ranks of society—landed proprietors and their tenants; veteran officers, who had passed a life of activity and adventure in the Army or Navy, in the dexterous and valiant defence of our hearths and liberties; merchants and bankers, and humble artisans; craftsmen and cotters—all animated by the pure spirit of harmony and brotherly love. There is much of native humour, as well as of poetic feeling kept alive there, by the reverential admiration with which the memory of Scotland's rustic bard is cherished in that "*Land of Burns;*" and several excellent original Masonic songs were sung by their authors.

The Lodge Blair, Dalry, was represented by a numerous deputation, and recalled an interesting and melancholy association. This lodge was constituted in the year 1821, receiving its charter from the Mother Kilwinning, while at issue with the Grand Lodge on the tender point of Masonic precedence. The late Sir Alexander Boswell, of Auchinleck, was Grand Master of the Mother Kilwinning at the time, and commemorated the auspicious event by a song of his own composing, the very year before his fatal duel with Stewart, of Dunean—who, within these few months, has also paid that debt of nature, which even the Pennsylvanians cannot repudiate. The Charter was obtained on the application of Blair of Blair, the W. M., and the other office-bearers elect; and the humour of the song consists in the *équivoque*, which pervades it, in allusion to him and the Mother Kilwinning. It is in considerable favour, and sung on most of the festive Masonic occasions, in that quarter—at least, where members of the Dalry Lodge happen to be present.

A rather interesting event, connected with this same Lodge, St. Mark, significant of the harmony and good feeling that exists among its members and of the estimation, in which they hold their present chief officer (Bro. Miller) has recently taken place;—this was the presentation to him of a half-length portrait of himself, painted by Bro. Knott, one of the members, a young and rapidly rising artist, and an elegant piece of silver plate. A portrait only was at first intended; but so readily was the invitation to subscribe, responded to—even the Tyler insisting on having his name recorded as a subscriber, that a piece of silver plate of rare and beautiful design, and exquisite workmanship, from the establishment of Bro. Alexander Macdonald, Jeweller to the Lodge, was added, together with another portrait of smaller dimensions, to be hung up—*pour encourager les autres*—in their handsome and commodious lodge-room.

This testimonial was presented at a public dinner in the Trades' Hall, on the 29th of January last; and, although the party assembled was chiefly composed of members of the Craft, and indeed of the St. Mark's Lodge, it was not confined to them; and the semi-Masonic character of the meeting imparted to it a new and unexpected interest. Upwards of sixty gentlemen sat down to dinner.

Dr. ARNOTT, discharged the duties of the Chair with great tact and ability; while those of Croupier, somewhat less onerous, were not less satisfactorily performed by HUGH TENNENT, Esq., of Well Park—a gentleman of the most unassuming manners and deportment, enjoying a large and deserved share of popularity, from his genuine, practical philanthropy.

The Chairman was supported on the right by the guest of the evening, on the left by Sir William Miller, of Glenlee, Bart., Senior Warden of the Grand Lodge of Scotland; and on both hands sat the members of Committee appointed for the management of the whole proceedings—consisting of Bros. Notman (Convener), Maclean, Alexander and John Macdonald, and Reid. The Croupier was supported by Mr. Meek, also a member of the Committee, Bro. Lamb, Councillor Paterson, &c. The usual loyal toasts, prefaced with much taste and good humour, were successively proposed and honoured.

To the toast of the "Grand Lodge of Scotland," Sir WILLIAM MILLER replied in concise and happy terms.

The CHAIRMAN then called for a special bumper, and spoke as fol-

lows:—"Mr. Croupier,—Masonry has now existed for more than four thousand years, and by the blessing of the Great Architect of the Universe, may continue till the time arrives when all things shall be revealed. It is not my intention here to enter upon a discussion how Masonry arose, or for what purpose it and other similar institutions were founded, because I feel that the proofs I must bring forward are of a kind which I could only support and explain with freedom within the walls of a tyed lodge; but the general history of mankind indicates that there were beams of light in Egypt when darkness prevailed over the greater part of the rest of the world. All have heard of the Ancient Egyptian Mysteries; and by many who have not taken either the trouble or the proper means of inquiring profoundly into their nature, they have been much abused. These Mysteries were managed by the Priests; and those who have heard that the Egyptian multitude worshipped not only animals, but even leeks and onions—

‘How Egypt, mad with superstition grown,  
Makes gods of monsters—is but too well known;  
Religious nation, sure, and blessed abodes,  
Where every garden is o’er-run with gods!’

Those who have read of such, whether in Juvenal or elsewhere, suppose that this was also the religion of the Priests; but from all that can be collected from the accounts handed down to us of the Mysteries themselves, their object was to correct such absurdities, and to preserve a pure and unsullied knowledge of the one great God, the Creator of all things. This was not communicated to the public at large, for their minds were incapable of appreciating such knowledge; nor was it ever communicated to the initiated all at once, but by steps or degrees; so that, proceeding from one point to another, the mind might be regenerated and raised to a contemplation of the attributes of our Maker. When these mysteries were transplanted into Greece, such, unquestionably, was also their import. But religion, though it was made the chief pursuit, was not the sole object of their attention. All branches of learning and science were in the hands of the Priests and of the initiated—Mathematics, Geometry, Astronomy, and Architecture, nay even Music, were taught by them, as well as Religion, Ethics and History. It is true, that after the lapse of centuries, and particularly from the admission of females, many corruptions, nay even the vilest debaucheries, crept in—especially in Greece; actuated partly by a desire to avoid which, and partly with the design of devoting themselves to Architecture, a colony from Eleusis passed over into Ionia, rather more than a thousand years before the Christian era, and formed themselves into the association, celebrated for ages by the name of the Ionian Architects or Dionysian Artificers. These, however, still retained a similar, although purified form of initiation; but, although for obvious reasons I dare not touch upon them here, most of the modes of recognising each other from those not belonging to the society seem to have been materially altered. It is from this body that we Freemasons claim our descent; and for the long space of three thousand years, scarcely any alteration of consequence has taken place. Where nothing is allowed to be written, this assertion may appear difficult of proof; but every well-educated Brother who has a knowledge of astronomy, may, if his mind be directed into the proper channel, perceive intrinsic evidence of what I have just stated. Assuredly gradual

changes do take place in all societies; and, in one respect, many changes have happened to Masonry. The individual who might have been best qualified to preside at the Mysteries of Egypt and Greece, might not have been so among the Dionysian Artists; and, now-a-days, we do not make it imperative that the Chief Officer, far less an ordinary Member, be either a Clergyman or an Architect. Methinks, I hear some here present whispering, "What then do Masons do in their lodge, so as to cause it to resemble the societies of by-gone times?" To such I will make no reply: let them come and see. There are, indeed, many things that we do which I dare not here mention, and which, even were I to mention, could not be understood by the world at large, from want of previous training. But there are some things we do, which all mankind can understand: we have a system of initiation, in substance the same as has prevailed in all ages, from the days of the Patriarchs to the present day, as exemplified in every sect and denomination of Christians; for every initiation that I have heard of, whether secret or public, consisted in a lustration, a purification, or a setting apart from the rest of the world, and inculcates a raising of the mind from the things of sense, to what lies beyond the grave. Then, sir, in a lodge, we enforce charity; we meet in love and unity; we inculcate religion, without entering into the speculative regions. In a lodge, the Jew meets on a level with the Christian, the Protestant with the Roman Catholic—all promoting the same great end in the same way—without jarring, without acerbity of feeling, or ever offending each other in word or action. Now, sir, far be it from me to say, that every one who enters our body becomes, from that circumstance alone, able to manage the affairs of a lodge, so as to produce such happy results; nor is it expected; for all have not the same gifts—yet every Brother may assist; although it must be confessed, that this chief duty lies in the presiding officer. A lodge is a democracy; but no autocrat was ever so powerful as the Master of a lodge. Almost everything, then, depending upon him, a proper selection is requisite; and therefore I shall give, in a few sentences, what I believe are considered the characteristics of one eminently qualified for such a high and responsible situation. He ought to be a good, a moral, and a religious man—otherwise the Brethren might be deeply injured by his conduct out of the lodge. He ought to be a man of some education, and have a facility of expressing his ideas; for he may encounter candidates, who, in their desire to be enlightened, will not be contented with bare assertions. He ought to be a person well skilled in all the ceremonial of initiation; for it is preferable that he go through everything himself, than trust this department to others. He ought to have as much leisure as to allow him to attend regularly every meeting of the lodge. And, lastly, he ought to be such a person, that all ranks of society, while in the lodge may confide in him as an equal, while they obey him as a superior, and, while out of the lodge, may esteem him as a friend. Such is the *beau-ideal* of the Master of a lodge. I do not say that none but such ought to be elected; but I assert, without fear of contradiction, that the nearer the approach to such a standard, the more certain is his lodge to rise in the estimation of Masons and of the public. Perhaps, some here present may think that I have drawn the picture of a phantom—of a being to be wished for, but impossible to be found. If such there be, I have only to request them to direct their eyes to my right hand; for every Brother of St. Mark's will have

no difficulty in joining me in saying (placing his hand on Br. Miller's shoulder), "Here sits the man!" Masonry, like everything else, has its ebb and its flow; and when I say that of Masowry in general, it may be affirmed more especially of Masonic Lodges. There, so much, as I have already said, depends upon the Master, that neglect on his part, or a want of confidence in him on the part of the Brethren, immediately brings the lodge from a flourishing condition down to little more than a cipher. For a long time, the St. Mark's Lodge was in high repute in Glasgow, superior to most, inferior to none, and numbered among its members some of the brightest constellations that Great Britain ever produced; but, whatever was the cause, it became almost dormant. About four or five years ago, a strong desire arose, among a few, to arouse it from its drowsiness; and never, sir, was a *more happy selection made than in the person of our guest, the Right Wor-shipful Master*. His education had been excellent; the profession (that of medicine) to which he originally attached himself—and, to perfect himself in which he studied not only in the schools at home, but also on the Continent, brought him to be not only acquainted with all classes of the community, but made him a fit associate for all. His thirst after architectural subjects was an additional qualification, which Masters of lodges seldom now possess. His affability in the Chair endeared him to you all; while his firmness and decision of character, were a guarantee that he must be obeyed, when necessary. A nobleman might come to his lodge, and feel gratified by making his acquaintance; a peasant might be there, and yet be equally well received. Those who have seen Bro. Miller go through our sublime Ceremonials, and listened to the addresses he gave, were sure to go away gratified; and, I believe, there are few who, although older Masons than himself, did not receive benefit therefrom. No wonder, then, that the Lodge St. Mark assumed its present proud position, and that so many were induced to flock to its standard. But the profession to which Bro. Miller has attached himself of late years, required gradually more and more of his time to be devoted to it; and he saw, with pain, the hour arriving when he must either neglect his business or the lodge. It was, therefore, his intention, to have retired from the Chair at last St. John's day; but at the earnest entreaties of the Craft, he has been prevailed on to retain the office for another year. It was, then, most proper that the Brethren should take the earliest opportunity of perpetuating their high sense of the valuable services he has conferred on the lodge, by presenting him with some testimonial of their regard. This testimonial—a portrait by one of Scotland's most rising artists—a portrait (addressing Bro. Miller), of yourself, wearing the Badge of the Master of a Lodge and the Star of the Royal Order of Scotland, and this piece of silver plate—each with a suitable inscription, I have now much pleasure in presenting to you, in the name of the subscribers. May you long make use of the latter; and may it be still longer, before your wife or children have it in their power to say, while looking at the other, 'This was my husband—this was my father!'—Bro. Miller's good health, and God bless him!"

When the cheering had subsided, and the interposition of some appropriate strains of music had allowed Br. MILLER to recover from the emotion with which he was obviously overpowered he arose, and, after renewed plaudits, spoke as follows:—"Bro. Chairman, Croupier, Brethren, and Friends, during the few weeks required for the pre-

paration of the very valuable testimonial which has now, in terms so flattering, been presented to me, I have had time to recover from the surprise with which, on the first proposal, I was affected, and to become, in some degree, familiar with the intention. I do not, however, feel that this familiarity has diminished the difficulty of conveying to you the sense I entertain of the very great honour done to me, enhanced as it is by the presence of so many personal friends and intimate acquaintances, and under the presidency of one for whose valuable friendship I am indebted to our Masonic connexion, and who only requires to be known to be loved and respected. The many happy evenings spent by me in St. Mark's Lodge, during a period of nearly twenty years, the agreeable intimacies, affectionate friendships, and permanent relationships there formed; the honour of unanimous election to the high place which I now for the fifth successive year hold in connection with it; and the numberless proofs of confidence and respect I have received, were ample compensation for the cares, which usually accompany the honours of office; and this additional, most substantial, and abiding expression of regard was alike unlooked for and unnecessary. It is not, however, on that account the less gratifying. On the contrary, it is more so, both in fact and form; and many years hence, when I shall have long passed from this probationary scene of mingled enjoyment and toil, those that are nearest and dearest to my affections will recal with grateful pride, the honour which has this evening been conferred, on their partner, parent, or relative. The solemn manner in which I was introduced to the Ancient Order of Freemasonry, made a deep and permanent impression on my mind; and when, many years afterwards, I was reluctantly prevailed upon to undertake the duties of Master of a Lodge enjoying such *prestige* of former celebrity as did the Lodge St. Mark, it was with a full conviction of their onerous and important character. Like many others, I felt disappointed by the disproportionate results of an institution so ancient, so universal, and founded on principles so genuine, as to find a responsive chord in the bosom of every honourable and well-intentioned man. I felt convinced there must be something wrong in the ordinary working; and looking to the practices of the olden time, I was satisfied that the only way to uphold the influence and usefulness of the association, was to fall back on those practices, and to give to our *Communications* a more general and varied interest than heretofore; and, however, imperfectly these intentions have as yet been carried out in the Lodge St. Mark, the success which has already attended the effort affords sufficient indication that the step has been taken in the right direction. Deeply implanted in our nature, is a reverence and respect for whatever enlarges the sphere of our affections, recalls the memory of interesting events, and brings together remote periods of time. The Masonic Association eminently accomplishes these objects; and the influence exercised by it in very ancient times, when knowledge was of slow and difficult attainment and its general diffusion regarded as impolitic and dangerous, is frequently alluded to by the Father of Historic Narrative. But while the train of Masonic association brings within our retrospective scope, the antediluvian labours of the Sons of Seth, perpetuating their scientific discoveries by their pillar of brick and their pillar of stone—the one to resist the destructive agency of fire, the other of flood—places us before the magnificent structures, the sculptured obelisks, and fanes of Egypt—carries us down the faint,

but certain track left by our Brethren, the Artificers of Ionia—leaves us to linger in reverential awe before that heaven-directed pile, (prefiguring a more glorious dispensation, which rose, in noiseless perfection, the echoes undisturbed by sound of hammer, axe, or iron implement, on the hallowed heights of Moriah, under the auspices of the “ wisest of men ” and his associates, the Hiram of Tyre)—still more intimate are our relations with the Brethren of the Middle Ages, the transcendent merits of whose labours are daily becoming better known and more highly appreciated, the eloquent theme of the Antiquarian Architect, the most popular and prolific subject of the pencil of the modern Artist, reproduced in our factories in every possible variety, in the numberless objects which minister to our domestic comfort and contribute to the gratification of refined taste. The prominent, as well as only original feature of Roman architecture, is the arch; but the arch of the Romans was a clumsy and unscientific production, dependent for its durability and strength on the redundant mass of material employed and the admirable qualities of their cement. They knew nothing of that scientific balance and mutual resistance of parts, by which, in the hands of the Freemasons of the Middle Ages, it enabled them to effect such magnificent results with materials so insignificant and apparently so inadequate. The sculptured enrichments, too, of their bosses, corbels, and capitals and bases of columns, in point of grace and beauty, are unsurpassed by the best efforts of Grecian art, and display an exhaustless variety, to which all living nature was tributary and to which classic art could make no pretension. It was a principle with them, that nothing be introduced without its meaning and its use; their heart was in their work—whatever they did, it was their pride and ambition to do their very best; and the only reward they looked for, was the Masonic distinction which honest merit was certain to secure. If the progress of the building was slow, the design admitted of successive addition; and what they did, was done in a manner as perfect and substantial as it was possible to do. It is the manifest neglect of these principles, which constitutes the opprobrium of modern construction—the absence of truthfulness, the prevalence of hollow pretension, to make the greatest possible display with the least expenditure of skill and money, is the only ambition, justifying the bitter criticism of a recent reviewer on the prevailing fashion of the day: ‘ Now, copying the deformity of a gigantic barn, now aping the graces of a classic temple, now running to seed in that bristling conglomeration of pinnacles which seems to be the distinguishing characteristic of modern Scottish Gothic.’ Freemasons, it is true, do not now—and more the pity!—stand in the same practical relation with building operations as formerly; but they can still, and they ought to, exercise an important influence upon them, by calling constant attention in their lodges to the essential qualities of good construction, which should always exemplify the Masonic attributes of Wisdom, Strength, and Beauty; and surely an association of such universal diffusion, linking together in the bonds of Brotherly Love, Relief, and Truth every region of the earth, every district, every hamlet almost, and which, even on the wild and stormy main, as far as eye may strain or glass can reach, demonstrates its existence and claims its privileges, is not inadequate to the most important results in any good and useful direction! I shall not even attempt to express how highly I value the honour done

to me this day, but only add, that on this, as on many other occasions, I have, from the official position I happen to occupy, been the fortunate object of that expansion of feeling so fully developed in a Masonic lodge, and the recipient of many tangible expressions of satisfaction at our mutual connection with an ancient and honourable association. It becomes me only further to say that no Mediæval Freemason could have entered more heartily upon his task, or have displayed a more sincere and earnest desire to do every possible justice to the subject—itsself so unworthy—than did Brother Tavernor Knott; it was evidently with him a labour of love; and those sittings, which I had looked forward to as a somewhat irksome and disagreeable duty, were rendered both pleasant and profitable from the readiness and ability with which he explained the principles of his beautiful art, which he seems to have made the subject of deep and hearty study. I hope sincerely that his efforts on this occasion will add to his celebrity, and secure to him the more solid and substantial rewards, due to genuine and intrinsic merit."

Bro. Miller sat down amid much applause.

The following toasts were then given:—"Sheriff Alison" (from whom a letter had been previously read expressive of his hearty sympathy with the object of the meeting and his regret that an important engagement would prevent his being present) "The Provincial Grand Lodge," by the CROUPIER, replied to by Dr. ARNOTT, his worthy substitute; "The Clergy," by Brother KNOTT, who in his introduction made some touching allusions to certain incidents of his early youth, of which the language and sentiment were creditable alike to his head and heart; "Prosperity to St. Mark's Lodge," by the CHAIRMAN, feelingly replied to by Bro. MILLER.

In the course of his reply he mentioned, that his well known connection with that lodge, frequently led to the introduction of the subject of Freemasonry where he happened to be present, sometimes in ironical compliments at others with a desire on the part of the introducer to obtain information on the subject. A few months ago, at a party chiefly composed of members of our honourable Trades' House, a gentleman prominently connected with one of the Incorporations commenced a very fluent though somewhat common place tirade against what he was pleased to characterise as "That ridiculous and nonsensical thing, Freemasonry,"—he said, he was once very near being made a Mason; and when preparing to do so, they were very careful to put the *Cat* out of the way. Bro. M. acknowledged that this was a very necessary precaution on the part of its owner in the absence of any luckless representative of the gallinaceous tribe, in proof of which, he quoted several amusing lines, which greatly diverted the Brethren.

Bro. NOZMAN, who has favoured the lodge with several interesting and instructive papers on the subject, next gave "The Fine Arts, and Br. Knott," he stated, that, had he consulted his ease and comfort, he should not have risen to propose this toast; but on such an auspicious occasion as the presentation of a testimonial to his dear, worthy, and talented friend Bro. Miller, and honoured as he was by being appointed Convener of the Committee of Management, whose labour of love had now so happily terminated, he could not under any circumstances hold back from the task, or deny himself the pleasure of such an opportunity. "The Fine Arts were a

subject of so much importance, and their principles so widely diffused, that little need be said by him upon a toast so universally appreciated, and so well known to all. They appeal to the imagination, awaken a sense of the beautiful, and tend towards the perfection of judgment, on everything within their sphere, imparting even to matters of utility beauty of form and harmony of colour; they blend and mix with the daily wants of life, and even enter into the transfer of commercial wealth; great names are associated with them; and the greatest (because the most peaceable) of mankind have designed and directed them. England, or I should rather say Great Britain, with its mighty spirit, now nobly takes up her position as patron, promoter, and extender of the arts of Peace, bringing comfort and happiness to millions of the human race, and spreading over the civilised world the Masonic bond, which emanated from heaven, of 'Peace on earth and good-will towards men.' Art has made rapid and powerful strides within the last few years, realising new conceptions of artistic beauty and showing increased combination of ornament with utility. Go into the cottages of the poor or of the humbler classes, and you will there find a desire for the correct principles of Art, even in their humble adornment! Look to the comfortable homes of the middle classes—comfortable through the general taste for and cultivation of Art, and you will observe much that is pure in taste and beautiful in composition, from the pictures on the walls to the most minute article of domestic economy. Bro. Knott is known to us as a rapidly-rising Artist; he has produced a faithful likeness of our worthy friend, besides being an excellent work of Art. May he progress in the high profession he has chosen for himself, and may his aim be commensurate with the advancing spirit of the times, and his genius keep pace with the onward march of intellect!"

Br. Knott replied with modesty and propriety.

"The Committee appointed for getting up the Testimonial," was given by the CHAIRMAN and Br. NOTMAN, the Convener, replied.

"The Magistrates and Town Council of Glasgow," by Br. MACLEAN. Bro. TENNENT having been a member of the Town Council from the passing of the Reform Bill, till last year, replied on behalf of his old comrades.

"The Press," given by Bro. TENNENT, was ably acknowledged by Br. HEDDERWICK.

"The Strangers, and Brother McKennell, Secretary to the Athænaum," followed, to which that gentleman replied.

Various other toasts were given, many excellent songs sung, and the whole proceedings enlivened by the well-selected music of Mr. Thomson's band. The refreshments provided by Bros. Maclery, Davidson, and Ferguson, fully sustained their well-established reputation in that walk. The party kept well together till the last; and several of those present, not members of the Masonic body, remarked, that if this meeting was any thing like a fair specimen of Masonic festivals, the sooner they acquired a title to attend them the better.

In this paper I have considerably exceeded the limits I intended, and although my materials are far from being exhausted, I shall leave what remains to be communicated, along with other events daily ripening and developing themselves, until some future occasion.

I am, yours, respectfully,

ARCHITECTON.

## OBITUARY.

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"To that complexion must we come at last."

"Ah! little reck's the royal mind  
 Within his banquet hall,  
 While tapers shine and music breathes,  
 And beauty leads the ball;  
 He little reck's the oaken plank  
 Shall be his palace wall!

\* \* \*

"But haughty peer and mighty king  
 One doom shall overwhelm!  
 The oaken cell  
 Shall lodge him well  
 Whose sceptre ruled a realm;  
 While he who never knew a home  
 Shall find it in the elm."

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ROBERT THOMAS CRUCEFIX, LL.D., P.S.G.D.

A BIOGRAPHICAL SKETCH.

BY JOHN LANE, D.C.L., P.P.J.G.D., Oxfordshire.

*"Nec temere, nec timide."*

It would ill beseem the writer of an article like the present, to attempt to shield himself from the censure he would richly deserve, did he misstate facts, or wilfully draw from those within his knowledge false inferences, by contributing this crude sketch under the assumed appellation of "LATOMUS," by which for some years he was known to the readers of the FREEMASONS' QUARTERLY REVIEW. He has a duty, and a very serious one to perform, to the memory of a deceased valued friend and to the Masonic public, who will look to the lines he traces with interest, and, he knows, with charitable allowances for the errors of a Brother who begins by declaring it to be his inflexible determination to base all this sketch on proved facts, to indulge in few comments, and to endeavour to write the life of a friend and Brother recently deceased as if he were writing the biography of an eminent person, whose existence had closed centuries since. It is with feelings of the deepest interest, that the writer peruses the voluminous and valuable correspondence, now before him, of the late Brother Crucefix, with many eminent persons whose names will appear in this biography; but he also feels the greatest repugnance to breaking that most sacred of trusts—a private letter, and publishing what was intended for a friend's, and not the public eye; but, from the rich store, a selection may be made, and without breach of faith. Many extracts from private letters may be, as it were, dovetailed into this

narrative, and, enrich its worth, without violating the confidence, which as Masons we must hold most sacred.

Robert Thomas Crucefix is no more; his career of trouble, exertion and care, is run: he—

“ Is in his grave ;  
After life's fitful fever he sleeps well ;  
Nothing  
Can touch him further.”

His career is now history, and, as such may be commented on without personal allusion or personal bias; so with a fearless spirit and an independent mind, swayed as little, it is hoped, by personal as by public feeling, this sketch of the life of one, perhaps somewhat misunderstood in his objects, and possibly somewhat mistaken in the mode of carrying them out, is undertaken.

Robert Thomas Crucefix was born in Holborn, in the year 1797, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Mr. Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterwards became a student at St. Bartholomew's Hospital, and was a pupil of the eccentric and highly-gifted Abernethy. On receiving his diploma as a Member of the Royal College of Surgeons in 1810, he went out to India, where he remained but a short time;—upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life, till within a few weeks before his decease; when he removed, for the benefit of his declining health to Bath, where he expired, February 25th, in the present year.

From the earliest period he evinced great capacity to acquire knowledge and earnest anxiety to seek for it; these were amply developed as he increased in age; and those who knew him most intimately were often amazed by the extent and variety of his attainments, and his stern determination never to remain ignorant of any attainable information. Of the events antecedent to his initiation into Masonry, much might be written that would be interesting; but this is more a biography of the Mason than the man; and, therefore, with the intention of collecting and giving various anecdotes hereafter of our respected Brother's private career, all the intervening time is passed over, and the year 1829 at once arrived at. In that year, on the 16th of April, the subject of this Memoir, was admitted to the First Degree of Masonry, in the Burlington Lodge, No. 113, of which Brother Samuel Manton Briggs was Master. From the instant he saw the Masonic light, he took that strong attachment to the Order, that determination to further its most *recondite* mysteries, and to labour unremittingly to carry out to their fullest extent the principles of Freemasonry as he understood them. In this, none can say he failed; they might differ from him in opinion; they might blame the means, while admitting the goodness of his ends; but they could not deny to him steadiness of purpose, untiring industry, and almost unexampled energy and great ability in forwarding his own peculiar views, which, right or wrong, were based on his desire to advance the interests of our Order. This is not the place to enter into any of those controversial points, which once did, but happily no longer do, agitate the entire Masonic Body of England; without approval, therefore, or dis-

sent, we may state what Bro. Crucifix actually did, and leave it for a later period to enter into the merits of what he achieved.

In 1835, he, by dint of great exertion succeeded in altering the Constitutions of the Board of General Purposes; he also effected the addition—it may be said, of two Charities—to those already existing in the Craft, the Asylum for Aged and Decayed Freemasons and the Widows' Annuity Fund. He may be considered also, as having indirectly contributed to the formation of a third Benevolent Institution—he originated the FREEMASON'S QUARTERLY REVIEW, which, though with its management and with the spirit of some portions fault has been found, yet was publicly eulogised by the late Earl of Durham, and its successor will we trust also deserve the approbation of our Brethren. To him, therefore, the Craft might look, and did, as to one whose mind was devoted to its interests, and who zealously laboured, according to his own opinions, to carry out all he considered an improvement, or likely to prove one, in the discipline or practice of Freemasonry.

This first and introductory part of the Life of the late Brother cannot be more properly concluded than by inserting a Chronological Table of those events in his Masonic career which it is proposed to describe more fully, from information gleaned from the best and most authentic sources, in the succeeding portions of this biography.

1820.—Initiated in the Burlington Lodge, then 152, now 113.

1830.—Junior Deacon—Honorary member of St. David's, Edinburgh—Exalted in the Naval and Military Royal Arch Chapter, Edinburgh, by Lord Robert Kerr—Joined the Bank of England Lodge.

1831.—Senior Warden of the Bank of England Lodge—Installed a Knight Templar in Edinburgh—Knight Commander in the Grand Conclave of Scotland.—Joined the Emulation and Stability Lodges of Improvement—The Lodge of Peace and Harmony—The Chapter of Fidelity, and the Cross of Christ Encampment, London.

1832.—Master of the Bank of England Lodge—Senior Warden of the Burlington Lodge—Steward to the Boys' Festival—Grand Steward—Steward to the Girls' Festival—Joined the Grand Stewards' Lodge—Elected on the Board of General Purposes and Finance—Knight Templar Priest, Edinburgh—Third Principal, No. 3—Joined the Lodge of Unions.

1838.—Master of the Burlington Lodge—Steward to the Festival in honour of the Grand Master—Ark Mariner—Second Principal, No. 3—Chairman of the Committee of the "Gilkes' Monument"—Joined the Concord, No. 40.

1834.—On the Committee to revise the Bye-laws of the Girls' School—Originated the *Freemasons' Quarterly Review*—On the House Committee, Girls' School—On the Committee of General Purposes of the Royal Arch Chapter, on its revival—Re-constituted the Lodge in the Forty-sixth Regiment—Masters' and Past Masters' Club—First Principal, No. 3—Master of Concord, No. 40.

1835.—Joined the Temple Lodge, No. 118; Master of it—Chairman at the Broadfoot Festival—Treasurer of the Asylum for Worthy Aged and Decayed Freemasons, and Trustee, with the Earl of Durham and Brother W. W. Prescott—Honorary member of the Trinosophes, Paris—Grand Procurator from the Grand Conclave of Scotland.

1836.—Honorary member of Lodges No. 4, 50, and 100, Ireland—Junior Grand Deacon of England—Grand Standard Bearer, Royal Arch—Vice President of the Board of General Purposes—Chairman at the first Asylum Festival, and at the First Meeting of the "Masonic Offering to the Grand Master"—E. Commander of the Cross of Christ.

