

THE
FREEMASONS'
QUARTERLY MAGAZINE
AND REVIEW.

SEPTEMBER 30, 1850.

THE PROGRESS OF FREEMASONRY.

MANY events are almost daily occurring throughout the United Kingdom, no less than in every other part of the world, in proof of the advancement of Freemasonry in public opinion, and of its beneficial effects wherever it is carried out according to the strict directions of its time-honoured landmarks. Those of the Brethren, who are at the present time most active in its propagation, are men of intelligence and integrity; they are also resolved to rouse the many from their supineness and indifference, who for too long a time have diverted the interests of the Order, either to purposes of social intercourse, or lowered it to the level of a mere common benefit society. Already are these Brethren reaping the reward of their exertions. When they entered the Craft they were no less astonished than delighted to discover that the principles by which they became bound were based upon the strictest code of upright dealing which has ever been laid down by any society—that the obligations to which they had submitted, “of their own free will and accord,” inculcated “the practice” and the furtherance “of every moral and social virtue”—and that, if they would be found faithful, they must put their shoulders to the wheel

to remove and obliterate all those actions which have tended to lower Freemasonry in the eyes of the popular world, and which were chargeable, not upon the precepts of the Craft, but upon the conduct of those alone who, by converting the means of usefulness belonging to the Order into social festivity and boisterous mirth, degraded not only their profession but themselves.

The task was in many instances difficult, but it was not, as time has proved, hopeless or insurmountable. But a few years have elapsed since the effort was made, and the work of reformation begun. It met with opposition at first from those who were barely acquainted with the alphabet of Masonic lore, and whose only ability—and that often in the most imperfect manner—was to open and close a Lodge in the first and second degrees. Innovations were complained of; resolutions which went to make each Brother fully acquainted with his own portions of the work were in many instances resisted, when it was determined not to be dependent upon the one Brother alone who, perhaps, in the whole Lodge, was practised in the art of initiating, passing, and raising, and who too often sought to aggrandize all honour only to himself, and which was slavishly rendered, because those who were obedient could not by any possibility act without him. Many and loud were the complaints when the movement began, that the young Mason was attempting to trammel and control those of his elder Brethren, who assumed a sort of prescriptive right to rule the Lodge as they pleased, and could, therefore, tolerate “no rival near their throne.” But whenever right takes the initiative, and the determination to act fairly and for the good of the whole—rather than for the assumed superiority and authority of the few—passes into honourable, fraternal, and faithful action, the parties being alike regardless of the frown of opposition or of the sneer of ignorance, their triumph is sooner or later complete.

We could at this moment refer to many Lodges, both in the metropolitan and country districts, were it not invidious

to do so, wherein, by the initiation of one or two intelligent individuals, zeal has at once taken the place of indifference, and the too long dormant condition of the Craft has been roused into a state of activity. And as this change has progressed, the further alterations which have followed have led many who previously scoffed at Freemasonry, and who held it up to ridicule and scorn,—because the Brethren, after their Lodges were closed, too frequently carried their carousings beyond the hours of propriety, and pained their nearest and dearest relatives by many acts of indecorum,—to hail its resuscitation with gladness, and to attribute, as they may do truly, the altered manners and the changed pursuits of their relatives and friends to the fact of their having become members of the once despised Order.

The progression of the age has, doubtless, not been without its effect upon Freemasonry. The Craft became involved almost imperceptibly in the degeneracy of former times. Men could not themselves be the victims of debasing manners without imparting some portion of the discredit belonging to themselves to whatever society they belonged. The proverb is as old as Freemasonry itself,—for it was written by “the Royal Solomon,” to whom the Craft owes so much of its grandeur and magnificence,—that it is impossible “to touch pitch without being defiled;” and consequently the Order was brought into discredit by the misconduct of those, who pretended to be the exponents of its principles and pursuits, whilst they did the very things, which it disallows. The fashion of the last century—nay, it was so even within our own remembrance—was to commit acts of indiscretion, and to be continually guilty of breaches of manners, the bare appearance of which would at the present time justly exclude the persons so offending from the pale of society. But in too many instances the refinement of manners which has superseded these older customs, possesses no extraordinary advantages, as far as human intellect is concerned, because,

though the code of mutual intercourse is changed, there is yet no fixed or definite principle in that refinement to fall back upon, which has a tendency in itself to influence daily habits and manners beyond the mere conventionalisms of society. But in Freemasonry there are rules and precepts which, however long concealed and once nearly obliterated, have never yet been permitted to fall into total oblivion—precepts and rules founded on the only touchstone of truth and holiness, the Volume of the Sacred Law, which tell of something better, and far beyond the conventionalisms of society—which, whilst enforcing obedience to the moral law, “written on tables of stone,” also instruct the initiated how to walk in “light,” and to frame their life and conduct according to its illumination. And the effect which this has produced upon many minds once thoughtless with respect to the decencies of their own deportment, and careless of, or indifferent to, the wants of others, has been so marked and decisive, that it has caused others to inquire into and to seek after a knowledge of a system which, whilst it refines the intellect, also expands the judgment, and elevates the man, wherever it is rightly used according to those strict rules and commandments which “have been taught by the forefathers unto the children.”

From these observations, not a few may be induced to think that we would argue that Freemasonry, being so useful and regenerating in its influences, may supersede religion itself. Far be it from our purpose to do so. We attribute no such honour to any scheme of earthly invention. We repudiate with abhorrence the bare idea of any such purpose. We should shrink from all contact with any system which would attempt to subvert that one sublime scheme, which the Great Architect of the Universe has planned, perfected, and revealed. We look upon Freemasonry as the handmaid of religion. And we say it fearlessly, and in defiance of the accusation to the contrary of any man, whoever he may be, who does not even remember the obligation he once took,—if ever he took

an obligation at all,—that there is nothing of any kind or character in Freemasonry which militates one iota against the moral, social, or religious duties of the Christian. Proofs of this are evident in the numbers of clergymen who have of late years ranged themselves under its banners, scarcely one of whom is otherwise than faithful and devoted to the duties of his high office, as an ambassador of the Most High, and who, the more he is devoted in the one respect, so much the more is he energetic in the other. “PEACE ON EARTH, GOOD WILL TOWARD MEN,” is the great motto of Freemasonry. We need not remind the Brethren, or any other of our readers, from what source these spiritual motives are drawn. We shall not be required to explain to the faithful and obedient Freemason, whence “Brotherly Love, Relief, and Truth,” derive their origin; but it may be needful to say to the popular world this much,—that although we claim for Freemasonry no such distinctive character as belongs to true and vital religion,—we yet look upon it as an aid and a help thereto,—and also as a means, when strife and contention prevail on every side, to soften those bitter animosities, and to remove those painful “obstructions,” which, in the present age especially, tend so much to unhinge society, and to distract the human mind. And if Freemasonry could do no other good than to bring men together in peace and unanimity, who, in an everyday life are totally opposed in sentiment to each other,—*without the compromise of one iota of principle*,—and yet with a soothing, a healing, and a charitable influence (in the best and widest extent), it would execute a mission of no ordinary importance, and effect an end which cannot but demonstrate to the world that there is something more therein than a cold and lifeless deism, or the pleasures of social and convivial intercourse.*

* See the Sermon preached by the Rev. J. E. Cox, M. A., F. S. A., Grand Chaplain, upon the occasion of the Consecration of the Asylum for Decayed Freemasons and their Widows, published by Bro. R. Spencer, 314, High Holborn.

The advancement which Freemasonry has been making on all hands within the last few years, even by the confession of those who set themselves to the task of assailing and defaming it, undoubtedly results in a primary sense from the reasons we have already cited. In a secondary point of view it has also made way through the resumption of more public demonstrations than of late years have been permitted. From some cause,—we believe chiefly from the disinclination of the late M. W. and Illustrious G. M. the Duke of Sussex, to make a public parade of the Order,—processions at Provincial Grand Lodges and other meetings had been very much laid aside; so much so that it has come to pass that the first stones of very many of the most important public buildings, both in London and the country, have been laid without the assistance of the Craft, and that portion of a duty which has peculiarly belonged to them from time immemorial, has thus been taken out of their hands. It requires but little time in this age of change and movement to obliterate old impressions and to substitute new and altered customs in their place and stead. Freemasonry having been held back from taking its proper stand on all such occasions as those, to which we have alluded, has consequently been all but put out of sight; indeed, it has come to be almost considered as an antiquated and a useless system, the operative portions of which are out of date, and the speculative purposes of no moment. And this very circumstance has had the effect of keeping many upright and worthy men from joining an Order to which they would have done credit, and of which they might have become the brightest ornaments. Had the Freemasons of England taken their part, as they ought to have done, on such occasions as the laying of the first stones of the new Royal Exchange, of the Royal Coal Exchange, of the new Houses of Parliament, and other metropolitan, public, and stately edifices,—as formerly was the prevailing custom,—doubtless many high minded persons of rank, influence, and fortune would have instantly

ranged themselves under the banners of the Craft, and the good which they and others of lower rank in society, but not less worthy on that account, might have effected, would have been incalculable. The motive which induced the withdrawal of the presence of members of the Order from such public proceedings was undoubtedly good and well intentioned; but events have proved that it savoured of the exercise of too much "caution," and has not worked beneficially for the advancement of the Order. We are therefore but too happy to find that the presence of Grand and Craft Lodges, —under the governance of their respective Provincial Grand Masters—on occasions similar to those we report on the consecration of the Asylum at Croydon, and from Guernsey and Bristol, in this number of the "Freemasons' Quarterly Magazine and Review," is becoming more frequent, and has already had the effect of inducing many calculated to "do good suit and service" to the Order to join it, with the determination to carry out its objects with energy, and heartiness of purpose.

For our own parts, we have no apprehensions for Freemasonry under the present aspect of affairs. It is progressing, and it must progress. The leading members of the Craft are energetic, painstaking, and honourable, no less than liberal minded men. A staff of worthy successors is daily rising up, who will carry on the work which has been so propitiously begun, and help to perfect it. What is annually effected in the University of Oxford alone is sufficient in itself to make every loyal member of the Order rejoice and take courage. So long as due examination be had, and the most searching investigation be adopted, before any man, it matters not what may be his rank and station in society, be admitted into Freemasonry,—which is only in obedience to its most imperative directions,—there is no fear that the bygone days of degeneracy, which we must both confess and deplore, will ever again return. As the Craft has already advanced with the progression of the age, so it will continue to go

forward, if every Brother will but remember that he has his part and lot to bear in the matter, and will keep his solemn obligations *in every respect* in his constant remembrance, using all his energies and influence to make Freemasonry the means, as it was intended, for the investigation of “the hidden mysteries of nature and science,”—an instrument for the promotion of unity and fraternal love, no less than for the maintenance of the honour and glory of the Most High.

GRAND LODGE.

ROYAL BENEVOLENT MASONIC INSTITUTION FOR AGED FREEMASONS
AND THEIR WIDOWS.

WE cannot refrain from calling the attention of the whole Craft to the liberal proposition of the M. W. the Grand Master at the last Grand Lodge, which was unanimously carried, viz., that 500*l.* should be set aside as a provision for the necessary repairs of the newly erected Asylum at Croydon, in perpetuity. The motive which has induced such a proposition is as noble as the manner of the act was gracious. Such actions are indeed calculated to establish the Earl of Zetland in the esteem of the entire Craft, and to make it apparent that the more he is known so much the more will his Masonic character be esteemed and appreciated.

We have also the gratification of announcing that the Grand Master, as President of the Institution, has appointed the 12th of February next for a Festival in aid of its funds, and has announced his intention of presiding on the occasion.

TREVILIAN ON FREEMASONRY.

WE have been requested to give insertion to the sub-joined letters of Mr. Trevilian, which we do solely out of respect to the Brother who has made the request, and not from any conviction that Mr. Trevilian has the slightest "right" to claim such a favour at our hands, more especially when he thinks fit to apply to ourselves and our article such epithets as "base production—suggestions of malevolence and revenge—malignant attack—hireling of Satan—insolent reviewer—this fellow," &c. But he was probably ignorant at the time he wrote these elegant *morceaux* that he would have any occasion to request their insertion by us, and the difference in tone between his letter to "Woolmer's Gazette" and to ourselves is sufficiently amusing. We cannot, however, pledge ourselves to give any farther circulation to his peculiar views and choice language, should he be so ill advised as to wish to continue the controversy.

It will be seen that Mr. Trevilian's charges against Masonry are as various as are the epithets he condescends to use when speaking of it or of us—at one time it is "deistical," at another, "that ancient spirit of heathenism which would regard friendship as the *summum bonum* of its aspirations." While, however, we make the practice of morality and the promotion of Brotherly Love, Relief, and Truth, the great objects of our association, we take great comfort from the fact that the intimacies of life are likewise much cemented by Masonry; and while our space will not permit us to write a moral essay upon the blessings of friendship, we cannot resist transcribing a few words on the subject from the pen of one whom we suppose Mr. Trevilian will not despise. "Separate thyself from thine enemies and take heed of thy friends. A faithful friend is a strong defence, and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life, and they that fear the Lord shall find him."* We do not, therefore, think that Mr. Tre-

* Ecclus. vi. 13.

vilian is borne out by fact or Scripture in his contempt for what we must consider the greatest earthly blessing that God has vouchsafed to man.

As regards the charge against us, that we made a comparison between the Dean of Exeter and John Pym, the slightest attention to the passage in question will show that the remark applied to the reviewer, who thought proper to speak, *ex cathedrâ*, upon a subject of which he could not but be profoundly ignorant, even by his own confession.

Mr. Trevilian is astonished at our "gross ignorance" in saying that every response in the Litany is not offered in the name of the Saviour; will he be good enough to take up his prayer-book, and tell us what reference there is to the Saviour in the response, "O Lord arise, help us, and deliver us *for Thy Name's sake*;" or again, "O Lord arise, help us, and deliver us *for Thine Honour*?"

Mr. Trevilian is in great glee at having, as he imagines, discovered no less than three contradictory opinions to be held among Masons. We will endeavour to solve his difficulty, though we may remark that, even if true, Masons would not be the only body among whom there existed contradictory opinions on vital points; but as we do not pretend to be the exponents of Divine truth, it would not so much signify if *our* trumpet did give "an uncertain sound." We will state the apparent contradictions quoted below as briefly as possible.

First, we allow that if Masonry led to deism it would be unchristian; to this it is replied that Dr. Carwithen said, "candidly and plainly, it *is* deistical, for there is necessity for a broad basis of worship." Did Dr. Carwithen say so? Where is his letter? We doubt the fact, and we deny the inference attempted to be drawn from the necessity for a broad basis of worship. Deism is defined to be "the denial of the *existence and necessity* of any revelation;" and further, "the professing to acknowledge that the being of a God is the chief article of belief." Now, as Masons, so far from our denying revelation, the Bible is found open in every Lodge; and so far from our chief article of belief consisting in the acknowledgment of the existence of a God, we make obedience to the moral law, and not any theological creed, the condition of admission—and why? because, as we have said a hundred times, we do not pretend to teach religion, and so far from it, the subject is forbidden. We wish to embrace men of all creeds, and to bring them to do,—what?

—not to amalgamate their different beliefs into one common stock of infidelity—not to give up one iota of their distinctive creeds—but to agree to act as friends and brethren one towards another, and together to keep the moral law—a law which is the same among the upright and honest men, whether of ancient Greece or Rome, or of modern France or England. If,—we again, and for the last time, repeat—our object was to form a new and comprehensive creed, or, as is the fashion of the present day, to make light of distinctive opinions, and call them bigotry, all that the most bitter or ignorant enemies of Masonry could say would not be too strong—we would cordially join with them—but such is the exact opposite of the truth: so far from forming a new creed, we forbid the introduction of any religious topic. We say, “keep each and all your different opinions, do not give up or compromise one iota of them, but meet together to promote morality and charity as far as you can, and we will guarantee you that so long as you are in the Lodge-room you shall not be molested on account of your religion whatever it may be; from the moment you enter a Lodge till you leave it there must be a *concordat*, though no compromise; the instant you leave the Lodge, you may put forward your own opinions as strongly as ever you please.”

The second inconsistency is, that we asserted that he never took any oath not to speak evil of the Order (though he distinctly states, in his letter to “Woolmer’s Gazette,” that we had charged him with “perjury”); whereas, the young Masons alluded to, as well as his brother-in-law, stated that he had broken an obligation. Without knowing what was passing in the minds of those gentlemen, we will venture to say that they accused him of having broken an obligation “not to reveal any of the secrets of the Order.” It being probable that in the excitement of the moment Mr. Trevilian said a great deal (as he certainly has published a great deal) which ought never to have been mentioned. Mr. Trevilian takes it for granted that the breach of his solemn engagement alluded to by those gentlemen consisted in “his having denounced deistical practices;” we think it probable that the other engagement was the one alluded to.

With respect to the third point, we stated that the prayers were as short as may be. The only authorised ones are so. Any one is at liberty to write long ones if he pleases,

and upon special occasions it rests with the Grand Master or the Provincial Grand Master to allow their use or otherwise; but it would be just as fair to charge any absurdities which might be introduced by a regimental chaplain into his prayers for the consecration of colours, to the Church of England, as to consider the Craft responsible for the compilations of any Masonic writer however respectable.

We must now conclude our remarks, but cannot do so without expressing the regret we feel that Mr. Trevilian should have thought it necessary to speak and write as he has done. It is useless for him to persist in misunderstanding the objects of Masonry, and the principles upon which it is founded—to insist that we intend to found a new and comprehensive creed, when our object is to induce those who have not the light of revelation to lead a decent life, and to practice charity at any rate towards their brethren in Masonry. It is idle to attempt to persuade us that we are betraying the Cross, while we feel that our love for Christianity and the Church, is a part of our every day life. To talk thus is an assumption of authority, and an attempt to discern motives of action, which is presumptuous as it is uncharitable. To persist in this course, does little credit to the intelligence or to the fairness of the writer; and it is one which, while it engenders some pity, cannot but make us feel no little contempt for its daring absurdity. We give Mr. Trevilian credit for sincerity and depth of zeal—we wish we could add for good feeling and moderation; as it is, if he will be advised by us he will let the subject drop. If he had, as a Mason, put forward temperately and kindly the dangers he conceived likely to result from carrying Masonry into excess, though we might not have agreed with him as to its magnitude (never having heard of a Christian turning infidel or deist through it), still we should have been glad to assist his views; and he might fairly have argued, that as the undue development of all good principles has led into extremes, *e. g.*, liberality to socialism, love of order to tyranny, and so on, that there was or might be a tendency in Masonry to look down upon differences of creeds; such a course would have been a fair one, but by the line he has chosen to pursue he has deprived himself of the power of influencing those whom he considers in danger, and has by his own act put himself in the place of an enemy, when he might have appeared as an honest and well meaning, though perhaps mistaken friend.

To the Editor of the Freemasons' Quarterly Magazine and Review.

Newberry House, near Frome, Aug. 20, 1850.

SIR,—In the review of my book, entitled “The Antichristian Character of Freemasonry,” which appeared in the last number of your Magazine, I observe that you have introduced the correspondence in which I was engaged a short time since in the “Exeter Gazette.” The review contains, I need not say, a heavy condemnation both of my book and of my conduct in the matter referred to in the correspondence; on which account, as the statements are *ex parte*, I trust you will see the propriety and the justice of giving a place in your next number to a statement of mine, in reply, which I have lately addressed to the editor of the same journal; it is as follows:—

To the Editor of the Exeter and Plymouth Gazette.

SIR,—In the “Freemasons' Quarterly Magazine” of last month, I find a Review of my Book on Freemasonry, together with some strictures on the subject of the correspondence I lately had in your Journal with Mr. Denis Moore. In this base production, every name that malevolence and revenge could suggest has been heaped upon me; and as the article is evidently got up by an Exeter man, or by some one in close connexion with Exeter,—and is also, I hear, diligently circulated there,—it seems to me that the purpose of my defence will be sufficiently answered, by my giving a succinct account of my own (if you will allow me the necessary space) of the circumstances that occasioned the letters above spoken of;—not with a view to exculpate myself, but to put the offence committed in its right proportions.

The article contains, besides the malignant attack I have alluded to, a short account of Masonic views and principles. This I shall touch upon at the end of my letter; but slightly, in the hope that the opinions therein declared may bring other combatants into the field.

In the obituary eulogy on the late Dr. Carwithen, contained in your paper of the 27th of April, there were two remarkable statements, which, taking into consideration the prominent Masonic position of the Doctor, brought me to the conclusion that he must have changed his opinions on Freemasonry; and the prospect of obtaining so great a triumph to the cause of truth (as I conceive) which I have advocated, led me into the temptation of replying to the Article. I have the best testimony to offer that, though incorrect in my conclusion, I was correct in the judgment which adopted it. The first statement was, that the Doctor, during his illness, “tendered his resignation of the office of D.P.G.M. ;”—no reason was assigned; and it was added that the resignation was not accepted. This was a singular step to take, in respect of an honorary appointment; and it is Mr. Denis Moore who bears testimony to the correctness of this remark, by referring me for a solution of the difficulty to Trewman's Paper—a Paper I never see—thus shewing that he thought an explanation necessary. The second statement was, that “the funeral of the lamented deceased took place *privately* in Exeter.” The testimony here proceeds, Mr. Editor, from yourself. In a subsequent number of your Paper, I find a correction of this statement, to the effect that the funeral did *not* take place at Exeter, but at Manaton, and was attended by several brethren from different parts of the province, who appeared in white gloves as a mark of Masonic

respect. Now if this gathering of Masons took place on the occasion at so retired a spot as Manaton, I may well be excused for inferring, that it was *absolutely impossible*, morally speaking, that the funeral *could* have taken place *privately* (i.e. without the attendance of any Masons, as such) in a place like Exeter, without there being some very particular and mysterious cause. It is remarkable that, not until quite lately, did I take notice of this correction; and consequently, have not had till now the advantage of it. I will only add that these premises have been viewed by friends whom I have consulted, precisely in the same light as I have viewed them in.

I take no blame to myself, therefore, for the conclusion I adopted. But am I equally blameless in having acted upon it, without any previous endeavour to find out the truth? Certainly not. This was an ill-judged proceeding; and was running a risk—particularly as regards the feelings of others—that I ought to have avoided. I am glad of the opportunity of *repeating* this much. The reason of my haste (I do not mention it as a sufficient one, but it is very intelligible) was the feeling that a “Reply” to an article in a paper ought to be immediate, and that postponement is fatal to its value; and I had no time for informing myself by letter.

Now this, Sir, is the entire of the story; and all that has been superadded about “waiting to publish till the decline of the Doctor’s faculties,” “pouring vinegar into wounds,” “garbling quotations,” &c., &c., is mere make-weight, mere sound and *fury*.

It seems to me probable, from certain indignant expressions of the Reviewer, as likewise of Mr. Moore, in his first letter, that too exclusive a meaning, in their reference to the late D.P.G.M., has been given to certain words of mine, wherein I speak of the futility of earthly hopes and friendship. Is it supposed that these words have respect solely to Dr. Carwithen; and that the charge they contain is directed against him alone? This were a great mistake. Undoubtedly they contain an “imputation;” but an imputation applicable to him as one of a body, all of whom are, as I conceive, amenable to the same, and equally affected by the charge,—the charge of making it the great end of their spiritual efforts to cement earthly friendship, instead of promoting the true worship of God. The words of my letter are, “when earthly hopes were on the wane, the futility of earthly friendship made apparent, and the soul unable any longer to derive warmth from the sparks itself had kindled; and they may be considered a short epitome of the argument I have held in pp. 129-30 of my book from whence I take the following extracts (alluding to the Masonic “Charge concerning Religion”):—“‘Whereby;’ i.e., by means of this measure affecting our religion as Masons, ‘Masonry becomes the centre of (religious) union, and the means of *conciliating* true friendship.’ Thus, from shutting up the truth from those who have been accustomed to walk by it, and by diverting those from its pursuit by their profane example, who have hitherto walked in darkness, thereby ridding themselves of all obstacles in the way of an instantaneous union,—to do what? to promote the glory of the Most High? to humble the souls of ‘the brethren’ in repentance? No, but ‘to conciliate true friendship among all parties.’ Thus is the friendship of the world, which God has declared to be ‘enmity’ against Himself, the avowed object of this Masonic Charge.”—“What, then, is Masonry, but that ancient spirit of heathenism, which could regard friendship as the *summum-bonum* of its aspirations!”

While upon this subject, let me earnestly recommend to your readers to peruse the remarks on this Masonic “Charge concerning Religion,” to be found in the “Christian Remembrancer” for July, 1847,—the more interesting as being written by a gentleman of known talent and piety, who lately belonged to Exeter,

I will now say a few words on the manner in which I am handled on the account of my book. The Reviewer takes up the old Masonic song, in immediately proceeding to charge me with "perjury;" and thus does this hireling of Satan, the Accuser, hope, by vilifying his opponent, to obtain an unholy support to his cause. It was not necessary, unless stimulated by indomitable malice, to speak of my conscientious proceedings in this matter at all; for of three Reviews I have seen that are *adverse* to my views on Freemasonry (not to speak of those that are favourable), two of them, viz., the "Church and State Gazette" of 15th June, 1849, and the "English Review" December, 1849, give me credit for sincerity of purpose, and religious "earnestness" and yet find a place for the expression of their own opinions. The wicked observations of the third, the "Athenæum," Mr. Moore has brought forward. I begin to think it was *infra dig.* to have taken any notice of Mr. Moore's diatribe on this subject, and shall avoid the rock in the present instance. I cannot resist, however, giving the following quotation from the "Christian Remembrancer," above alluded to, p. 37:—"Once they erred; that is, in taking an oath, like Herod, in the dark, not knowing whither that oath might lead them. As such an oath is required at initiation, it is impossible for a thoughtful Christian to join the body: and if any of its members become thoughtful afterwards, may it not be a question whether it is right to give even nominal countenance to such a society? 'Once a Mason, always a Mason,' is, of course, a monstrous sentence." 'To this last question I have answered *for myself* that it is not right.