- 1837.—Constituted St. Peter's Lodge, Peterborough—Honorary member of the Canongate Kilwinning Lodge, Edinburgh—Re-appointed by the Grand Master on both the Boards, and re-elected Vice President.
- 1838.—Not re-appointed by the Grand Master on the Boards, but re-elected by the Grand Lodge, *vice* Bro. Lythgoe, deceased.
- 1839.—Honorary member of several provincial Lodges—Mark Mason, Dublin.
- 1840.—Suspended by Grand Lodge, on charges by information—Appeal refused on a technical informality—Re-elected on the House and Audit Committee of the Girls' School—Tried by Grand Lodge on a question of expulsion; amendment in his favour carried.
- 1841.—Public Festival, Nov. 24—Dr. Crucefix resigned the membership of the Peace and Harmony, Unions, and Grand Stewards' Lodges; the Grand Officers', and Masters' and Past Masters' Clubs; as also the Editorship of the *Freemasons' Quarterly Review*.

When all the events mentioned above have been fully and fairly detailed a further brief chronological table of those occurring subsequently will be given; for the period we conclude with above, formed an important epoch; and we may properly commence afresh after it, as then "a change came o'er the surface" of his life.

(To be continued.)

*vide book p 217*

### SIR FELIX BOOTH.

An inquest was held at Brighton, at twelve o'clock on Saturday Jan. 19, to inquire into the death of Bro. Sir Felix Booth. The deceased arrived at the York Hotel, Brighton, on Thursday afternoon. He went to bed in his usual health at half-past ten. About three o'clock in the morning, he was attacked with a fit of coughing, which disturbed Mr. Lawrence, a friend of the deceased, who slept in the adjoining room. Mr. Lawrence immediately went to the bedside of deceased, who died in about three minutes. Mr. Gavin Pocock, surgeon, gave evidence as to his being the usual medical attendant of the deceased, and expressed his opinion that Sir Felix had died from disease of the heart. The jury returned a verdict accordingly. Sir Felix was a wealthy distiller, and served the office of Sheriff of London in 1828-9; he was also distinguished for his munificence, having presented Sir James Ross with 20,000*l.* to enable him to fit out his Polar expedition. In 1834, he was created a Baronet, with special remainder, in default of male issue, to his brother, Mr. William Booth, of Roydon Lodge, Essex. The deceased Baronet is succeeded by his nephew, John William Booth, born in 1805.

### HON. H. A. SAVILLE.

Lately at Pau, in the Pyreanees, Bro. the Hon. H.A. Saville, second son of Bro. the Right Hon. the Earl of Mexborough, who at one time was able to form a perfect lodge by himself and his sons, which is now, alas! no longer possible.

## COLLECTANEA.

EXTRACT FROM THE LIFE OF THE CELEBRATED  
MR. ELIAS ASHMOLE,

An eminent Philosopher, Chemist, and Antiquary; Grand Master of Masons in the Seventeenth Century, and Founder of the noble Museum at Oxford, which still bears his name.

ON 16th of October, 1646, Mr. Ashmole was elected a Brother of the Ancient and Honourable Society of Free and Accepted Masons, which he looked upon as a very distinguishing character, and has given a particular account of the Lodge, at Warrington, in Lancashire, where he was made a Brother; and in some of his MSS. there are very valuable collections relating to the history of the Freemasons, as may be collected from the letters of Dr. Knipe, of Christchurch, to the publisher of his Life, in one of which is the following passage:—

“As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole’s collection I could gather, was, that the report of our society’s taking rise from a Bull granted by the Pope, in the reign of Henry III. to some Italian architects to travel over all Europe, to erect chapels, was ill-founded; such a Bull there was, and those architects were Masons; but this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not, by any means, create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. St. Alban, the Proto-Martyr of England, established Masoury here, and from his time it flourished more or less, according as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a charter. Under our Norman princes, they frequently received extraordinary marks of royal favour. There is no doubt to be made, that the skill of Masons, which was always transcendent, even in the most barbarous times, their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret, must expose them in ignorant, troublesome, and suspicious times, to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way I shall note, that the Masons were always loyal, which exposed them to great severities, when power wore the trappings of justice, and those who committed treason, punished true men as traitors. Thus in the third year of the reign of Henry VI., an Act of Parliament passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding chapters, lodges, or other regular assemblies. Yet this Act was afterwards repealed, and even before that King Henry VI. and several of the principal lords of

his court became fellows of the Craft." I shall add to this letter, as a proof of its author's being exactly right as to Mr. Ashmole, a small note from his diary, which shews his attention to this society, long after his admission, when he had time to weigh, examine, and know the value of the Mason's secret. "1682, March 10. About 5 Hor. post. Merid. I received a summons to appear at a lodge to be held the next day at Mason's Hall, in London; 11th, accordingly I went, and about noon, were admitted into the fellowship of Freemasons, by Sir William Wilson, Knight: Captain Richard Borthwick, Mr. William Woodman, Mr. William Grey, Mr. Samuel Taylour, and Mr. William Wise; I was the senior fellow among them (it being thirty-five years since I was admitted). There were present besides myself, the fellows after-named; Mr. Thomas Wise, Master of the Masons' Company this present year; Mr. Thomas Shorthose, &c. We all dined at the Half-Moon Tavern, in Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."—*Freemasons Magazine*, vol. ii, pp. 26-7. A.D. 1794.

#### A HINT TO THE FREEMASON'S OF THE WEST OF ENGLAND.

At the dinner of the Colston Society, in Bristol,\* the week before last, Mr. W. Proctor, with reference to the restoration of St. Mary Redcliffe Church, urged by Mr. W. Done Bushell, then present, who had headed the Freemasons on the day the first stone of the new works was laid,—said he had heard there was a disposition on the part of the Craft, to connect themselves with the restoration; and he suggested they should set on foot a subscription, and undertake some special portion of the fabric. This would, indeed, be a return on the part of the Craft to the good ways of their mediæval predecessors.—*Builder*, Dec. 1, 1849, p. 574.

#### RUSSIAN DISCIPLES OF ST. MARTIN.

The following extract from a most interesting volume, recently published, entitled "Lectures on the Religious History of the Slavonic Nations;" by Count Valerian Krasinski, relative to the Russian Disciples of St. Martin, cannot fail to be interesting to those of the Fraternity, who have advanced to the higher Degrees. A full detail of this interesting volume will be found in the *Athenæum* for March 9. p. 258, which is well worth the attention of the brethren:—

"The Chevalier St. Martin is not so much known as he deserves. It would, however, exceed the limits of these lectures to give here a biography of this remarkable man, who, at a time when the infidel school of philosophy exercised a complete authority over the public opinion of France, was steadily labouring to spread the doctrines of pure Christianity, although tinged with a considerable admixture of mysticism. He endeavoured to establish his doctrines by means of the Masonic lodges, and to give them a religious and practical tendency. He did not succeed in accomplishing this object in his own country, although he had obtained some success amongst the lodges of Lyons and Montpellier; but his doctrines were imported into Russia by Count Grabianko, a Pole, and Admiral Pleshcheyeff, a Russian, and intro-

\* Mr. William Powell, D. Prov. G. M. for Bristol, was President. This society has assembled for more than 100 years, never missing, excepting in 1831, the year of the Bristol riots. Its object, twice blessed, is *charity*.

duced by them into the Masonic lodges of that country, and they have since that time received a still greater development. The works of Jacob Bolme, and of Protestant religious writers such as John Arndt, Spener, and some others of the same school, as well as those of St. Martin himself, became the guides of this society, which reckoned amongst its members persons belonging to the first classes of the community. Their object was, however, by no means simply to indulge in religious speculations, but to put in practice the precepts of Christianity, by doing good; and they displayed in that respect the greatest activity. Their sphere of action was not, however, limited to simple acts of charity, but they promoted education and literature. Moscow was their principal seat; and they established in that capital a typographical society for the encouragement of literature. In order to induce young men of talent to devote themselves to literature, this society purchased all the manuscripts which were brought to it, prose and poetry, original productions and translations. A great number of these manuscripts, not deserving publication, were destroyed or left in their storehouse, but a great many were printed. They particularly promoted the publication of works having a religious and moral tendency; but they printed also works belonging to every branch of literature and science; so that the Russian literature was rapidly enriched by a great number of works, chiefly translated from foreign languages. They established also a large library, for which they expended more than forty thousand pounds English money, containing chiefly religious works, accessible to all who wished to acquire information. A school was founded at their expense; and they sought out young men of merit, and provided them with means of completing their studies in the country or at the foreign universities. Amongst the members of that admirable society, Novikoff was particularly remarkable, having from his youngest days devoted himself with all his heart and soul to advance the national intellect of his country. He began by publishing literary periodicals, spreading useful information, and attacking prejudices, abuses, and all that was wrong. He afterwards established a learned periodical, and another of a more popular character, but with a serious tendency, and devoted the produce of these publications to the establishment of primary schools, with gratuitous instruction. He afterwards transferred his residence to Moscow, where he established the typographical society which I have mentioned. Every member of Freemasonry promoted these noble objects, not only by contributing to its funds, but by his personal exertions—by his influence on his relations and friends, in order to induce them to imitate his example. Whenever they discovered in some distant province a man of talent, they made efforts to put him in his proper place. It was thus that one of the most active members of that society, M. Tourgheneff, found in a remote province a young man of promise, but who had not the means of cultivating his talents. He brought him to Moscow, and provided him with means to study at the university. This young man was the celebrated historian of Russia, Karamsine, no less distinguished by his talents than by his noble character. The zeal of the Martinists in promoting works of charity was equal to that which they displayed for the intellectual improvement of their country. Those who were not able to give much money gave their time and labour. Several Martinists spent literally their all in supporting the useful establishments of their society, and in alleviating the sufferings of their fellow-creatures. Thus, Lapookhin, a man belonging to one of the greatest families of Russia, spent in that way a princely fortune, satisfying his own wants in the most economical manner. A senator and judge of the criminal court of Moscow, his whole life was devoted to the defence of the oppressed and the innocent—for which, the state of justice in Russia afforded him ample scope. Instances of others might be quoted, who not only sacrificed large fortunes, but submitted to great privations in order to be better able to promote the noble ends of their society.

## MASONIC INTELLIGENCE.

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

QUARTERLY CONVOCATION, *February 6, 1850.*

*Present*—M. E. Comps. Rowland Alston, as Z.; Rowland Gardiner Alston, as H.; B. Lawrence, as J.; W. H. White, E.; J. B. King, as N.; W. J. Beadon, P. S.; C. Baumen and J. H. Goldsworthy, as Assistants; also Comps. Havers, Patten, Morris, Philipe, Gibson, Tombleson, Parkinson, P. Thompson, Chandler, Campbell, Gibbs, &c., Present and Past Grand Officers, and several Present and Past Principals of Private Chapters.

The Grand Chapter was opened in the usual form, and the Regulations read by G. S. E.

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

The statement of the account of the funds and Grand Chapter with Comp. the G. T. was made by G. S. E., by which it appeared that 1200*l.* had been invested in the public funds, being a balance in the hands of the G. T. of 153*l.* 4*s.*

Upon the motion of Comp. John Savage, the following resolution was unanimously approved:—

“That the sum of Thirty-five Pounds be paid annually, out of the Funds of the Grand Chapter, to the Fund established by Grand Lodge for granting Annuities to the Widows of worthy Freemasons; and that, in consideration of such Grant, the First Principal of every Royal Arch Chapter shall be entitled to One Vote at each Election of an Annuitant, provided the Chapter shall have made its Returns (and payments, if any due thereon) to the Grand Chapter for the preceding year.”

It was observed that the interest of the sum invested, viz., 1200*l.*, would, singularly enough, pay this Grant, leaving 1*l.* for the liquidation of the property and income tax.

No other business being before the Chapter, it was then closed, and adjourned to May 1st.

### QUARTERLY COMMUNICATION.

*Wednesday, March 6th, 1850.*

*Present*—R. W. the Earl of Yarborough, D.G.M. as G.M.; R. Alston, Prov. G.M. (Essex), as D.G.M.; Duudas, S.G.W.; Beadon, J.G.W.; Nelson, S.G.D.; J. B. King, P.S.G.D. as J.G.D., with Bros. Bowles, Dobie, Goldsworthy, Chapman, Patten, B. Webb, Vernon, Havers, Revds. J. E. Cox and Gleadall, Philipe, Chrön, Representative from the G.L. of Hamburg; Rev. J. W. Carver, Representative from the Grand Lodge of Massachusetts; and other Grand Officers, Masters, Post-Masters, and Wardens of the Grand Steward's Lodge, and of many other lodges, to about three hundred in number.

The minutes of the last Quarterly Communication, of Dec. 5th, 1849, were read and confirmed.

Bro. SPIERS, Prov. S.G.W. for Oxfordshire, rose, to propose the re-election of the M.W.G.M. the Earl of Zetland, as M.W.G.M. for the ensuing year; and in doing so, expressed himself, as a member of a provincial lodge, as but too happy to have an opportunity of intimating the feelings of the Brethren of Oxfordshire, respecting the Right Hon. the Earl of Zetland, in whom they placed entire confidence.

The proposition having been seconded by Bro. ELLIOTT, was carried by acclamation. The M.W. the Grand Master was then most enthusiastically proclaimed, in ancient and solemn form.

Bro. ALSTON then rose, and proposed that the R.W.D.G.M. the Earl of Yarborough be requested to communicate to the Earl of Zetland, the unanimity with which he had again been elected to fill this most important office. He was the more anxious that this course should be adopted, because he never remembered to have seen a more numerous meeting of the G.L.

The motion having been seconded, and put in the usual form, was unanimously carried; when the R.W. the D.G.M. intimated that it would afford him great gratification to be the organ of G.L. in this instance; and to have it in his power to inform the M.W. the G.M., how highly he was esteemed by the assembled members of the Craft.

After a slight discussion, in which Bro. P. G. Alston and Bro. Dobie took part, relative to a point of order respecting Bro. Philippe's proposed motion, to relieve the M.W. the G.M. from remaining in Grand Lodge after business had terminated, in order to receive the Report of the scrutineers appointed to take the election of the Board of General Purposes at the Quarterly Communication in the month of June, Bro. the R.W., the D.G.M., moved, that a clause be inserted in Article 2 of the Book of Constitutions, relating to the election of the Board of General Purposes, to the effect—"That if the Report of the Scrutineers be not ready by the time the other business be concluded, the presiding officer be at liberty, *after closing the Grand Lodge*, to receive the Report in his private room; and, in such case, a copy of the Report should be immediately posted up in the Grand Secretary's Office."

This proposition was seconded in a speech of some length by Bro. Philippe; upon which Bro. Dobie, G.R., suggested that, in order to prevent G.L. from being detained for the Report of the Scrutineers, it would be necessary to make the terms of the proposition so explicit as to obviate any possibility of mistake; he would, therefore, propose that the words, "the whole business" be omitted, because a question might hereafter arise, whether all the business on the paper must not be disposed of before the G.L. should be closed; and the words, "the Grand Lodge is about to be closed," be substituted,—and the words "be concluded" be also left out. This amendment being seconded by Bro. Havers, the R.W., the D.G.M. observed, that the proposition thus amended would run thus:—"If the Report of the Scrutineers be not ready by the time the G.L. is about to be closed, then the presiding officer be at liberty," &c. By such an alteration, he apprehended, it would be perfectly understood that whether the whole of the business was concluded or not, the G.L. could be closed and the Report afterwards received; and that he conceived, if the Grand Lodge would authorise this alteration in the law, it would

give the M.W., the G.M., all the power, which he now had vested in him whilst presiding in the Grand Lodge.

After considerable discussion in which Bros. John Savage, Scarborough, and Philipe, took part, the amendment of Bro. Dobie was finally put and carried.

Bro. Scarborough rose to complain that the authorised Report of the last Quarterly Communication had not yet been delivered to the Brethren, and urged the necessity of the publication of these documents at as early a period as possible after the meeting of the Grand Lodge.

The R.W. the D.G.M., assured the worthy Bro. that he would himself communicate the matter to the R.W., the G.M., and he had no doubt all cause of further complaint would be removed.

The R.W. the D.G.M. then intimated that the next business would be the consideration of the proposed plan for the Establishment of a Fund for the Granting of Annuities to Widows; upon which Bro. John Savage rose to order,—and requested that the Report of the Board of Benevolence, should take precedence; after a few observations from the Grand Secretary and the Grand Register, who advocated the priority of the claims of Charity, the report of the Board of Benevolence was taken into consideration, and a grant of 50*l.* was voted to the widow of Bro. Thomas Long, of Leicester, which had been recommended by the Board for the consideration of the Grand Lodge.

Bro. Rowland Gardiner Alston, then rose to propose the adoption of the scheme recommended by the Board of General Purposes, for the Establishment of Annuities to Widows of Freemasons; the rules of which, he said, he should propose *seriatim*, and take the sense of the Grand Lodge on each in their respective order:—

Upon these rules several amendments were proposed and seconded; they passed, however, in the following order.

1. That a separate Fund be established, to be called the FREEMASONS' WIDOWS' FUND, to consist of the sum of 100*l.* per annum granted by Grand Lodge, together with such subscriptions of Private Lodges, Chapters, and individual Brethren as may be given in augmentation of the above grant, for the purpose of granting Annuities to the Widows of Freemasons. That, with a view of providing for the permanence of the Institution, until the funded property amount to 4,000*l.*, all Bequests and Life Donations and one-third of the Annual Subscriptions shall be invested in the public funds in the names of the Trustees.

2. That the abovenamed Fund be under the government of the Committee of Management of the Royal Masonic Benevolent Annuity Fund.

3. That the following be the scale of the ages by which, after each election, the Annuities shall be granted, viz.:—

Of the age of 50 to 65 years, not exceeding . . . . .	£15
65 to 70                    "                    . . . . .	20
70 and upwards         "                    . . . . .	25

The amount of the Annuity to be regulated by the age of the Candidate when elected, and to be settled by the Committee of Management according to the circumstances of the case, and not to be subsequently increased.

4. That no Widow be eligible under the age of 55 years, nor unless her late husband has been a subscribing Member to a Lodge for at least ten years, and has continued so till within five years of his death, nor unless she had been married to him for at least ten years.

5. That no Widow having an income of 20*l.* per Annum shall be admitted to the benefit of the Fund.

6. That if an Annuitant shall become possessed of an income, independently of her Annuity, the Committee of Management shall have the power to reduce the Annuity according to the circumstances of the case, or totally to withdraw it.

7. That if it should appear that any facts respecting the situation or circumstances of an Annuitant shall have been suppressed, or false representations made at the period of Election, or if any Annuitant is discovered to be in a situation to provide for herself, the Committee of Management shall have power to suspend such Widow from the List of Annuitants; and the Committee shall report the circumstances to the Grand Lodge at its next Quarterly Meeting, and also to the Subscribers at the next Annual Meeting.

8. That the Committee of Management shall have the power to deprive of her Annuity any Annuitant who shall anticipate the payment thereof, or charge or incur the same in any manner, or shall, by improper conduct, render herself unworthy to be continued upon the Fund.

9. That if an Annuitant shall marry, her Annuity shall thereupon cease and determine.

10. That Subscribers to the Fund for granting Annuities to Widows shall (with the assent of the Subscribers to the Royal Masonic Benevolent Annuity Fund) be entitled to attend the General Meetings of Subscribers to that Fund, which shall be the General Meetings of both institutions, and shall vote at the election of Members of the Committee of Management.

11. That the President, Treasurer, Auditors, Secretary, and Collector of the Royal Masonic Benevolent Annuity Fund shall be President, Treasurer, Auditors, Secretary, and Collector of the Fund for granting Annuities to the Widows of Freemasons.

12. That there be four Trustees, of whom the Deputy Grand Master and the Grand Treasurer for the time being shall be two; and two other Brethren shall be elected by the Subscribers at the first General Meeting, not being the same parties who are the Trustees for the Royal Masonic Benevolent Annuity Fund.

13. That the Trustees shall from time to time receive the dividends due upon the funded property, and pay the same over to the Treasurer; and shall not after such payment, as Trustees, be accountable or responsible for the application or misapplication thereof.

14. That the Committee shall from time to time determine the number of Annuitants to be elected.

15. That the Election of Candidates shall take place on the day of the General Meeting; and previous thereto that a printed Polling-Paper, containing the particulars of each case, with such other information as may be necessary, be numbered and signed by the Secretary, and sent by post to every Subscriber, at least six weeks before the Day of Election; and no second Polling-Paper shall be issued without the sanction of the Chairman at the General Meeting.

16. That all Governors and Subscribers be entitled to ballot by proxy in the Election of Annuitants.

17. That the Candidates stand in rotation on the List for Election according to the date of their admission as Candidates on the Books of the Institutions.

18. 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.

19. 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.

20. That every applicant for an Annuity residing within the London District shall attend the Committee previously to being placed on the List of Candi-

dates. That every applicant residing in the country shall transmit a Certificate to be produced to the Committee, stating her circumstances, &c., signed by the Master and Wardens of a Lodge having a personal knowledge of the applicant, and shall afterwards furnish such other testimonials as may be required by the Committee.

21. That the Annuity be paid quarterly in advance.

22. That every Annuity, before her Annuity be paid, shall either attend in person to receive the same, producing satisfactory proof of her continuance in a state of widowhood, or transmit to the Secretary of the Institution a certificate, attested by the Clergyman or Churchwarden of the Parish, or by a Magistrate, near to where she resides, of her being alive on the day her Annuity falls due, and of her continuance in a state of widowhood.

23. A new Subscriber shall be entitled to vote immediately upon payment of the subscription.

24. That the Master of every Lodge shall be entitled to One Vote at every Election of an Annuity, provided the Lodge shall have paid the last year's Contribution to the *Grand Lodge*.

25. That a Donation of 5*l.* shall constitute the Donor a Life-Governor, entitled to Two Votes at every Election of an Annuity; a Donation of 10*l.* to Four Votes; and so on in proportion.

26. Subscribers of 5*s.* per Annum shall be entitled to One Vote, and to One extra Vote for every additional 5*s.* subscribed.

27. That every Lodge or Chapter subscribing 5*s.* and upwards per annum, shall have the same privilege as an individual Subscriber.

28. That a Lodge or Chapter subscribing 10*l.* in one or more payments within two years shall be entitled to Two Votes during its existence, and by a Donation of 5*l.* in one payment to Two Votes for fifteen years.

29. That the privilege of voting by Lodges and Chapters subscribing to the Institution shall be exercised by the W. Masters or First Principal for the time being, unless otherwise directed at the time of subscribing.

30. That a Donation of 50*l.* by one or more payments within three years shall constitute the Donor a Vice-President of the Institution, and (with the assent of the Subscribers to the Royal Masonic Benevolent Annuity Fund) a *Member of the Committee of Management*.

31. That an executor, or when more than one, the executor first-named in the will, paying a legacy of 50*l.* to the use of the Institution shall be constituted a Governor for life. If the legacy be to the amount of 100*l.* or upwards, all the executors shall become entitled to the like privilege,

32. That any clergyman who may preach in aid of this Charity, or who may lend his pulpit for the same purpose, shall be entitled to Four Votes at every Election of an Annuity.

33. That, notwithstanding any of the previous Rules, no person who is not a Freemason shall be entitled to any of the privileges of a Governor or Subscriber, except the right of voting by proxy at the Election of an Annuity.

34. That none but Freemasons shall be permitted to attend any meeting of the Subscribers or personally to present a Polling-Paper at any Election of Annuity; but all such Polling-Papers shall be used only by Freemasons entitled to vote.

35. That in every Election, except in that of Annuity, all Masters of Lodges, Governors, and Subscribers, shall be entitled to One Vote only, such Vote to be given in person.

36. That in case of an equality of Votes at any meeting, the Chairman shall be entitled to a second or casting Vote.

37. That all Annual Subscriptions fall due on the 1st of June in each year, and that no one be entitled to vote on any occasion whose Subscription shall be in arrear.

38. That on no account shall any portion of the Life Donations and Annual Subscriptions, after being invested, be sold out, except with the sanction of

two-thirds of the Subscribers present at the Annual General Meeting and also of the Grand Lodge, and that no portion of the Bequests be withdrawn from investments at any time.

39. That in every case not hereinbefore specially provided for, the Rules of the Royal Masonic Benevolent Annuity Fund shall also be the Rules of the Fund for granting Annuities to Widows, so far as the same may be applicable.

40. That after the Plan shall have received the sanction of the Grand Lodge, all the Regulations or Rules which have reference to privileges of Subscribers to this proposed Widows' Fund to attend the General Meetings of the Royal Masonic Benevolent Annuity Fund, or which otherwise have a tendency to a joint management, shall be submitted to the consideration of the Governors and Subscribers to that Fund for their approval, the object being to facilitate and amalgamate the management of the two Charities at the least possible expense; but they shall not be considered as giving to the Subscribers to the one Charity any right to vote in the election of Annuitants on the other, but that each individual shall be entitled to vote for Annuitants only so far as qualified by his Subscription to each separate Charity.

LASTLY. That after the Rules and Regulations of the Institution shall have been confirmed by the Grand Lodge, no alteration made therein be valid, unless the same shall have been approved of by the Grand Lodge.

The consideration of these rules having occupied the attention of Brethren till nearly 12 o'clock, no further business could be proceeded with. The Grand Lodge was therefore then closed in form and with solemn prayer, by M.W., Bro. the Rev. J. W. Gleadall, G.C.

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## GRAND CONCLAVE.

The Fraternity of Masonic Knights Templar held their Annual Grand Conclave, on Friday, the 22nd inst., at Freemasons' Hall, at which Bro. Sir Knight W. Stuart, D.G.M. in the absence of Col. C. K. K. Tynte, M.E.G.M. of the Order, presided, when the following Officers were chosen for the year, commencing March 23, 1850:—Sir Knight Col. C. K. Kemeys Tynte, Most Eminent and Supreme Grand Master; Deputy Grand Master, Sir Knight W. Stuart; Grand Prior, Sir Knight B. B. Cabbell; Grand Sub-Prior, Sir Knight J. Morris; Grand Prelate, Sir Knight Rev. C. J. Meredith; First Grand Captain, Sir Knight Davis; Second Grand Captain, Sir Knight Luxmore; Grand Chancellor, Sir Knight C. B. Claydon; Grand Vice-Chancellor, Sir Knight Law; Grand Registrar, Sir Knight J. A. D. Cox; Grand Chamberlain, Sir Knight R. E. Arden; Grand Hospitaller, Sir Knight J. Ll. Evans; Grand Treasurer, Sir Knight John Vink; First Grand Expert, Sir Knight J. Watson; Second Grand Expert, Sir Knight H. Burchell; First Grand Standard Bearer, Sir Knight Meadows, *M.D.*; Second Grand Standard Bearer, Sir Knight W. Stuart, Jun.; Grand Almoner, Sir Knight H. Emly; Grand Director of Ceremonies, Sir Knight R. Dover; First Grand Aide-de-Camp, Sir Knight Rev. J. E. Cox; Second Grand Aide-de-Camp, Sir Knight R. J. Spiers; First Grand Captain of Lines, Sir Knight Rev. E. Moore; Second Grand Captain of Lines, Sir Knight J. Dorling; Grand Sword Bearer, Sir Knight Capt. Maher; First Grand Herald, Sir Knight A. Henderson; Second Grand Herald, Sir Knight S. H. Lee; Grand Organist, Sir Knight M. Costa; Grand Equerry, Sir Knight Barton.

The Provincial Grand Commanders are at present:—Col. C. K. Kemys Tynte, *Somersetshire*; W. Stuart, Esq., *Hertfordshire*; Sir F. Fowke, Bart., *Leicestershire*; Lord Suffield, *Norfolk*; W. Tucker, Esq., *Dorset*; J. Wyld, Esq., *M.P.*, *Corwall*; Rev. John Huyshe, *Devon*; Major F. C. Robb, *Hants*; Matthew Dawes, Esq., *F.G.S.*, *East Lancashire*; Col. George A. Vernon, *Staffordshire*;—Cruttenden, *Cheshire*.

The Members of the Committee for the year commencing March 23rd, 1850, were nominated in the annexed order:—The Most Eminent and Supreme Grand Master; the Deputy Grand Master; the Grand Prior; the Grand Chancellor; the Grand Vice-Chancellor; the Grand Treasurer; the Knights Auldjo, Rev. J. E. Cox, Shaw, Emly, and Spiers, elected by Grand Conclave; and Sir Knights Wackerbarth, Udall, J. A. D. Cox, and Goldsworthy, nominated by the Grand Master.

Other routine business having been transacted, the Sir Knights withdrew to refreshment; after which, the following toasts succeeded the usual loyal and patriotic demonstrations to the Queen and the Royal family, which are never omitted on such occasions. The first in order was "The health of the M. E. G. M. Col. C. K. K. Tynte," in proposing which, the D. G. M. Sir Knight W. Stuart intimated, that the resuscitation of the Order was chiefly owing to the indefatigable exertions of the worthy Col., whose absence he much regretted on this occasion. Afterwards he read a letter from the M. E. the G. M. to the Sir Knights, expressive of his sorrow at being unavoidably prevented from being present on this occasion. The G. Prelate, Sir Knight the Rev. C. J. Meredith, proposed the health of the D. G. M. Sir Knight W. Stuart, who had most ably presided in Grand Conclave, to the satisfaction of all the Sir Knights there present.

The D. G. M. Sir Knight Bro. STUART, expressed his deep sense of the honour done him by the G. Prelate and the assembled Knights; and begged to thank them for the invaluable help they had given him, in conducting the business of the Grand Conclave.

The D. G. M. then proposed the health of the G. Officers of Scotland and Ireland; to which Sir Knight Tucker, Prov. G. M. for Dorset, responded in suitable terms.

Upon the proposition of Sir Knight AULDJO, the health of the Prov. G. C. and Sir Knights, who had visited their London Brethren on this occasion, was drunk, when Sir Knight the Rev. J. HUYSHE returned thanks, for himself and others; in doing which he alluded, in eloquent terms, to the high and moral responsibility of their position, and to the importance of a rigorous discharge of their respective duties. He also alluded to the necessity of the Order possessing one uniform ritual, to which, he trusted, the Committee of G. C. would give their immediate attention.

The toast of "The Officers of the Grand Conclave," was responded to by Sir Knight Davis, First Captain; and that of the E. Commanders, by Bro. Sir Knight Spiers; after which the Sir Knights separated.