Ever since the days of Locke, who first noticed it, the "reputation of the Order" is a matter of infinite concern to Masons; to speak lightly of it is to touch the apple of their eye;—and why? because the Institution is *holy!* Hence, he who charges them with deistical principles is fit only for the kennel. Listen to what this insolent Reviewer can write of the Dean of Exeter, or of Mr. Hartwell Horne, (for it is difficult to know to which of these worthies he refers). "Since the days of John Pym to the present time, insufferable bigotry and astounding ignorance have always gone hand-in-hand." Verily, this fellow's Masonry has not yet taught him to respect his betters.

On the principles and practices of the Order, so far as the Reviewer describes them, I shall do little more than observe, that they are thoroughly adverse to the spirit, and to the interests of Christianity. For instance, he says, "no sane man would maintain that a Christian is precluded from using the Lord's Prayer, because a Jew used it with him." I, for one am of the insane who would *not* use it with him; the reason being, that when thus jointly used, there would be a quibble in the meaning of the first two words, and a thread of duplicity and false pretence would permeate every clause.

I am astounded at the gross ignorance of this Freemason, in saying, that not every response of the Litany is offered in the name of the Intercessor. And if, here and there in our services, a prayer does not terminate, as he says with the mention of Christ's name, are we not still entitled to say that the *whole service* is replete with Him;—that His spirit breathes in it, and vivifies it, though the name may not occur at every point; just as, in a summer's day, even the shade is warm? Such occasional variations from an almost universal practice are no more to be considered, than is the occasional direction of the Rubric to the Minister "to stand," when enunciating a common Prayer. And I confess I am not Theologian enough to say why this is. But the prayers of Masons—as the Reviewer acknowledges, p. 135—are "*not Christian,*" they are "therefore" *when coming from Christians, Antichristian*;—for, not to uphold Christ, is to *oppose* Him.

The spirit of the Order is best elicited, perhaps, in the following words of the Review: "The name of the Saviour does not occur, because

Masonry, having existed under the Jewish Law, and before the revelation of Christianity, the prayers still preserve the phraseology of the first dispensation, and to introduce that name would be to introduce a change which would and must sever from us all those whom the Order embraced before the new covenant." And what if it did sever them? The idea of their severance is not a new one. The Prussian Grand Lodge, two or three years ago, proposed to expel the Jews bodily. It would have been a redeeming measure for Masonry; but it was opposed by the *more liberal* Grand Lodge of England.

With this avowal before him of the respectable parentage of modern Masonry—viz., the debased Jews who would not receive the light of Truth when offered them; and whose sin "remaineth" on the express ground that they still persist in saying, "we see," (John ix. 41.)—the young Christian must judge for himself whether he can be justified before God in entering in a *spiritual connection* with them, abating as a nuisance his Christian profession in their presence, adopting confessedly the ancient worship of a schismatical Jewish sect, and wearing the name of the Saviour about him only as a secret talisman. And all for what? To obtain their friendship, and improve their morality! But what says our Lord? "He that gathereth not WITH ME scattereth."

I am, Sir, your obedient Servant,

M. C. TREVILIAN.

Newberry House, July 20th, 1850.

I beg now, sir, your permission to ask of your Masonic readers a few questions relating to *matters of fact*, which are suggested by the Review.

First, I ask the all-important question, is Freemasonry deistical or is it not? The Review gives for answer—(p. 165): "If it can be established that Freemasonry necessarily leads to deism, or even if there be the slightest ground for supposing that anything connected with it has that tendency, there can be but one opinion as to the treatment it ought to receive at the hands of all Christian men." Nothing can be fairer spoken than this. On the other hand, if at any time during the last twenty years a young person of the West of England, meditating the step of Masonry, had taken the precaution to appeal for information on this point to the highest Masonic authority within his reach, viz., the late D. P. G. M. for Devon, he would have been told, candidly and plainly, that Masonry *is* Deistical, for that there is a necessity for a "broad basis of worship." On which, then, of these statements is a considerate Christian to rely, the testimony being as perfect as it can possibly be imagined on either side?

Secondly, as to the clause of the oath, "not to speak evil of Freemasonry," *i. e.*, practically, of "Masonic principles; does it or does it not find its place therein? The review says, "he (*i. e.* myself) never took any oath not to speak against the Order." And it further says: "the whole of this fearful oath consists in this, that the candidate swears on the Holy Bible never to reveal the secrets of the Order." This is a plain and decisive answer in the negative. On the other hand, a very young Mason (I speak of four years ago; and his youth is important as showing the practice of the present

times), together with another gentleman a few years older, bear unequivocal testimony, by accusing me criminally of breaking that clause, that there is such a clause. My own testimony on the subject, of course, I do not insist upon. One further witness, however, I would wish to call, because of the singular nature of the testimony he offers ; it is that of a brother-in-law of mine, through whom I hope to send you this note, and whom you will immediately recognise as a very high Mason. He says, in a note about a twelvemonth ago, "I have read with much interest your book on Freemasonry . . . I think that, however you may have been charged *unjustly* on the *first* occasion with a breach of your solemn engagement, the same imputation may with less injustice be cast upon you *now*." Putting aside the question of the "when" and the "how" I have broken my solemn engagement (*i. e.*, denounced deistical practices), which I only allude to to show the amusing diversity of sentiment upon such a point among Masons, we have in this quotation a direct recognition of the clause.

Thirdly, the reviewer says, speaking of supplication for the Divine blessing on a Masonic meeting and its objects : "This is the sole subject of the prayers, which are as short and concise as may be." The notion he would convey plainly is, that the addresses to the Deity are, for brevity, rather of the nature of "graces" than of "formal worship." But what says Preston, an undeniable witness in Masonry ? He gives long—exceedingly long—services, together with abundance of prayers on "particular occasions," as likewise do other writers. I may add, though not to the point, that they are all of them deistical, according to my mind ; but which the reviewer is content to describe by the milder term of "not Christian"—a distinction (most people will say) without a difference.

Now, what are we to say to these remarkable contradictions ? How are they to be reconciled with truth ? And they are not on subjects of rite and ceremony, which, in so extensive an institution, we might expect to vary greatly in different localities, but on subjects involving principles of the last importance. Lesser discrepancies might be cited innumerable. I address the question to your readers, sincerely and without reproach, as to Christian men. In each of the above cases the testimony is complete and perfect on either side ; and the natural inference would be that there must be false testimony somewhere. Far be it from me to think so ; on the contrary, I believe it to have been everywhere genuine and honest. I impute the anomaly to the system. But here I abstain from remarks, wishing rather to invite them from your readers, and to beg an explanation of these fearful evidences of confusion.

I am, Sir, your obedient servant,

M. C. TREVILIAN.

SYMBOLIZATION.

THERE is no gratification more pleasing to a sensitive mind than to hear that a person, who had placed himself in an untenable position by an imperfect view of any important subject, has discovered his mistake, and by the exertion of a little moral courage, has adopted the manly and straightforward resolution of renouncing his errors, and shewing by some public act the salutary change which has taken place in his mind. Well may it be said, in the language of Gideon to the discontented Ephraimites, that "the gleanings of the grapes of Ephraim" when it includes such true nobility of action, "is better than the most exuberant virtues of Abiezer."

These remarks have been elicited by the perusal of a sermon "on the Symbolical teaching of the Sanctuary,"* the author of which has furnished a lucid instance of such an honourable renunciation of former mistaken impressions. From an intolerant persecutor of Masonry, he has become, like St. Paul, a zealous preacher of the faith he once attempted to destroy; and has evinced the sincerity of his conversion by publishing a veritable Masonic sermon. It is truly a work of supererogation, the more acceptable by being altogether unexpected; and Mr. Holden has shown himself as well acquainted with the system of Symbolical teaching as any Master of a Lodge could reasonably desire. Being zealous Masons ourselves, we rejoice more over the recovery of the sheep that was lost, than over ninety and nine that never went astray. Like all converts to a new opinion, Mr. Holden is rather too zealous, and has proceeded a little further than we should have ventured to do. But he is excusable, because, in compliance with former prejudices, he may have believed Freemasonry to be a peculiar system of religion—which it certainly is not; nor can it be safely elevated to an equality with Christianity, although it embraces and explains many Christian types. In justice to Mr. Holden, however, we must admit that he has not

* Preached at the opening of the parish church of Cranoe, Leicestershire, on the festival of St. Peter, 1849; by Henry Holden, M. A. of Balliol College Oxford, and head master of Uppingham Grammar School. Rivingtons.

attempted to do this: but he has adopted a course which, we should think equally exceptionable, by endeavouring to reduce Christianity to a level with Masonry. We are not sure that we should be justified in commending this course; but we cannot fail to be grateful for such an accession to the literature of Masonry. It is true, we have never attempted to push our enquiries to the full extent of Mr. Holden's singular hypothesis, yet we are bound to thank him for his collection of facts and arguments in illustration of the benign principles of our divine science.

The most legitimate definition of Masonry is, that it is "a system of morality, veiled in allegory and ILLUSTRATED BY SYMBOLS;" and Mr. Holden has endeavoured to prove that the same category will aptly apply to Christianity; whence it is a fair logical conclusion that, in the opinion of our author, Christianity and Masonry are parallel institutions. But we would gently caution him to beware lest, in his treatment of a subject on which he has evidently bestowed only a superficial attention, his eagerness to retrieve a false step should lead him into heresies of a more serious nature, and he should be carried forward by an active imagination into errors of principle as well as of practice. We are inclined to conclude from internal evidence, furnished by the sermon itself, that its author has not yet been initiated, but we sincerely hope the ceremony will not be delayed. We shall envy the fortunate Lodge which may chance to possess so learned and eminent a member; and we are sure he will prove an ornament to the Craft.

Symbolism is the peculiar characteristic of Freemasonry. The Order could no more subsist without it, than could the solar system divested of its vivifying central orb. Each symbol, although to the unprepared eye it may appear insignificant and valueless, contains a copious lecture on moral duties. This mode of inculcating truth has descended to us from the most ancient times, and has been popular amongst all people from the east to the west. It was not only practised by the Chaldeans, Phœnicians, and Egyptians,—not only by Pythagoras, Plato, and the philosophers of Greece, but by the nations which occupied the extreme west, as the newly discovered monuments of central America fully and unequivocally testify. Stephens, in his travels, has given numerous instances of this extraordinary fact. At Copan he found an altar standing "on four globes cut out of the same stone; the sculpture in bas-relief. It is six feet square, and four feet high; and the top is divided

into *thirty six tablets of hieroglyphics*, which, beyond doubt, record some event in the history of the mysterious people who once inhabited the city." And, again, speaking of a curious pyramidal structure, he says, "it was about fourteen feet high, and three feet on each side, sculptured in very bold relief, on all four of the sides from the base to the top. The front was the figure of a man curiously and richly dressed, and the face evidently a portrait. The back was of a different design, unlike anything we had ever seen before, and *the sides were covered with hieroglyphics.*"

These symbolical customs are still retained, according to this authority, to a certain extent, by the present inhabitants. He says that "in their hearts they are full of superstition, and practice, in silence and secrecy, the rites received from their fathers. The padre told us that he was compelled to wink at them; and there was one proof which he saw every day. The *church of Quiché stands east and west.* On entering it for vespers the Indians always bow to the west, in reverence to the setting sun."

Symbolical instruction has passed in Europe by a graduation which it is easy to trace, down to our own times. Patriarchal symbolization was adopted by the Hebrews, and was thence transferred, on the authority of its divine founder, to Christianity and Masonry. Its gradual progress down to our own times, may be distinctly seen in the permanent monuments produced by the Fraternity of Freemasons,—those magnificent ecclesiastical creations of the fine arts which time has failed to destroy, with their costly decorations of sculpture and painting that dignify and adorn the several nations of Europe; most of which are replete with symbols of significant meaning. Thus the segment of a circle, sometimes of azure, and sometimes edged with the three colours of the rainbow, was a symbol of heaven; a globe or sphere, of the boundless universe; a glory encircling the body of our Saviour, shaped like a fish, and hence called the *vesica piscis*, suggested by the word *ἰχθῦς* acrostically formed the initial letters of the titles of our Saviour, *Ἰησοῦς Χριστός, Θεοῦ Υἱός Σωτήρ*—Jesus Christ the Son of God, the Saviour; the three coloured rainbow encircling the Redeemer, and three beams of light radiating from the head of Christ, symbolized the Holy Trinity. The sun and moon symbolized the course of human life; the church militant was represented by an erect female figure with her hands raised as in prayer; and the church triumphant by the new Jerusalem, the city of the Apoca-

lypse. The sacrament of baptism by water, poured on the cross by a dove; the Evangelists by the cherubic symbols, a man, an ox, a lion, and an eagle; sanctity was symbolized by the nimbus, and this was common to the religions of India, Persia, Egypt, Greece, and Rome. Faith by a key and a lamb; hope by an anchor; charity by a heart; purity by the lily; incorruptibility by the rose of Sharon; peace by a branch of olive; eternity by a circle; and eternal life by the mystic Jordan, formed by the junction of the four evangelical streams descending from the mount of Paradise, in which souls, in the shape of children are sometimes seen swimming and sporting, precisely as they figure in the mystic Nile in the tombs of the Pharaohs.