We observed amongst the number of those who attended Grand Conclave, Sir Knights Tucker, Claydon, Morris, the Rev. J. Huyshe, the Rev. C. J. Meredith, the Rev. J. E. Cox, the Rev. J. W. Carver; Hall, Shaw, Auldjo, Udall, Davis, J. A. D. Cox, Spiers, Luxmore, M. Costa, Robinson, Spencer, Evans, and many others, both from the metropolitan and provincial districts.

## SUPREME GRAND COUNCIL 33°.



We regret to intimate that, up to the time of going to press, we have received no report of this illustrious Order.

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 THE CHARITIES.
 

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## ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

WE are glad to be able to speak in high terms of this Institution, which progresses both in funds and usefulness. One of the children has died of consumption since our last report; she had been but a short time only on the establishment. We have also heard, with much regret, that the venerated and most esteemed Matron has been suffering from indisposition; but the attendance of the medical officers of the establishment to all within its walls is so unceasing that the value of their services cannot be too highly prized. We are happy also to be enabled to report more favourably of Mrs. Crook's health, as one of the consequences of their skill under Divine direction.

The Anniversary Festival will take place on the 8th of May, when the M.W.G.M. will, with his wonted kindness, preside, and be, we are told, supported by the Craft. We sincerely hope this meeting will be happy in itself, and prosperous in its results. We refer to our advertisement for the names of the Stewards, from whom tickets may be procured.

We are also pleased to be able to inform the Craft that a Sermon, in behalf of the Institution, will again be preached at St. Helen's Church, Bishopsgate, on the 30th of June, by the R.W. and Rev. J. E. Cox, Grand Chaplain, upon which occasion, the Right Hon. and W. Bro. the Lord Mayor, P.M. No. 1., Bro. Sheriff Nicoll,—and Mr. Alderman Sheriff Lawrence will attend. The hymns to be sung will be written by the children.

We understand that the R.W. Bro. W. F. Beadon, J.G.W., has been appointed a Trustee to this Institution, in the room of the late Bro. L. H. Pettit, who left 105*l.* to the funds of the Charity.

MASONIC INSTITUTION,  
FOR  
CLOTHING, EDUCATING, AND APPRENTICING THE SONS OF  
INDIGENT AND DECAYED FREEMASONS.  
OFFICE, BLOOMSBURY-PLACE.

THE Anniversary Festival of this useful and valuable Institution, was held at the Freemasons' Hall, on Wednesday, 13th of March, the Right Hon. the Lord Suffield, P.S.G.W., Prov. G.M. for Norfolk, in the Chair. His Lordship was supported by a few members of the Grand Lodge, amongst whom we observed Bro. B. B. Cabbell, M.P.; Treasurer to the Institution; J. Morris, P.S.G.W.; H. B. Webb, G.S.B., L. Thompson, P.J.G.D., and many members of the Prov. Grand Lodge of Oxfordshire; Bros. R. J. Spiers, Prov. S.G.W.; Portal, Prov.G.S.D. Best, Prov. G.J.D., and other members of the Apollo Lodge, which may boast of being the leader of Provincial Lodges in the cause of the Charities of the Order. The Board of Stewards was ably presided over by the R.W., Bro. J. Alston, whose urbanity and kindness gained the applause and best wishes of the Brethren present. We were sorry to find so small an attendance of Brethren present (less than a hundred). The Enoch Lodge, one of the foremost in the cause of charity, mustered about forty of that number. The amount collected, however, proved, that the company were earnest in the cause of charity; the sum announced being nearly 360*l.*, which, considering the scanty attendance, proved, at least, that all had Masonic hearts. The musical department was ably conducted by the veteran amongst musical Brethren—Bro. Jolly—who was assisted by Bros. Young and Lawler, two boys with charming voices, and two ladies—the Misses Thornton and Anderson, who delighted the Fraternity, by assisting in the several vocal performances.

The evening passed over with great *eclat*; and the noble Chairman was greeted with all the applause he could desire. Indeed, the Charity may well congratulate themselves upon having secured so able and efficient a President.

Grace having been sung, the noble CHAIRMAN commenced, by saying, He had been too long a Freemason, not to know how acceptable the first toast he should have the honour to propose, would be—for, whether in her public capacity as Monarch of these realms, or, in her moral character,—for that was a pattern to the ladies of this great country—whether as Queen, Wife, or Mother, she deservedly holds the warmest and brightest position in the hearts of every Member of the Craft particularly, and of the country generally; he could not forget, that, as the daughter and niece of a Freemason—of two Brethren, who were as much respected for their Masonic zeal, as they were beloved in the high positions they had held in the country, that she was, therefore, particularly endeared to us; and these feelings of strong affection were not lessened by her Majesty's being the Patron and supporter of this School. It might and is to be hoped, that as we bear to her the most affectionate love as the daughter, it might be expected she would be as much admired as the mother, of future Freemasons:—"Her Most Gracious Majesty, the Queen, Patron of the School!"

"The National Anthem;"—beautifully sung by all the vocalists, accompanied by Bro. T. Jolly, jun.

The noble President then rose and said, "The next toast I shall have the honour to present to you is one hardly less acceptable than the former, "His Royal Highness Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." I regret, Brethren, that we do not number the first named high-minded gentleman as a Brother, but I trust, he may be the parent of one, whose name will be enrolled amongst the Members of the Craft.

GLEE.—"Hail, Albert," &c.

His Lordship then expressed himself in the following terms; "I have now the happiness to propose, the health of a noble Brother, whose name has often been received in this Hall with the loudest and most deserved acclamations, and I know will be so received now—indeed there is no person so deserving the affection of the Craft as the M.W.G.M., who is an hereditary Mason, a most amiable nobleman, one who possessing much suavity of manner is prized in his high position; and having yet enough of that firmness so necessary to the dignity of the high office he has so long held, never forgets to give his support to the Charities; whilst his great and unwearying attention to the duties of the Chair, his affability and condescension, renders him peculiarly acceptable to the Craft; he therefore proposed with great pleasure and much respect "The Right Honourable the Earl of Zeeland, M.W.G. Master," which was drank with great applause.

SONG.—Miss Thoruton,—*"Merry Zingara."*

This Song was warmly applauded, and an *encore* was loudly called for, but the noble Chairman stated that he hoped the Brethren would recollect that it was against the regulations of the Festivals to permit an *encore*, which, indeed, he would be as glad to listen to as the company, if it were not against the rules.

He then said, "The next toast on my list, and in my heart, is that of, The Right Honourable the Earl of Yarborough, D.G.M. I assure you Brethren, I propose this health with peculiar satisfaction; for I know his Lordship is considered by you as he is by me, a capital Second to an admirable First—he is ever present when his presence is required, and always efficient. His Lordship's love for Freemasonry is proved by his zeal in its behalf, as well as by the liberal support he affords to the Charities of the Order."—Drank with enthusiasm.

SONG.—Mr. Lawler.

Lord Suffield then proposed, "Prosperity to the Boy's School," in the following appropriate terms: "I have now, Brethren to claim your indulgence, as I am about to propose that which may emphatically be called the *Toast of the Evening*; and I approach it with the greater fear, because I know how incompetent I am to give full effect to it; having been sometime absent from the country in consequence of severe indisposition, I am, perhaps, less capable than I otherwise should be to dilate upon the excellencies of this most useful institution; fortunately I speak to Masons, and I know their hearts will supply the thoughts I ought to depict, and the words I would use; it is, therefore, a comfort to me to know that the Charity will not suffer by my incompetency. I may, however, allude to one peculiarity in this school—that is, that the *only recommendation* a Candidate requires is, his wants;—healthy or sickly, strong or weak, perfect or deformed, all may come here, whose fathers have been Freemasons, and find the

support they seek; yes, even the cripple and others whom it may have pleased the Almighty to afflict, are received without favour, but with great affection; nor do the Committee, require that the children should be of any particular creed or religion. Boys from parents of all persuasions are received here and have a good moral and religious education; but my excellent friend and Brother on my right, the Treasurer to this and the supporter of all other Charities, will enter more fully into this matter than I can: Brother Cabbell is always at home when Charity is the subject, and to him I refer you; his intimate acquaintance with the government and his necessary knowledge of the management of the Charity, better qualifies him than any one else to speak of its usefulness and recommend its support."

The Boys were now introduced and presented a most gratifying and interesting spectacle—healthy, well dressed and clean, they called forth, most decidedly, the rapturous acclamations of the company. One little fellow, too short to be seen on the Dais, was placed upon the table to receive the Medal voted to him for the best writing; one could almost wonder, so small was he, how he could reach across his own copy-book well-enough to deserve so great a reward. The noble Chairman, who appeared much affected, said, with great emotion, "It is now my duty to address you, my dear boys; and I hope the spectacle of so many fathers as you now see before you, will write a lasting impression upon your minds and hearts: you must never forget that it is the bounty of the Brethren present, and of Freemasons generally, (a large body of whom your fraternal Fathers form a part), are the cause of your receiving the good education it is their happiness to afford you; and I sincerely trust that you will neither disgrace nor neglect it. You will recollect, that it is perseverance which insures success in this life; and your success will be the most gratifying testimony to your supporters, that their labour of love has not been in vain. I ask you to be careful of your characters in after life, and thus prove that our teaching has not been without its fruits. I recommend you not to forget the duty you owe to God, to your neighbour, and to yourself, and always to recollect, that to deserve success, you must strive for it; be religious, industrious, kind, and affectionate; recollect that it depends upon yourselves whether or not you shall be prosperous in this life, and happy in that to come; all that could be, has been done for you by your benefactors—you must do the rest; recollect, that in this country, any may attain the best positions—the highest offices in the State are open to your competition, and the most luckless, apparently now, may by conduct and uprightness of life, honesty of character, and belief in God, arrive at a station that all may covet, many may envy, and some, even the poorest in circumstances, attain to. I have the pleasure, my little fellow—Mackey, to present and invest you with this medal; it is given you for general good conduct, and for proficiency in writing. I very sincerely congratulate you upon attaining so high a distinction, and hope you will, when tempted to transgress, recollect the moment I had the happiness to place this medal on your heart, and that in placing it there, I begged you not to cease from the efforts you have made to obtain this high distinction, and to remember that every transaction of your life, not founded on religion, morality, and truth, will tarnish its brightness more than age, time, and wear. I would also say to you, my dear boys, who have not been successful, that I do not consider you less deserving, than this, your

little companion, who is more fortunate. I trust your days will be prosperous; and that in after years you will not forget how much you owe to your Fathers and Brothers in Freemasonry.

This address was received with great applause by the Brethren, and the Boys appeared to be deeply conscious of the advice the noble Lord gave them. They retired from the Hall loaded with fruit, &c., the remains of the dessert.

The Secretary announced the subscriptions, which amounted in the aggregate to nearly 360*l*.

Bro. MORRIS, P.<sup>s</sup>.G.W., rose and said,—“Brethren, the noble Lord, our Chairman, has kindly permitted me to offer the next toast, and I know you already anticipate what that toast will be; indeed, after the exhibition of kindness and feeling from the Chair, which you have witnessed, it appears to be hardly necessary that I should occupy much of your time in endeavouring to depict the noble Lord’s, the Chairman’s, conduct upon this interesting day; it has been as affectionate and kind as it has been eminently talented; and I most sincerely congratulate my noble friend, Lord Suffield, on filling the high and responsible position he holds, no less than I congratulate you, Brethren, upon having such a President.”

“The Right Hon. and Noble Chairman, Lord SUFFIELD, P. G. W.” The Noble Lord expressed his thanks to the meeting, not only for drinking his health with so much enthusiasm, but for finding in him properties he had himself been unable to discover; but he assured them, whatever he might require in talent for the position he held, he would yield to none in zeal for Freemasonry, and its great and glorious characters; he would, however, more endear himself to the company by proposing, before he sat down, one whose name alone would make up any deficiencies he might possess, one whose name resounded through the nation as the great supporter of every society established for the good of mankind; he would, therefore, ask them to charge their glasses, bumpers, and drink, as he did from the bottom of his heart—“Benj. B. Cabbell, Esq., M.P., Treasurer to the Institution.”

The applause following this address and name having ceased, ‘The Hon. Treasurer said, “Brethren, I am most grateful to you for thus drinking my health upon this occasion. I assure you no person can feel more grateful than I do for such exhibition of your feeling of regard—a feeling I shall endeavour to deserve, as I trust I have hitherto done. Brethren, the sight just seen by you speaks more powerfully than I can in behalf of this Charity. You have seen the children of your less favoured Brethren clean and healthy; you have seen and know that they receive a religious and moral education; and, feeling as you must do in the light of their parents, it can but be gratifying to you to have such children—for myself I can only say upon this, as I have said upon former occasions, that my anxiety for the success of this Institution is commensurate with its usefulness, and that I trust it will long continue to receive the support I know it merits. Brethren, I beg you to accept my warm acknowledgments for your kindness.

The noble Chairman proposed, “The Royal Freemasons’ School for Female Children,” an Institution, which he assured them, had his warmest sympathies and affections.

His Lordship proposed “The House Committee and Auditors,” expressing, at the same time, his feeling of regret that out of a committee of thirty-three members, Bro. Fourdrinier, their able Auditor, was the

only one present. He could not account for this; but he understood and feared there was some misunderstanding which perhaps required explanation, and he hoped explanation would remove.

Bro. FOURDRINIER begged to express his thanks to the noble lord for naming him; it was indeed true, that there were thirty-three committee men, and no less true that all of them were unfortunately absent. The excellent and worthy Bro. said, he had taken the auditorship on the death of his deceased friend Bro. Lythgoe, and had felt so much interest in the Institution, as never to be absent from his duties when his other more imperative arrangements would permit him to be present; and he was compelled to say, and did so with great confidence, that the affairs of the Institution had been carried out with zeal and fidelity. Recently some gentlemen had thought proper to offer their services, and were desirous of inspecting the books; those books were opened to them, and every information afforded. Certain suggestions were made, and immediately acceded to; but since that time the new members of the committee had been, he hoped, so much engaged in their own affairs, as to be unable to attend the office; and the old members having retired, there was great difficulty in making a quorum for business from the new ones. He begged to assure the noble lord and the company, that he should continue to perform the duties intrusted to him with fervency; and begged them to accept his best thanks for the honour conferred upon him.

The noble Lord proposed "The President and the Board of Stewards."

The R. W. Bro. J. ALSTON returned thanks in the name of the Stewards, for the honour done them. He assured the meeting that the Board had felt great anxiety for the comfort of the company and the success of the Institution; and he begged to congratulate his Brethren upon the appearance of their protégés and the amount collected, which, although apparently small was, in comparison with the members present, a proper and efficient manifestation of Masonic feeling. He could not, however, resume his seat without expressing his thanks to the noble Lord, personally, for his great kindness in mentioning, as he had done, with feelings of respect and regard the name of his dear father; it was a sure way to his heart; for a kinder, more affectionate, and more beloved parent never existed.

"The Ladies," with three times three.

The suavity and kindness of the Chairman, and the attention of the Brethren forming the Board of Stewards, materially assisted in making the evening pass off with satisfaction to all parties. The dinner and wines were excellent, and gave as much satisfaction to the company as they did credit to Bro. Bacon and his *cuisine*.

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#### ASYLUM FOR WORTHY, AGED, AND DECAYED FREEMASONS.

A special General Meeting of the Governors and Subscribers to this Charity, was held at Radley's Hotel, on Wednesday, the 27th February last, for the purpose of receiving the Auditor's Report, and for other matters of great interest and importance.

Bro. Jno. Hodgkinson, Treasurer to the Institution, was unanimously called to the chair.

Amongst other business, the following special report of the General Committee was read by the Secretary, and unanimously adopted by the meeting:

“SPECIAL REPORT OF THE GENERAL COMMITTEE OF THE ASYLUM FOR WORTHY, AGED, AND DECAYED FREEMASONS.

“In presenting to the subscribers a statement of the financial affairs of this Institution, your Committee deem it an occasion for making a special report.

“It is with emotions of the deepest sorrow, that your Committee have to announce the demise of your late much esteemed and respected Treasurer, Brother Crucifix, the benevolent founder of this Charity; a loss which will be deeply deplored, not only by the Governors and Subscribers at large, but by an extended circle of Masonic friends, who knew, and could appreciate the many virtues which adorned his life and character.

“By his death, your Committee feel that this Institution loses a patron and supporter, whose place will not easily be supplied; they trust, however, that this melancholy event will furnish an incentive to increased exertion amongst its zealous and tried friends, and that in addition to their devotion to its cause, will be superadded a desire to emulate his unceasing energy.

“To turn, however, to a more pleasing subject, your Committee have to announce that the centre and north wing of the building are on the point of completion; and anxiously do they hope, that through the timely aid and bounty of the Craft, they may speedily be enabled to consecrate it to its intended purpose.

It may reasonably be expected that your Committee will make some reference to a subject which is known to have involved much time, and very grave consideration, and of which the Craft at large, by the tongue of common rumour, have acquired certain information—they allude to the proceedings that have taken place for the purpose of promoting an union of this Charity with the Royal Masonic Benevolent Annuity Fund.\*

“In referring to the present state of the funds of the Institution, your Committee feel that they do not appear so prosperous as might have been anticipated; yet, in other respects there is abundant cause for congratulation, and for entertaining the conviction, that ere long it will take its appropriate place amongst the many other noble and excellent charities of this country.

“But whence, it may be asked, are derived these sanguine and pleasing anticipations?

“To this query, your Committee would answer, from the history of the Charity itself—a source sufficient to justify hopes and expectations far beyond any in which they have ventured to indulge.

“This Institution, in every phase of its varied and chequered career, amidst all its struggles with opposition and prejudice, shews most brightly and vividly the virtue of steady perseverance.

“This one great attribute in the character of its late benevolent founder, sustained and cheered him through the trying period of its greatest depression, provided him with a remedy for every exigence, and enabled him to avert every threatened danger; till, at length, as prejudice began to fade, and opposition to grow weary, the ‘Wisdom, Strength, and Beauty’ of its cause became patent to the minds of the Fraternity; and now, after a protracted struggle of nearly fifteen years duration—which nothing less than the most indomitable energy and determination could have sustained, your Committee have the proud satisfaction of believing, that throughout the entire Craft there exists an unanimous feeling in its favour, and that hearts and hands will not be wanting to complete this noble structure, which will at once be the best monument of him, whose philanthropy designed it, and the happy resting place of the ‘Worthy, Aged, and Decayed Freemason.

“J. WHITMORE, *Secretary.*”

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\* These arrangements, we have reason to believe, are progressing most satisfactorily, and give promise of being speedily brought to a successful issue.—ED.

The following resolution was also unanimously agreed to:—

“ That this meeting, having heard with feelings of deep regret of the demise of their late much-esteemed, and highly respected Treasurer, Robert Thomas Crucefix, Esq., *M.D.*, &c., the benevolent founder of this Charity, do publicly record the expression of their warmest admiration for the talents and philanthropy which distinguished his public career, their love for the many virtues which adorned his private life, their respect and veneration for his memory, and their grateful recollection of the untiring energy and perseverance he displayed in advancing the best interests of this Institution.”

It was further resolved,—

“ That the foregoing resolution be advertised in the *Times*, and other daily papers.”

### ROYAL BENEVOLENT ANNUITY FUND.

The election of candidates for the benevolence of this very useful Charity, will be held on Friday, May 17, at Freemason's Hall, when we regret to state, owing to the present state of the funds but two annuitants will be elected.

## METROPOLITAN.

GRAND STEWARD'S LODGE.—*Public Night.*—On Wednesday, March 20th, this Lodge met at the Freemason's Hall, for the purpose of public Masonic Instruction, Bro. John A. D. Cox, W.M. in the Chair. Amongst the visitors were Bro. Beadon, S.G.W. of England; Bro. Quinton, G. Treas. of Ireland; Huyshe, Prov. G.S.W., and Bro. Luxmore, Prov. G.J.W. for Devonshire; Bro. John Savage, P.M., and about seventy other Brethren. The first Lecture was worked in sections by Bros. Emly, Hodgkinson, Shaw, Norris, and Tomkyns, officers of the Lodge.

After the Lecture, Bro. Beadon, in an eloquent address expressed the thanks of the visitors for the opportunity thus afforded to the Craft, of hearing true Masonic working performed in so effective and impressive manner; he was followed by Bro. Quinton and Bro. Huyshe, who cordially agreed in all that he had said. The W.M. in returning thanks on behalf of the G.S. Lodge, took credit for perfect sincerity of purpose, and an earnest desire on the part of every member of the lodge for the maintenance of the ancient mode of working, pure and unsullied. After mutual expressions of good feeling, the meeting separated at an early hour.

It is our firm conviction that the Lectures as delivered in the Grand Steward's Lodge, though differing frequently from the same lectures as taught in one or two of the London Lodges of Instruction, as far as regards the exact words, yet adhering strictly to the same landmarks, must ever prove eminently useful to the Craft, more especially to the younger Brethren, by presenting at a single view the relative connection of the whole system of Freemasonry.

GRAND MASTERS' LODGE, No. 1.—This respectable Lodge, met as usual on the third Monday in January; and in consequence of the severe and protracted indisposition of their much respected and Worshipful Bro. C. Rigby, who is compelled to try the effect of the more genial climates of Italy and the South, for the restoration of his health, re-installed the late W. Master, the Rev. J. W. Gleadall, in the Chair; much as the Brethren seemed to regret the cause of this change, the reappointment was most acceptable. Too much praise cannot be afforded to the Rev. Bro. for the admirable manner in which he has governed during the past season the business of this useful and influential Lodge; and if we may prophesy for the coming from the past; there is every probability that the Grand Master's Lodge, the first in number, will be, as heretofore, second to none in usefulness.

Bro. T. A. Chubb was appointed S.W.; Bro. J. Blake, J.W.; Bro. Burnet, P.M., S.D.; Bro. Sang, J.D.; Bro. Giraud, Treas.; Bro. Crew, Dir. Cer.; Bro. Chubb, Sec. These appointments met the unanimous approval of the Brethren present; indeed the manner in which the Brethren had each performed the duties of the more subordinate offices, eminently entitled them to the advance so gratifyingly bestowed upon them.

Bro. M. Chubb, the Parent of the S.W., has been nearly twenty years Secretary to the Lodge, and by his exertions and amiable manners has gained the affection of every Brother connected with it. He has watched, with a father's anxiety, every step his son has taken in the Craft, and naturally feels that desire for his attaining a higher position, which his long family connection with Masonry would induce him to hope for and effect. It will be an interesting fact to be generally known, that Bro. T. A. Chubb, wears (in Chapter,) the apron of his *great* grandfather—that John Chubb, whose writings during the last century excited the attention of the literary and the religious world, so largely. The apron has descended from father to son, and been worn by each in succession. The purple has, indeed, faded, and the red changed its hue, but it still continues to be worn by one, who receives as he deserves, the admiration of all who know and are connected with him. The Lodge duly appreciates his services; and are delighted in rewarding the son for the kindness of the father.

The Junior W. Bro. Blake, a Past Master of another Lodge, and a Prov. G. Officer, joined this Lodge a few years ago, and is an admirable instance to all Masons, that "He who has been exalted, may humble himself and be respected;" for the Junior Warden, although he has passed the Chair and wears the Prov. purple, yet took upon himself the most subordinate position in the lodge, and has step by step succeeded to the office which he now so admirably fills; the worthy Brother has attained the respect and affection of his compeers; and we trust to see him attain to that position in the Grand Master's Lodge, which is the object of his ambition, and which his Masonic acquirements deserve. We cannot quit this subject without expressing our admiration of the zeal and true Masonic feeling of Bro. Burnet, the Secretary, and Bro. F. Sang, the J.W.—the latter is that great *artiste* who has so tastefully and beautifully embellished some of the noble palaces, club-houses, and theatres of the kingdom, and whose graceful works have excited the admiration and applause of Prince Albert and the nobility, when he attended the opening of the Coal Exchange—a building which does as much credit to the talented architect who planned it, as to the Brother who

as much deserves our praise for his truly Masonic conduct as our admiration for his professional skill. It is indeed a delight to us to witness the working of this very admirable lodge; it vies not only with others, but with itself in every object of charity, hospitality, and fraternal affection. The Past Masters, are constant in their attention, and zealous, not only in the discharge of their own duties but in their anxiety that the lodge should not deteriorate in numbers, respectability, or working.

The duties of the lodge, which were performed as the duties of No. 1 always are, having closed, the Brethren retired to refreshment, prepared in Bro. Bacon's best style.

The W. Master proposed the toast of "Our most Gracious Queen," "The M.W.G. Master," and "The D.G.M." in a most elegant, loyal, and Masonic terms.

Bro. Marston, the immediate P. M., rose to propose the next toast, and said,—“Brethren, it affords me the greatest gratification to offer you the next toast; you are too well acquainted with the duties and ceremonies of a Masonic Lodge, not to be aware of the object of my rising; but you may not know how anxiously I desire that some Brother, better skilled in such public speaking as is used in a lodge, had performed this pleasing duty, one who could do more honour to its merits; none, however, can give it with greater sincerity, for no one more admires and respects the W. Master than I do; but I am at least thus far fortunate, that I know the W.M. will not be lessened in your estimation, because I am unable to describe his excellencies, either to your or my own satisfaction. I am afraid, the only person who will be pleased will be the W. Master himself, who, much as he may, and, I hope does, respect the eulogist, may yet deprecate the eulogy. Brethren, I can do no better than leave the W. Master in your hands; you know his sentiments, and can appreciate them; you know his zeal, and admire it. You are conscious of his labour and glory in it. Brethren, I give with great delight, with true Masonic feeling, 'The W. Master!'"

The W.M. expressed his thanks in the most glowing terms, and congratulated the Lodge on its continued prosperity. He was happy to hear three Initiations announced in the Lodge, and a joining for the next Lodge; and although he shrunk with fear from the performance of the heavy duties attached to his office, he would not hesitate in endeavouring to perform them. He begged to thank them for the honour they had done him in placing him once more in the chair, although he regretted the occasion for doing so; he, however, hoped the respected P.S.W. would return to his native land and friends with renovated health and renewed energy. He could not conclude without proposing a toast, at all times acceptable to the Lodge—"The Visitors." They were many; and he hoped they had derived that satisfaction which they had calculated upon on entering the Lodge.

Bro. J. L. Evans, P. G. S. B., returned thanks in the most suitable manner.

"The Past Masters and the Officers," was the last toast of the evening, which, having received due attention and respect, the party dispersed, after spending an apparently delightful evening.

The Lodge again assembled on the third Monday in February, when two gentlemen were initiated in the most admirable manner by the Rev. W. M.; this day, like the former, passed off in such form and order as other lodges might envy, and should copy.

March 18.—The third meeting was rendered peculiarly interesting by a younger Brother of one of the most respected P. Masters being initiated. We think there are few things which speak more in favour of our noble and useful Order, than have been usually exhibited in the Grand Master's Lodge, that of fathers introducing their sons, and Brethren their brothers. It would seem to us to point out to the world, that Freemasonry has something to admire in it, which the uninitiated do not comprehend; and should be a proof to them, that the proceedings of a Masonic Lodge are of a nature to induce the best feelings, and to excite the most approved conduct. It is, and we say it fearlessly, a school for the young, where order and submission, propriety and moral conduct is more strictly enforced than in any other society within our knowledge. It is that spot in the desert of the world, where all may meet and drink of the same waters and be satisfied; it is that place from which envy, hatred, and malice, are, or should be banished; it is that society which has religion for its base, morals for its superstructure, order for its pediments, and Charity for its apex. In a Masonic Lodge discord should not be found (and from this lodge we are enabled to say it has not entered), and where harmony, brotherly love, and friendship should find its most fitting home. The W. Master had hard work to perform—two Passings and one Initiation; but he brought his well-stored mind to the subject, and performed the ceremonies in a manner so impressive, as to excite universal admiration.

The Lodge was closed in due form and order, and the brethren ceased from labour and retired to refreshment.

The cloth being removed and "Non Nobis" sung, the W. Master proposed the "Health of the Queen," in the following words:—"Brethren, I have much pleasure in giving this toast, it is one that is and should be received in Masonic Lodges, and everywhere else, with enthusiasm. I thank God we are a loyal people; and loyalty, I am happy to say, exists in peculiar strength in a Masonic Lodge; and it should do so; for although a republic in ourselves we have a head, and that head we bow to with reverence. So, with our beloved Sovereign, we bow to her with affection, love, and loyalty; and she deserves all our feelings. She deserves them, in that she is a constitutional monarch, for loving as she does her people. And then, too, we love her for herself, for that she is an attached wife, a loving mother—one who in her family is a pattern to her people, and on her throne a pattern to other monarchs. She deserves our love, and she has it. Then, too, she is a Mason's daughter, a Mason's niece, a descendant from a long line of illustrious ancestors; and we love ancestry. Masonry boasts of its age, and may do so; and monarchs may boast of their progenitors, if like the young and lovely lady upon the throne now they have studied their people's good, and maintained for them their lives and liberties. I give you, Brethren, "The Queen," and to make the toast, if possible, more honourable and more acceptable, I add to it "The Craft." Brethren, "The Queen and the Craft!"

"God save the Queen," was sung with great enthusiasm, and no less taste.

The W. M. said, "My next toast is, 'The Right Hon. the Earl of Zetland, M.W.G.M.' Now, Brethren, what have I to say to recommend that nobleman to your notice? Shall I praise his amiability, his

zeal, or his station as G.M.? in all these he is pre-eminent; and the Craft are under the deepest obligation to him for the great interest he manifests in its behalf, for the time he accords to it, and for the able manner with which he performs his duties. I give you 'The Earl of Zetland, M.W.G.M.'"

He again rose and said, "My next toast is also one of a public nature in Masonry, it is the 'The Right Hon. the Earl of Yarborough, D.G.M.'" Now, Brethren, there are many causes why this toast, too, should be acceptable to you, the Noble Lord is one of 'the good of his day,' as a laudlord, as a progressive country gentleman, and as a man of large attainments. I had the honour of seeing his Lordship in the Chair at the last Grand Lodge; and I was delighted with his aptitude for business, the clearness of his perception, the firmness of purpose, and yet the kindness with which he treated each subject, and every Brother. I am anxious that you should duly appreciate the services of so talented and useful a nobleman; and I propose, with great satisfaction, 'The Earl of Yarborough, D.G.M.'"

The W.M. next proposed, "The Visitors," thanking them for their attendance. "We hope, Brethren, that you have seen only that which will induce you to desire to come again."