Those who are desirous of knowing more about this system of Christian symbolism, will do well to consult the introduction to Lord Lindsay's "Sketches of the History of Christian Art," where he will find a copious catalogue of the emblems which were used by painters and sculptors in the middle ages. The above have been selected because they bear a near affinity to the symbolization of Freemasonry; which, though essentially Christian, is not exclusively so. But as Mr. Holden has taken his symbols chiefly from our sublime science, we have a right to presume that he considers them as synonymous institutions; a consummation which the most zealous and enthusiastic Mason could scarcely have contemplated. As a symbolic science we are fully prepared to hear of Masonry being ranged in the same category with Heraldry, Geometry, or Astronomy, but we scarcely expected that any one would have attempted to reduce our holy religion to the same standard.

We find no fault, however, with Mr. Holden, for this. We are too much delighted with his sermon to take exceptions at the manner in which the result has been accomplished. Its chief points refer us to some of the recondite mysteries of Freemasonry; and it is time we began to notice them, *Amoto quæramus seria ludo*. The preacher opens the disquisition with the following axiom, in which every member of the Fraternity will readily concur.

"That in all our dealings with the house of the Lord, we are to act upon the principle of giving the best to God, and keeping the worst for ourselves."

And then he goes on in truly Masonic style :

"It was on this principle that David was blessed in preparing, and Solomon, his son, in rearing, that gorgeous Temple which God was

pleased to accept as His peculiar habitation, and to honour with His visible glory. It was on this principle, when that same Temple lay in ruins, and the Jews, after the captivity, were busied in restoring their own dwellings rather than the dwellings of the Most High, that the prophet Haggai boldly stood forth in the name of the Lord, with that burst of holy indignation,—Is it for you, O ye, to dwell in your ceiled houses, and this house lie waste? ” (p. 5.)

Having thus levelled the footstone of his Masonic edifice by building the Temples of Solomon and Zerubabel, he proceeds with his lecture by a judicious explanation of symbols; and the subjoined passage would have done infinite credit to the W.M. of a Lodge when expatiating on its emblematical situation.

“Cast your eyes around you, Brethren, and say whether all that you see here does not speak to you of heavenly truth. Look towards yonder chancel window, and say why it faces the eastern heaven. Is it not that it may catch the earliest beams of the rising sun? yes; as this, like most of our other churches, has its eye towards the Sun of the Universe, even so, we are taught, the invisible church of God looks for light only from that Sun of Righteousness whom the Sun of the Universe represents under a figure. *We see His star in the East, to the East therefore we turn*, like the Jews to Jerusalem, and so we watch for His coming when we say our prayers, when we say our creed, when we are laid low in the chambers of death. It is plain, therefore, to the humblest why the altar should be placed at the east and the font at the west end of the Lord's House; the sacrament of holy baptism thus meeting us, as it were, at our first entrance into the church, ushering us into the passage of the nave, type of the church militant—that straight and narrow way that leads to life eternal—that narrow way by which we pass under the chancel arch, in type the Gate of Heaven, and becoming dead to the world, *mount by the several steps of Christian perfection to the throne of the highest grace, the very altar and mercy seat of God*. It may not be amiss to mention that the ancient Christians attached such importance to these different quarters of the heaven, that *the baptized were even placed with their faces towards the west as being opposite to the east*; towards that quarter, that is, of the prince of darkness, whom the baptized were to renounce, and whom they did thus renounce, with hands outstretched as it were in defiance.” (p. 8.)

This is excellent; and its Masonic orthodoxy will not be disputed. Exactly the same symbolism is found in Masonry. Thus Dr. Oliver, in his “Historical Landmarks,” says:—“We now come to consider the *situation* of the Lodge. It is built due East and West for various reasons. The tabernacle was directed by the Almighty to be placed due east and west, with the Ark and Mercy Seat in the latter quarter. And this gave a new impulse to the formality of Jewish worship. From this time their acts of devotion were performed *with their faces towards the west*, which was considered by them as the hallowed quarter where the Deity resided. Some assign as a reason why

Christian churches and Masonic Lodges have this disposition, that the Garden of Eden was placed in the east, and man expelled towards the west; wherefore *Christians pray*, says Basil, *looking towards the east*, in earnest expectation of a better country; and our places of Christian worship are hence placed due east and west; the Holy Altar being in the eastern sanctum. Clement of Alexandria refers it to another cause. The east, he says, is the birth of day, and from thence the light springeth; and therefore we pray towards the east. Again, the custom has been referred to the crucifixion; for as the Redeemer was sacrificed with his face towards the west, Christians ought to look towards him from whom they expect salvation; thus turning their face to the east. And it has also been considered to have respect to the general judgment, because the angels revealed to the disciples who were witnesses of Christ's ascension *towards the east*, that the same Jesus which is taken up into heaven, shall so come, *in like manner*, as you have seen him go into heaven. And, indeed, the very same thing had been already communicated to them by Christ himself, in these remarkable words,—‘as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.’ (vol. i., pp. 192, 202.)

Mr. Holden then proceeds to explain a very significant Masonic emblem—the Triangle.

“There again we find either the Holy Cross figured by the branching transept, or the blessed Trinity betokened by the triple steps of the Altar, or by the triple lights in the eastern window, or more commonly by the three aisles uniting in the chancel, the Three in One. . . . In the Triangle they saw the Trinity; in the Circle, Eternity; in all the numbers, from one to twelve, they saw something which imaged forth to them the mysteries of their creed.” (pp. 9, 15.)

As Mr. Holden becomes animated with his subject he proceeds with more enthusiasm, and has embodied in a single page such a cloud of Masonic images and symbols, that it would be inexcusable to omit them. He says:—

“‘The whole scenery of Paradise’ it has been well said, ‘was disposed into an hieroglyphical school for the instruction of the first man.’ The universe was to him a Bible in which he read the goodness, the greatness, the unity and eternity of his Maker. And when for the sin of man the earth was cursed, did the thorn and the thistle superadd no lesson to the original teaching of Creation—a lesson truly in which the simplest rustic may always read the history of God’s dealings with our race, so long as ‘the whole Creation’ shall ‘groan and travail in pain?’ Did the patriarchs see nothing in the Deluge, or in the Rainbow, that ‘faithful witness in heaven,’ to tell them of the majesty as well as the mercy of their Maker? Had the Ark and the waters no mys-

tical meaning to the saints of old till St. Peter explained it in his epistle? What was the whole system of God's manifestation of Himself to the Church of Israel from the calling out of Egypt down to the minutest particular of their law,—the Red Sea—the Cloud and Pillar of fire—the bread from Heaven—the rock smitten—the water of His Spirit—their ceremonial ordinances from the priesthood of Aaron to the very stones on his breast—were they not all the mirror of something deeper than the outward seeming, and vocal with the Spirit of Truth? And if any reply that these things were the offspring of that system whose very essence consisted in types and shadowings forth of a better system hereafter to be revealed, what shall we say to the teaching of our blessed Lord Himself, drawn so often from the visible objects around Him? With Him the birds of the air, the lilies of the field, are made to minister to holy instruction. The door of the sheepfold, the water at the feast of tabernacles, the water at the well, the wine at the feast, the ripening harvest, the elements of bread and wine, yea, the very cup and the platter, were all sanctified by Him to divine doctrine." (p. 12.)

If the reader will again refer to Dr. Oliver's "Landmarks," vol. ii., p. 658; and to his "Theocratic Philosophy," p. 161, he will find passages exactly parallel to the above. As our space is limited, we have not room for the quotations. Indeed, much more might be said of the Masonic character of this sermon; but our limits have already been exceeded, and we must pause, merely remarking that Mr. Holden, unwilling to leave any subject untouched that has the remotest reference to Freemasonry, casually mentions the Ladder of Jacob, and the Burning Bush of Moses, both of which are landmarks of different degrees; and speaking of the houses of God, he says,—

"Definite forms were by degrees assigned them, and the principle of representation by symbols was at once recognized. The wounded Lamb, the sacred Monogram, the mystical Fish, the Pelican, the Phoenix, the Flying Bird, by all of which our blessed Lord was represented; the Ship is the Church, the Palm-branch for the Martyr, the Eagle for the renewed Christian, were some among many devices adopted in the very earliest ages of the faith, and still visible in the Roman Catacombs. With regard to the Cross, we have the testimony of the early fathers, that they saw it everywhere. In the expanded wings of the bird—in the fins of the fish—in the despised animal that bare our Lord—in trees—in flowers—in stars—in the forms of their doorways and windows—in the masts of their ships—in the soldier's sword—in the very furniture of their houses—everywhere and at all times they loved to recognise the symbol of their faith." (p. 14.)

Here we have a rich tissue of symbolism which may prove useful to the Masonic student; and we again thank Mr. Holden for his kindness in furnishing such an abundant source of illustration for the benefit of the Craft.

SKETCHES OF CHARACTER.

SPOILED CHILDREN OF HIGH AND LOW DEGREE.

BY SARK SOLWAY.

CHAPTER I.

“I SHOULD feel much obliged to you, my dear father, if you would tell Janet the history of those young men whom you were alluding to, as I feel convinced that narratives of that description are more likely to be practically useful than fifty homilies upon the subject, especially as a certain lady, who shall be nameless, evinces a strong tendency to over-indulge her little folks.”

“You cannot allude to me, William, dear?”

“In reply then, wife, I must have recourse to the proverb which says, ‘If the cap fits you may wear it.’”

“A truce to words, my dear ones; and, as I hope the sad tale may prove interesting and beneficial, I will narrate it as concisely as practicable.”

The old gentleman leaned his head back against the cushion of the comfortable reclining chair on which he was seated; his daughter-in-law placed a footstool under his feet, and sat down in a low chair close to his side, resting her hand on the arm of the chair, and gazing up into the old man’s benevolent countenance in an earnest attentive manner; while the son and husband stirred the fire into a cheerful blaze, and sat down opposite to his father and wife, looking alternately from one to the other with a contented, happy gaze, as if both were equally dear to him, and he, well pleased at the affectionate deference which his beloved wife paid to his venerable and equally dear parent. The old gentleman patted his daughter-in-law’s hand, saying—“I will tell you the story, but I bargain that I am not to be interrupted.”

At a fashionable watering-place large bills duly set forth, in gigantic type of red, blue, and black, that on a certain day, by the kind permission of the officers of the —— Regiment, the band appertaining thereto would perform certain celebrated pieces of concerted music, for the benefit of a particular charity in the Spa-grounds. Need I say that

most, if not all, the residents and visitors flocked to the place under the pretence of hearing the music, but the majority went to see and be seen, to gossip about their neighbours' affairs, and to show off their *récherchés* toilettes. Some few people who had a passion for fine music, and liked to hear scientific compositions well performed, went also, and amongst that number were your mother and myself. The wind was high, and the clouds threatened rain, therefore the musical performance took place in the concert-room of the Spa, which was crowded, and among the audience were many lovely children, and none more beautiful than Arthur Tremorman, a fine little fellow of five years of age, and his parents' sole offspring. His long flaxen hair fell in luxuriant curls about his face and over his shoulders, his cheeks and lips were ruddy, his fair skin glowed with the roseate tinge of health, and his large, clear, blue eyes sparkled gleefully as they glanced from one to the other; and he smiled in sportive merriment upon being recognised and caressed by some ladies of his mother's acquaintance, who expressed their admiration lavishly, loudly, and injudiciously. A casual observer could see this was a petted child; his large flapping hat was of the finest leghorn, the long waving plume of blue and white ostrich feathers, which drooped gracefully over the wide brim, was of the most expensive description; his short and full tunic was of the costliest purple velvet of Genoa, and his broad sash of crimson was of the richest manufacture which the looms of Lyons could furnish. In short, your mother declared that the money which had been expended upon the luxurious and absurd adornment of that child would have supplied a labouring man's family with food, fuel, and clothing for weeks. The Honourable Mrs. Tremorman was seated about the middle of the room, but Arthur insisted upon sitting on the front bench, "so that he might be quite close to the music," and the nurse was ordered to take the spoiled child to the coveted spot. For a short time his attention was engaged, but he soon exhibited signs of weariness, and commenced flourishing a horsewhip which he held in his tiny hand to the imminent danger of those who sat near him. Several ladies quietly removed from their seats, and his gentlemen neighbours did not appear to relish their propinquity to this troublesome urchin and his playthings. At length Arthur slightly struck a youth near him, and then his nurse endeavoured to take the whip away

from him, but the child struggled and kicked, and, eventually getting off the seat, commenced whipping a ball. As you may suppose, this little torment disturbed those who wished to listen to the music, and none more than your mother. The child soon became weary of his game and began running across the room between his mother and nurse, trampling upon ladies' silken robes and the gouty toes of gentlemen with the same unconcern. Mrs. Tremorman, despite her haughty air of defiance, saw many exchange significant glances, and she coaxed her petted darling to sit upon her knee, while she played with his curls and patted his rosy cheek, beating time to the music. For about five minutes Arthur was tolerably quiet, then he tried to get down; but his mother kissed him, and coaxing him, threw her arm around him: the child struggled finding that he was held, and with one little hand slapped his mother's, and with the other her face, saying, "*I will have my own way and do as I like;*" and his mother allowed him to jump upon the ground without rebuke, when this spirited young gentleman recommenced racing between his mother and nurse. The young tyro speedily desired a more circuitous route, and tried to run before your mother; but as Arthur was passing she rose and laid her hand upon his shoulder, saying, "You shall not run before me, as you cause me extreme annoyance by your rude behaviour, which is that of a naughty undutiful child." Arthur ran to his nurse and burst into tears, who soothed and petted him, whilst his mother cast indignant glances at yours. The concert shortly concluded, and Mr. Tremorman joined his wife as she was leaving, and the lady immediately gave him an account of your mother's reproof, adding that she was an impertinent creature. Your mother could not avoid overhearing this remark, and she quietly turned to Mrs. Tremorman, saying, "If your observations refer to me, they are not applicable, as my reproof was most pertinent, and, as a mother myself, I say, in all kindness, unless you restrain your headstrong boy, he will eventually cause both you and himself bitter sorrow." The honourable lady did not vouchsafe a verbal reply, merely tossing her head disdainfully; but her husband said, "I quite agree with you, and I regret that you did not give the young dog a sound flogging, he richly deserved one.

* * * * *

"*I wo'an't come out of the gutter, mother, I'm play'n at*

horses, and horses go in the muck; I'll play as long as I like, and if you try to take me home I'll kick you—you see if I *do'an't*."

The speaker was a sturdy boy of six years, whose little frame was well knit, and whose mottled skin betokened the full enjoyment of earth's greatest blessing. In short, he was a good specimen of a thorough-bred, free-born Briton; and this juvenile exhibited a full-grown John Bull's propensity to assert the right of free will, both in thought and action. This prerogative he practically demonstrated, by manfully resisting his mother's efforts to drag him out of the muddy gutter, in which he was splashing and luxuriating with the delight of a young pig or duck. His mother had almost succeeded in bearing him off in triumph, when the lad gave her a violent kick, which caused her to let go his hand, and off he ran at full speed to the gutter to recommence his pastime. I had been a tranquil spectator of this scene; and when the woman turned limping away from her son without reprimand, saying, "Oh, Billy, you've hurt me very bad, where you kicked me '*afore*,'" I thought it was time to interfere, as I knew that both she and her husband were honest industrious folks, so I addressed her, saying, "Mrs. Giles, indeed you are very wrong to allow your child to set your authority thus at defiance—why do you not compel him to go home with you?"

"I can't, Sir, make him come against his will, and he is too strong for me to carry him home—he is quite my master now."

"But why do you let him master you? tell his father of this conduct, surely he could manage him, and I am sure, that a few good canings would soon cure his fancy for wallowing in the mire, practising disobedience, and kicking his mother: why don't you send him to school? I have told your husband several times, that I would get him into the National School, where he would be both clothed and taught his duty to his God, parents, and neighbours."

"Thank you kindly, Sir, my master told me what you were kind enough to say, but—but, Sir, Billy don't take to book learning, and as he is our only one, we don't like to *contrary* him, and we think that if we sent him to school he might be punished and flogged."

"Which he certainly would be, if he merited either; but indeed, I think, that you are much to blame, in allowing that big boy to run wild as you are doing, and as I have a

very great respect for both of you, come up to me this evening, with your husband, and I will talk over the matter with you."

"Since you are so very kind, Sir, I will tell my master, when he comes home from work, and will make so bold as to come, after we have had tea, and tidied ourselves a bit."

During this colloquy, the young hero strutted about in the gutter, until his legs and clothing were begrimed with mud, as, with a thorn switch, he scattered the fluid mire around and about; I called to him to cease his sport and come to me: but Billy Giles planted his feet firmly in the mud, staring me in the face without attempting to budge one inch; I walked towards him, saying, that unless he instantly left the gutter, I would give him a flogging with the cane I carried. I suppose the child read determination in my countenance, as he instantly quitted the favored spot, and stood with his head hanging down.

"Hold up your head, Sir, and let me see what a disobedient, wicked child looks like." As the lad slowly raised his head, I then saw, that his right temple was covered with a plaster, and I enquired the cause of his mother.

"A horse did it, Sir."

"But what were you doing to the horse, Billy?" After an instant's hesitation the child replied,

"I struck at him with father's big whip, and then he kicked out at me."

"That served you quite right, for your cruelty; what business had you to strike an unoffending animal, or meddle with him?"

"I would'nt if I had *known* he meant to kick me."

"Let this be a warning to you then, and remember, that sooner or later ill deeds meet with punishment. Will you go home now with your mother?"

"I don't want to go home."

"But your mother wants you to go home and that is sufficient; if you will not go home quietly, I shall be obliged to make you, by caning you until you consent to obey your mother: will you go home or not Billy?"

"I'll go then, with mother."

"That's right, and my boy, don't let me see or hear, that you kick again; in fact I am not certain that I ought not to cane you now, for your disobedience towards, and for kicking, your mother. Good morning, Mrs. Giles. Although I am not an advocate for brutalizing a child by constant

blows, still a little salutary correction is, like physic, necessary at times, although unpleasant; and an occasional dose of birch in early life, saves both parent and child many an after heartache. I will have a little conversation on this subject with your husband this evening."

CHAPTER II.

Circumstances, unnecessary here to relate, made me acquainted with the family history of the Tremormans. We will pass over the boyhood of Arthur, and take up his history when he has attained his nineteenth year.

"Sit down, dear Arthur," said his mother, "do tranquillize yourself, I will try and coax your father to let me have the money, although I know not under what pretence to ask him for it for my own use: unfortunately I have it not in my power to supply you from my own resources, as you have emptied my purse."

"I always meet with excuses from you, mother; I tell you again, that the money I must have, as it is to pay a debt of honour."

"I thought you faithfully promised me, my dear boy, when I gave you the last hundred and fifty, that you would not gamble again." And this speech was made in a deprecatory tone of voice, as if the mother were the delinquent, instead of the son.

"That's right, mother, taunt me, remind me of my folly in giving a promise for which my most intimate friends have laughed at me; and as you have thus goaded me, I consider my promise cancelled, and I will play at cards as often as I choose; you hardly deserve to be told, that up to this present time I have not broken my word, neither touched card nor dice-box, for the money I have lost was a bet upon a boat race—I will not be disgraced, and made the talk of Oxford, as a man who does not pay his debts of honour—I would blow my brains out first." And Arthur stamped about the room in violent indignation, assuming the air of an exceedingly ill-used person.

"My dearest Arthur, do not talk in that horrid manner, you quite alarm and unnerve me; do compose yourself, and I promise you the required sum shall be forth coming tomorrow; and in return let me intreat you to be more steady, and less expensive, for it is with the utmost difficulty that I have hitherto been able to supply you with money."

“Then my father should make me a larger allowance; what is a paltry three hundred a year, I should like to know, for one who is heir to seven thousand per annum? If you loved me, as you pretend, you would ask my father to double my allowance at least. But I suppose you prefer compelling me to come sueing to you when I want money—women always like to have power.”

“Arthur, love, let me implore you not to say these dreadful things; you ought to know how willingly I would ask, nay, entreat your father to double or treble your allowance if entreaties were likely to prove efficacious, but he is so displeased at the account given by your tutor of your conduct, that he even talked of reducing your allowance.”

“That I would never stand,” said Arthur furiously; “does the governor think that I am a child, to have money doled out to me according as my behaviour pleases or displeases him? what business has my tutor to trouble his head with my amusements, I should like to know. But I have no time to remain talking here—tell me, plainly, will the money be ready for me by twelve o’clock to-morrow?”

“Yes, my dear boy, it shall be; only do promise me, that you will not gamble or bet again, at least for some time, as it is with the utmost difficulty that I can procure the money you now want. Let me kiss you, my handsome Arthur, and do give me your word to be less extravagant.”

“If you want to kiss me, kiss me, and have done with it; but as for extracting a promise, that is quite out of the question, *as I will have my own way and do as I like*. So good morning, mother, and remember the cash must change hands at twelve to-morrow.” And this dutiful son turned upon his heel, humming an opera air, his mother saying:

“Do not be very late to night, dear Arthur; remember your promise to escort me to Lady Taverton’s soireé; there will be some nice girls there, and I promised to show our hostess one of the handsomest men at Oxford.” The Honorable Mrs. Tremorman might have added, and one of the most vicious.

“Bah! mother, how fond you old women are of gabbling.”

* * * * *

William Giles is now twenty years of age, his father, mother, and a respectable athletic looking artisan are seated around the fire in the house of the former—Honest Giles

and his wife look careworn and sorrowful, as they anxiously listen to the earnest conversation of the artisan.

“I be main sorry, neighbour Giles, but I can’t keep Bill any longer; his example corrupts all my other ’prentices. I have tried hard, as it only wants a year to his time being up, but it won’t do; he seldom comes to work, and when he does he is idle, and certain to make a row. More’s the pity, say I, for he’s a good workman when he chooses. I have borne with him a long time for your sakes, but now he has taken to drink and poach, he must go. Think what a disgrace it was for the constables to come searching after one of my ’prentices, and to have Bill taken off in broad day light, and the neighbours all coming to me to learn what he had done. So neighbour Giles, right sorry though I be, the ’dentures must be cancelled, and I only wait for your consent to put them in the fire.”

“I suppose I must consent, neighbour Grey, as you took my boy without a premium, and have learned him a good trade. I’m very grateful to you, and so is my missus, for all your kindness; and I feel you can’t be expected to keep Bill after last week’s business. But what can we do with him, as he don’t mind me or his mother a bit; and he says he hates work. Can you tell us what to do for the best with our son, neighbour Grey?”

“Indeed I cannot, as Bill is a lazy scapegrace. I don’t like to speak out, because you are in trouble, so telling my mind just now would be like hitting a man when he’s down.”

“Do speak out neighbour, for I know all you’d say is in kindness.”

“Well then, since you will, I must say, you have made your son what he is by your foolish bringing up, letting him have his own way. When he was at school, you grumbled and complained because he was flogged when he played truant, and would not learn his book; and to please master Bill you took him away when he was twelve years old, because he threatened to go to sea, if he was kept at school any longer. You know, neighbour, I then told you, if Bill was my son I’d have given him a good rope’s ending, as a taste of what he might expect at sea; I warrant me, my lad would not have liked that, and he would have gone to school quiet enough afterwards. But you spared the rod and spoiled the child, took your boy from school, and let him run about, mixing with them that were older and worse

than himself. I then took him into hand for your sakes, hoping he would mend; and a pretty life he has led me. I didn't mean to say the last neighbour, but it slipt out unawares."

"No offence, for all you say is true, but I do hope Bill will mend, and his mother thinks if he was married his wife would steady him. He's very fond of your Mary, and minds her more than any one else, and I think your girl likes our Bill."

"More's the pity, I know she does, and with her quiet ways, it has often puzzled me, how she come to take a fancy to such a rollicking daring blade as Bill in spite of his good looks; but I can't hear talk of giving my girl to an idle drunkard, so no more of that, neighbour. I kept Bill a long time, for Mary begged me to do so, hoping that he would mend; and I promised her, if your boy was steady when his time was out, to make him my foreman, and in a year or so to take him into partnership; then if things went smoothly, I would give my consent to their marriage, as they were young enough to wait a bit. But all this is off now, for I don't think Bill will ever mend his ways, and dearly as I love Mary, I'd rather see her laid in her coffin than married to an idle drunkard."

"Don't say it's all off, neighbour; just let me tell Bill what you say, and if anything can have a good effect, that will; for he has quite set his heart on your Mary."

"Well, Mrs. Giles, I say again, if your son mends, and goes on steady for two or three years, he shall have my Mary, for I know she loves him; I believe a deal better than she does me, her old father. I must wish you good night, neighbours, its getting late; tell Bill what I have said, only mind, tell him all."

Grey had left the cottage but a few minutes, when a heavy footfall was heard, the door was pushed open rudely, and in walked Bill Giles, evidently slightly excited with drink, and seizing a chair he placed it in the middle of the hearth, and sat down, gazing at the fire in sullen silence. For a few minutes not a word was spoken, his parents merely exchanging sorrowful looks. At length his mother rose, and gently touching his shoulder said,

"Bill, dear, shall I get you some supper?"

"Keep your hands to yourself, mother, can't you; if I wanted supper I've a tongue in my head to ask for it."

"Don't speak in that way, Bill, or you will break my heart quite. I wish you would keep away from the

public, for your own sake, for you know drink makes you ill."

"I'll go where I like, in spite of you, father, master, and all the rest of you."

"I'm sorry, Bill, you have no master now; your 'dentures is cancelled." And his father proceeded to narrate the events of the evening, winding up by alluding to Mary Grey.

During the time his father was speaking, William listened attentively, and when the former arrived at the end of his story, the latter was tolerably sobered.

"Well, father, I must say that neighbour Grey has been very kind, though I've tried him sorely at times. And I will try to do better for Mary's sake, though I feel down hearted like; for she told me this night she would not let me court her if I went to the public and kept bad company."

"Well, Bill, give up the public, and the bad company, I'm sure it would be much better for you, setting aside your love for Mary."

"All that's easier said than done; but I do think I'll try, for my present ways don't make me feel happy like."

"Oh, Bill, how happy your words make us; bless you; only keep to them, and you may be so happy with Mary for your wife, and we may look forward in our old age to seeing you comfortably settled, and your children climbing on our knees." Tears of pleasure filled the mother's eyes as this happy perspective floated o'er her mind; her husband looked happy, and the expression of the son's face had totally changed; when a low whistle was heard outside, but close to the cottage. Bill started up; then a tap was given at the window, and he opened the door and spoke in a very low tone for a moment or two with the new comer; he then re-entered the dwelling, saying,—

"I am going out, and you need not wait up for me, as I don't know when I shall be in."