A Brother visitor acknowledged the toast.

BRO. DOBIE, P.M., G. Reg. and Prov. G.M. for Surrey, rose and said, "Brethren,—The W.M. has entrusted me with his insignia of office, and kindly permitted me to propose the next Toast, you know, Brethren, what that Toast will be: but, stop, don't be in so great a hurry! you will have plenty of time to applaud after I have done. I want you to listen for a few moments. I am glad to see the Lodge still so prosperous, still meeting full in number, and full of that respectability it has always supported. I am glad of this, for I like the Grand Master's Lodge; it is consistent in its conduct, it is charitable with its funds, it is brotherly in intercourse, and affectionate in feeling. I like the Grand Master's Lodge for its steadiness of principle, by which it keeps its members so long, and induces the attendance of its Past Masters; I like it, for that it has again elected the present W.M. I have been a member more than twenty years; I have seen many of the Brethren around me filling the office of Master with infinite credit to themselves and great honour to the Lodge. I am proud to be amongst them; through their instrumentality and yours, I have attained the high position I hold in the Craft, and that would make me grateful, if the unvaried kindness of the members did not; but I never yet saw the Lodge under better guidance than it now is, the Rev. and W. Brother filling the Chair for the second time deserves the honour; and, Brethren, he honours you by taking it—the honour is reciprocal; for it is most delightful to see the manner in which the W.M. performs the duties of his high office here and elsewhere. It is gratifying to me, to see a Minister of our sacred religion—one, too, who in his profession is so useful and talented, mixing with us in our festivities, and adding by the manner in which he performs the more sacred duties to their sacredness; he is, in himself, a pattern for our imitation, and well deserves the flattering distinction of being our W.M. a second year. Brethren, from my heart, I propose the health of the "W. Master and may he through his year of office, his second year, continue in the enjoyment of that health which his appearance affords us the hope he now possesses."

The W. MASTER said, "In attempting to return thanks for the honour you have conferred upon me by placing me a second time in the position I hold, and for the manner with which you have received the toast of the W. P. Master, deserves as it receives my warmest acknowledgments, my most sincere thanks. I feel myself happy in my position, because you endeavour by every kindness to make me so; and I should be insensible, indeed, if I were not conscious of and proud in the approbation of such a company as that I see before me—a society consisting of men of intellect and most fraternal conduct—of those who exhibit, as far as I am able to judge, in their own lives, the great truths of religion and morality, taught and practised within the portals of a Masonic Lodge—I say, emphatically, Brethren, the religion and morality taught; for, if Masonry were not founded on the highest principles of Religion, it should never have my countenance; I like Masonry, because it is religious; you imbibe constantly one of the brightest and most lovely principles of religion, Brotherly Love; you practice one of the most useful and beneficial effects of religion, Relief; and you prove its truth, by founding it on that which is all Truth. I am happy to be once more at your head, to find myself surrounded by such men and Brethren as are near and far from me in this room. I am proud, too, because I feel that the compliment you are pleased to pay me I can safely and conscientiously reciprocate: four or five years only a member of your society has yet been long enough to convince me of your worth; each succeeding year has added to my esteem for you; and that because I have found you loyal to a Gracious Sovereign, submissive to law and authorities, orderly in your conduct, and attentive to the regulations you have undertaken to obey. I am delighted to find myself again at the head of a body of gentlemen equal in intellect to him the W.M. has so much eulogised—I am afraid I may say so flatteringly praised; but, be that as it may, at least I have endeavoured to deserve your love, and you tell me I have it. I thank you for it, and I prize it. Why, Brethren, men are frequently proud of being placed over a body whose knowledge of the subject on which they meet is less than partial! but you know, as much as I do, there is not one of you who could not do the duties I have to perform as well as I can; there are none amongst you, who by merit, education, and attainments, are not equal to the position I hold; and therefore it is a proud moment to me to find myself still at your head. The statesman and the soldier seek for men to assist in the council and the field, who can afford them information and assist their endeavours; they look for kindred minds, and find them; so do I as your Master. Why, History, or Historic Romance, tells us that Bold Robin Hood selected his companions from those like himself; he sought the stalwart, the strong, and the active; and boldly challenged to the fight the wayfaring traveller; and if he were 'licked' in the contest, he said—'You are the man for me—you are the fellow to assist me in relieving the damsel from her distress, and the afflicted in his trouble; you shall be of my lodge, because you know as much as I, and are as courageous and bold!' and so, my Brethren, with you! You are calculated for the Grand Master's Lodge, because you are fraternal in your feelings, charitable in your conduct, and religious in principle. I trust long to be amongst you—long to deserve the kindness you show me, and to reciprocate the best feelings of our nature with you all."

## *Masonic Intelligence.*

His address, most imperfectly given, called forth the most vociferous applause.

The W. M. then proposed, in the most flattering terms the health of the P. Masters. "It was to him a source of gratification, although, perhaps of fear, to follow such brethren as those whose health he should propose. To describe the excellencies of all, would occupy the remaining portion of the evening; for when he mentioned the names of Bros. Crew and Giraud, the father and eldest son of the Lodge, he hardly knew how to speak in terms of sufficient praise; both had, for upwards of a quarter of a century been, not merely members, but hard-working officers in the lodge. They had never been out of harness, and yet never refused the collar; they were in themselves fitting emblems of Masonic friendship and Brotherly love. There, too, was Bro. Leach, adding by his respectability to the honour of the Lodge; Bro. Shuttleworth, by whom he had been initiated into the Order, and to whom, and of whom, he could not say enough in praise—publicly and privately he engendered by his truly Masonic heart, feelings of the warmest affections. To speak of Bro. Dobie, he found great difficulty; he was, indeed, a light in Masonry; and by his uprightness, his honesty, his determination to do good, his independence, and his great sound sense had gained, as he deserved, the good opinion of supporters and opponents. Firm, but not overbearing, sensible without vanity, honest without boasting, he had attained and held the highest honours the G. Master could bestow upon him; and well he deserved and executed the high trust reposed in him. There was, also, Bro. Kirby, who, although not W. Master of the Lodge two years, yet performed the duties in the absence of the W. Master, the present Lord Mayor, whose various avocations rendered it impossible for him to be present early enough to perform them.

Bro. P. M. Crew, Dir. Cer. returned thanks. Masters, all of whom he said, had the interests of the Lodge so much at heart, that any services they could render, it would hardly be commensurate with their wishes for its success.

The W. M. proposed, "The Officers;" and gave them their due meed of praise, for the attention they gave to the duties they had undertaken. He complimented the Senior Warden on his activity and zeal; the Junior Warden, on his peculiar Masonic feeling, in taking an office which he had before passed through; and the Treasurer, on his skill in accounts, and for the great information he could and did afford the Lodge of its past proceedings; on the Sen. and Jun. D. for their kind attention; and lamented the unexplained absence of the I. G. The Dir. of Cer. and Stewards were also named, and complimented on their skill.

Bro. T. A. Chubb, S. W., on the part of himself and of his brother officers, returned thanks in a very appropriate speech.

LODGE OF ANTIQUITY, No. 2.—It would have afforded us much pleasure to have been enabled to give a longer notice of this eminent and long Established Lodge; it is well known that it dates its formation from time immemorial, and that during that period, its great object has been the spreading of Freemasonry, and the highest Masonic feelings, not through the length and breadth of the land only, but wherever the Craft is known, and where does it not exist? Although second in number, it is unquestionably second to none in rank and usefulness; it possesses

within its own bosom a Lodge of Instruction, which meets weekly for improvement; this necessarily induces great perfection in its working; but it is no less celebrated for the great end, the powerful support of our Charitable Institutions, and for maintaining in full form those landmarks of the Order, which it endeavours to stimulate by its own example, and for the hospitable and good feeling for which at all times it is a noble example. The present W.M., Brother Fourdrinier, is too well known to the Metropolitan Craft to require any eulogy from us; we know his zeal, are aware of his Masonic talent, are conscious of his great ability as Auditor of the Boy's School, and most desirous of hearing testimony to his merits as a working Mason, and one of whom even the Lodge of Antiquity, may be proud as its W.M. during the present year. We were delighted at hearing, that a near relation of that great and good man and Mason, the Right W. Bro. B. Boud Cabbell, himself a Life Governor, Treasurer, and large Contributor not only to the Masonic Charities, but to all the Charities, having the amelioration of the sufferings of mankind or the forwarding their happiness in view, was initiated at the last meeting of this great and influential lodge. May he endeavour to tread in the steps of his magnificent and benevolent relation, and thus not only to gain but sustain the respect and admiration of mankind!

LODGE OF FIDELITY, No. 3.—*February 3*—After more than usual business, Bro. John Wells, W.M. Elect, was this day installed W.M. of this eminent and respected lodge, in which there had been two initiations and two raisings before the ceremony of installation had commenced. We understand the work was so perfectly performed, as to occasion us regret at not witnessing it; this lodge always as respectable in numbers as it is high in numerical order in the Craft, continues to increase, and we hope at some future time, to have opportunities of testifying more fully to its merits, than we are at this moment enabled to do. We believe there are four propositions for initiation at the next meeting, and the names and station in life of the expected applicants for admission to the Order, are such as any lodge might covet.

Bro. Kirk, was appointed and invested S.W.; E. Williams, J.W.; Heath, S.D.; Peck, J.D.; Scott, I.G.

ST. GEORGE AND CORNER-STONE, No. 5, Bro. Chinnery, W. M.—All hail, St. George! All hail, old Corner-Stone!—once the lodge of Bott, and Burke, and Read, of former times; and many other names that rest in our recollection. Pages might be written of this noble Community of Freemasons, interesting to the Fraternity; but we have to plead want of time and space. We look to this as one of the "leading lodges in the Craft;" it is always ready in the cause of charity. The present W.M. has to follow a large amount of talent, which, we know he is capable of emulating. To find his name amongst the list of Stewards for the ensuing Festival of the Girls' School, is but to meet with a repetition of that desire for the welfare of this, and every other Charity. We have not been favoured with the names of the Officers of the Lodge; but have no doubt but they have been selected so as to secure its permanent prosperity.

LODGE OF FRIENDSHIP, No. 6.—We almost fear that many of our Brethren will think we should have acted wisely, under present cir-

cumstances, if we had withheld all reference to private lodge proceedings, in the first number of our publication, since our information is so scanty; but we have felt we should best consult the wishes of the Craft, by affording as much knowledge of passing events as we have been able to obtain, and to hope for pardon for omitting much that we have been most anxious to give. It may be, too, that some of our Brethren will think we are mixing up too much of our own feeling as regards "The Charities," than is either necessary or desirable; but we trust they will pardon our giving that which we are enabled to do, rather than that we would wish. But it would be impossible to speak of the Lodge of Friendship, No. 6, without connecting it with Charity—and the charities of the Craft in particular. We do not hide from ourselves the fact that it is formed of highly-gifted and aristocratic Brethren; that most of its members wear the purple, and that it is in all respects deserving the high position it holds. One of the great branches of our Order is its principles of "Equality"—an equality, however, which happily raises the humble, without pulling down the strong; and although there be times and places when all meet upon feelings of perfect equality, yet, none are so unmasonic as to suppose that such equality destroys the difference which the Great Architect of the Universe has said shall exist in all times, and for the best ends, between man and man. Our inability to afford this month the names of the Brethren appointed to office in this eminent Lodge, will, we trust, be forgiven, but it would be unpardonable in us to pass by a Lodge standing so deservedly high in the Craft, without note or comment, and to which we are most desirous of paying that respect so eminently its due. We would anxiously accord to it the honour it deserves, when we find such names as Alston, Prescott, White, and many others "noted for good" amongst its members. Its contributions to the Charities as a lodge are most princely; and the support its highly influential members afford to the Masonic Institutions, can never be forgotten. We trust in future numbers to be afforded many opportunities of testifying to the great deserts of this munificent portion of our Ancient Fraternity.

BRITISH LODGE, No. 8, Bro. Wilkin, W.M.—We regret exceedingly not having received any detail of the proceedings of this lodge during the present season; and the regret is increased because we know how valuable such information would be. The British Lodge possesses within its range many members of high Masonic repute, and large Masonic attainments, and has been for many years an example of Masonic Brotherhood to its compeers. It has all the advantages of Fraternal feeling within itself, which it would disseminate through the world. It is a firm supporter of the Charitable Institutions; its name, and that of its members will be found amongst the most conspicuous in the list of subscribers to their funds; and its hospitality is as diffuse as its working is perfect.

ENOCH, No. 11.—This is one of the most numerous lodges in point of members in the Metropolitan district, and has selected for its W.M. our old and valued Bro. Geo. Friend, the late J.W. In our notice of the Boys' School Festival, it will be seen how much the presence of the members of this lodge added to the appearance of the Hall, which, but for them, would have been comparatively empty. We hope and

expect there will be as large an assemblage at the Girls' School Festival, for the W.M. is its Steward. Indeed, we do not doubt it; for, if respect for the W.M. would not induce their attendance, which we think it would, we are quite sure, their feelings of attachment to sixty-five children, daughters of their less-favoured Brethren, would. We have, therefore, great hope of a strong muster, and considerable support. Although this lodge is so large, we can confidently recommend its working; and, with great pleasure, bear testimony to the perfect order and regularity of its proceedings, both in the lodge, and, when "high-time" occurs.

THE TUSCAN LODGE, No. 14, Bro. Lloyd, W.M.—There is not to be found in the Craft, a lodge conducted upon more truly Masonic principles than this; it can boast in no small degree of its consistency; for its attachment to Masonic excellencies of every kind, we scarcely know a more gratifying sight than the long and able phalanx of Past Masters, who are ever attendant upon its meetings. It has been our great privilege to have been received within its walls very recently, and it is one of the lodges with which we were first acquainted in our youthful days of Masonry, alas! now long past, but never to be forgotten; and we have been more than gratified at finding in their places the same faces, we remember in the olden times, frested a little perhaps, and in some measure aged: but still the same in Fraternal affection—still the same in heart for the good of Freemasonry—still the same in the Masonic feelings which they imbibed in their youth. It is most gratifying to find amongst our body, those whose hair have become grey, but whose hearts are as buoyant and as anxious for the good of the Order, as when their heads were young and their hearts more warm. There will be found amongst "The Tuscans," Brethren of great Masonic knowledge—those who undertake duties, to perform them, and having done so are thankful for the good those duties have produced. The present most admirable Worshipful Master, is Vice President of the Board of Stewards for the Girls' School Festival; and we know, if his influence but equals his wishes, the Tuscan Lodge will be again found in its usual high and palmy position.

OLD DUNDEE LODGE, No. 18.—The late J.W. Bro. G. Cox, was duly installed Worshipful Master, at its meeting in February, and we congratulate that lodge that the dignity and efficiency of this old community will be properly supported by the worthy Brethren who have preceded him in the chair. We have not been favoured with a report from this lodge; but we observe the name of the Worshipful Master on the dinner ticket of the Girls' School Festival. This at least is starting from the right goal, and we trust the worthy Worshipful Master will receive the support he anticipates.

ROYAL ATHELSTAN LODGE, No. 19.—Met on the 2nd Wednesday in January. Bro. W. Burch was installed by Bro. W. Honey, P.M. who appointed Bro. Hawkins, S.W., Bro. Warren, J.W., Bro. Levick, S.D., Bro. Stone, J.D. and Bro. Bywater, I.G.; there was a large attendance of the Brethren, including Bros. Savage, Honey, Gale, Savage, Millar, McDougal, Robb, Starling, and Birchin—all Past Masters.

THE GLOBE LODGE, No. 23, met at the Freemasons' Tavern, on the third Thursday, in January, when Bro. Bennett was installed by W. Watson, P.M. who appointed Bro. Blackburn, S.W. and Bro. Banks, J.W. There were present Bros. Fenn, Tombleson, Watkins, Levick, and Goring, P.M.'s., and a large muster of the Brethren.

CASTLE LODGE, No. 36. — *January 31.*—Bro. Townend having been unanimously elected Worshipful Master for the year ensuing, was duly installed, when he appointed Bro. James Townend, S.W., and Bro. W. R. Packwood, J.W. The ceremony was efficiently performed by Bro. R. B. Newsom, P.M., who delivered suitable addresses to each officer, and congratulated the lodge upon having so talented a Brother to preside over them, adding that, assisted as he would be by efficient officers, he did not doubt, the Castle Lodge would maintain its high standing among the lodges of the Craft for its observance of the ancient laws and regulations of the Order, sound Masonic working, and hospitality; as well as that its officers and members would evince every disposition to assist in, and support the expressed intentions of the Worshipful Master, as to the delivering of lectures and explaining the tracing-boards of the several Degrees, with a view to the general inculcation of sound Masonic principles amongst the members, and the elevations of the character of the lodge in the opinions of occasional visitors, as well as in that of the general Craft.

At the next monthly meeting in February (in pursuance of those projected and cordially received arrangements) the W.M. called upon Bro. R. B. Newsom, P.M., to favour them with an explanation of the Lodge-board of the First Degree; at which meeting it was announced that the J.W., Bro. Packwood, would also give an exposition of the principles set forth in the Tracing-board of the Third Degree.

Bro. Henry Muggerridge, P.M., of the Lion and Lamb Lodge, was unanimously elected a joining member, and by request of the Worshipful Master, consented to accept the office of Secretary, and was duly invested.

The Castle Lodge will in future hold their meetings at the King's Head in the Poultry, instead of the George and Vulture as heretofore.

In conformity with our intention to afford a space for a Report of the Proceedings of the Metropolitan and Provincial Lodges, we beg to recommend to the general consideration and adoption of our readers, a motion (brought forward by Bro. R. B. Newsom, P.M. of the Castle Lodge), for the establishment of a Special Charity Fund, to be raised by the imposition of a small additional sum to the Initiation, and Joining Fees as well as from the annual subscriptions of the members of the lodge. A brief glance at the substance and order of the resolutions, set forth by the Brother referred to, and a few of his remarks in support of them, will form at once the best comment and advocacy we can make in their favour, feeling satisfied of their intrinsic claims to the consideration of the Craft in general.

Resolved—

“That there shall be a Charity Fund attached to this lodge, to be called the ‘Castle Lodge Charity Fund.’

“That each Joining Member on his Initiation shall pay, in addition to the Initiation-fee, the sum of 3s.

“That each Joining Member shall, in addition to the Joining-fee, pay the sum of 2s.

“That each Subscribing Member shall, in addition to his Annual Subscription, pay the sum of 2s.; such sums to be placed to the credit of the Charity Fund of the Lodge.

“That any decayed Brother who has been a Subscribing Member to this lodge, or his widow, applying for relief, shall, if his petition be approved by a majority of Members present, be assisted out of the said fund.

“That, when the amount shall have reached the sum of £200, a sufficient sum shall be paid to the Worshipful Master, to make him a Life Governor of one of the several Charities, if he will undertake to serve the office of Steward for the lodge; but, if he shall prefer not serving the Stewardship proposed, the same shall be allowed to one of the Past Masters or Officers, according to seniority, who may be willing to serve.

“That out of the said fund, the lodge itself, at the earliest convenience, shall be made a Donator to the Charities, to such an extent as will make the Worshipful Master, for the time being, a Governor for a stated period, or for life, as shall be agreed.”

Bro. NEWSOM having given notice at the preceding meeting that he should propose the above resolutions, rose and said:—“Worshipful Master and Brethren,—As most, if not all, the members now present are (it may fairly be presumed) in full possession of the several points of the motion of which I gave notice at our last meeting, respecting the institution of a charity fund, having for its object a more extended scope of usefulness, its merits alone remain to be considered, and they are such as every Mason must admit to be suggestive of the practical tendency of Masonry, to develop the most generous impulses of the human heart—‘Brotherly love, relief and truth.’ That I anticipate with an almost undoubting confidence your candid attention and support, as well as your final concurrence in my conviction of its consequence to the best and most lasting interests of our ancient and honourable institution, is as certain as that I feel there are many present who could more ably (though not more assiduously) advocate its interests amongst us. To confine the few remarks I am about to advance within as concise a compass as possible, I shall at once beg to call your attention to a few of the more obvious reasons we have for its adoption. The first, I need hardly say, is the fact of its embracing a moral obligation to which we all subscribe at our initiation, and which as consistent, moral beings we are bound to act up to as far as in us lies. The three pillars of our temple, ‘Faith, Hope and Charity, the greatest of which is Charity,’ I contend, should lose by our practice none of their ‘fair proportions,’ either amongst ourselves or in the opinion of the uninitiated world (who can alone judge of us by our acts), and who are willing, whatever may be their cavils and objections on other points, to give us credit for our brotherly love and charity. But I fear, that with some little truth, it may be said we are feasting on our reputation for virtues, which less through the absence of benevolence than from want of mental energy, we are causing to grow ‘fine by degrees and beautifully less.’ The most simple calculation of our present annual resources, and almost the only object to which they are devoted, will suffice to convince you that it is no straining of the point to say as much as this; for,

by our present mode of proceeding, we are actually in no condition as a lodge to afford the smallest aid to the unfortunate, or to subscribe as we should do the several Charities connected with our Order; and our present arrangements scarcely enable us to meet the calls upon our exchequer, for our usual entertainments are dependent to a great extent upon mere casualties (such as initiation fees, &c.) even for the liquidation of tavern expenses. If a poor and distressed Brother makes application for assistance (and none of us know how soon it may be our lot!), he is told 'We have no fund applicable to his case;' and he is either sent empty away or relieved by private subscriptions. Such are amongst the more obvious reasons we have for its adoption; for it provides for these contingencies, and holds out a prospect of an extended sphere of usefulness to the Castle Lodge, which I would fain hope is as much desired by every member present as by myself. It must, if we give a moment's reflection to the subject, be far preferable to return to our several dwellings under the consciousness of having lightened the load of care sustained by some worthy Mason, or given hope to some striving spirit, rather than leaving him to fortuitous benevolence. We should then stand more in the enviable and dignified attitude of the ancient founders of our Craft, under the shadow of whose liberal patronage the arts of industry and ornament, the poet, the painter, and the architect flourished, and advanced till they attained an eminence that remains still the wonder of the time. Let us, Brethren, at least make the attempt to imitate the virtues which first made our Order eminent."

ROYAL JUBILEE LODGE, No. 85, Gerrard's Hall, Basing-lane, met on the 2nd Tuesday in January. Bro. Joseph Nunn, was installed by Bro. Levick, P.M., and appointed Bro. Haward, S.W., and Bro. Hurrell, J.W., Bro. Savage, and several other Brethren attended as visitors.

MOIRA LODGE, No. 109.—This most influential Lodge, justly celebrated for the correctness of its working as for its hospitality, has re-elected the W. Bro. C. W. K. Potter to the chair, and we think the Brethren by doing so have evinced their own sound judgment, as much as they have honoured the W. M. We have neither time nor material for giving a history of this Lodge, which so long boasted of that great and good Nobleman and Mason the late noble Bro. the Earl of Moira, as its patron, master, and friend; but we do know, that it has produced some Brethren who have done honour to the Craft, and whose names will descend to posterity enwreathed with Masonic laurels. Of that number we confidently say the W.M. is a conspicuous example; he is kindly in his disposition, charitable in every action, able and willing to sustain all the great and leading landmarks of the Order, courteous in behaviour, and most hospitable in his position; we may fairly point him out as an example to future Masters of the Lodge and to coming generations, as a strenuous supporter of the Order, and an honour to the lodges, of which he is a member. We believe it is the intention of the lodge to present the W. Master with a splendid Jewel at its next meeting, in testimony of their great regard for his personal qualities, as for the truly Masonic feeling he has exhibited during the time he has filled the Chair; indeed, since

he has been a member of the Craft.\* The officers appointed we sincerely hope will, in their respective offices, prove their regard for the W. Master by attention to their present duties, and by treading in his steps in their Masonic career.

The BURLINGTON LODGE, No. 113, continues its meetings, though it has had to deplore the absence of its Father and Treasurer Dr. Crucefix, caused by continued indisposition. Bro. Faudel has been elected Treasurer and Secretary. The death of Bro. Crucefix having been reported, at the last meeting of the Lodge, Bro. Phillips eloquently moved—"That a letter of condolence should be sent to Mrs. Crucefix," which was unanimously carried. The following is a copy:—

"We, the Masters, Wardens, and Members of the Burlington Lodge, unan-  
imously desire to express to Mrs. Crucefix our unfeigned sympathy and con-  
dolence under recent severe affliction.

"We well know how feeble is the power of words to mitigate the distress  
of the heart.

"To that Gracious Being, who alone can raise up the sorrowful and comfort  
the afflicted, we commend her in her present trial, trusting, in His mercy, to  
lighten the burden of her woe; but we are most anxious to testify to her the  
affectionate regard and deep respect with which we associate the memory of  
our much lamented Friend and Brother; and to assure her, that whilst she  
has lost a kind and faithful husband, and the Charitable Institutions—more  
especially the Asylum for Aged and Decayed Freemasons—its founder, and a  
firm and liberal friend, this lodge has to lament in its late Past Master, a  
zealous and upright Brother, whose many virtues it may be in the power  
of his successors to emulate, but never to excel. C. W. C. HUTTON, W.M."

Burlington Lodge, Piazza Coffee House,  
March 1850.

SHAKESPEAR LODGE, No. 116.—We feel more difficulty in commenc-  
ing an account of this great and useful community, than of any of  
which we have written; not that it does not present to us enough to  
eulogise, but because we know not where to commence our praise, nor  
how long it would be before the theme were concluded. It would  
seem to us that all the merits of Freemasonry should be presented at  
once to our view, in order that we might select the most admirable for  
our portraiture. If the work "in Lodge" be the object of our selection,  
we must go to the Shakespear Lodge to find it, if Brotherly Love  
should be required, it will be discovered in the Shakespear Lodge. If we  
need evidence of the most unbonded hospitality, still we may go to  
the Shakespear Lodge, and there it will be found. If that which is  
more noble, more enduring, than all—Charity, shall present itself as  
it ought, and be selected as it should be, it is to be found clothed in all  
the majesty of loveliness in the Shakespear Lodge. We had the pleasure  
of witnessing the installation of the W. Master, Bro. Melville, by that  
excellent Mason, Bro. G. Soames, and those only who have witnessed  
Bro. Soames's working, can duly estimate the excellent manner of its ac-  
complishment. Every word breathed knowledge of the subject treated  
upon, every action evinced the clearness of the W. Brother's intellect  
and comprehension; the working of the excellent and W. Brother has  
ever elicited our warmest admiration, and not a portion of it was lost

\* This event took place at a most numerous meeting of the lodge, on Tuesday, the  
26th inst.—Ed.

upon this most interesting occasion. It has been the good fortune of this lodge to have been presided over for many years by Brethren of great talents and respectability; and no one who had the happiness of being present at its meetings during the last year, could fail to remember the kindness of Bro. Stephens, when acting for the W. M. Bro. Gillespie, whose absence, in consequence of serious indisposition, every member and visitor could but regret, although he was so effectually represented by the Acting W. Master. Bro. Melville, the present W. M. was initiated in the lodge a few years since, and has filled, successively, the various offices leading to the Chair, with great zeal and attention, and now having attained it, he will, we know, maintain, in its fullest extent, the dignity of the lodge, and the respectability it has so long sustained. A history of this lodge would be one of Masonic Charity; but we refrain from commencing it, simply because we know not where it would end. The W. Master, on the festival succeeding his installation, became a Life Governor of the Girl's School, and on representing his lodge as Steward, gave the magnificent donation of 100*l.*; this is one of those lodges whose aim is the doing the most good, and for this object it strives with proportionate efforts, and generally succeeds. Bro. Heisch, S. W., Mullens, J. W., and the other officers appointed, are worthy to succeed the present excellent W. M., when it shall be their turn, and prove themselves worthy of that honour, as they assuredly will do.

UNIVERSAL LODGE, No. 212.—At the meeting in January, Bro. A. Attwood, W. M., installed his successor, Bro. Lieut. Hill, R. N.; we are happy at hearing this lodge is in high working order, and that one of its proudest features is, that it is “universal” in supporting all the Charities of the Order.

ST. PAUL'S LODGE, No. 222.—This lodge, which is unceasing in its effort for the public weal of Freemasonry, is no less famous for its working and private usefulness. Amongst its members will be found many, whose names are so well known in the Masonic world, as to ensure to them the respect and admiration of the Craft. The M. W. G. Master saw in Bro. L. Chandler, those Masonic attributes, which most properly gained for him the Purple; and there is no Brother on the Dais who more dignifies it by his virtues, independence, and fraternal regard for his Brethren. Bro. Cleghorn—one of those lights in Masonry, whose brilliancy is never eclipsed, is also a Member of this lodge, and does honour to the position he holds in it as P. M. Bro. W. Foster, while he is beloved by his associates, and one of the very best working Masons in the Craft, is also a P. M. here; we had the honour of witnessing his work, when he placed in the Chair, in due form and order, the present W. M. Golding Bird, *M. D. F. S. A.* It was a duty so ably and beautifully performed, as to deprive us of that envy we should have otherwise felt, in installing a Brother of such high attainments in his profession, and of such acquirements as a gentleman and a scholar. It is delightful to find such Brethren as Dr. Golding Bird, throwing off the depth of thought for a time, which their avocations necessarily induce, and changing the subject of their meditations for those afforded in a Masonic Lodge. The W. M. has won golden opinions, by the amiability and suavity of his manners in

the lodge, and the respect of the Masonic Body out of it. Of his munificence and charity, we need but allude to his donation of fifty guineas, at the last festival of the Girls' School, to which he was before a Life Governor, to prove that he has a Masonic heart! Every officer appointed promised attention to his duties, and will fulfil them.

LODGE OF JOPPA, No. 223.—A grand Masonic Ball, under the patronage of several of the members of the above Lodge, took place on Thursday Evening, January 31, at Lazarus' Assembly Rooms, 38, Mansell Street, Goodman's Fields, which was most respectably but not very numerously attended, arising from ill-health and bereavements of several of the relatives of the Brethren and those ladies who intended honouring the ball with their presence; indeed we heartily wished that double the number had been present, for it was a well conducted and elegant *réunion*, and quite a novel and interesting sight. The Brethren, appearing in their varied jewels and decorations of their respective orders and offices, formed a brilliant scene, added to which the graceful appearance of the ladies, the admirable band, and polite attention of Bro. Maurice Davis as M.C. greatly enhanced the hilarity of the evening. The refreshments were of the first quality and in abundance. After the first part of the programme was concluded, the whole of the company were ushered into the supper-room, the tables of which were covered most profusely with every thing that could be desired, which at once establishes the worthy host (Mr. Lazarus) as a liberal caterer.