"Oh, Bill, don't go; remember the last business, how nigh it was going hard with you then, and I'm quite sure if you're caught again they will send you to jail. You know what the magistrates said; if it had not been for father's good name, they would have imprisoned you then, as poaching was going on worse than ever, and they were determined to put it down."

"Don't bother me, mother; I did as I liked when I was

a boy, and I will do so now;—don't cling round me, mother, to stop me, for go I will. I must hurt you to get away, if you won't loose me."

"Bill, if you lay a finger on your mother, I'll knock you down."

"No, no, don't touch him," and the wretched woman, dreading a collision between father and son, unwound her arms from her child's neck. The moment Bill felt himself at liberty he rushed out of the cottage, and his mother, overpowered by grief sank upon the floor, exclaiming, in tones of bitter anguish, "Woe's me, for my child will send me to the grave, mourning that he ever saw the light."

CHAPTER III.

THE sun shone brightly, the birds carolled tunefully, the flowing streams rippled gently, and all nature wore an aspect of tranquil enjoyment, as the church bells rang merrily in commemoration of the natal day of Arthur Tremorman, who that morning had completed his twenty-first year. Preparations were made by Mr. Tremorman to entertain his tenantry in the park, and his high born friends in the house, and invitations had been sent to all who had the slightest acquaintance with the family; for, said the haughty Mrs. Tremorman, it is not many who have an only son, so handsome as my boy, and who is heir to seven thousand per annum; and I wish as many as possible to envy my happiness.

"I should like to speak with you, Arthur, in the library for a short time."

"Defer your lecture, Tremorman; let Arthur enjoy himself the day he becomes his own master, at all events."

"To the best of my belief," replied Mr. Tremorman, to his wife, "Arthur has been his own master from the time that he could speak or form a will of his own: nevertheless, I must speak to him alone; follow me Arthur." The son reluctantly obeyed, muttering, "What a confounded bore these jobations are."

"I hope, Arthur, that you will now firmly resolve to adopt a totally different course of conduct, and select a new set of acquaintance."

"I am sure, sir, that my acquaintance are unexceptionable: they are all men of better birth than myself."

“They may be the latter, but not the former, as your most intimate friends of your own age are gamblers. I do not allude to the female portion of your acquaintance, as I will not pollute the roof under which your mother dwells by naming them. It is a painful, but necessary task, for me to take a retrospective view of your conduct to the present time. At Eton you were invariably in mischief, and complaints were constantly made by the masters, not merely of boyish misdemeanours, but general bad conduct, such as violence of temper, setting all rules of decorum and society at defiance, and totally neglecting your studies. I sent you to Oxford, apportioning you a liberal allowance, you, nevertheless, contracted debts with all who would give you credit. You misconducted yourself grossly, attending to nothing, save cock-fighting, boat-racing, and tandem-driving; for indulging in these amusements you were repeatedly reprimanded, rusticated twice, and at last I was obliged to take your name off the books, to avoid the disgrace of having my son expelled the University. I am well aware, that since your too indulgent mother has found it impracticable to supply you with money to meet your reckless extravagance, you have been raising funds at an exorbitant rate of interest, and have executed bonds payable at my death. Arthur, this last has wounded me deeply, as it is a terrible thing for a son to calculate deliberately, the probable duration of his parent’s life. Your general conduct is profligate, inconsistent with your position, and I do not hesitate to say, that your habits would disgrace one who had never received the blessings of a liberal education. I say all this in sorrow, not in anger, and I ask you, Arthur, with a father’s love, to alter your course, that I may yet live to be thankful that I have a son.”

“Permit me, sir, to say that I think you are rather harsh and unreasonable. I only act like other young men of my standing, who have no taste for the austerities of existence.”

“Answer me straightforwardly, Arthur, will you or not give up your disgraceful connections, and behave as one who feels that it is his duty, to devote a part of his time and income, to the improvement of the lot of his less fortunate fellow men.”

“My dear Tremorman,” said his wife, who had entered the room and overhead the concluding sentences, “the guests are arriving, and you really must come and receive

them. Surely you have lectured dear Arthur quite enough for one day, and as for asking him for promises, that is too absurd, as you know very well that he always did as he chose, and always will, I am quite sure."

"Spoken like an oracle, mother; and you might have added, that I am too old to mend."

"I fear so, too," said his father, with a deep drawn sigh; adding, "THIS IS THE RESULT OF UNCURBED SELF-WILL IN CHILDHOOD."

* * * * *

The sun was setting, and his dying beams were tingeing with golden hues, the foliage of the trees which were planted when Arthur was born. The tenantry have drank the young man's health in the strong ale which was brewed at his birth, and all have wished him long life, and many years of happiness. As the evening closed in the good people formed into groups to amuse themselves in their own way, until the great folks, who were feasting in the house, should join them, when dancing was to commence. One of these groups was composed of Grey, his daughter, Giles, his wife and son. Mary Grey was then as pretty a girl as could be seen, and Bill Giles as good looking a young fellow; despite the half angry glances which ever and anon he bestowed upon Mary.

"I don't know why you should look so cross at me, William; what have I done to vex you?"

"I did not know I was looking cross, Mary, though no wonder if I did, when I think of the way in which the young squire has been running after you to-day, asking you to drink his health and such like, and pleased enough you seemed with his attention, I must say."

"Dear William, what are you saying; even if I was not engaged to you, what good could come to me of a gentleman's notice, like Mr. Arthur; I'm sure I only answered him civilly, so do make it up, and look kindly at me; I declare the music is striking up, so let's go and join the dancers."

"Come along then, dear Mary; won't you come and look on, mother, for, though you say you're too old to dance, you an't to look on?"

"We'll rest here a bit," said Mrs. Giles, "as both father and neighbour are a bit tired. You go and enjoy yourselves."

Just as Bill and Mary took their places in the country-

dance, Arthur passed, evidently in search of some one, and as evidently exhilarated by champagne. The instant that he saw Mary he seized her hand, saying, "My pretty Mary, you must be my partner; remember, you half-promised to dance with me."

"Yes, sir, but after I had danced with William."

"Let him wait; you shall be my partner in this country-dance."

"Indeed I cannot, sir."

"But I say you shall;" and Arthur tried to throw his arm around Mary.

The girl, half-frightened, clung to Bill, who had been looking at Arthur with flashing eyes; but he controlled his passion, and in a firm, but quiet tone said, "You see, sir, that Mary don't wish to leave me; let her alone, if you please."

"How dare you speak to me; I am astonished that you have the audacity to come within the park gates; and I am more surprised that any decent girl, much more Mary, would condescend to dance with a fellow who has been in jail for poaching. I tell you, Mary, you shall not dance with that fellow, so come with me;" and this time Arthur placed his arm completely around Mary's waist.

"Take your arm away, Mr. Arthur; I will not dance at all with any one."

"You shall with me."

The countenance of William Giles expressed strong but suppressed emotion, as he looked fixedly at Arthur, saying, "You *must* take your arm from around her."

"How dare you say *must* to me, you ruffian; I will not take my arm away."

"Then, sir, I *must* make you;" and Bill laid his hand upon Arthur's arm, who said,

"If you dare to touch me I'll strike you;" and as Bill endeavoured to release Mary, Arthur struck him a back-handed blow, saying, "Take that you unhung felon!"

William Giles, infuriated by this epithet, returned the blow with his clenched fist, striking Arthur on the temple; the blood gushed out—the young man fell a corpse at the feet of the girl he had insulted. The noise had attracted the attention of Mr. Tremorman and his lady, who hastened to the spot just as the bystanders were lifting the body. In vain they endeavoured to prevent the mother seeing the bleeding corpse of her son. She made her way through

the throng, gazed for a moment in speechless amazement, when, recognizing the features of her handsome son, which were partially obscured by the streaming blood, fell to the ground shrieking wildly, "My darling boy has been murdered!"

William Giles was to take his trial for the murder of Arthur Tremorman, and I will not attempt to pourtray the hopeless misery of the parents, either for the dead or living son. All pitied and respected alike the father and mother of the homicide, and a subscription was entered into to procure the best legal assistance from London, and hopes were entertained that Bill might be acquitted, as there were many extenuating circumstances, and he had received great provocation.

The day of trial arrived; the judge was seated on the bench; the counsel were prepared with their briefs, and the court was crowded to suffocation; all eyes were rivetted upon the empty dock; the door opens—the jailer enters; all gaze eagerly expecting to see the prisoner; but the jailer is alone, consternation imprinted upon his pallid face. Enquiring looks are interchanged, mutterings are heard, but all is hushed as the judge utters distinctly, "Bring in the prisoner."

The jailer replies, falteringly, "I have just found his dead body hanging in his cell!"

William Giles, despairing of an acquittal, had, in a fit of impetuosity, taken his life. I will not dwell upon the wretchedness of all who were connected with these lads. Mrs. Tremorman became a hopeless maniac, her husband deploring alike her loss of reason and the death of his son, which had been caused by the indulgence of *uncurbed passions*. The Giles's bore their heavy affliction patiently, feeling that much, if not all, the grief they endured was the result of their allowing their son to set their authority at nought in *early life*. Poor Mary pined and drooped from that sorrowful night when her lover laid her insulter dead at her feet; and in three short months from that date the grave closed over the remains of the unfortunate girl. Her father has never since been seen to smile.

* * * * *

"Now, Janet, tell me will you continue to indulge your children as you have done?"

Janet wipes the tears from off her cheeks, and replies, "No, indeed, I will punish, nay, flog them, whenever they are DISOBEDIENT OR SELF-WILLED."

SONNET.—COMFORT.

Take up thy cross, good brother ; is it well
 To droop and falter ?—if the path be long
 And thorn surrounded, thou should'st climb along
 The weary steps as pilgrim to his cell,
 Singing some joyful lay, whose tones shall quell
 The mournful utterance of each sad heart's song :
 Nay, be thou patient,—in a firm and strong
 Endurance lives Faith's ever potent spell ;
 On through the press, Love waits, and smiling keeps
 A gentle vigil o'er Life's parting way.
 The portal opens,—there no mourner weeps,
 No sorrow glooms the brightness of the day :
 Look up ! thy griefs will pass while Memory sleeps
 In the sweet Lethe of Hope's golden sway.

W. B.

AN APOLOGY.

*Addressed to the R. W. Brother ALEXANDER DOBIE, Grand Registrar,
 P. G. M. for Surrey, &c. &c. &c. Written after the CONSECRATION
 OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS.*

DOBIE ! forgive, what in mistaken mood
 And bygone days I uttered : thinking, then,
 Less of all else than of that best of men,
 Who now, like thee, is better understood.
 His was my fealty ; for, unselfishly,
 When sunshine friends—some whom my willing hand
 Had helped to raise, higher than *I* could stand—
 Shunned or maligned, *He* saved, *He* succoured me !
 To him, to CRUCEFIX, I owed—still owe—
 Unbounded gratitude ! And fancied wrong
 To him, feelings awoke too deep, too strong
 To be controulable. Now that I know
 How misdirected, how unjust to *thee*,
 They were, DOBIE ! I pray thee, thus, to pardon me !

J. LEE STEVENS,
 Past Grand Steward.

THE HOLY CROSS.

THE Cross will be recognized as an emblem, in some of the higher parts of Masonry, and its import therein known to the initiated. Its value as a symbol in the Christian religion need not here be enlarged on. The ancient Egyptians used the cross, or the *Cruz ansata*, as an emblem of resurrection from the dead, or of the life to come; and in the early times of Christianity, it is stated, that many Gentiles were converted to the true religion, from the similarity of some of their mutual symbols. Do not let us suppose there is any impropriety in admitting this, as some of the very earliest fathers advised, that the Christian ceremonies should in many cases be engrafted on those of the heathens: and Gregory Naziansene gives a particular account of the manner in which popular Pagan rites were made subservient to the advancement of the Christian faith. Indeed some of the heathen observances would almost appear to be imperfect types of the future perfect dispensation; and the ceremonies of the fate of Adonis, which were emblematic of the seeming death and revival of nature, shewing the twilight of a future state; and other similar rites may be considered as a glimmering of the bright light afterwards fully manifested in the death and resurrection of our Saviour.* Middleton, writing from Rome, now many years since, says, "We see the people worshipping at this day, in the samø temples, at the same altars, sometimes the same images, and always with the same ceremonies as the old Romans."

In the first days of Christianity, miraculous legends were framed, if they did not exist, relating to all objects of sanctity: the Cross, and the various articles connected with it had speedily, therefore, their histories. These varied in some particulars, but the most popular seems to have been the following, which may in part have been founded on some early traditions of the Jews.

At the death of Adam, his son, Seth, applied for some of the oil of mercy, and a slip or branch of the tree of life was given him, (the tree whereof we read in the Apocalypse "the leaves shall heal the nations") to plant on his father's grave.

* See "Freemasons' Quarterly Magazine and Review," p. 7.

“ Ce rain tant montepliera,
 Que une crois faicte en sera,
 Où la vie recouvrera mort,
 Qui aus âmes donra confort,”

says an old French mystery. According to another legend, an Angel gives Seth three kernels from an apple of the tree of life, of which, having first made an oil from them to anoint his father's body, he places one in his father's mouth, and the two others in his nostrils. From these, or from the branch according to the other legend, sprung the tree from which the Cross was made. There is a representation of this legend in one of the stained glass windows of St. Neot's church in Cornwall, where Seth is seen placing the grains under his father's tongue, with the inscription “*Hic Seth ponit tria grana sub lingua Adæ.*” This church is well worth visiting by those Brethren who take an interest in such subjects; all the windows are of stained glass, which were restored a few years since by the munificence of the then patron, the late Rev. Richard Gerveys Grylls, whose son, the Rev. Henry Grylls, the Grand Chaplain for Cornwall, and a zealous Mason, is now the vicar.

From the above mentioned tree, according to some of the Rabbinical traditions, the rod of Moses, with which he performed his miracles, was taken; and also the wood with which he cured the bitter waters; as well as the pole on which the brazen serpent was elevated. At the time of the building of Solomon's temple, the tree was cut down for the purpose of being used; but, when required, it always proved too long, or too short, or too narrow; it was therefore at last thrown aside as useless for the temple, and employed as a bridge; which, however, the Queen of Sheba, at the time of her visit to Solomon, refused to cross; stating that it would prove the ruin of the Jews. Being used also as a seat, the Sybil would not sit upon it, predicting that the Redeemer of mankind would die triumphantly thereon. It afterwards laid in the pool of Bethesda, from whence it was taken to form the Cross. So that from Adam, in whom we all die, sprung, according to the legend, the tree, by means of our Saviour's sacrifice whereon, all men receive life eternal. It is stated in one account, amongst other minutæ, that the smith who was desired to make the nails, feigned sickness to avoid doing so, but his wife came forward and did the work. After the death of our Saviour, the cross, which, with its accompanying imple-

ments had been buried in rubbish, was lost sight of until the time of Helena, mother of Constantine the Great, who went to Jerusalem in the year 326, and after diligent search found it, together with the two crosses on which the thieves,—Titus (the penitent) and Dumachus,—as they are called, were crucified; and also the three nails, and the inscription, but this being detached from the Cross, there was a difficulty at first in identifying the true one. This was removed by placing them by the side of a lady dangerously ill, who was restored to health directly the true one was applied. Helena gave the nails and part of the Cross to her son, and placed another part with the inscription in a church at Rome, which she then founded. According to some writers, Constantine placed one of the nails on the bridle of his war-horse, and one on his sword; and the third was cast into a dangerous gulf of the sea to appease a storm. One of the nails with part of the Cross, and the spear of Charles the Great, formerly that of Longus or Longinus, were afterwards, according to Fabian, in the possession of Athelstan. Part of the Cross, with one or more of the nails, and the crown of thorns, are said to be at *Notrê Dame*, in Paris. As may readily be supposed, the relics of the Holy Cross throughout the many churches which profess to be possessed of them, would far exceed its size if put together, but others must reconcile this incongruity. Longus, or Longinus, before mentioned, was the soldier, or knight, as some accounts call him, who pierced our Saviour's side.

“ Longeus came with a long spere
And clauē his herte asonder.”

He was blind at the time, but received his sight from part of the flow of blood and water touching them, and was converted in consequence, and sent to prison because he would not deny the miracle. One of the commissioners for the suppression of monasteries, Dr. London, writes to Cromwell, in 1537, of Reading Priory:—“I have sent uppe the principall relik of idolytrie within thys realme an aungell with oon wyng that browzt to Caversham the spere hedde that percyd our Saviour is syde upon the crosse.” This is one of the many proofs of ignorant superstition brought to light by those commissioners, who, it must be remembered however, were not impartial men, and who sought to cast an unjust odium on genuine relics, where, by possibility any might exist.

BAAL'S BRIDGE, LIMERICK.

(With an Illustration.)

THE drawing,* which faces this article, represents the obverse and reverse of a Masonic square, which was discovered in excavating the foundations of Baal's Bridge, in the city of Limerick, in November 1830. It was dug out of the eastern corner of the foundation of the northern land pier on the King's Island or English Town side of the river Shannon, where the abutment of the new bridge now stands. It passed immediately into the possession of Bro. James Pairy, R. A. and P. G. A.; and we understand it is now in that of Bro. Michael Furnell, of Caher Elly Castle, in the county of Limerick.

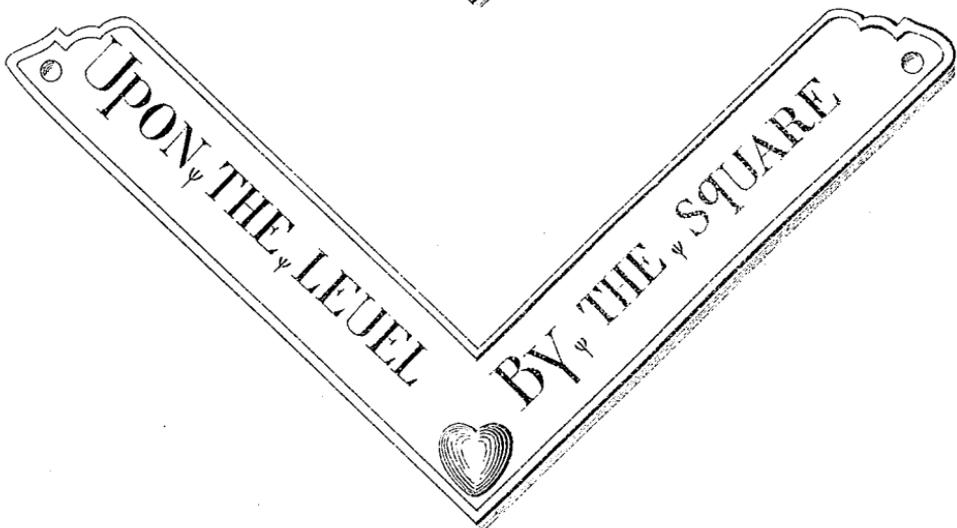
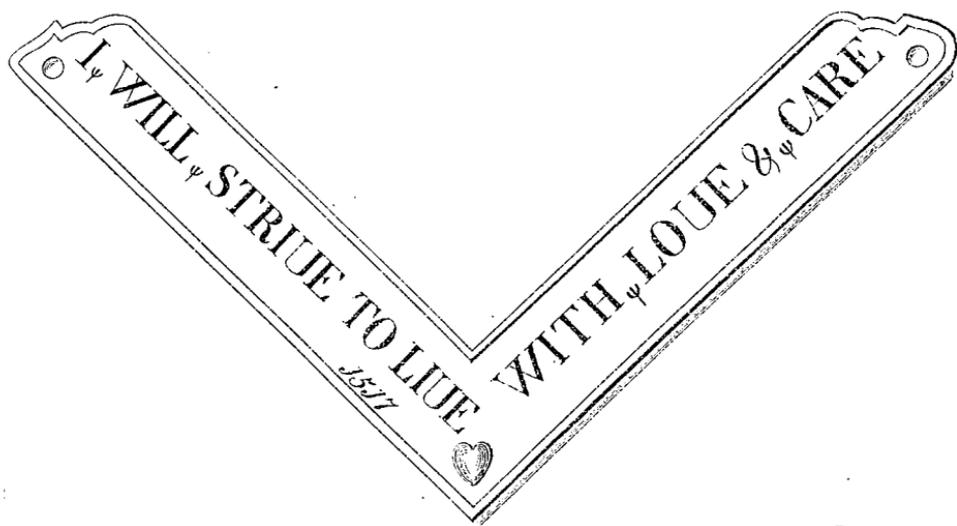
We are told by Ferrar,† in his "History of Limerick," that the year in which Baal's Bridge was built has never been ascertained. "It is part of the estate of the Earl of Shannon, and is certainly a matter of surprise that any bridge should be included in a grant or patent, and thereby give the proprietor a liberty to let a part of it for the purpose of building houses. The bridge was scarcely passable until the houses on the eastern side of it were purchased by Parliament and thrown down."

If our author be correct in giving such great antiquity to the bridge in question, what explanation are we to give for the date, "1517," which is engraved upon the Masonic square, of which we give a drawing? The only way that we can possibly account for it is, that the square was laid there during some repairs at that date, for the bridge seems to have suffered much from floods. From the same author we learn that, in the year 1705, during "a storm, which lasted from ten o'clock at night to eight in the morning, the tide covered half of Thomond's Bridge, and forced up part of Baal's Bridge;" and again, in 1775, "a high tide forced away part of Baal's Bridge, and several of the houses fell down, by which the bridge was rendered impassable for several weeks. Mr. Berry, sitting in his room on the bridge, the

* A rough sketch of this more finished drawing appeared in the Volume of the "Freemasons' Quarterly Review" for the year 1842, p. 289,—we have had no hesitation in repeating it, inasmuch as the paper which it illustrates contains many interesting details, which were not alluded to on the occasion to which we refer.—*Ed.*

† *Lim. A. D.* 1787, page 208.

Ancient Masonic brass Square.



Discovered in examining the foundations of Beals Bridge, in the

CITY OF LIMERICK

November, 1830.

floor gave way, and he dropped into the river, the stream carried him down to the new bridge, where he was taken up alive by the resolution of John Fitz Gerald, a sailor." In White's M.S. we find that, at a much more remote period, namely, on the 18th February, 1667, a most violent storm arose from the W.S.W.; there was also a spring tide which did not ebb for fourteen hours; it rose to the Court-house in Quay-lane, forced up one of the arches of Baal's Bridge, overflowing the shops and houses there. Entire houses and quantities of corn were carried away, the banks of the river levelled, and several vessels wrecked.

Violent as were the storms which Baal's Bridge survived, they did not equal the stormy strifes and battles which were fought in its neighbourhood. But we will pass over them, and give our readers a specimen of some of the gay and joyous scenes for which Limerick was once famous, as described by Ferrar in his own times.

"The 12th of August, 1777, being the Prince of Wales's birthday, the Limerick jubilee commenced with a fancy ball. On Wednesday the 13th there was a play. On Thursday the 14th a Venetian breakfast in Mr. Davis' gardens; at noon a regatta and boat race; in the evening an opera. On Friday morning there was a sacred oratorio performed in the Cathedral Church; in the evening an assembly. On Saturday morning a concert of vocal and instrumental music. On Monday the 12th of August the Franchises of the city rode in the most magnificent manner ever known, all the corporations of the city having taken vanity to provide the best horses, furniture, standards, music, &c. They assembled in the King's Island, and proceeded over Baal's Bridge in the following order:—

Peace Officers, with the city regalia.

Mayor, Sheriffs, Aldermen, and Burgesses.

The Limerick Union, consisting of one hundred citizens in buff and blue.

The Smiths, with Venus and Cupid in a phaeton.

The Carpenters and Clothiers, with Bishop Blaze.

The Cordwainers, Tailors, and Coopers.

The Skinners, Tanners, and Sadlers.

The Bakers, Barbers, and Surgeons.

The Butchers and Chandlers.

The Tobacconists, with the King of Morocco, closed the procession."

We are further told that Colonel Smith was the inventor of this jubilee, and that he had a taste suited to such amuse-

ments, which was of service to the city, because it brought a great concourse of people from all parts, who expended large sums of money. The ladies, bless their hearts! were as patriotic in those days as they are at present, for they appeared in Irish manufactures at the fancy ball, which served the trade both of the city and kingdom.

The good citizens of Limerick seem to have been sorely tried by monopolising patents; that described in Davis' MS., was even worse than the inconvenience complained of by Ferrar, in consequence of the grant of Baal's Bridge to the Shannon family; we quote from the MS., A.D. 1634:—

“A man from Dublin came, 'twas said a Scot,
 A patent for a ferry he had got
 'Twixt Limerick and Parteen; he did demand
 So much money to be paid in hand
 That the city with him refuses to deal,
 Resolved a causeway to make for public weal,
 Through Monabraher bog: 'twas this year done,
 And so the man away with his patent run,
 The disappointment appeared so,
 He died by the way; no more of him I know.”

The causeway above alluded to was finished in the following year, recorded, according to Ferrar, in an inscription on the bridge near Whitehall, formerly called Mile End, which was as follows:—

“Hunc Pontem ac viam stratam, fieri fecit Petrus Creagh filius Andreae Major, civitatis Limeriencis sump-tibus ejusdem civitatis, A.D. 1635.”

Thus was Limerick freed from the extortions of the scot, and her citizens gained the advantage of a dry road to Parteen, instead of running the chance of a ducking in the Shannon.

We would suggest the propriety of placing such Masonic antiquities as the one which has led to these observations under the care of the Grand Lodge of the country in which they may be found; the collection of them would not only be highly interesting in itself, but might lead to the elucidation of various historical facts connected with the Craft. We shall be obliged to any of our Limerick Brethren who can give us any further information relative to the date of the building of Baal's Bridge.

THE RISE OF THE FIVE ORDERS OF ARCHITECTURE.

BY BRO. STEPHEN BARTON WILSON,
P. M. CADOGAN LODGE, NO. 188, &c.