JORDAN LODGE, No. 237.—The annual Festival of this Lodge was held at the George and Vulture Tavern, Cornhill, on Thursday, the 10th of January, when Bro. James Scamblen was installed in the Chair, W.M. by Bro. E. H. Patten, G.S.B., P.M., and father of the Lodge; we need not say how admirably that interesting ceremony was accomplished, when so excellent a P. M. had to perform the duty. There being no business before the lodge, when the Installation was completed, the W.M. went through the ceremony of Initiation, for practice and instruction, and to prove to the members how competent he was for the office, he had been so unanimously elected to fill. This is one of those retiring lodges "which does good by stealth, and would blush to find it named;" a lodge, never wanting when "Charity" is the theme; then it is foremost in the field. It supports all the Charitable Institutions of the Craft; it is principally indebted to Bros. Patten and Jacklin for its continued prosperity; and it is praiseworthy in them that they have never missed attending the duties of the lodge since they were initiated into it, twenty-five years ago. The Senior and Junior Warden, Treasurer, and Secretary, &c. &c., were all appointed and invested, and the whole business of the day was concluded in social love and harmony.

EMULATION LODGE OF IMPROVEMENT No. 318.—At a meeting of the above lodge, held at the Freemasons' Tavern, March 1, 1850, it was proposed by Bro. Stephen Barton Wilson, Past Treasurer, seconded by Bro. John Savage, Past Treasurer, and resolved unanimously, "That in consequence of the demise of the late Bro. Robert Thomas Crucifix, P.J.G.D., the Brethren of this Lodge, do take the earliest opportunity of expressing their deep sympathy and heartfelt sorrow

at his loss, and of recording their sentiments of high admiration, for the talent and ability which distinguished him through his long and useful Masonic career. To his active benevolence and untiring zeal, the Craft are indebted for that valuable institution, the Asylum for Worthy, Aged, and Decayed Freemasons, of which he was until his death, the highly respected and much esteemed Treasurer. To his practical illustration of many of our most sublime and beautiful Masonic emblems may be ascribed much of the emulation which exists among the noviciates of the Order; and to the anxious care and solicitude which he for many years manifested towards this Lodge, may be attributed a great portion of its present prosperity and usefulness," thereupon it was proposed by Bro. John Hervé, Treasurer; seconded by Bro. Joseph William Mountain, Honorary Secretary; and resolved unanimously, "That the above resolution be written on vellum, framed and glazed, and hung in a conspicuous part of the Lodge."

**BANK OF ENGLAND LODGE, No. 329.**—The Brethren of this Lodge met, as usual, at Radley's Hotel, on the second Thursday in January, when that worthy Mason and talented Artist, Bro. Edwin D. Smith, was installed as W.M. for the ensuing year.

The ceremony of installation was most efficiently and impressively performed by the Immediate P.M. Bro. Graves, whose careful study and correct practice entitle him to the highest commendation as a Working Mason.

Bro. Smith commences his career as W.M. with the assistance of a most efficient staff of officers. Bro. R. Costa, whose proficiency in Masonry affords satisfactory promise of his future eminence in the Craft—filling the Senior Warden's chair; whilst that of the J.W. is filled by his Bro. M. Costa (the distinguished composer and pre-eminent conductor) whose diligence in the acquisition and zeal in the performance of his Masonic duties are highly creditable to him.

The Rev. Bro. Ferris, on his reappointment as Chaplain to the Lodge, delivered a brief but eloquent address to the Brethren, directing their attention to the beautiful lessons of morality and brotherly love inculcated by Freemasonry, and exhorting them to the practice of the virtues which it enjoins, as the sure means to their own happiness, and of promoting peace and good-will among mankind.

The banquet provided by Bro. Radley was worthy the good taste and liberality of the Host, and the established reputation of the house. On the removal of the cloth, the beautiful canon composed by Bro. M. Costa, and presented by him to the Lodge, was sung with more than usual effect; the Bros. Ransford and other visitors kindly taking part in the performance.

When the health of the Visitors was proposed, one of the guests, an officer who had served many years in India, in acknowledging the compliment, stated how highly Freemasonry was appreciated in that country, and how well its principles were understood and practised there—as an instance of which he narrated the following anecdote:—

On one occasion at a dinner party in India, he found himself seated by the side of a Native merchant, whom he discovered to be a Brother Mason. Their recognition of each other as members of the Fraternity, placed them at once on the most friendly footing, and heightened the pleasure of their social intercourse. After the entertainment had concluded and they were about to part, his newly-

discovered Brother took him by the hand and said,—“ Bro. A., I know that you have money invested in the house of Messrs. B. and Co., and I, a Brother Mason, earnestly advise you to withdraw it immediately.”

The narrator thanked him for his advice, and, although he had no previous reason to doubt the stability of the firm in question, he had too much faith in the principles which govern the conduct of Freemasons towards each other, to disregard the friendly warning of a Brother. Accordingly, on the following day he withdrew his money, and the result shewed the value of the information given, for in a few days after the house stopped payment.

He therefore had to thank Freemasonry for securing to him the sum of 500*l.*, which he would most unquestionably have lost had he not been a Freemason.

We have to notice another meeting of this Lodge, held under circumstances of painful interest, which, when contrasted with the former meeting, shows how closely connected in this world are our sorrows and our joys.

A very fully attended Lodge was held on the 14th instant, at which the Brethren appeared in Masonic mourning, to do honour to the memory of that amiable man and distinguished Mason, Dr. Crucefix.

Dr. Crucefix was a P.M. of the Bank of England Lodge, and maintained his connexion with it, of many years standing, up to the period of his death. He was on terms of private friendship with many of the Brethren; and, as a necessary consequence, beloved and respected by all who knew him.

After a presentation had been made to the Lodge by Bro. P.M. Bainbridge, M.D., of an elegantly-bound Copy, in a high state of preservation, of the first edition in quarto, of the “ Book of Constitutions,” printed in 1723, and the routine business had been transacted.

Bro. WRIGHT, P.M. and Treasurer, in a speech of unaffected pathos and genuine feeling, moved the following resolutions; which were seconded by the W.M., and carried unanimously.

Resolved—

“ That the Brethren of this lodge, deeply sensible of the irreparable loss they have sustained in the death of their beloved Brother and revered P.M., Dr. Robert Thomas Crucefix; are anxious to give expression to their grateful admiration of his varied talents, his unbounded philanthropy, his active benevolence, and practical brotherly love, and to record their feelings of affectionate regard for one who was endeared to all who knew him by his amiable disposition, and by the social virtues which adorned his private life—whose loss they sincerely deplore, whose memory they affectionately reverence, and whose name they would not “ willingly let die.”

“ That in paying this last tribute of respect to the memory of their departed Brother, they forbear to speak of his practical skill and ability, his consummate knowledge, and unrivalled attainments in Freemasonry, because they consider it a privilege and a duty, appertaining only to the Craft at large, to do honour to his public character as a Mason. They cannot, however, refrain from expressing their feelings of gratification and pride, that the name of their revered Brother will be transmitted to posterity, by a monument worthy of the Freemason and the man—The Asylum for Worthy, Aged, and Decayed Freemasons, and that this noble Institution, founded by his benevolent exertions, will perpetuate the memory of his eloquent, unceasing, and heartfelt advocacy of the cause of Masonic Charity.”

Resolved—

“That a copy of the foregoing resolution, written on vellum, be framed and glazed, and suspended in the Lodge at all future meetings of the Brethren, in the hope that the respect thus shewn to the memory of a good man may influence all who read it to reverence his virtues and emulate his example.”

The Secretary was desired to write a Letter of Condolence to the widow (Mrs. Crucefix), and to transmit a copy of the Resolutions.

Several P.M.'s of the Burlington and other Lodges were present on this occasion, and examined, with feelings of admiration, softened by regret, the excellent likeness of their departed Brother Crucefix, which this lodge possesses, in its noble “Book of Portraits of the Members,” painted by the W.M. Bro. Smith. The Brethren may well be proud of the treasure they possess in this splendid work, which will now be regarded throughout the Craft with feelings of great interest.

THE ROYAL YORK CHAPTER, No. 7, met on the 4th Tuesday, in February; there were present, Comp. Levick, M.E.Z., Com., Hervey H. and Comp. Harrison, J.; there were also present Comps. Sparrow, Muggerridge, S. B. Wilson, Savage, Honey, Graham, Evans, and Blake, Past Z's., and many other Comps. Being Election night, Comp. Hervey, was installed M.E.Z., Comp. Harrison, H., and Comp. Barnard, J., Comp. Honey re-elected S.E. Comp. Gouldar, S.N. and Comp. Pr. Compigné, P.S.

The Installation takes place on the 4th Tuesday in April. This Chapter is celebrated for its working, also for the able P.P.'s. who belong to it.

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## PROVINCIAL.

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**BEDFORD.**—On December 19, 1849, the second anniversary of the Stuart Lodge was celebrated in Bedford. There was a large attendance of brethren from Luton, Northampton, Hitchin, &c. At this meeting the term of office, as W.M., of Henry Stuart, Esq., *M.P.*, expired, in which office he is succeeded by Bro. Thomas Riley, of Bedford. The banquet was held at six o'clock, at which the W.M. presided, supported by P.M. Stuart, *M.P.*, Brother Rule, from the Grand Lodge of England, P.M. Thompson, Brethren Theed Pearse, T. W. Pearse, Dick, M.D., Wm. Nash, Thomas S. Trapp, &c. The Vice Chair was occupied by G. B. John Trapp, the Senior Warden of the lodge, supported by G. Brethren Ezra Eagles, Bradford, Rudge, &c. After the customary toasts were disposed of, a splendid Past Master's jewel was presented, by P.M. Stuart, to P.M. Rule, in acknowledgment of the kind services rendered by him on the formation of the Stuart Lodge. The expense of the jewel was voted out of the funds at a former meeting of the lodge. The speech accompanying the presentation was characteristic and appropriate, and elicited a suitable reply from Bro. Rule. Succeeding this was an incident of an exceedingly interesting character, and one most unexpected to the Brother who was the special object of it. The presiding officer announced that the members of the lodge unanimously entered into a private subscription for the purpose of presenting a testimonial of gratitude and esteem to their late excellent W.M. With the fund thus raised they had purchased a jewel, made from a design by Bro. Rudge, which was certainly as superb in the execution, as it was chaste and elegant in the design. Having expressed the sentiments of the lodge with regard to the liberality and general fraternal conduct of P.M. Stuart, the presiding officer handed the jewel to him. P.M. Stuart, who was no less gratified than surprised at this mark of esteem, expressed his cordial and grateful thanks to the W.M. and members of the lodge, with whom he felt so much pleasure in being associated. The harmony of the meeting was greatly promoted by Bros. Nunn and Hartley, the latter of whom had come from Stratford-on-Avon to attend the anniversary.

**CHELMSFORD, Dec. 27, 1849.**—The annual festival of the Lodge of Good Fellowship, 343, was this day celebrated at the Lodge-room, White Hart Hotel, on which occasion the Worshipful Master for the ensuing year was installed. The proceedings in the lodge were characterised with additional interest by the joining of Bros. Capt. Samuel J. Skinner, R.A., and the presence of the D.P.G.M., Dr. G. R. Rowe, who had kindly consented to act as Installing Master. Many other distinguished brethren, from the metropolitan and other lodges, were present, amongst whom were Bros. Graham, Pryer, Bisgood, Simpson, Matthews, Starling, Wright, Roberts, Brown, &c. After the Deputy Provincial Grand Master had been received with the usual Masonic honours due to his exalted position in the Craft, he proceeded, in a most efficient manner, with the installation of Bro. Andrew Meggy,

P.J.G.D., as W.M. for the ensuing year. The Worshipful Master afterwards appointed Bro. Capt. Skinner to the office of S.W., being the highest compliment which he could bestow upon him for the very kind and ready manner he had acceded to the wishes of the brethren to become a member of the lodge. Several excellent addresses were delivered by the D.P.G.M. Bro. Rowe, and the W.M., who paid a high compliment to the immediate P.M., Bro. Edward Butler, for the very able manner in which he had discharged his office of Master. The whole of the proceedings were worthy of the high distinction of the "Lodge of Good Fellowship," and were characterised by that kindly feeling and perfect harmony, which so universally prevail in the social intercourse of this ancient and honourable fraternity.

**BOCKING.**—On Tuesday, the 25th of February, a very interesting Masonic Assembly took place at Bocking, on the occasion of a visit from the Provincial Grand Master, R.W. Bro. Rowland Alston, to the North Essex Lodge, No. 817—a lodge which, though constituted only in the spring of 1849, already numbers more than thirty members. Upwards of sixty brethren were present from all parts of the province of Essex, together with several visitors from London, and the principal officers of the Provincial Grand Lodge of Suffolk, recently established under the government of Lord Rendlesham, *M.P.* In the lodge, the W.M., Bro. F. J. Low, P. Prov. S. G. W. for Essex, performed several of the ceremonies in the best and most impressive manner; and the efficiency of all the officers, especially in so young a lodge, was the subject of much approbation. At the banquet, where the able and justly popular Master also presided, the greatest cheerfulness, unanimity, and friendship prevailed. After the usual loyal and Masonic toasts had been drunk, the Prov. G.M., in returning thanks for his health, expressed in strong terms the gratification which he derived from the state and prospects of Masonry in Essex. When he first assumed his present office, five lodges existed in his province of which one only was in a state of anything like efficiency. He had now the happiness of seeing nine lodges in full work and prosperity; no less than eight of which had sent members to the present meeting; and in this, the youngest lodge of the province, what had this day been witnessed was enough to prove how Masonry was cultivated in Essex. He thanked the brethren deeply for the kindness they had ever shown him, and the W.M. of the North Essex Lodge for his great and successful labours, of whom he would state publicly his belief that a better Mason never lived than Bro. Low. Loving Masonry as he did, convinced that its principles if fully carried out must tend to purify and elevate our nature, he need scarcely say, that, though no longer young, he was still ready to give all his energies to promote the best interests of the Order. He rejoiced to find that the suggestion he threw out at the last Provincial Grand Lodge, for the establishment by each lodge of a Charity Fund, had been very generally followed; and he trusted that, by these means, the character gained by Essex, in the memorable case of the family of the late Bro. Hewlett, would be long and worthily sustained. In conclusion, he would observe that, as an old soldier (for his active life commenced in the Guards), he could tell them, from experience, that discipline was necessary to ensure success. So long as they would follow, he would, to the best of his ability, lead them in the career of brotherly love, relief and truth. Nor could the result be doubtful. The

observations of the Prov. G.M., of which we have thus given a brief account, were received with enthusiastic applause. Many other able speeches were delivered. We regret that the absence of a report prevents our describing them. The health of the W.M., Bro. Low, was drunk with great approbation. Entire harmony reigned throughout; and the only cause of regret was the hour of separation. May Masonry in Essex long continue to flourish as it now does under the auspices of the R. W. the Prov. G. Master!

CHESTER.—The brethren of the Cestrian Lodge of Free and Accepted Masons, celebrated the festival of St. John the Evangelist, at the Royal Hotel, Chester, on Wednesday, December 26, 1849. The W.M. elect for the ensuing year, Bro. John Lewis, of Wrexham, was installed by P.M. Bro. Willoughby, and appointed his officers as follows:—Bro. Sir W. W. Wynn, Bart. of Wynnstay, Senior Warden; Bro. A. Ayrton, Junior Warden; Bro. S. Brown, Treasurer and Secretary; Bro. F. Fitch, Senior Deacon; Bro. R. W. Johnson, Junior Deacon; and Bro. Gamou, Inner Guard. The Right Hon. Lord Viscount Combermere, G.M. of the Province, occupied the throne at the installation, and was supported by our respected Town-clerk, John Finchett-Maddock, Esq., V.W.D.P.G.M.; and it was really highly pleasing to see the worthy veterans enjoying good health and spirits. Among the brethren present were the Hon. Wellington Cotton, V.W.P.G.J.W., J. Leche, of Carden; John Brownrigg; Jonson, of Foalydiate, Worcestershire; Thomas Barker, Northwich; Thomas Finchett-Maddock, P.M.; T. Orton; Twiss, P.G.O.; Edwards, of Crewe; Robert Hughes, of Birkenhead; Martin, V.W.P.F.D.C. of West Lancashire. The Provincial Grand Master was supported on his right hand by the Deputy P.G.M., and on his left by Bro. Lewis, W.M. Bro. Sir Watkin W. Wynne occupied the chair of the S.W., and Bro. Ayrton that of the J.W. The meeting produced universal satisfaction, and speaks highly for the advancement of the Craft in the province of Chester, under the rule and guidance of the R.W.P.G.M. the Viscount Combermere.

DORSET.—The annual Festival of St. John was celebrated by the Taunton Lodge. The Right W. Prov. G.M. *for* Dorset, Bro. Tucker assisted in the ceremonies of the day. Bro. Robert Dinham was duly installed W.M. of Lodge 327 for the ensuing year. The Treasurer of the Clothing Fund (Bro. Eales White) reported that upwards of 600 articles of clothing and bedding had been distributed, and that the society had desired him to thank the lodge for their handsome contribution. He added, that he believed the ladies began to suppose there was some good in Masonry besides “the secret.”

DURHAM.—A Provincial Grand Lodge was held at the Phoenix Hall, Sunderland, on Thursday, Dec. 20, 1849, when the following office-bearers were elected:—R. W. Bro. John Fawcett, Esq., Prov.G.M.; Bro. A. W. Hutchinson, Esq., D.P.G.M.; Anthony Wilkinson, Esq., S.G.W.; John Forster, Esq., J.G.W.; Rev. John Cundill, Prov.G.C.; John Crosby, Prov.G.T.; Matthew Thompson, Prov.G.S.; Michael B. Young, Prov.G.R.; John Bonomi, Prov.G.S.W.; G. Johnson Wilson, Prov.G.D.C.; John Scott, Prov.G.S.D.; Robert O. Harrison, Prov.G.J.D.; John Crawford, Prov.G.S.B.; William Robson, Prov.M.G.S.B.; James Spark, Prov.G.O.; William Burdes, Prov.G.P.; William M. Laws, Prov.G.T. Grand Stewards:—

Bros. John Lennox, St. John's, No. 95; John Scorer, Palatine, No. 114; Richard Benson, Restoration, No. 128; Thomas Walker, Granby, No. 146; Thomas Patterson, Borough, No. 614; Robert Hunter, St. Helen's, No. 774. After the proceedings the brethren spent the afternoon in a style befitting the ancient character of the Craft.

LANCASHIRE.—LIVERPOOL.—*Annual Provincial Grand Lodge.*—The annual Provincial Grand Lodge was held on Thursday, Dec. 20, 1849, at the Adelphi Hotel, in this town. The newly appointed R.W.D.P.G.M. for West Lancashire, the Rev. Gilmour Robinson, incumbent of Tockholes, arrived on Wednesday morning, and became the guest of Bro. A. R. Martin. The attendance on Thursday was exceedingly numerous, nearly all the lodges in the province being represented by the Masters and Wardens. The brethren began to assemble about ten o'clock in the forenoon, soon after which a Craft Lodge was opened in the three degrees, by the representative of the W. M. of Lodge, 35, assisted by the masters of the senior lodges. The officers of the Grand Lodge then entered the room in procession, as follows, a solemn march being played on the organ:—Bros. Carrol and Evans, Prov. G. Tylers; Hartley and Ford, Prov. G. Stewards; Baldwin, Prov. G. Pursuivant; John Molyneux, Prov. G. Organist; A. R. Martin, Prov. G. Dir. of Cer.; Clayton, Prov. G. Superintendent of Works; Walton, Prov. G. Junior Deacon; Littledale, Prov. G. Senior Deacon; Moss, P. Prov. G. Senior Deacon for Cheshire; Marsh, P. Prov. G. Senior Deacon for West Somersetshire; Walmsley, Prov. G. Sec.; L. Samuel, Prov. G. Treasurer; Henderson, Prov. G. Registrar; Rev. Joseph Burchall, Prov. G. Chaplain, supported by Bros. Brown and Hess, Prov. G. Stewards; J. Hess, Prov. G. Junior Warden; Perrin, Prov. G. Senior Warden; Eckersley, Prov. G. Standard Bearer; T. B. Molyneux, as Prov. G. Sword Bearer; Rev. Gilmour Robinson, D. Prov. G. Master, supported by Bros. Dobie and Meugens, as Prov. G. Stewards. The Rev. and R. W. D. P. G. M. was presented to the Installing Master, and having been obligated and received homage, the grand officers took their seats, the Grand Lodge was opened in due and solemn form, and an oration was delivered by the P. G. Chaplain. The P. D. G. M. then briefly stated the circumstances which led to his promotion, as unexpected to himself as, he confessed, it was honourable; and having intimated his intention to visit all the lodges in turn, in order that he might have a personal knowledge of their working, he thanked the brethren for their testimony of applause, which he trusted he should long continue to deserve. The Grand Officers having received their appointments, the contributions of the lodges to the Grand and Benevolent Funds and the dues of the Grand Officers were paid, the accounts were audited and passed, and Bro. Samuel was re-elected Treasurer for the eighteenth year in succession. The deaths during the year of two distinguished members of the Order, Bros. Ellis Yates and Foster, were feelingly alluded to; and the melancholy fact was ordered to be recorded in the minutes of the Grand Lodge. Votes of thanks were afterwards also passed to Bro. J. Drinkwater, R. W. D. P. G. M.; to Bro. Walmsley, P. G. S.; and to Bro. Samuel, P. G. T. for their services. The most important part of the day's proceedings, was the notice of motion given by Bro. T. Littledale, P. M. of Lodge 35, for raising a fund for the education and advance-

ment in life of the children of distressed Freemasons. The motion was feelingly and appropriately introduced, and ably seconded by Bro. T. Wylie, P.M., of Lodge 368. The proposition was met in the kindest spirit; and after a rather animated discussion, in which the few objections made were successfully combated, the resolution was unanimously adopted, and now only stands over for confirmation at the next provincial meeting. Several handsome donations to this fund have been promised; and it was intimated that grand Masonic balls would probably be held in Liverpool and Preston in its favour. The proceedings were altogether most unanimous. The Provincial Grand Lodge was closed, the officers returned to the drawing-room, and the Craft Lodge was closed with due form and ceremony. About four o'clock in the afternoon, the brethren, to the number of eighty reassembled and partook of refreshment served by Bro. Radley. The Grand Officers again entered in procession. The musical brethren included Bros. Molyneux, Blewitt, Riley, Dodd, and Pinkas. Amongst the toasts were those of—"The Queen;" "The Memory of the Queen Dowager;" "Prince Albert;" "Albert, Prince of Wales;" "The Earl of Zetland, M.W.G.M.;" "The Earl of Yarborough, M.W.D.G.M.;" "Le Gendre N. Starkie, R.W.P.G.M., Lancashire;" "The Earl of Ellesmere and Lord Combermere, R.W.P.G.M. for East Lancashire and Cheshire;" "The Rev. G. Robinson, R.W.D.P.G.M., West Lancashire;" "Bros. Stephen Blair, and Finchett-Maddock, R.W.D.P.G.M. for East Lancashire and Cheshire;" "The Provincial Grand Wardens;" "The Provincial Grand Treasurer and the other Grand Officers;" "The Ladies;" "The Grand Stewards of the Province;" and "The Masters and Wardens of Lodges." The toasts were duly responded to by several brethren. Music was introduced between each toast; and a most delightful evening was spent. The Grand Officers retired in procession; and the other brethren departed soon after nine o'clock, the entire list of fifteen toasts having been gone through at that early hour.

*The Proposed Masonic Ball.*—We believe that the Masonic ball, in Liverpool, has been decided upon, and that it will be held on Tuesday, April 9; but it has not yet been decided whether it is to be a mixed ball, or one that shall be confined solely to the members of the Craft. This is a matter remaining over for consideration, many of the brethren being of opinion that the charitable fund, which it is proposed to aid, would have more advantage from the former than from the latter arrangement; whilst others are opposed to it as destructive of the distinctive character which they deem it advisable should be maintained for the festivity. Bro. Littledale has been unanimously elected the President; Bro. A. R. Martin, the Vice President; and Bro. J. B. Molyneux, the Honorary Secretary. The committee is composed of all the provincial Grand Officers and the Masters, Past-Masters, and Wardens of the lodges. The list of patrons and patronesses, it is expected, will include some of the most distinguished local families, with most of those who were present at the Manchester Masonic Ball, which took place on Wednesday, Jan. 23, and at which many of the Liverpool brethren and their female friends attended.

MANCHESTER.—*Grand Masonic Ball.*—The first of these interesting festivities for the season came off on Wednesday evening, January 23,

in the Assembly Rooms, under the most distinguished patronage of members of the Craft and their families, when there was a numerous attendance, and the scene was one of the most brilliant which it is possible to imagine. There were upwards of three hundred ladies and gentlemen present, the former exceeding the latter in number only by about twenty or thirty. The dresses on both sides were very elegant, and the badges of the brethren varied from the simple white of the apprentice, through all the intermediate degrees, to the Chief of the Knights Templar, of which body, we believe, there is an encampment in or near Manchester. The prevailing colours for ladies' dresses were white and silver, blue and silver, crimson and silver, purple and gold—all corresponding with the decorations of the brethren, who for the most part wore their badges, collars, and jewels over deep black, with the exception of the Military, who wore them over their regimentals. Dancing commenced at nine, and was continued until five in the morning, being kept up with great spirit and vigour; and the ball was admitted to be one of the most social and pleasant ever held in Manchester. The dances were, the Country Dance, the Polka, the Quadrille, the Schottische, the Waltz, the Lancers, and the Cellarius. The band was Horrabin's; and on the staircase, the band of the 30th Regiment performed between the dances. The ball was opened by the R. W. D. P. G. M. for East Lancashire, Bro. Stephen Blair, and Miss Knowles of Bolton. There were also amongst the company, Bro. Matthew Dawes, M. E. P. G. C. K. T., East Lancashire, Bro. A. R. Martin, W. P. D. G. C., West Lancashire; Captains Rolleston, Wynn, Williams, and Lane, of the 4th Dragoons; Captain O'Grady, and the officers, of the 30th Regiment. There were also present, Bro. William Davies, (W. M., 263), Thomas Blayds Molyneux (35), Alpas (368), Gem (368), Holbrook (368), Liverpool; Newberry (P. M., 428), Portsea; and numerous visitors from London, Stockport, Rochdale, Accrington, and Staley-bridge. The services of the committee, but especially those of Bro. Wolley Foster, the chairman, and Bro. John Bell, the honorary secretary, were beyond all praise. We have not heard what was the amount of the proceeds; but the profits will go, as on a former occasion, to the fund raising for the education of the children of distressed Masons.

OXFORD.—For some years past the proceedings of the Masonic Lodges, in this province, have been regarded with considerable interest, in consequence of the high position which they hold among the many which exist through the length and breadth of the land. That interest has, in a great degree, been heightened by the fact that so many members of the Apollo University Lodge have, on leaving this seat of learning, been called on to fulfil Masonic duties in various parts of the country, and thus a connecting link has been formed, and a strong feeling of attachment engendered towards their parent lodge. The high character also which the Alfred City Lodge has deservedly earned for its working and for carrying out the study of Masonry in all its branches, has caused it to be regarded as one of the most distinguished in the provinces, and has stimulated a desire among the best Masons belonging to the Grand, and other Lodges, to witness the progress which the science is making in this province. Independently of this, the watchful care of the P. G. M. of Oxfordshire, Bro. Rev. C. J. Ridley, of University College, over the province where he presides with so much skill and

ability, has done much towards cementing the interests of the Order, which is exemplified in the most striking manner by the kind and fraternal spirit which characterises the two lodges, and gives an additional charm and zest to their meetings. Uninfluenced by any feeling of rivalry, and entirely forgetful of their different positions in society, the members of the two lodges, embracing the nobleman, the divine, the statesman, and the tradesman—cordially co-operate in the lodge-room, in the study of those Masonic principles which they put in practice when they assemble at their festive board, as well as in the various relations of life. Under such circumstances, a Masonic festival at Oxford, may well be regarded with peculiar interest; but the meeting, this week, was invested with a three-fold interest, from the fact that it involved three events, each of them important in itself. These consisted of the annual meeting of the Provincial Grand Lodge and election of its officers; the Installation of the Worshipful Master and Banquet of the Apollo Lodge; and the Consecration of the Encampment of Cœur de Lion, in connection with the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar, concluding with a banquet confined to the members of that Order.

The first of these events occurred on Monday, Feb. 8, when the Provincial Grand Lodge, of Oxfordshire, assembled at the Masonic Hall—the P.G.M., Bro. Rev. C. J. Ridley, presiding, supported by his officers, and surrounded by a large number of brethren belonging to the province, and many visiting brethren from the Grand and other Lodges.

The minutes of the last meeting were read by the P.G.S., Bro. F. Symonds, and confirmed by the lodge; after which, the accounts were submitted by the P.G.T., Bro. Blake, and passed.

The PROVINCIAL GRAND MASTER then addressed the brethren, and congratulated them on the flourishing condition of Masonry in Oxfordshire, as evidenced by the state of their funds and the increasing accession of new members to the different lodges. With respect to the funds of the Provincial Grand Lodge, he had promised to deal with them with the greatest care, so as to be able to contribute more to charitable objects; and he trusted that he had redeemed that pledge. He congratulated the lodge on subscribing to those excellent Institutions which were an honour to the Craft, namely, the Masonic Schools for the education and clothing of boys and girls; the Annuity Fund; and the Asylum for Worthy, Aged, and Decayed Masons; and was also pleased to find that the claims of that invaluable local charity, the Radcliffe Infirmary, and of the Anti-Mendicity Society, were not disregarded. He felt assured that there would be no desire to lessen or withhold these subscriptions; but that their continuance would be a source of heartfelt satisfaction to every member of the lodge; convinced that such feelings predominated in their breasts, he had undertaken on his own responsibility, during the past year, to order the payment of 5*l.* to the Board of Health, with a view to assist them in carrying out their benevolent intentions. The case was urgent; the wants were pressing; and as there was no time for delay, he had undertaken to do that which he had no doubt the lodge would readily confirm. He gladly availed himself of this opportunity, when he saw several of the medical profession around him, to bear his testimony and tender his heartfelt acknowledgments for the valuable and assiduous services of the medical profession generally at that trying moment when the

Cholera raged within the walls of this city; and he felt assured that there was but one opinion, that their conduct reflected the highest credit and lasting honour on that body. The Provincial Grand Master concluded by stating that he had received communications from the Secretaries of the Boys' and Girls' Schools, relative to the appointment of two Stewards to those festivals, and should be pleased if any brethren would undertake those duties. Bro. Portal, Worshipful Master Elect of the Apollo Lodge, consented to accept the Stewardship at the Girls' School Festival, and Bro. Best that of the Boys'. This announcement afforded great satisfaction, and was received with much applause.

The usual subscriptions to the different charities before alluded to were then voted by the unanimous voice of the lodge; and a new subscription of 2*l.* 2*s.* to the Medical Dispensary and Lying-in Charity, and of 1*l.* 1*s.* to the Blue Coat School, were also voted unanimously.

The Provincial Grand Master then appointed the following brethren to be his officers for the year:—

*Provincial Senior Grand Warden*, Bro. R. J. Spiers; *Junior Warden*, Bro. G. R. Portal, Christ Church; *Chaplain*, Bro. Rev. E. Moore; *Registrar*, Bro. Jas. Wyatt; *Secretary*, Bro. F. Symonds; *Senior Deacon*, Bro. F. Thomas; *Junior Deacon*, Bro. A. P. Cust, Brasenose College; *Superintendent of Works*, Bro. T. Randall; *Director of Ceremonies*, Bro. R. E. Wilmot, Christ Church; *Sword Bearer*, Bro. Lane, Christ Church; *Organist*, Bro. Dr. Elvey; *Pursuivant*, Bro. Bossom; *Stewards*, Bros. Gardener, S. J. Tyrwhitt (Christ Church), Brockliss, Meynell (Brasenose), Martin and Bolling (University); Tyler, Bro. Tipton.

Bro. Blake was unanimously re-elected by the lodge to the office of Treasurer.

As each officer was appointed, the Director of Ceremonies, Bro. Jennings, invested him with the badges and jewels peculiar to the post of honour, and the Provincial Grand Master addressed a few words of commendation and encouragement, which was acknowledged by each newly-appointed officer.

The business of the meeting being concluded, the Provincial Lodge closed, and the brethren separated.

*Apollo University Lodge and Installation of the Worshipful Master.*—At three o'clock in the afternoon the brethren of the Apollo Lodge assembled, when Bro. Burstall, of University College, occupied for the last time the chair of Worshipful Master, and brought his three years' labours to a close by initiating Sir H. Vane; W. J. Evelyn, Esq., *M.P.* for West Surrey; and the Rev. M. Bayley, of Christ Church, into the Order of Masonry. At the conclusion of this ceremony, Bro. Col. G. Vernon, Past Provincial Senior Grand Warden of Staffordshire, presented the Worshipful Master Elect, Bro. G. R. Portal, of Christ Church, to the Worshipful Master for installation. The ceremony, which is highly interesting and impressive, was conducted in the most praiseworthy and efficient manner by Bro. Burstall, who bestowed the utmost pains to give effect to it, and was loudly applauded by the brethren when he brought his labours to a close. The Worshipful Master, on assuming the chair, proceeded at once to appoint his officers for the year, when the following brethren were selected for these distinctions:—

S.W., Bro. St. John Tyrwhitt, Christ Church; J.W., Bro. Cust, Brasenose; Chaplain, Bro. Rev. C. R. Pettat, University; Secretary,

Bro. R. E. Wilmot, Christ Church; S.D., Bro. H. B. N. Lane, Christ Church; J.D., Bro. Meynell, Brasenose; I.G., Bro. Bowles, Exeter; Stewards, Bro. Lord Ingestre (Merton), Bro. Sir J. Majoribanks (Ch. Ch.), Bro. Terry, and Bro. Russell (Exeter); Tyler, Bro. Tipton.

The newly-appointed officers were invested with their badges of office by the late W.M., Bro. Burstall, and then proceeded to the various posts assigned to them.

Bro. W. Thompson was re-elected Treasurer by the unanimous voice of the lodge, and, on his entering, to be invested with the badge of his office, Bro. Burstall presented to him, in the names of the brethren of the Apollo Lodge, the clothing peculiar to the position of a Past Senior Grand Warden, consisting of a costly gold fringed apron and collar, and pair of gauntlets, as a recognition of the great services which he had rendered that lodge in various capacities, and a testimony of their high esteem for his character, both as a Mason and a man. Bro. Burstall then invested Bro. Thompson with this clothing amid the applause and congratulations of the lodge; after which Bro. Thompson addressed the brethren, and made his acknowledgments in exceedingly appropriate terms. The business was then concluded and the lodge was closed.

*The Apollo Banquet.*—The banquet which succeeds the installation of the Worshipful Master of this lodge, has invariably been one of an interesting and attractive character, bringing together not only the brethren of the two Oxford lodges, but also an influx from the Grand and other Lodges. On this occasion the number of the latter was greatly augmented in consequence of several having visited Oxford in order to assist at the Consecration of the Encampment on the following day. At six o'clock the banquet-room, which has lately been decorated with exceedingly good taste and judgment, was well filled; and additional effect was given to the scene by a number of vases filled with flowers, and the elegant Grace Cups belonging to the City, which the Mayor, Bro. C. J. Sadler, had kindly lent for the occasion. The W.M., Bro. G. R. Portal, presided, and was supported by the P.G.M. of Oxfordshire, Bro. Rev. J. C. Ridley; the D.P.G.M., Bro. Burstall; Bro. F. Thomas, W.M. of the Alfred City Lodge; Bro. J. Masson, P.G.S.B. of the Grand Lodge of England; Bro. Col. Vernon, P.P.S.G.W. of Staffordshire; Bro. Sadler, Mayor of Oxford, and P.S.G.W. of Oxfordshire; Bro. J. A. D. Cox, W.M. of the Grand Steward's Lodge; Bro. Maj. Robb, P.S.G.W. of Hampshire; Bro. W. Evans, P.G. Director of Ceremonies of Dorsetshire; Bro. A.U. Thistelton, Secretary to the Boys' School; Bro. Capt. Bowyer, W.M. of the Richmond Lodge; Bro. E. A. Lechmere, P.S.G.W. of Worcestershire; Bro. R. Spencer, P.M. of No. 329 Bank of England Lodge; Bro. Lord Ingestre; Bro. Sir H. Vane; Bro. Sir R. Burton; Bro. Sir. J. Majoribanks; Bro. Evelyn, M.P. for West Surrey; and a large number of the brethren of the Apollo and Alfred Lodges, amounting to nearly 100 in number.

The banquet was served up in a manner highly creditable to all concerned, and satisfactory to every one present; nothing being omitted that could possibly add to the enjoyment of a party, the largest and most distinguished that ever assembled on a Masonic occasion in this city. On the removal of the cloth, grace was said by Bro. Rev. C. R. Pettat, after which the loving cups (lent by the Mayor) were passed round in ancient form.

The **WORSHIPFUL MASTER** than gave the following toasts in succession:—"The Queen and the Craft;" "The Earl of Zetland, Grand Master of England;" "The Deputy Grand Master, the Earl of Yarborough, and the Officers and Past Officers of the Grand Lodge."

**Bro. MASSON**, Past Grand Sword Bearer, responded to the toast, and remarked that the Officers of the Grand Lodge were distinguished either for their high position in society, or for the excellent manner in which they performed their respective duties; and, from the highest to the lowest, there was not one who did not feel the greatest anxiety to promote the interests of the Order, and the welfare of the brethren. He referred to the circumstance of his having accepted the chair of the Lodge of Benevolence in London, when the case of a widow of a Mason of this province was submitted to its consideration by Bro. Spiers; and a careful examination of its merits led him to see that it was well deserving of a liberal grant, and it was unanimously recommended that 50*l.* should be awarded. He assured them that he meant no flattery when he said that after being a Mason thirty-four years, and paying the greatest attention to the science, he had never seen in all the lodges which he had visited, the work so well performed as in the lodge this day. This was exemplified not only by the late Worshipful Master, who had just concluded his three years' duty, but by every subordinate officer, and more especially by the brother who had that day succeeded to the chair. If anything could be gratifying in the highest degree to one long attached to the Craft, as he was, it was to witness this state of things, and see brethren who gave hopes that in after years they would shed lustre wherever they went by the development and diffusion of Masonic principles, and by the faithful discharge of their duties wherever a Masonic lodge might call upon them. In conclusion, he sincerely hoped that the Apollo Lodge might long continue to flourish, and to be not only an ornament to the Province, but a benefit to society.

The **WORSHIPFUL MASTER** said they had done honour to some distinguished brethren at a distance; but he begged now to call upon them to drink the health of one nearer home, to whom all the brethren of this Province, both collectively and individually, owed a large debt of gratitude. They all had experienced the greatest kindness from him; and all Masters and Officers, past and present, would look back with pleasure to that period of their lives when they were intimately associated with their Provincial Grand Master, Bro. Ridley.

**Bro. RIDLEY**, who was received in the most enthusiastic manner, said that, in returning thanks for the honour which he had received, he might venture to assume that it was not directed to an unworthy brother; because if it were not so, he should not have been called to hold the high situation which he now possessed. It was true that he had spared no exertions, and had been supported by all the brethren of the Province; and had they not done so, he could not have gone on so quietly, perseveringly, and determinedly in his duties; while, with their assistance, he trusted he might say, with honest pride, that he had laboured to advance this Province, and with some degree of success. If the brethren were satisfied that such was the case, the best return they could make for it would be by strictly adhering to the ancient landmarks of the Order, which, even in times of progress like the present, must not be lost sight of. It was gratifying to know that Masonry was progressing both in England and abroad; but he desired to see it extended more in the Colonies, because, though he would not

say there was not a higher feeling in religion, yet Masonry might be a great handmaid to it, especially in Australia, Van Diemen's Land, and New Zealand; and, entertaining that view, he had taken some steps with some influential friends to establish a lodge in the latter country. Desirous as he was to see the diffusion of Masonry over the whole face of the globe, he sincerely wished that the waves of the ocean, which separated kingdoms and countries, were only so many connecting links to bind Masons together. He congratulated them on the marked improvement of the science in this Province, and on the large attendance on this occasion of brethren from other Provinces, which, besides being a personal honour to himself, was attended with great advantage, inasmuch as the more they were known, the more would their tenets be understood. He trusted that those brethren would not consider their time or money thrown away in coming to visit them; and that, after what they had witnessed in the lodge-room, they would admit that though they provided a banquet for themselves and friends, they were not unmindful of the wants and necessities of their poorer brethren. It was too much the habit to disbelieve what was not actually seen; and though it was a fact, that there was an annular eclipse that very day, yet some would disbelieve it because they did not witness it; and in the same way, many thought there was no good in Freemasonry, because they did not see it; to make it, therefore, a living reality, he would urge upon them to let the sentiments inculcated in the lodge-room be the ruling principles out of it in every relation of life.

The WORSHIPFUL MASTER said that his next toast was also one which both lodges would feel equal pleasure in doing honour to, inasmuch as Bro. Burstall was now connected with both in his capacity of Deputy Provincial Grand Master of the Province. With the Apollo Lodge Bro. Burstall was bound up by the closest ties; for he had for the last three years filled the Master's chair in a way that it was never filled before; while by his uniform kindness and conciliatory conduct, he had done much to advance the interests and success of Masonry. He (the W.M.) could appeal to the visiting brethren whether, in all their experience and travels, they had ever found two lodges working together so harmoniously as the Alfred and Apollo Lodges; and this excellent state of things was, under the blessing of the Great Architect of the Universe, mainly owing to the zeal, ability, and urbanity, of Bro. Burstall. In conclusion, he begged to propose "The health of Bro. Burstall, the Deputy Grand Master of the Provincial Grand Lodge of Oxfordshire."

BRO. BURSTALL said he had often risen in that room to address the brethren, and had done so sometimes with confidence and sometimes with diffidence; and, though he did not intend to take refuge in the hackneyed strain, that his feelings overcame him, yet, he begged them to believe that he felt more thankful for the honour conferred on him than he had words to tell them. He assured them that, in accepting the office which he held in the province, he had determined, and trusted he had shewn that determination, to do everything in his power to advance, not only the interests of the province, but Masonry generally. In retiring from that chair, which he had filled for three years, it was only due to the brethren to thank them for their kindness and courtesy, upon which he should always look back with pleasure. Previously to leaving that chair, he had that day three gratifying duties to perform: the first was to initiate three brethren

into the Order, and he had seldom occupied that chair without having that pleasing task; the second was to present an acknowledgment to a worthy brother for the many services he had rendered the Apollo Lodge during a series of years, and he had no hesitation in avowing that, when he was presented with his own insignia of his office he did not feel more gratification than he did that day, when he presented Bro. Thompson with a testimony of their esteem for his character and their high sense of his services; his last, though not least pleasing duty, was in placing in the chair one who would carry out all they desired; and he would remind them that it was in their power to make the duties less onerous and more agreeable by their co-operation and countenance. He asked the members of the Apollo Lodge to give his successor the same support which they had always given him; and, as he had never presided without seeing a large conclave around him, so he hoped his successor would be equally honoured. To the brethren of the Alfred Lodge, who had always given him their support and countenance, he appealed for a continuance of the same to his successor; and, in conclusion, he begged all present to rise and do honour to the W.M., Bro. Portal, and join with him in wishing him long life and happiness.

The WORSHIPFUL MASTER returned thanks, and said he did not regard the honour which they had just paid him as an empty compliment; but he took it as an expression of good-will, and an assurance that he should receive that support which his predecessor had always enjoyed. He knew that his predecessor felt that, while he had their support, he should be able to preside over the lodge with satisfaction and success; and, now that he had retired from it, after serving them faithfully for a period of three years, he (the W.M.), as his successor, indulged the hope that he should meet with the same support; and he doubted not that, while he did his best, he should receive it. He thanked the brethren of the Apollo Lodge for the confidence which they had reposed in him, and assured them that nothing should be wanting on his part to justify it. With respect to the brethren of the Alfred Lodge, he hoped that they would always feel as much at home under his rule as they had under his predecessor's; for his study would be, to keep in view that brightest star in the horizon—namely, a kind and cordial feeling between the two lodges; and he should be truly grieved if, from any omission on his part, he had a less numerous attendance of those brethren than was the case during the Mastership of his predecessor. He hoped that any omission or error committed by him would be overlooked, and attributed not to intention but to want of ability; and, in conclusion, he trusted that while he filled the chair they would meet happily, part happily, and look with renewed pleasure to meeting again.

The WORSHIPFUL MASTER again rose and said that there was no pleasure greater than that of meeting old faces; and he was happy to see a brother present whose arduous civic duties had doubtless occasioned his long absence from the lodge. He hoped that that brother would, when it was convenient to him, indulge them with his presence; for he might rest assured that no face would be more heartily welcomed among them than Bro. Sadler, the Mayor of Oxford and Past Senior Grand Warden of the Province.

BRO. SADLER returned thanks, and said that thirty years had elapsed since he entered the Masonic Order; and during that time he had

filled every office in the lodge; and he trusted that he had done so with no disadvantage to the Order, or discredit to himself. He was one of three who had joined in the undertaking to provide the present building for their benefit and comfort; and he could truly say, that some of his happiest hours had been spent under this roof; and he hoped that he should never forget or lose sight of Masonic principles, which tended to make men better members of society, better Christians, and to promote the happiness of all. He had now the honour to fill, for the second time, the office of Chief Magistrate of his native city, to which, as well as to all the other offices he had filled, he had been called by the unanimous and unsolicited voice of his fellow citizens, from whom he had received more substantial marks of confidence and kindness than had fallen to the lot of any other citizen. For many years he had held the Commission of the Peace; and in the discharge of that important trust he had not sought to make friends by favouring the rich or oppressing the poor, but had tempered justice with mercy, holding the scales with an equal poise; and, by adhering to those cardinal virtues—fortitude, justice, and temperance, he hoped to receive those rewards which were the most grateful to all who acted on those truly Masonic principles—truth, honour, and mercy.

The WORSHIPFUL MASTER then proposed “The health of the Officers and past officers of the Provincial Grand Lodge,” which Bro. BURSTALL acknowledged in suitable terms.

The WORSHIPFUL MASTER next proposed “The health of the Worshipful Master, Officers, and Brethren of the Alfred Lodge,” and said that nothing afforded him greater delight than to be honoured with their presence, and to witness the good feeling that existed between the two lodges, which was the best proof that they not only professed Masonry, but carried it out in practice.

Bro. THOMAS responded to the toast, and acknowledged that it was truly gratifying to him to hear such honourable mention made of the lodge over which it was his good fortune to preside; he assured them that he should be happy to co-operate with the Apollo Lodge, and maintain the most friendly feeling between all the brethren, both in the lodge above and the banquet-room below.

The WORSHIPFUL MASTER then proposed “The health of Bro. Cox, Worshipful Master of the Grand Steward’s Lodge,” which, as it was the first in rank, so its lectures were models for the whole Craft.

Bro. Cox returned thanks, and remarked that the working which he had witnessed that day would have done credit to any lodge in the kingdom; and it was a great pleasure to all who had Masonry at heart to see its principles so well carried out, and witness two rival lodges meeting as they did on the level and parting on the square. Another matter which afforded him much pleasure, was the peculiar constitution of the lodge, embracing, as it did, men of high family and standing; and it was gratifying to see the work done in such a way, that when they left Oxford they would carry with them those good principles instilled into them there, which must tend to make the Apollo Lodge one of the most valuable and useful in the land.

The WORSHIPFUL MASTER next gave “The health of Bro. Col. Vernon, Past Provincial Senior Grand Warden of Staffordshire.”

Bro. Col. VERNON returned thanks, and expressed the gratification it afforded him in being present on this interesting occasion, and bore testimony to the skilful working of the Worshipful Master and his

Officers, concluding by assuring the brethren that they would not meet a less cordial welcome than they had given him whenever it lay in their power to visit his lodge in Staffordshire.

The **WORSHIPFUL MASTER** then proposed "The health of Bro. Major Robb, P.S.G.W. of Hampshire."

Bro. Major Robb returned thanks, and begged to add the humble testimony of a Mason of thirty years' standing, who had visited various lodges at home and abroad, but had never seen Masonry more fully and effectually carried out than he had this day; and it required no prophetic mind to foretel that this lodge would not be large enough to accomodate its members; for it was not only in the talent which was obvious in those who presided, but in the rising talent and latent energies around him, which led him to anticipate the increasing advancement and prosperity of this lodge. As in Staffordshire, so in Hampshire, there was not a lodge which would not cordially welcome a visiting brother from Oxford, and return that kindness, hospitality, and urbanity, which he had received, and which had made him entirely forget, though he had been but two days here, that he was any longer a stranger among them.

The **WORSHIPFUL MASTER** rose and said, that, as charity was the foundation of their Order, he begged to propose "The health of Bro. Thiselton," who represented the Boys' School, and to wish prosperity to that valuable Institution.

Bro. **THISELTON** responded to the toast, and observed that, as he had officiated as Secretary to the Boys' School for twenty-four years, he might be supposed to know something of the merits of that Institution. He could assure them, that it was founded on the true principles of Masonic charity, and was not confined to any particular sect or denomination, but was open to all alike, wherever resident. It was established in 1798, when twenty children were elected; but by the increased patronage which it had received, and the liberal contributions of the lodges and brethren, the number had been extended to seventy, who are clothed, instructed, and afterwards apprenticed to suitable trades. Of this number ten boys lived in London, thirty in the outskirts, and the remaining thirty were from the country, and some even from Ireland; the principle upon which the school was constituted precluded their having all the children under one roof, as was the case with the Girls' School. He had the honour to belong to the Lodge of Antiquity, which was renowned for its working; but though he had been connected with it for twenty years, he was bound to state that he never saw the working done in so perfect a manner as he had witnessed this day in the Apollo Lodge. He should bear it in mind, and feel a pleasure in reporting it in London. In conclusion, he wished that the various lodges in England recognised the principles of charity to the same extent as the Oxford Lodges, and then their benevolent Institutions would be in a far better position than they were at the present time.

The **WORSHIPFUL MASTER** then proposed "The health of Bro. Capt. Bowyer, Master of the Richmond Lodge, and the brethren representing other lodges."

Bro. **CAPT. BOWYER** responded to the toast in appropriate terms.

The **WORSHIPFUL MASTER** then proposed "The health of Bro. W. Thompson, Treasurer of the Apollo Lodge," and congratulated him on receiving a testimonial, the value of which was enhanced by the pleasure which the brethren had in presenting it.

Bro. W. THOMPSON, who was received in the most enthusiastic manner, said, that if on ordinary occasions he felt a want of words to express a sense of their kindness, he felt it to a far greater extent now, when it devolved on him to return his grateful acknowledgments for that mark of respect conveyed to him in the testimonial which they had that day presented to him, and the value of which, as justly remarked by the Worshipful Master, was enhanced by the spirit and pleasure with which it was given. During his connection with Masonry, which had extended to twenty years, he had no hesitation in saying that some of his happiest hours had been spent in a Mason's lodge; and if there was one honour which he valued more than another, it was being elected a member of the Apollo Lodge, and being appointed its Treasurer. He felt, however, that these distinctions being conferred on him were more attributable to a respect to the memory of his father, who held the same office, than to any claim or merit of his own; and, entertaining that conviction, he would endeavour to imitate the example set him by his father, and tread in his footsteps. He would study to promote the welfare of the Order, and endeavour, by the promulgation and practice of the principles of Masonry, to show that it was more than a name. In conclusion, he begged them to accept the warmest acknowledgments of a grateful heart; and he assured them that he would strive to prove himself worthy of their kindness and confidence by devoting his best services towards promoting the interests of Masonry generally, and of the Apollo Lodge in particular.

The WORSHIPFUL MASTER then proposed "The healths of the newly-initiated brethren, Bros. Evelyn, Sir. H. Vane, and the Rev. M. Bayley."

Bro. EVELYN returned thanks, and claimed indulgence for himself and the newly-initiated brethren, who he said, were so dazzled by the blaze of light which had burst upon them, that they felt, like travellers in a strange country, fearful lest they should stumble against some rule of the Order. He was happy in being brought from darkness to light, and from a world which he had witnessed of contending passions, and brickbats, and dead cats, and to be introduced to a new world, where peace and happiness prevailed, and the predominant feeling was to diffuse such blessings to all within their reach. He rejoiced that he had not left Oxford without attending this festival, because it had afforded him the opportunity of seeing men of all ranks and classes uniting and fraternising together for their general good; and, in conclusion, he would express a hope, on his part and on that of his comrades, that, while they should not repent being initiated into this ancient and honourable Order, so the brethren would not have reason to regret having admitted them to a privilege of which they had just reason to be proud.

The WORSHIPFUL MASTER proposed "The healths of the Past Officers of the Apollo Lodge," for which Bro. BEST returned thanks.

Bro. BURSTALL proposed "The health of the Senior Warden and Officers of the Apollo Lodge," and expressed a confident hope that they would faithfully discharge the duties devolving on them, maintain the character of the Apollo Lodge," and promote the interests of the Order.

Bro. ST. J. TYRWHITT, S.W., responded to the toast, and observed that the honour paid them was prospective, and referred to services

which might be performed rather than to any already rendered; he received it, however, with feelings of personal gratitude; and while it would stimulate himself and brother officers to increased exertions, he trusted that their conduct would in some degree justify the choice which the Worshipful Master had made, and promote that which was the noblest of causes, not only in Oxford, but in the world. They would endeavour to follow the bright example of those who had preceded them, to give effect to that fraternal concord and Masonic charity which formed the basis of their Order, and to lose no opportunity of shewing both by practice and precept that its fundamental principles had taken root in them and brought forth fruit.

The WORSHIPFUL MASTER then gave the closing toast, "To all Poor and Distressed Brethren over the face of Earth and Water."

Tea and coffee were then served, after which some excellent singing by various brethren beguiled another hour, when the National Anthem was sung, and the party broke up, highly delighted with the day's proceedings, which will long be remembered with feelings of pleasure and satisfaction. It is but just to remark that the entire arrangements were confided to Bro. W. Thompson, who gave the best proof on this occasion that he was well qualified to undertake a duty of so arduous a nature.

*Masonic Testimonial.*—On Tuesday, Feb. 26, the brethren of the Alfred City Lodge assembled in large numbers at the Lodge-room, in order to present to Bro. S. Burstall, late W. M. of the Apollo University Lodge for three successive years, an elegant silver tankard, as a mark of their esteem for his private character, and their high sense of the services which he has rendered to Masonry in this province, not only by the efficient discharge of the duties devolving on him, but by his unwearied exertions to place the two lodges on the most friendly footing. The addresses of the W. M. of the Alfred Lodge, Bro. F. Thomas, in presenting this testimonial, and of Bro. Burstall, in acknowledging it, were spirited, eloquent, and appropriate. On the same evening two brethren were initiated, after which the assemblage withdrew to refreshment. Before the meeting separated, the box for benevolent purposes was handed round, and the sum of 10*l.* was collected to aid Bro. Stephens, the late Tyler of the Alfred Lodge, who has left Oxford and is now on his way to the golden regions of California, carrying with him the best wishes of all the brethren, with whom he has been so long associated, and by whom he was most deservedly esteemed. Bro. Bull has been unanimously elected to fill the office of Tyler, vacated by Bro. Stephens.

*Apollo University Lodge.*—The members of the Apollo University Lodge assembled in large numbers at the Masonic Hall, on Tuesday, March 5, when several candidates were initiated. The brethren were honoured with the presence of the Grand Chaplain of England, Bro. Rev. J. E. Cox, (of All Souls' College), who made a special visit in order to witness the working of the lodge and the Masonic spirit, with which the two lodges co-operate for the general good of the Order. At the banquet, the W. M., Bro. Portal, in proposing the health of the Grand Officers of England, alluded to the efficient services of Bro. Cox with reference to the Masonic Girls' School, who, in addition to the pleasure which he derived in the fulfilment of his important duties, had the gratification of witnessing the fruits and success of his labours. Bro. Cox, in responding to the toast, alluded to the system of education

adopted in the Girls' School, and remarked that it was a very pleasurable and unprecedented fact, that not an instance had occurred where a child educated at that school had strayed from the path of virtue, or thrown discredit on that invaluable institution. He assured them that the provision for the instruction of those tender minds was indeed a labour of love, and an additional inducement to every brother to be proud of his connection with Freemasonry. He expressed the regret which he felt, that he had not, while he was an undergraduate of this University, availed himself of the opportunity of joining Freemasonry; but the happiness which it had since afforded him would attach him to the Order to the latest period of his life. He congratulated the members of the Apollo Lodge on the admirable manner in which they conducted their business, and on the increasing prosperity of their lodge, which he looked on as calculated more than any other to effect the regeneration of Masonry, sending as it did, its embassies to every part of the kingdom, and each one forming a nucleus in his own locality. He assured them that this his first visit to their Lodge had been a source of much gratification to him, inasmuch as it had afforded him the opportunity of seeing two lodges, composed of members occupying different positions in society, animated by one feeling, and studying to promote to the utmost that which was the fundamental principle of their Order, "Peace on earth, good will towards men."—The addresses of the Grand Chaplain, and of the Provincial Grand Master, as well as of the Worshipful Master of the Apollo and Alfred Lodges, were listened to with much interest.

**SHREWSBURY.**—On Monday, January 7, the brethren of the Salopian Lodge assembled in the lodge-room, Raven and Bell Hotel, to celebrate the annual festival of St. John, and were visited by several brethren of the Salopian Lodge of Charity and the Roden lodge, Wem, in this county. After the preliminary business of opening the lodge, &c., the company, in full Masonic costume, sat down to refreshment. When the usual loyal toasts had been given and right loyally received, the customary Masonic ones were proceeded with: "The Right Hon. the Earl of Zetland, M.W.G.M. of England;" "The Grand, Deputy and Provincial Grand Masters of England, Ireland, and Scotland;" "Sir Andrew Vincent Corbet, Bart.;" "Sir Watkin Williams Wynn, Bart., together with other distinguished members of the Craft," were severally proposed and drunk with Masonic honours. The lodge was closed in due form at ten o'clock; and the rest of evening was spent most happily, the brethren separating at a late hour.

**SIDMOUTH.**—On Thursday, December 27, 1849, being St. John the Evangelist's Day, the annual Masonic meeting was held at the Masonic Hall, Old Fore-street. Good feeling and spirit prevailed until a late hour.

**SUFFOLK.**—*Perfect Friendship Lodge, No 522, Bee-hive Inn, Ipswich* Feb. 20.—The monthly meeting of this lodge passed off with more than usual *éclat* in consequence of the brethren having determined to present to their immediate Past Master, Bro. Charles Thomas Townsend, a jewel, designed by Bro. Edward Dorling, in token of their esteem for him as a Mason, the expense of which has been entirely defrayed by the voluntary and individual subscriptions of the subscribing members, with one or two exceptions. Such reunions as these are conducive to the well-being of members of lodges; and it is to

be regretted they are not more general. During the lodge hours the W.M. Bro. James Frauks presented the tribute, accompanied with a testimonial signed by the subscribers, to Bro. Townsend; and in a very eloquent and a feeling address, pointed out to the younger members the necessity of application to their Masonic studies, to meet a reward similar to the one now presented to their late W.M. Bro. Townsend returned thanks in a lengthened speech, and the lodge was closed in due form.

SOMERSET.—*Taunton*, February 12.—A vast number of Masons from distant parts of the Province paid the Taunton Lodge the great compliment of assisting in the solemn ceremonies usually observed in consigning the remains of a deceased brother to their final resting-place. On this occasion, the sentiment which induced the attendance of the brethren was manifest in its genuine Masonic character. It was neither pride of birth or station, nor exhibition of gorgeous pageantry, which prompted the sojourning of so many brethren to the valley of the shadow of death; for the deceased, Bro. Davey, was a worthy, although humble Mason, and held the most inferior office in the Taunton Lodge. To Bro. Eales White and the older Past Masters of this distinguished lodge the arrangements were entrusted by the R.W. the Prov. G.M., Col. Tynte. The arrangements, as far as the brethren were concerned, met the warmest approbation of all, for the laudable simplicity and absence of haunting banners and other ostentatious display which too often characterise the “pomp and circumstance” of burying the dead. It was observed that the brethren were decorated with the many and various jewels of the Order and Degrees which they had won: this is precisely as it should be, and worn at precisely the proper time—it was the maximum of individual honour to the remains of even the “Tyler” who was worthy, and presents a goodly lecture to such as are apt to ridicule the mysterious Fraternity. Very few of the Taunton Lodge were noted as absent on this occasion; and we are convinced that the pressing necessities of their other avocations alone prevented their joining in the mournful and truly Masonic ceremonies of the day. The procession, enumerating nearly one hundred brethren moved from the Lodge-room at half-past eleven, in the following—

ORDER OF PROCESSION.

A Tyler, with staff or wand.

Visiting Brethren and Lodges, two and two, Juniors preceding.

Past Members and Members of the Taunton Lodge, with white wands.

Officers of ditto with ditto.

W. Master, attended by two Deacons, with ditto.

Steward with wand.

Visiting Prov. Grand Past and Present Officers.

Acting Grand Officers, Somerset.

Deputy Prov. Grand Master.

A Grand Pursuivant, or Tyler.

R.W.P.G. Master for Dorset, attended by two Grand Officers of Dorset.

A Grand Tyler.

R.W.P.G. Master for Somerset, attended by two Grand Officers, and Grand Stewards.

A Grand Tyler.

A Steward, with staff and crape, walked on each side of  
The Coffin.

We observed among the assembled brethren, Bros. Sir John Pole, W. Tucker (Prov. G. M. for Dorset), Stradling, Maher, Hayman, Rev. W. R. Crotch, Rev. T. Llewellyn, J. W. Street, Eales White, Trevor, Brown, Rae, Bridges, Waghorn, Francis, Axford, Murlis, Dinham (W.M.), Herniman, Abraham, Kingsbury, Jacobs, Williams, Hunt, Gould, Butler, and other eminent Masons. They judiciously proceeded round Castle Green to Bath Place, where the body of their deceased brother was brought out and placed in the rear of the procession. On the coffin were placed the various clothing and insignia of the departed brother, the bearers being the companions in arms of the deceased "Sergeant Davey;" the recruiting sergeants and party also of the Guards, the 40th (Somerset Regiment), and Artillery, evincing a very proper feeling by following with the families and mourners. The procession advanced to the gorgeous church of St. Mary Magdalene, where the body was received by Bro. W. R. Crotch, A.M., Chaplain to the lodge, and by whom the service was performed with singular solemnity and effect, which seemed much to move the immense congregation assembled on the occasion. The choir of St. Mary Magdalene sung Dr. Blake's beautiful anthem, "I have set God always before me," in a manner which will not readily be forgotten. The corpse was then accompanied to the grave by the Chaplain, the brethren surrounding it, and the Lodge of Unanimity and Sincerity, Taunton, to which the deceased belonged, taking their station at the head. On the Chaplain's concluding, the P. G. Secretary broke his wand, and the Wor. Master also breaking the sword of the deceased Tyler, casting the same into the grave, with the customary exclamation on such occasion of "Alas, our brother!" then delivered the following oration, the commanding appearance of the Rt. Wor. Brother, together with his fine voice, adding much to the effect of the well-timed and eloquent address:—

"From time immemorial, it has been a custom among the fraternity of Free and Accepted Masons, at the request of a brother on his death bed,\* to accompany his remains to the place of interment, and there to deposit his body with the usual formalities. In conformity with this usage and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, that last tribute of our affections; thereby demonstrating the sincerity of our past esteem and our inviolable attachment to the principles of our Order. Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them, we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die—we go on from one design to another, add hope to hope, lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death, when we least expect it, and at an hour which we probably were led to expect might be the most pleasant of our lives.

"What are all the externals of majesty, the pride of wealth, or the charms

\* The last breath of the dying brother to his son was desiring him to convey such request to Bro. Eales White, who, he was sure, would attend to his wishes, with that kind consideration for every one, which Bro. White cherished like a true Mason.

of beauty, when Nature has paid her last debt? Fix your eyes on the last scene, and view life, stripped of its ornaments, and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased brother, let Charity incline us to throw a veil over his foibles, whatever they may have been and let us not withhold from him that praise which his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf; perfection on earth has never been attained; the wisest, as well as the best of men, have erred; his actions it is our duty to imitate, and from his weakness we may derive instruction.

“Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment, as life is uncertain and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but let us embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this life shall cease to delight, and the reflection of a religious life will yield the only comfort and consolation. Thus, our expectations will not be frustrated, nor ourselves be called away, unprepared, into the presence of an All-wise and Omnipotent Judge, “to whom the secrets of all hearts are open,” and from whose dread tribunal no sinner can escape.

“Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then with becoming reverence let us supplicate the Divine grace, to ensure the favour of that great I AM, whose goodness and power know no bound: that, when the awful moment arrives, be it soon or be it late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country, whence no traveller returns. By the light of the Divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive eternal peace, in the possession of an immortal inheritance, where joy flows in one continued stream, and nothing can check its course.

“With proper respect to the established customs of the country in which we live, with due deference to our superiors in Church and State, and with unbounded good-will to all men, we appear here clothed as Masons, and publicly crave leave to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badges of eminence, we humbly bow to the Universal Parent, and implore His blessing on every zealous endeavour to promote peace and good-will; and we pray for His grace to assist the endeavour to persevere in the principles of piety and virtue.

“The Great Creator having been pleased, in his mercy, to remove our brother from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we who survive him anticipate our approaching dissolution, and be more strongly connected in the ties of union and friendship; that during the short space allotted for our present existence we may all wisely and usefully employ our time, making the reciprocal course of kindly and friendly acts mutually to promote the welfare and happiness of each other.

“Unto the grave we consign (breaking the staves and throwing them into the grave,) the body of our deceased friend, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, and for the sake,

and through the merits of our blessed Lord and Saviour, Jesus Christ, at the grand tribunal of unbiassed Justice, extend his mercy towards all of us, and crown our hopes with everlasting bliss, in the expanded realms of a boundless immortality! This we beg for the honour of that great and glorious name, to which be glory now and for ever.—AMEN.

“Glory be to God on High! on earth peace!

“Good will towards men.

“SO MOTE IT BE.”

The brethren then returned to the Lodge in the same order, where those solemn and interesting ceremonies, only known to the brotherhood, closed the Masonic duties of a day, which will be long remembered in Taunton.

WORCESTER.—*The late Queen Dowager.*—At the last meeting of the “Semper Fidelis Lodge” of Freemasons, assembled at the Crown Hotel, for the purpose of celebrating the festival of St. John the Evangelist, Dec. 27, 1849, the following special resolution was unanimously adopted, and ordered to be recorded upon the minutes:—

“That the brethren of the Semper Fidelis Lodge, No. 772, participating in the deep feeling of melancholy bereavement sustained by the nation at large, in the demise of her most Gracious Majesty, the Queen Dowager, take this early opportunity of recording the deep sense of feeling they entertain for the loss of one, whose many public and private virtues had so long rendered her an object of universal esteem and admiration with the British people; and who, in her position as Queen Consort, and the widow of a most illustrious Brother of the Order, exhibited so many excellencies of character, in which that ennobling one of charity shone with more than ordinary lustre, and the cheering influences of which, being annually bestowed upon our valued institutions, *the Masonic Schools*, and with such a magnificent spirit,—has deservedly secured for her the lasting gratitude and approval of the Masonic confederation, throughout the British empire, equally with the respect and esteem of all other classes of their fellow countrymen.”

YORKSHIRE.—STOKESLEY.—On Monday last, the brethren of the Lodge No. 195, met at their lodge, for the purpose of installing Bro. George Marwood, of Bushby Hall, as Master. About thirty members sat down to refreshment, provided by Bro. William Weatherill, of the Golden Lion Inn; when, after the usual loyal toasts, Bro. George Marwood, Esq., proposed the health of Installed Master Leveau, of London, and presented to him, in an able address, and in the name of the brethren of the Lodge 795, a most handsome and massive silver spirit-stand, as a token of the regard and esteem in which he has always been held by the brethren of the lodge, and his willingness, at all times, to render all the assistance possible for their lodge. Bro. Leveau having returned thanks, proposed the health of the late Master, John Handyside, Esq., to whose exertions the lodge is indebted for having brought it to its high and elevated position.

## SCOTLAND.

GRAND LODGE OF SCOTLAND.—*Quarterly Communication, Feb. 4.*  
 —The Grand Lodge of Scotland holds its quarterly meetings in the Waterloo-rooms. The place of meeting is a *large hall*, which would contain with comfort about three hundred individuals; on the present occasion, there were rather more than one hundred brethren assembled. The room is very neatly, although plainly decorated, there being a few gilt Masonic emblems upon the window-cornices. The throne is a richly-gilt chair, under a richly tasselled velvet canopy; a few prints, Masonic and others, hang upon the walls, complete the description. The chairs, pedestals, &c., for the Wardens, are not deserving of remark. A stranger will be astonished at the small number of brethren who attend these meetings, particularly as there are only four of them in the year; but what will astonish him more, is the variety of costume in which the brethren attend, which is scarcely in any one instance Masonic, and, to say the least, is exceedingly incongruous.

The first business on the paper was, "Proxy Commissions;" all of which passed *pro forma*.

The minutes of the Grand Lodge and of the Grand Committee were then read; when a discussion arose respecting the correspondence between the Duke of Atholl and the Festival Committee, on his Grace being requested to take the chair at the dinner on St. Andrew's Day, particularly as the noble Duke had expressed himself so decidedly of opinion on a former occasion, that instead of a dinner, when few brethren could conveniently attend, there should have been a supper at a moderate charge, so as to allow as many of the brethren as possibly could to avail themselves of the opportunity of joining the Masonic festival. It is generally understood that his Grace declined taking the chair at the dinner, because, had his wishes been consulted, he would have preferred to have attended an evening meeting at a moderate cost, in order that the true principles of the Craft might have been fully carried out.

The Report as to the Lodge Glasgow St. John, then followed. A portion of the discussion, which took place on the report of the Committee regarding the Lodge, was more suitable for the members of the Antiquarian Society than for the Grand Lodge. The committee recommended that it should be made No. 3 *bis* on the Roll, when it was suggested that it should obtain the first vacant place. A motion was, however, made, that it should be placed as No. 11, in opposition to the Report, upon which the vote was taken; previous to which, a brother moved "That all strangers be ordered to retire."

The R.W. GRAND MASTER suggested the propriety of not excluding the strangers, and that they might move to another part of the room.

Notwithstanding the Master's suggestion, the same brother persisted with his motion, until it was hinted to him that strangers would think it rather incourteous treatment. This induced him to give way.

The vote was then taken by those brethren walking out of the room, who were willing to give Glasgow St. John the first vacant place on the Roll, No. 11.

The next business, a Petition for Erection of a Lodge at Grey Town,

Mosquito, recommended by Prov. G. M. of Jamaica, &c., and also at St. John, New Brunswick, was agreed to.

The following proposition was then discussed :—

“ 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 5s. 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 payment of the year's subscription in full, when they wish again to be members. 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.”

The mover of this motion urged the advantage to the Craft, if it were carried; but the effect of his arguments were considerably lessened by his imperfect knowledge of the English tongue, and his want of fluency. Before the motion was seconded, one brother moved that it be at once rejected, as “ The Past Masters were not responsible to any Lodge.”

BRO. LEON's motion was, however, seconded by a brother, who pointed out, that, in all other Grand Lodges, Past Masters had the right and privilege of being members from having held the office of W. M. of a lodge; and, that none had a better claim to be members than Masters, who had regularly filled the chair of a lodge, and thus were fully qualified to conduct the business of Grand Lodge.

Several other brethren spoke in favour of the rejection of the motion, some contending that the Grand Lodge could not be better conducted, than it now is, and that it would be much worse if Past Masters were admitted; that, what other Grand Lodges did, or how they conducted their business, was no rule for the Grand Lodge of Scotland. In reply to the seconder of Bro. Leon's motion, it was also remarked that, upon the principle which he argued, a person, once a member of Parliament, should always continue so. It was evident, from the nature of the speeches made in opposition to the motion, that the speakers on that side could carry their point in the Grand Lodge. A brother just before the taking of the votes, remarked that the strongest argument he had heard in favour of the motion was, the manner of making the proposition for rejection, and the observations made by the brother who presented it, in which there was no reason. In continuation, he urged that it would be well for the Grand Lodge of Scotland to take example from the English Constitutions on other points as well as this; for although Scotch Masons boast of the antiquity of their branch of the Order and of their Grand Lodge, still there is much need of improvement, and in fact, to copy more than has been done already from the Grand Lodge of England, which has more than four times the number of lodges upon its roll, which is to be attributed to its exactness of working. Had the Freemasons of Scotland been kept as strict as their English brethren, the consequence would at the present day have been, that there would have been on the roll a greater number than in England. This brother further argued, that, upon principle, the Past Masters ought to be admitted to the privileges of Grand Lodge, and commented severely upon the careless and slovenly manner, in which the generality of Scotchmen are made Masons, the irregular way in which many of the lodges are conducted, and the method

by which they obtained the honour of P.W.M. whether by election or rotation, when in fact they were not able to open a lodge, and never had either opened or closed one, or were even able to fill decently any situation in one. If the R.W. Masters of Scotland, by their votes should be induced to reject this motion, they would, in fact, declare to the whole Craft that M. P.'s are not fit to be members of the Grand Lodge, and that, even in their own opinion, they were unfit to be trusted. The brother who proposed the withdrawal of strangers, replied, deprecating the use of such language in the Grand Lodge, which he considered to be disgraceful. On the vote being taken, about ten members of the Grand Lodge voted for the admission of Past Masters; a considerable majority were, however, of a different opinion, and negatived the measure.

The next motions—

“That Law 11, of Cap. XIX. be altered, and read hereafter as follows:—Notwithstanding that this fund is intended for the relief of Scottish Masons, whose names are duly Registered as prescribed by Section VI., their Wives and Children, the Committee may, in cases of extraordinary distress, afford relief to *unregistered Brethren, their Widows and Children, and to Brethren, &c. as in Statutes.*”

[NOTE.—The words in italics are the proposed alterations in the existing Statute.]

“And that the Grand Lodge empowers the Grand Committee to inquire as to the possibility of getting accommodation for the Properties of the Grand Lodge, and to report at next Quarterly Communication.”

were postponed for want of time, as the brethren were anxious to take the next matter into consideration, which had drawn so many of them together. This was, the Report of Committee appointed at *pro re nata* Meeting on 21st January, as to management of Funds raised in 1837, “for educating and advancing the prospects in life of the Daughters of indigent and deceased Freemasons.” After a very lengthened and stormy discussion, it was agreed that the subscribers should meet the Grand Lodge, in order to make arrangements for carrying out the intentions of the first subscribers. The Grand Lodge then proceeded to the appointment of the Grand Committee for 1850-51; and, after some other routine business, terminated an apparently unsatisfactory meeting.

ABERDEEN, *March.*—The Craft, in this city, is steadily improving. The election of four young R.W. Masters to the chairs of as many lodges, may have served to give an additional impetus to the Masonic enthusiasm, which has been manifested by the brethren for the last two years. Since the annual elections, in December, the lodges have all been in active operation, more or less, with the exception of the Operative Lodge. Candidates for the honour of admission have neither been few nor far between; all the lodges, except the one previously noticed, have been entering, passing, and raising—some of them adhering to the old plan of giving the three degrees at once; others resolutely maintaining, aiding, and abetting the march-of-improvement, and giving only one step at a time. The new hall has proved attractive to many who had given up attending lodge meetings; and the new system (strict observance), if properly carried out, will tend very much to make them regular visitors on lodge-nights. The meetings in the new hall are, at present, on Monday, Tuesday, and Wednesday; two Lodges and one Chapter one week, alternately

with the same number the next week; and Friday, once a fortnight, the K. T. Encampment occupy it.

Seven Masonic bodies have now availed themselves of this commodious lodge room—Lodges, Nos. 54, 93, 110, and 190; and Royal Arch Chapters, Nos. 21 and 30. May prosperity and success crown the endeavours, of the brethren, who advocate improvement and correct working in Scotch Masonry!

The following are the Office-bearers of the Aberdeen Lodges, elected Dec. 27, 1849:—

No. 34—Aberdeen Lodge. Place of meeting, Aberdeen Hotel. Alexander Hadden, of Persley, R.W.M.; James Marshall, S.S.C.; Edinburgh, Proxy Master; John Allan, S.W.; George Smith, J.W.; Charles Winchester, Secretary.

No. 54—St. Machar's Lodge. New Masonic Hall. James Rettie, R.W.M.; Isaac Machray, P.M.; John Cameron, Nicholson-street, Edinburgh, Proxy Master; William Ramage, S.W.; D. Robertson, J.W.; William Duthie, Treasurer and Secretary.

No. 93—St. Nicholas Lodge. New Masonic Hall. Charles Mitchell, R.W.M.; Alexander Wallace, P.M.; Edward Main, Edinburgh, Proxy Master; Robert Findlay, S.W.; James Farquhar, G.W.; William Mollison, Secretary.

No. 110—St. Andrew's Lodge. New Masonic Hall. H. A. Dewar, R.W.M.; William Ramage, P.M.; Alexander Cowie, Edinburgh, Proxy Master; Andrew Masson, S.W.; Alexander Collie, J.W.; Arthur Cowie, Secretary.

No. 150—Operative Lodge. St. James' Hall, Mutton Brae. Former Office-bearers selected.

No. 164—Old Aberdeen Lodge. Town Hall, Old Aberdeen. Alexander Stables, jun., R.W.M.; Alexander Stables, sen., P.M.; (no Proxy Master elected); Thomas Leask, S.W.; James Jaffray, J.W.; George Grub, Secretary.

No. 190—St. George Lodge. New Masonic Hall. William H. Griffith, R.W.M.; John Jamieson, P.M.; James Rettie, 7, Thistle-street, Aberdeen, Proxy Master; James Harvey, S.W.; Robert Houston, J.W.; Henry Pringle, Secretary.

GLASGOW.—The Masonic ball came off on Thursday night, Feb. 28, within the Trades' Hall. The entrance-staircase and ball-room were tastefully decorated with Masonic emblems, intermingled with choice evergreens, which had a very agreeable, and, at the same time, refreshing effect to the eye. Among other distinguished parties present were—Sheriff Alison, Mrs. and Miss Alison, Sir James Campbell; Mr. and Mrs. Waldron, of Calder Park; Mr. and Mrs. Glasgow, Ancheneth; Mr. and Mrs. Finlay, Easterfield; Miss Macneill, Ardlussa; Professor Ramsay; Professor Arnott; Major Thompson, Captain Watson, Mr. Barnes, Mr. Rhodes, Mr. Downing, and Mr. Thompson, of the 27th; Captain Mullen; Lieutenant Taddy, R.A., &c. Dancing commenced a few minutes before ten o'clock, to the strains of Thompson's quadrille band, alternating with the fine band of the 27th, under the able leadership of Mr. Wallace. Quadrille, waltz, polka, and country dance, rapidly succeeded each other, without apparent fatigue to the gay throng who had met to "chase the glowin' g' hour with flyin' feet," and, not till near two o'clock were there any symptoms of breaking up.

## IRELAND.

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NEWTOWN, LIMAVADY.—*Festival of St. John the Evangelist, Dec. 27, 1849.*—The Brethren of St. Alban's Lodge, No. 719, held the above anniversary with more than usual enthusiasm, at an early hour. The members of this lodge, some of whom came from a long distance, showed that although the storms of winter had set in, their hearts were warm with love to the Craft. After the usual business of installing office-bearers, &c., the Brethren sat down to refreshment, after which Bro. John Ramsey, W.M., gave the following amongst other constitutional and Masonic toasts, "The Queen—a Mason's daughter: may Wisdom, Strength, and Beauty adorn her Throne;" "The Most Worshipful, his Grace the Duke of Leinster, Grand Master," "The R. W. Sir James Stewart, Bart., Prov. G.M. of Derry and Donegal," &c. On this occasion their lodge-room (the Town Hall) was tastefully decorated with banners and other emblems of the Order, and likewise the windows were filled with three large transparencies of Faith, Hope, and Charity (got up under the superintendence of Bro. John Moony), which were greatly admired by a large concourse of spectators, during the evening. The Brethren separated at ten o'clock, highly pleased with the prosperity of their lodge. Although not the "Star of the North," they consider themselves second to none in the Province, for love to the Craft and good working Order.

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## I N D I A.

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BENGAL.—The Provincial and District Grand Lodge of Free and Accepted Masons of Bengal and its territories, held a Quarterly Communication at Freemasons' Hall, Calcutta, on Thursday, October 25, 1849, at which the following Brethren were present:—R. W. Longueville Clarke, Offg. Prov. G.M.; R. W. John Chaunce, Offg. D.P.G.M.; R. W. D. Monteith, Offg. Prov. S.G.W; R. W. G. Taylor, Offg. Prov. J.G.W.; V.W. J. King, Prov. G.T.; V. W. M. S. Staunton, Prov. G.R.; V. W. J. L. Hoff, Prov. G.S.; W.C. Lazarus. Offg. Prov. S.G.D.; W. H. Fraser, Prov. G. S. B., and the members of various other Lodges. After the Provincial and District Grand Lodge had been opened in due form, and the routine business was completed, a letter was read from W. Bro. Dr. N. Wallich, dated London, 12th July last, acknowledging receipt of the communication from the Committee, of the 1st May last; and intimating that the Testimonial presented to R. W. Bro. Lieut.-Colonel Burlington, C.B., consisted of a neat dinner-service of plated-ware, and that it was intended to purchase and add a silver article on which to engrave an inscription—which would be done in communication with his colleague, R. W. Bro. Lieut.-Colonel Mackinlay. A reply was also communicated from R. W. Bro. Burlington to the letter addressed to him by the Committee on the 1st of May, which was ordered to be embodied in the minutes of this evening, for the information of the subscribers to the Testimonial generally.

The Provincial Grand Secretary announced the receipt, from the United Grand Lodge of England, of Warrants for the two new Lodges, viz., "Charity," at Umballa, and "Good Feeling," at Agra; the Warrant for the former being numbered 823, and that for the latter 822. These Lodges were hitherto borne on the Provincial Grand Lodge Register—"Charity" as No. 30 and "Good Feeling" as No. 31; but in consequence of the *members* assigned to them in their Warrants by the United Grand Lodge, it had become necessary to reverse their positions in this Province—Lodge "Good Feeling" taking precedence of Lodge "Charity" by being placed in the Register immediately above it. On the proposition of the Officiating Provincial Grand Master, seconded by R. W. Bro. Chance, it was resolved that the above alteration take place accordingly.

The Provincial Grand Secretary was about reading a communication from Lodge "Social Friendship," No. 326, Madras, intimating the exclusion of a Brother from that Lodge, when he was stopped by the Officiating Provincial Grand Master, who remarked, that as there was now a Provincial Grand Lodge at Madras, it would be irregular to receive any direct communication from the Craft Lodges working under its Hiram, as all matters connected with Madras Masonry ought to be notified to other Provincial Grand Lodges by the Provincial Grand Lodge of that district; and that a letter to that effect be addressed to Lodge "Social Friendship." Hereupon, a discussion ensued as to the expediency of having the letter read, notwithstanding the informality pointed out by the Officiating Provincial Grand Master; with the view that the Lodges in Bengal might be put in possession of the *name* of the excluded Brother and the cause of his exclusion, in order that they might be enabled to exercise their discretion in admitting him into their Lodges either as a Visitor or Member, should he be in Calcutta and present himself as a Mason; but the Officiating Provincial Grand Master observed, that the communication not having come to this Grand Lodge through the proper medium, it could not be known whether the Brother had been excluded on sufficient grounds and that it had been confirmed by the ruling authority of the Province of Madras, and that therefore he conceived it would be altogether deviating from the regular course to make use of the letter in any way. He would accordingly propose (if no amendments took precedence of his proposition) his motion for the adoption of the Provincial Grand Lodge; which, being seconded by V. W. Brother Staunton, was carried by a majority. The Provincial Grand Secretary was instructed to reply to the letter from Lodge "Social Friendship," in accordance therewith.

The Provincial Grand Secretary intimated, that he had been this evening handed a letter by V. W. Brother Staunton, addressed by V. W. Brother W. A. Laurie (Grand Secretary of Scotland) to the R. W. Brother Major F. W. Birch, bearing date the 18th July last, an extract from which was read, and ordered to be recorded in the proceedings of this evening, for general information.

The Officiating Provincial Grand Master then addressed the Provincial Grand Lodge with advertence to a recent circumstance which had occurred in one of the Lodges in Calcutta, viz., that of recognising as a visitor, a brother who had been initiated in the *Intrusive Scottish Lodge*, but which he was disposed to ascribe to a mistaken view of the position in which that brother stood, notwithstanding that it was alleged he had severed his connection with the *Intrusive Lodge*. He then

entered into a clear elucidation of the whole matter, as between the Intrusionists and the Provincial Grand Lodge of Bengal; and as it would appear that the mistake alluded to had occurred by the Lodge having acted strictly under the *letter*, instead of the *spirit*, of the former prohibitory order, which had reference only to "R. A. Chapter and the Degrees or Lodges pendant thereto," and which had been established by the same parties by whom the *Craft* Lodge had now been constituted in Calcutta (*vide* Prov. Grand Lodge Proceedings of 29th Nov., 1848); he would defer the consideration of the question in order that the Masters of Lodges might, in the mean time, consult the Members of their respective Lodges, and come prepared for finally deciding on it at the next Quarterly Communication of the Provincial Grand Lodge.

The Officiating Provincial Grand Master further remarked, that he highly disapproved of the practice of conferring degrees at a less interval than one month, as laid down in the Book of Constitutions, head "Private Lodges," Sec. 13. Under the Resolution of the United Grand Lodge of England of the 1st December, 1847, confirmed on the 1st March, 1848, a Provincial Grand Master in the Colonies was, however vested with discretionary power to dispense with the rule in the Constitutions, by allowing a brother to be advanced to a higher degree at an interval of one week, instead of four weeks; and he (the Officiating Provincial Grand Master), following the precedent set by his predecessors, had granted such dispensations; but being opposed to it on principle, he would wish to discourage it as much as possible, and would rather act, in future, in accordance with the note at foot of the Constitutional Rule, that "no dispensation can be granted to suspend the operation of this law."

There being nothing further before the Provincial Grand Lodge, it was closed in due form.

**BOMBAY.** — *Valedictory Honours to the R.W.P.G.M. Brother Burnes, K. G. H., F. R. S.*—A somewhat numerous assemblage of the "Brethren of the Mystic Tie" took place in the Fort, on the 15th November, 1849, for the purpose of considering in what manner the *Craft* might best do honour to the Provincial Grand Master of Western India, Dr. J. Burnes, K. G. H., F. R. S., on the occasion of his approaching departure for England. The Deputy P. G. M., P. W. LeGeyt, Esq., having been called to the chair, he explained in brief terms the object of the meeting, and submitted the annexed resolutions, which were carried by acclamation by the assembled Brethren:—

"1st. That it is with the deepest feeling of heartfelt sorrow that the Brethren have learned that they are to be deprived of the presence and countenance of their R. W. P. G. M., Bro. Burnes, K. H., F. R. S., in consequence of his returning to Europe, owing to the impaired state of his health, which will close a personal connexion between him and them which has been maintained with unbroken kindness and the most affectionate regard during a period of nearly twelve years.

"2nd. That the whole of the Members of the *Craft* at Bombay be assembled for the purpose of doing all honour, in the shape of a *Masonic Festival*, that is possible to our beloved and respected P. G. M., before his departure, and of uniting in wishing him all happiness and prosperity.

"3rd. That as a token to all men and Brethren, both here and in our native land, of the affection, gratitude, and regard we entertain towards our R. W. Bro., and of the appreciation in which we hold his brilliant achievements in the cause of charity and love to all men, four medals be founded by us for the

encouragement of good conduct and learning in youth, to be awarded yearly to the most accomplished pupils in the following Schools :

"1st. At the Grant Medical College, Bombay, to the best Student Apprentice as recommended by the Board of Education.

"2nd. At the Schools of the Bombay Education Society at Byculla, to the best pupil in the Boys' and Girls' School (one Medal each) as nominated by the Committee of Management.

"3rd. At the Academy at Montrose in Scotland, where the R. W. Br. Burnes himself was educated, to the best boy nominated by the R. W. himself, his heirs or successors.

"4th. That the following Brethren be appointed a Committee to give effect to these Resolutions, and that a deputation wait upon the R. W. Br. Burnes, to communicate the same to him:—Bros. Le Geyt, W. Crawford, Barr, Mullaly, Blowers (Corresponding Member), Winchester, Allan, M. F. Willoughby, Jenkins, Wellis, Foreman, Manockjee Cursctjee, and W. Masters of all Lodges in Western India."

In pursuance of the above, the whole meeting proceeded to the Town Hall, where it was understood Dr. Burnes then was presiding at the Medical Board. On their arrival, the R. W. Bro. Le Geyt, Deputy Provincial Grand Master, addressed the R. W. Bro. Burnes, as follows :

"As Deputy Provincial Grand Master of Western India, it has become my gratifying but at the same time most painful duty to head this numerous Deputation of the Brethren, for the purpose of informing you of a series of Resolutions which I now hold in my hand, and which have been agreed to by acclamation within the last half hour, by a Meeting of upwards of sixty Brethren, whom the intelligence of your sudden and unexpected departure from amongst us called hastily together.

"Had time permitted, I am convinced that there is no Brother in Bombay whom you would not have seen in this room; but under the circumstances, preparation was impossible, so we hasten to place before you an expression of our sense of the loss we are about to suffer, and the high esteem and regard in which we hold you, in the shape of the Testimonials mentioned in these Resolutions, which with your permission I will now proceed to read."

After the reading of the resolutions, the R. W. P. G. M., evidently *much overcome* by his feelings, said, that he recognised in the resolutions the same generous and affectionate spirit which had characterised all the proceedings of the Brethren towards him since he had come amongst them, as an officer of the Craft, twelve years ago; and that he had no words to convey adequately the extent of his appreciation of it: his heart would be cold indeed if he ever forgot them and their kindness. He was reluctantly constrained to decline the invitation to meet them at a general festival before his departure. It would induce scenes and partings exceedingly painful to his feelings; and he was altogether unable, in the present state of his mind and body, to venture on such an ordeal. Moreover, the regulations of the Government rendered it impossible for officers retiring on sick certificate to attend at public entertainments. But the other proposal, namely, to strike medals for the encouragement of learning and good conduct amongst the youths of the Grant Medical College, the Byculla Schools, and the Academy at Montrose, he would accept with the utmost gratification and gratitude. The object was noble and Masonic in the highest degree; and he should be proud to have his name identified with theirs in so enduring a memorial for the furtherance of it. He was to leave the helm of Western India in the hands of a high-minded and generous-hearted dignitary of the Order, Bro. Le Geyt, whose rule would be

one of peace and love ; and it was his earnest hope and prayer, that brotherly affection would prevail amongst them, and that his anxiety to hear good tidings of them would be frequently relieved by the gratifying intelligence, that they were upholding pure Masonry, and propagating its genuine and glorious principle of *good will to all mankind*. The happiest and proudest recollections of his life in this country were interwoven with the Craft ; and whatever might be his fate hereafter, nothing could deprive him of the exultation of feeling, that he had been deemed worthy of great distinction and honour at the hands of the many liberal and enlightened Brethren ; whose society and support he had enjoyed at Bombay. More he might have said, but he felt too much overpowered to trust himself to pursue the subject. "Brethren," he concluded, "I know not how to thank you, or how to part with you !"

The regret of the Brethren at the inability of their beloved P.G.M. to accept of the Masonic festival, was universally felt and expressed. The deputation then separated, with the most affectionate and cordial wishes for the speedy restoration to health of R. W. Bro. Burnes, and a long enjoyment of the comforts of home in his native land.

At a meeting of the Members of Lodge Perseverance, which took place at their Rooms in Grant Buildings on the 26th October, the following Resolutions were unanimously adopted :—

"Resolved—That the Members of Lodge Perseverance contemplate with sentiments of the deepest regret, the departure from India of their highly esteemed and beloved Provincial Grand Master, Bro. J. Burnes, *K.H.* ; whose rule, extending over a period of twelve years, and marked by a firm and conciliatory spirit, has been one continued series of kindness to the Brethren individually, and of devotion to the best interests of the Craft.

"Resolved—That in order to mark still further their high sense of the merits and services of this accomplished and gifted Mason, the Brethren do escort him in Masonic order, from the Town Hall to the Apollo Bunder, the place of embarkation ; and that all Members of the Craft, of whatever Degree, Lodge, or Nation, be invited to attend.

"Resolved—That these Resolutions be engrossed on Vellum, and forwarded to the R.W. Bro. Burnes ; and that meanwhile a Deputation wait upon him to communicate the wishes of the Brethren."

A deputation of the Brethren, consisting of Bro. Blowers, Master of the Lodge, and Bros. Wyllie, Allan, Foreman, Jones, R. Leach, and Marshall, accordingly waited on the right W. Bro. Burnes, at Major Holland's residence on the Esplanade. Bro. Blowers, having in a brief and appropriate speech explained the object of the Meeting, read and presented the Resolutions, when the R.W. Bro. Burnes replied somewhat to the following effect. He expressed his deep sense of this additional honour conferred on him by the Brethren, who had now exhausted apparently every expedient by which favour and consideration could be exhibited towards him. It would be indeed a high distinction and gratification to him to be accompanied to the place of embarkation by the Brethren in Masonic Order, and he felt great embarrassment in declining such a marked compliment, especially as he was aware that a warm feeling prevailed amongst them on the subject. Yet he knew that, as kind friends and worthy Masons, they would excuse him, when he explained that the same reason which prevented his accepting a Masonic entertainment, prevented his taking a place in the proposed procession, even supposing that he were able

to do so when it came to the test. Both of them would be occasions of public display, from which officers quitting the service on sick certificate are very properly excluded; and it would be particularly unbecoming in him, who had experienced such singular grace and courtesy at the hands of Government, to do any thing contrary to the regulations before his departure. No displays of any kind were required to bind him in constant attachment and affection to the Lodge Perseverance. He felt towards it as he felt towards his own offspring; for he had anxiously watched its rise from a feeble infancy to the vigorous frame which it now exhibits. He could have done little for it himself unless he had been aided by the untiring zeal and support of such Brethren as Bros. Blowers, Mullaly, and Wellis—honourable and upright men, whose esteem he was proud to have gained, and whom he would ever value wherever he might be placed. To all the Brethren he begged to be affectionately remembered. He would never forget the happy days he had passed with them, or their kindness to him. The members of the deputation then took an affectionate leave of the Right W. P. Grand Master.

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## THE COLONIES.

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GRENADA, W. I.—The Brethren of the Caledonia Lodge, No. 324, on the Registry of the Grand Lodge of Scotland, and visiting Members of the late Lodge of Harmony, No. 527, on the Registry of the Grand Lodge of England, celebrated the festival of St. John the Evangelist, by dining together in the Caledonia Lodge Room, on Thursday evening, Jan. 27. The Chair was taken by the R. W. the Prov. Grand Master, the Hon. William Stephenson, who proceeded to open the Lodge. After the usual lodge business had terminated, the Brethren were summoned to refreshment: after which, several excellent speeches were made by the Prov. Grand Master, the Master, and Officers of the Lodge. In allusion to himself, the R. W. M. spoke of his long connection with Masonry, and the high honour it afforded him to be so connected. He took a retrospect of his Masonic career, and adverted to the inroads which death and other circumstances had made among the Brethren since first he was connected with the Caledonia Lodge. He was not only the oldest Mason present, but amongst the oldest Scotchmen in the Island; and the only member of the lodge who was present at its formation. He was happy to see so many young Masons around him, who now filled the places of those who had been summoned away. He would impress upon all present, a zealous and faithful observance of their duties as Brethren; and it would always afford him pleasure to be present at, and to take part in the proceedings of their meetings. In the course of the evening—

ALEXANDER BAILLIE, Esq., the last W. M. of the late Lodge of Harmony, rose, and delivered an able and interesting speech, on the character and designs of Masonry, for the information of the younger Brethren present. He alluded, in feeling terms, to the many deaths which had taken place in the lodge of which he had been Master, and which was one of the principal reasons why it had ceased to exist.

Since that circumstance, and he himself waning into the "scar and yellow leaf," he confessed that his zeal in the cause had, in some degree relaxed. He felt, however, inspired afresh this evening. The feeling of brotherly love which prevailed around, had animated him. He hoped it would be cherished, and he should be glad to do all in his power to cement and foster it.

JAMAICA.—Dec. 1849.—The following is a short account of the interesting proceedings of the last ordinary meeting of Jewish Freemasons in the "Friendly Lodge," No. 291.

The principal business of the evening being the election of Master and Treasurer for the ensuing year, Bro. Solomon Melhad, and David R. Da Costa were severally unanimously elected by acclamation. Bro. Chaves was re-elected Tyler.

The presentation of the Jewel which was voted by the lodge at the last November meeting to their immediate Past Master, the Worshipful Lewis Ashenheim, *M.D.*, formed also a portion of the business of the night. This agreeable duty devolved upon the Worshipful David J. Alberga, who presented the testimonial, with the following address:—

"Worshipful Sir,—I regret that any delay should have occurred in the presentation of this jewel—a votive tribute well earned by you, and affording me much gratification in being the organ of its presentation.

"To one who has performed the duties of a Master of a Lodge, such a manifestation becomes doubly agreeable; firstly, from the consciousness that the society over which he presided lived out with health and vigour his term of office; and secondly, that the members are not unmindful of the duties they owe to one who had undertaken and faithfully performed the moral responsibility of his station.

"I bear testimony to your zeal and temper, and congratulate you on the result of a year that must have severely tested your forbearance.

"Allow me, my Brother, to invest you with the tribute, and to accompany it, on behalf of myself and the members of the "Friendly Lodge," with the expression of a hope that you may, for many years, have the gratification of wearing it, and fraternising with us in the full enjoyment of every Masonic attribute."

The Worshipful Lewis Ashenheim, on being invested, made the following reply:

"Worshipful Sir and Brethren of the Friendly Lodge,—I accept with much pleasure and satisfaction the jewel which was voted to me at the last November meeting; these feelings being enhanced by the fact of the present Master's being the organ of its presentation.

"It is highly gratifying to me to know, through this demonstration, that the lodge approve of the course of conduct which circumstances unavoidably forced upon me—a course which, however disagreeable to many at the time, and also extremely painful to me, preserved the dignity of the chair of this ancient and respectable lodge.

"I feel flattered by the expressions which have fallen from the Worshipful Master, and which bear testimony to my zeal and forbearance. I take no credit to myself for the performance of duties which are incumbent on every true Mason, and which example, I trust, will be followed by all those who may assume the reins of government in this lodge.

"I hope that my health and my professional avocations will permit to me the enjoyment of frequent fraternal intercourse with you. I gratefully thank you for this mark of affection with which you have honoured me, and which I shall always wear with no small degree of pride."

## FOREIGN.

CONDENSED REPORT OF THE MASONIC CONGRESS, HELD IN  
BASEL, SEPTEMBER 24, 1848.

*Translated from the "ASTREA," for the FREEMASONS' QUARTERLY  
MAGAZINE AND REVIEW, by G. W.*

The following Lodges were represented in this Congress:—

Basel—"Zur Freundschaft und Beständigkeit,"	by 46 members
Aarau—"Zur Brudertreue,"	14 "
Berne—"Zur Hoffnung,"	8 "
La Chaux de Fonds—"l'Amitié,"	6 "
Lausanne—"Esperance et Cordialité,"	6 "
Loele—"Les Vrais Frères Unis,"	5 "
Neuenburg—"Fred. Guillaume, a la bonne Harmonie,"	2 "
Strassburg—"Les Frères Reunis,"	2 "
" " "Les Trois Epoques,"	1 "
Winterthur—"Accacia,"	2 "
Zurich—"Modestia cum Libertate,"	14 "

A large number of visiting brethren, from the Orients of Lubec, Hanover, Muhlhausen, Geneva, and Amsterdam, also took a part in the work. The Lodges of Hamburg, Darmstadt, Mannheim, Stuttgart, and Karlsruhe, had also appointed deputies; but they were prevented from attending, partly through their own private affairs, and partly by the revolution which broke out in Lorrach, in upper Baden, about six miles from Basel, on September 21. This revolution had a most injurious effect upon the Congress; for, it not only kept back the deputies from the above-named lodges, but it also prevented many of the brethren, belonging to the Baden lodges, from attending. One zealous brother was obliged to steal through Struve's corps, shortly before the engagement at Staufen, at the risk of being hung as a spy, if he had been discovered. In consequence of the German brethren not being allowed to take a part in the discussion, and many of the French brethren being unable to attend on account of the disturbances, the extent of which it was impossible to calculate in the first moments of excitement, the M.W.G.M. was induced, on the evening of Sept. 22, to propose that the sitting of the Congress should be shortened, and that it should close its labours on the evening of Sunday, Sept. 24, instead of being kept open until Monday, Sept. 25, as was originally intended. The members of the Swiss Grand Lodge, and the other brethren present, having sanctioned his proposition, they promised their assistance in carrying it into effect. The Congress was preceded by a meeting of the Swiss Grand Lodge (Alpina\*), the committee of management, and the deputies from the various lodges, on the morning of Saturday, Sept. 23, in the large saloon of the Stadt Casino, which

\* This lodge returns a representative to the Grand Lodge of England, the communications of which are punctually observed, and properly obeyed, by a worthy and highly respectable member of the Craft, Bro. Bonorandi.—Ed.

was properly fitted up and decorated, and open to the whole of the Swiss brethren assembled; none but the members, or authorised deputies from the other lodges, took an active part in the proceedings. This was due to the seniority of the lodges.

The propositions of the Committee were adopted by the M.W.G.M. Bro. HOTTINGER of Zurich, and approved by the votes of the brethren. The money collected by the different lodges, was handed over to the Grand Treasurer, and approved for the support of an institution for orphan children, as was the vote of the previous year.

At two p.m., on Sunday, Sept. 24, the Congress commenced. The usual summons (by the W.M., Bro. BREMMNER, having previously been prepared for the reception of brethren) was read, and two, a band of music playing up and down the hall.

The Grand Lodge was then opened, and after which an ode was sung, accompanied by the band.

The M.W.G.M. saluted the visitors, and thanked them for their attendance.

Bro. HOFFMAN, of the Orient of France, read the address of the French brethren; and, in doing so, it was owing to the exertions of the French brethren at *Reunis à Strasburgh* that the Congress was held at that place.

An introductory address by the Grand Master, in which he alluded to the origin of the Congress, and to the proceedings of it in 1846, and to the proceedings of it in 1847, at which various Masonic questions were discussed. A second sitting was held in 1847, in the protection of the Lodge *Wilhelm z. a. Sonne*, the subjects of its labours were discussed, and the resolutions were forwarded by circulars previous to the meeting of the Lodge *Wilhelm z. a. Sonne*, of the Grand Lodge. The brethren of the lodges present at the third sitting; and at the same time the resolutions were discussed, which were intended to be a gentle unfolding and extending the benefits of the extension, it was urged, ought not to be done with a hasty character, but to proceed cautiously, and with the experience, carefully avoiding all rashness, and fear on the other. The difficulties of the extensive (continental) diffusion of Freemasonry, in the opinion of the W.M., of different lodges, and an energetic desire to extend its benefits, and to be unacquainted with the principles of the Grand Lodge, of Masonic duties. The desire (he added) to do good, but not strong or active enough, to argue), above all things, necessary to be taken into order practically, to do so, that a clear and definite result be obtained. To enlighten, and to enrich the present Congress; it was in this sense

## *Intelligence.*

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sense, and with this intention, that

national differences, why has he given us so many different languages? The nations must remain within their own boundaries, in order that one may set a good example to the other. To give up national characteristics is treason to ourselves. Schools, laws, churches, costume—all are national; and Freemasonry must also have a national character. Every lodge is in itself local and individual; and if it improve itself worthily in this character, then it can become a link in the one great chain which unites us all." The Worshipful Bro. concluded, by observing that, "A powerful, strong, and local formation is necessary, before a lodge can raise itself with profit to the position of a national institution. To strive for a more universal position is hurtful, and, at the same time vain, because unattainable. From Christianity alone was it possible to form the bond which ought to encircle every nation; but up to this time it had not obtained that universal object. But the Freemason was united by friendship and philanthropy with other nations; and in this sense Freemasonry is cosmopolitan, and ought to become more and more so the longer it exists." He maintained that, "The different political and spiritual education of nations is the greatest difficulty in the way of a universal fraternisation; yet Freemasons ought ever to strive to bring about this desirable object."

Bro. ECKLIN, of the Orient of Basel, on the first question, observed, that "The fundamental idea of Freemasonry is self-improvement; but also, at the same time, the improvement of others. Freemasonry ought, therefore, to strive to make a *Sonderbund*,—a universal bond, including all mankind." After several preliminary observations, he further intimated, that "The law of life must be, 'What we are to praise, to love; and to understand at the same time;' that our contributions to the three considerations of locality, nationality, and internationality, cannot proceed from any other law, or from any other fundamental idea." He also further insisted, that "The arts and sciences which are cherished and exercised in Freemasonry, as the highest perfection of royal science, are summed up in this—to live and to act worthily; that Freemasonry insists on purity of morals in private life; that he who exercises local industry becomes useful to his more extensive Fatherland, and he who benefits his native country has also a beneficial influence upon other countries; that, locally, we labour principally by precept and example,—nationally, by activity, which has for its object the procuring national freedom and independence; and that the international objects to be obtained by Freemasonry, rest upon the extension of the great truth, that all mankind are brethren, and that the whole human race forms one large family."

Bro. GELPKE, W. M., Hoffnung, Berne, Professor of Theology, followed this speaker to the following effect:—"The brethren who have preceded me" said the Worshipful Brother "have considered the question before them in a theoretical point of view. I will consider it more practically. Locally, the Freemason can only work in a Christian sense; but, alas! this is not always the case. The Freemason ought to endeavour, in the most contracted as well as in the most extended spheres, to diffuse and make influential the true spirit of the Order; and this true Masonic spirit is Christian morality. Benevolence is one of the most ancient and distinguishing characteristics of Freemasonry; and this duty is to be performed in all cases of local emergency. In the being of Freemasonry there is further sociability and cheerfulness; and cheerfully and socially the Mason must work in the most contracted, or the most extended spheres.

One of the chief duties of Freemasonry is industry; and his industry ought to be intelligent and at the same time moral; thus it would produce both good and wholesome fruit. Freemasonry makes itself felt in public life; inasmuch as it then creates for its members a greater degree of outward respect than they would otherwise enjoy, and enables them to continue so to act and labour as men worthy of the respect which the Craft invariably procures for her most deserving sons; and no wonder that it should be so; for Freemasons search for wisdom. As the chief object of life, it endeavours to form "MEN" in the purest and most noble sense of the word, and, both by precept and example, strives to induce others to become the same. It seeks for LIGHT; and it is on this object that the Mason ought to be locally employed. Masonic society ought to strive to exercise benevolence on a large scale; to aid and assist benevolent undertakings which exceed the strength of individual lodges, and can only be perfected by the assistance of united lodges. The lodges ought also to be active in enlightening and instructing the Brethren in the paths of wisdom. In an international view, Freemasonry ought to do what has been brought about this day; for here are assembled Freemasons from Switzerland, Germany, and France; while, in the adjoining countries, war and insurrection reign. Masonic feeling and brotherly love have brought the Brethren here; the spirit of humanity hath charmed and induced them to overstep the boundaries of their native countries; so that it is indeed a triumph of the progression of the human spirit towards perfection, that we this day are assembled to celebrate."

In continuation of this most interesting discussion, Bro. SESTER, Orient, Geneva, *l'Amitie*, stated that he believed the answer to the question submitted to them lies in the very being of Freemasonry; and after a most elaborate and temperate address, concluded his observations with these impressive words, which were listened to in breathless attention, whilst the worthy Bro. continued speaking, and were hailed at the conclusion with immense applause:—"We must be active and industrious; with love and earnestness, with perseverance and brotherly union, we must go forth to meet the outward world. Let this be the answer to the question before us, and then we shall fill up its parts from the universal principles of Freemasonry; thus the lodges will most assuredly gain more strength; the precepts taught therein will come out more into the light of day; and thus there will exist, not only a more open display of charity and benevolence, but at the same time more positive evidences of the wisdom, strength, and beauty of the Masonic life."

## ENCAMPMENTS, &amp;c.

ENCAMPMENT OF CŒUR DE LION.—On Tuesday, February 12th, this newly constituted Encampment of Knights Templar, the first established in this place, was opened at the Masonic Hall, under the most favourable auspices. The ceremony of consecration was entrusted to Col. Vernon, of the Coldstream Guards, Prov. Grand Commander for Staffordshire, acting under a warrant as Deputy Grand Master; he was assisted by Major Robb, Prov. Grand Commander for Hampshire; Sir Knight Richard Davis, E. C. of the Encampment of Observance; Sir Knight Henry Emly, E. C. of the Faith and Fidelity; Sir Knight John A. D. Cox, Grand Registrar of the Order; Sir Knight Spencer, E. C. elect of the Cross of Christ; Sir Knight Masson, Treasurer of the Observance, and others, who visited Oxford for this purpose. The usual form and ceremonies observed in consecrating an Encampment, which are highly interesting, were most effectively performed; and the appearance of the Encampment, the furniture and fittings of which were entirely supplied and arranged by Bro. Evans, was far superior to any which we have hitherto seen. The officers named in the warrant, viz., Sir Knight Richard James Spiers, Eminent Commander; Sir Knight the Rev. C. J. Meredith, and Rev. Edward Moore, as Captains, were then installed in their respective chairs. The other officers were then appointed, viz., Rev. C. R. Pettat, Prelate; G. R. Portal, Expert; W. Thompson, Registrar; F. Symonds, Treasurer, &c. &c., and seven Royal Arch Masons were admitted to the exalted degree of the Order of Knights Templar. Sir Knight Masson then delivered an exceedingly interesting lecture on the early history of Christian Freemasonry, and its connection with the Order of the Temple. The proceedings occupied upwards of four hours, after which, a banquet was partaken of.

We regret that our space will not permit us to record the eloquent and interesting addresses which were delivered by the Eminent Commander, his officers and distinguished visitors; the impression left upon our minds will not soon be forgotten. In this celebrated seat of learning, it is most gratifying to find that the opportunity is presented to those who frequent it, of acquiring a Masonic education of the highest character, and such as cannot fail to be of lasting service to those who participate in it. The price of education is brought to bear, in an eminent degree, upon the theory and practice of the high attributes of the Order; and among the Members of the Oxford Encampment we see foreshadowed, that many are destined to fill high positions in the Masonic world, in the various provinces in which they may reside after quitting the University. On this account, we believe, that the importance which the Grand Master of the Order, Colonel Tynte, attributes to the establishment of Encampments in the Universities, is by no means overrated. The whole proceedings were arranged and brought to a successful issue by Bro. Richard James Spiers, who takes a deep and active interest in the Masonic affairs of this province, as well as in

those of the Grand Lodge in London, which has been shown by his election for two successive years on the Board of General Purposes. The value of the Charitable Institutions connected with Freemasonry have through his instrumentality been prominently brought forward; and the benefits of them have already been sensibly felt in the province of Oxford. It is but just to add, that the energy and perseverance displayed by this Brother render his services the more valuable, because they rarely fail of meeting with that success which they so justly deserve.

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CROSS OF CHRIST, No. 20.—*March 15.*—This Encampment met on the 15th of March, when Sir Knight Col. Vernon presided, many members and visitors being present. After the reading and confirmation of minutes, a ballot took place for certain Companions, who were duly elected. Sir Knight Col. Vernon called the attention of the members to that portion of the minutes that related to the election of Sir Knight Crucefix, and expressed in most feeling and fraternal terms his deep regret at his demise.

The required minutes having been read as regards the election of Eminent Companions, Sir Knight Comp. Richard Spencer was introduced, duly installed, and proclaimed Eminent Comp. of the Cross of Christ Encampment.

The following Companions were appointed officers:—Sir Knights Carver, 1st Comp.; M. Costa, 2nd ditto; R. Costa, D.C.; R. Dix, Registrar; James, Standard Bearer; Nicholls, Janitor.

Moved, seconded, and unanimously resolved,—“That an expression of regret of the members for the death of the late Sir Knight Crucefix, P. C., be recorded on the minutes of the Encampment.”

On a motion of Sir Knight Col. Vernon, which was duly seconded, it was unanimously resolved, “That the Sir Knights do wear mourning (crape on the left arm) at the three next meetings, for the late respected Sir Knight Crucefix, Past Comp.”

A Council of the Order of Malta was convened.

It was moved and seconded, and unanimously resolved, “That the following Companions, Sir Knights M. Costa, R. Costa, and E. S. Snell, of another Encampment, should be received into the Order; and they were received and admitted.

The Council closed, and a Sovereign Chapter of R.C. and N.P.U. was afterwards opened, and the foregoing Companions received the superior degree from Sir Knight Dover.

The Chapter was closed and adjourned.

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CHAPTER OF FIDELITY, No. 3, *Jan. 4.*—It would be a work of supererogation to speak in praise of a Chapter which has amongst its Companions such names as Donne, Goldsworthy, Dearsley, Tomkyns, Best, and J. Vink—a galaxy of talent so great, that we should fear eulogy from us, if it were required, would rather throw a shade over its brightness than add to its lustre; they are names so long and well known in Craft and Arch Masonry, as to insure a favourable reception of any report we could give, on this auspicious day, for auspicious it must be with his officers and governors.

Comps. H. Faudel was instituted Z.; H. Dearsley, R.; R. Spencer, J.; by Comp. R. L. Wilson, P. Z., and the other officers of the Chapter. One so instructed in the workings of Masonry as Comp. R. Wilson, insures to us the certainty that the august ceremonies of the day were perfectly performed, and we most truly congratulate the Chapter upon the acquisition of such principals. The following officers were also appointed:—Comps. W. Jonas, 1st Ass. Sec.; P. Burrell, 2nd ditto; W. Major, 3rd ditto; J. Vink, Steward.

Upon a motion duly made and seconded, it was resolved, that a jewel of certain value be presented to Comp. Donne, P. Z., for the manner in which he had conducted the business of the Chapter during his year of office, as well as for the general respect and affection felt for him by the Companions.

A proposition for exaltation was made and acceded to.

*March 1.*—This Convocation again assembled, and exalted two Brethren to the Sublime Degree. Comp. Faudel (3) proved by his manner of performing the duties, how much judgment the Chapter had exercised in electing him 1st Prin.

Comp. J. Vink, P. G., rose, and after a high eulogium on the Masonic and private character of the late Comp. Dr. Crucefix, P. G., who was an honorary member of this Chapter, and expressing in the most feeling terms the regret he felt at the loss the Craft had sustained by his decease, moved, that such expressions of esteem and sorrow be entered upon the minutes of the Chapter; which motion having been duly seconded by Comp. Hodgkinson, was carried unanimously.

Propositions for the exaltation of Brethren having been approved, the Chapter adjourned.

## LITERARY NOTICES.

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*Memoirs of Edward, Duke of Kent.* By the Rev. ERSKINE NEALE, A.M., Rector of Kirton, Suffolk. London: Bentley.

It has often been a matter of astonishment to us, that a life so eventful as that of the father of our present much beloved Queen should have been so long unwritten, and that a biographer had not been found to undertake a work which must be considered as a public duty. We are not sorry, however, that the undertaking has been so long delayed, since it has induced Mr. Neale to employ his talents upon a subject to which they are so well adapted—a fair and impartial memoir of a prince, universally beloved, and especially dear to the Masonic Order for his early connection with it, and for the undeviating zeal with which he prosecuted through life its high and noble principles. There is scarcely an author of the present day who could have done greater justice to the subject, or have entered more fully into the difficulties in which the noble Prince Mason was involved. We can well believe that Mr. Neale never proceeded through any one of his literary labours with the same amount of anxiety. That anxiety must, however, be rewarded by the appreciation that will universally be awarded to his talent and discrimination. A debt of gratitude is, indeed, owing to him for the manner in which he has illustrated the facts of the Duke of Kent's career, and for the truthfulness, with which he has worked out the materials collected for this purpose. To her Most Gracious Majesty, the daughter of this most illustrious Prince, the work must be in every way acceptable. She cannot but admire and appreciate the motives which have induced Mr. Neale to carry out his intentions honestly and sincerely, it is not in her generous nature to forget the defender of her noble parent's fair fame, or to permit him to go unrewarded. Be this, however, as it may, Mr. Neale has given another instance of his generous disposition, which is ever ready to be exercised in the cause of Charity, in every sense of the virtue,—and will, throughout this life, have the satisfaction of knowing that he has been able to maintain the points of fellowship alike to the prince, and to the peasant, among his Masonic kindred and Brethren.

*The Life of Tasso.* By the Rev. R. MILLMAN, M.A. London: Colburn. Two vols.

The character of this celebrated poet has been illustrated by various authors, who have judged of him according to the peculiar bias of their own feelings, rather than by the facts of his life. The ardent admirers of his genius have represented him as an individual suffering severely and unjustly, and enduring the pains of imprisonment with the courage of a martyr, whilst many of the Brethren have suspected that the affliction he endured arose chiefly from his connection with the Masonic order. On the other hand, the cynical have declared him to have been profligate and unscrupulous, one whose actions should be stamped with the impress of scorn, and as deserving the punishment to which he was subjected. The author of this Life takes a more just and comprehensive view of his subject. He is neither blind to the faults of the private life, nor too much captivated with the talents of

the poet. He makes allowances, where they can be fairly admitted, and does not attempt to conceal or palliate the vices to which Torquato Tasso, like most of his race, was addicted. He does not enter into the question of Tasso's connection with Freemasons, which would have explained many circumstances of his life, which are otherwise inexplicable. The purpose which Mr. Millman has had in view, as stated in the introduction, has been to render the biography of Tasso a warning to the young of vivid imaginations, a stimulus to honourable exertion, and an evidence that life is worse than valueless, if it be not guided by the safe discipline of Christianity. He has, consequently, produced a book, graceful in point of composition, and unexceptionable on the score of morality.

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*Lodge's Portraits.* Vol. 1—6. London: H. G. Bohn.

As this edition of a most interesting work progresses, the promise held forth at its commencement is faithfully fulfilled. The specimens of engraving are truthful records of the features of those who figured in the eventful history of the past; and although necessarily reduced to the size of the volumes, are executed in the best taste, and with every attention to smoothness and detail. A peculiar interest also attaches to them, inasmuch as the lineaments of many are traced, who once were illustrious members of this order. The letter-press is a beautiful specimen of typography, and, together with the attractions of the plates, will place these volumes amongst the most popular that have ever issued from the house of one of the most, if not the most, enterprising publishers of the day.

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*Masonic Fragments, &c.* Compiled by Bro. N. W. HODGES, Prov. G.S. for Worcestershire. London: R. Spencer.

This is a most useful and agreeable compilation, which may be highly recommended to the Craft. It will be found not only serviceable to those provincial Brethren for whom it has originally been prepared but to the Fraternity in general. One or two matters might have been perhaps judiciously omitted, but where so much is excellent these slight faults may be easily overlooked and pardoned.

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*Life Book of a Labourer.* By the Rev. E. NEALE M.A., Rector of Keston, Suffolk. Second Edition. Bentley.

This is another work from the gifted author of "The Memoirs of the Duke of Kent," of quite a different class, but equally interesting and valuable in its way. As a delineation of the varied scenes of life, it is perfect. The style is simple and pathetic, and wins its way to the heart with unmistakeable power. There are few such writers in the present day as Mr. Neale, whose works have only to obtain a wide circulation, to be esteemed most highly.

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\* \* \* We congratulate our readers in being able to state, that the concluding volume (the Fifth), of "THE GOLDEN REMAINS OF THE EARLY MASONIC WRITERS," will be issued from the Press on the 1st of May. We have seen a few sheets as they have passed through the Press, and beg to accord our high opinion of the volume, particularly the Introductory Essay on the Cypher Writing of the Eighteenth Century.