*Delivered on various occasions at the Emulation Lodge of
Improvement, No. 318.*

IN the history of man there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand-in-hand. The orders of architecture mark their growth and progress: dark, dreary, and comfortless were those days when Masonry had not laid her line nor extended her compass; the race of Mankind, in full possession of wild and savage liberty, mutually afraid of and offending each other, hid themselves in thickets of the wood, or in dens and caverns of the earth; in those poor recesses and gloomy solitudes Masonry found them, and the Grand Geometrician of the Universe, pitying their forlorn situation, instructed them to build houses for their ease, defence, and comfort.

It is easy to conceive, that in the early state of society, genius had expanded but little; the first efforts were small and the structure simple and rude—no more than a number of trees leaning together at the top in the form of a cone, interwoven with twigs, and plastered with mud to exclude the air and complete the work.

In this early period we may suppose each desirous to render his own habitation more convenient than his neighbour's, by improving on what had already been done; thus, in time, observation assisting that natural sagacity, inherent even in uncultivated minds, led them to consider the inconveniences of the round sort of habitation, and to build others more spacious and convenient of the square form, by placing trunks of trees perpendicularly in the ground to form the sides, filling the interstices between them with the branches closely woven and covered with clay; horizontal beams were then placed on the upright trunks, which, being strongly joined at the angles, kept the sides firm, and likewise served to support the covering or roof of the building, composed of joists, on which were laid several beds of reeds, leaves, and clay.

Yet rough and inelegant as these buildings were, they

had this salutary effect, that by aggregating mankind together, they led the way to new improvements in arts and civilization, for the hardest bodies will polish by collision, and the roughest manners by communion and intercourse; thus, by degrees, mankind improved in the art of building, and invented methods to make their huts more lasting and handsome as well as convenient; they took off the bark and other unevennesses from the trunks of the trees that formed the sides, raised them above the earth and humidity on stones, and covered each of them with a flat stone or tile to keep off the rain; the spaces between the ends of the joists they closed with clay or some other substance, and the ends of the joists they covered with boards cut in the manner of triglyphs; the form of the roof was likewise altered, for being, on account of its flatness, unfit to throw off the rains that fell in abundance during the winter seasons, they raised it in the middle, giving it the form of a gable roof, by placing rafters on the joists to support the clay and other materials that composed the covering.

From these simple forms the orders of architecture took their rise; for when buildings of wood were set aside, and men began to erect solid and stately edifices of stone, they imitated the parts which necessity had introduced into the primitive huts, and adapted them in their temples, which, although at first simple and rude, were in course of time, and by the ingenuity of succeeding architects, wrought and improved to such a degree of perfection on different models, that each was, by way of eminence, denominated an order.

Of the orders, three are of Grecian origin, and are called Grecian Orders; they are distinguished by the names of the Doric, Ionic, and Corinthian, and exhibit three distinct characters of composition, suggested by the diversity of form in the human frame; the other two are of Italian origin, and are called Roman Orders; they are distinguished by the names of the Tuscan and Composite.

The Tuscan order is the simplest and most solid, and is placed first in the list of the five orders of architecture, on account of its plainness; its column is seven diameters high, the base, capital, and entablature have but few mouldings, and no other ornaments, whence it has been compared to a sturdy labourer dressed in homely apparel. This order is no other than the Doric, more simplified or deprived of

its ornaments to suit certain purposes, and adapted by the inhabitants of Tuscany (who were a colony of the Dorians), yet there is a peculiar beauty in its simplicity, which adds to its value, and renders it fit to be used in structures where the rich and more delicate orders might be deemed superfluous.

The Doric is the first of the Grecian orders, and is placed second in the list of the five orders of architecture. Its column, agreeably to the modern proportions, is eight diameters high, it has no ornament except mouldings on either base or capital; its frieze is distinguished by triglyphs and metopes, and its cornice by mutules; being the most ancient of all the orders, it retains more of the primitive hut style in its form than any of the rest; the triglyphs in the frieze represent the ends of the joists, and the mutules in its cornice represent the rafters. The composition of this order is both grand and noble; being formed after the model of a muscular full grown man, delicate ornaments are repugnant to its characteristic solidity; it therefore succeeds best in the regularity of its proportions, and is principally used in warlike structures, where strength and a noble simplicity is required.

At this era their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance which a continual observation of the softer sex supplied; for the eye that is charmed with symmetry, must be conscious of woman's elegance and beauty; this gave rise to the Ionic order. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentils. History informs us that the famous Temple of Diana, at Ephesus, which was upwards of two hundred years in building, was composed of this order. Both elegance and ingenuity were displayed in the invention of this column; it is formed after the model of a beautiful young woman, of an elegant shape, dressed in her hair, as a contrast to that of the Doric, which represents a strong robust man.

Thus the human genius began to bud, the leaf and flower ripening to perfection, producing the fairest and finest fruits—every liberal art, every ingenious science which could civilize, refine, and exalt mankind; then it was that Masonry put on her richest robes, and decked herself with her most gorgeous apparel. A new capital was invented at Corinth, by Callimachus, which gave rise to the Corinthian,

which is deemed the richest of the orders, and masterpiece of art; its column is ten diameters high, its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. This order is chiefly used in stately and superb structures. Callimachus took the hint of the capital of this column from the following remarkable circumstance: accidentally passing the tomb of a young lady, he perceived a basket of toys which had been left there by her nurse, covered with a tile, and placed over an acanthus root; as the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

Yet not content with this utmost production of her own powers, Masonry held forth her torch, and illuminated the whole circle of arts and sciences; this gave rise to the Composite order, so named from being composed from parts of the other orders. Its capital is adorned with the two rows of leaves of the Corinthian, and the volutes of the Ionic, and has the quarter round of the Tuscan and Doric orders; its column is ten diameters high, and its cornice has dentils or simple modillions: this order is chiefly used in structures where strength, elegance, and beauty are displayed.

Painting and sculpture strained every nerve to decorate the buildings fair science had raised, while the curious hand designed the furniture and tapestry, beautifying and adorning them with music, eloquence, poetry, temperance, fortitude, prudence, justice, virtue, honour, mercy, faith, hope, charity, and many other Masonic emblems—but none shone with greater splendour than Brotherly Love, Relief, and Truth.

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

(Continued.)

“Heraldry 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.”—LORD LINDSAY.

SUCH are the words of an author of no ordinary merit, and of one who does not treat our subject with the passing ardour of a mere enthusiast, but who upholds its value in a happy tone of thoughtful and philosophic feeling. In fact, there is something in Heraldry beyond its every day use, or rather *abuse* (for a great deal of our modern armory is anything but *proper*), and the slightest acquaintance with the history and progress of the science most indubitably proves that the present system of allotting armorial bearings to all claimants, without sufficient regard to their right to bear them, is totally at variance with ancient practice. Again, the pursuit of Heraldry as a science has been almost abandoned; what was in days of yore a *sine quâ non*, a necessary part of the education of the gentleman and the man of taste, is now either doomed to the scoffing ridicule of the “despiser of dignities,” or to a partial existence in the folios of the antiquary and virtuoso. It is an obsolete remnant of feudal times, says one, another accuses it of assigning differences between man and man, which ought not to exist; but as such opinions as these prove the ignorance and blind prejudice of those who entertain them, their assertion only calls forth a sigh of compassion mingled with contempt. True it is that the study of Heraldry is more general than of late. The British Museum and other public repositories are ransacked for the precious writings of such men, and such Heralds, as were Dugdale and Ashmole, Seager and Le Neve; it is certain, too, that among the rising generation we have indications of a partial resuscitation of the

almost forgotten science, bearings fought for on the plains of Poitiers and Cressy, are transferred by enthusiastic young ladies to the well-stuffed seat of a favourite arm-chair; and we ourselves have seen most undeniably mediæval lions, of which Mr. Pugin might well be proud, tricked out by patrician hands. A superficial knowledge of details is acquired, but the principle by which alone those details can be properly understood is altogether overlooked.

But it is not our place to enter into a disquisition upon Heraldry by itself; it is only in connection with Freemasonry, that we are called upon to commend its merits, and need we add, that in more points than one, it is in that very connection that its principles and details are best understood.

Before we leave the point at which we started, and proceed to a more immediate continuation of our last paper, we cannot help making a remark which we think *appropos* to our present subject.

In those degrees of the Craft styled the "Military and Religious Orders," armorial ensigns are allowed and generally used; for instance, in Templars' Encampments each Sir Knight is at liberty to bear his arms upon his shield or banner, and in many confraternities such a practice is not only usual, but strictly enforced. The consequence is, that many Brethren who have no right to bear arms, whose ancestors have never either won them on the battle-field, or purchased them at the Herald's College, are induced to adopt a distinction which does not fairly belong to them, and, in many instances, in doing so, they are unconsciously guilty of piracy by assuming the badge of a family whose name they may happen to bear. This practice, which arises more from ignorance and false pride than from any direct intention to defraud, or to rob another of his lawful property, ought to be discouraged. If a worthy Brother, more distinguished for his Masonic virtues than for his origin and pedigree, aim at the honours and privileges of Masonic knighthood, let him not straightway go to one of those accommodating gentlemen who insert in their shop windows the insinuating and attractive placard of "Arms Found," let him not, from an idea that such a course is necessary, assume what his truthful and honest mind must well know does not and cannot belong to him; but let him honestly confess that he has not a coat-of-arms, and let him

either claim the indulgence of the Encampment to admit him as a knight without so necessary a qualification, or let him be satisfied with the humbler but no less honourable rank of a Companion. Since the dissolution of the Earl Marshal's Court, formerly regularly held and its judgments strictly enforced at the Herald's College, persons who assume arms without any right to do so may escape without public exposure and personal loss, but they must ever be apprehensive of what perhaps is as much to be dreaded, the contempt and ridicule of all who know their real position in life, and the falsity of their pretensions beyond it. There are not a few, too, we are sorry to say, who, relying on the ignorance or indifference of others, dare to snatch at the privilege of bearing arms, without showing an equal readiness to acknowledge it, except in their Encampment, and who, while they keep their peacocks feathers safely secreted from intruding eyes, allow the tax collector to leave their doors without making any return for armorial bearings. We suspect that the revenue is thus grossly defrauded, and did we not think that such conduct on the part of men who ought to know better may sometimes arise from sheer ignorance, we should not hesitate to condemn them as utterly unworthy of admission to the privilege of knighthood. But as we intend saying a little more on this subject on some future occasion, we will not further wander from our path, but will at once call upon our readers to accompany us in our backward journey from the beaten track of modern times to the unexplored and mystic regions of the past.

Having, we hope, satisfactorily proved the connection of the chevron with Freemasons and their Craft, we concluded our last chapter with an extract, to prove the use of this emblem as a distinctive badge by Carpenters as well as by Masons. Now it may not be generally known that in the middle ages these trades were often united, and pursued by the same persons. At any rate, each guild or confraternity of Freemasons numbered among its members certain cunning workmen, the result of whose labours we see around us in the intricately constructed roof, and elaborate carved work, which adorn so many of our ancient churches. To such men the chevron would be singularly appropriate, for, as we explained in our first chapter, the chevron is taken by some to represent two rafters leaning against each other, and forming the *tectum*, or roof of a house. Again,

if our former quotation from Nicholas Upton, who says that the chevron was formerly borne "*per carpentarios et domorum factores*," do not sufficiently prove the occasional union of the two professions, and, when carried on separately, the strong connection which existed between them, we will endeavour to adduce evidence more conclusive, and at the same time bring forward one or two facts which may assist us in future enquiries.

We all of us know that there are various degrees in Freemasonry, and certain secrets attached to each, this is one of the first communications which is made to the newly-initiated Brother, but how few of us care to inquire into the history and respective attributes of those several ranks which constitute our Order. How few of us call to mind that those very degrees have been conferred upon our most remote progenitors, and rendered illustrious by the admission of so many of the master minds of past ages, to a participation in their several mysteries!

The three first degrees among the Freemasons of the middle ages appear to have been as follows:—

- 1st. The *Latomus*, or *Lithotomus* (lapidida), the stone-hewer, who worked in the quarry, and cut out the rough blocks of stone.
- 2nd. The *Cæmentarius*, who squared and polished the stone received from the *Latomus*, and prepared it for sculpture.
- 3rd. The *Magister Carpentarius*, or *Magister*, who superintended the construction of the whole fabric, but whose attention was chiefly directed to the construction of the roof.

Chaucer thus discriminates between two of these degrees:—

“About him left he no macon (cæmentarius)
That could stone layne ne querroure (latomus)
He hired them to make a toure.”—*Romaunt of the Rose*.

Dallaway, in a short tract upon Master and Freemasons, which accompanies his “Discourses on Architecture in England,” gives a few more terms which, doubtless, were synonymous with the above, such as “*depositor operum*,” he who lays a foundation or plan, a duty which devolved upon the *cæmentarius*; “*tailleur de pierres*,” the French name for the *latomus*; “*plastrarius*,” a plasterer; “*parieter*” (*pargeter*), who covered the walls of houses with a peculiar

style of decoration called "*pargetting*."* He further mentions two curious epitaphs, which illustrate the position often attained by the Freemasons of the middle ages, and prove that their fidelity, as well as their skill, was duly appreciated and amply rewarded. The consummate genius of the Master Mason of the abbey of Caen, in Normandy, is thus recorded:—

“Hic Gulielmus jacet petrarum summus in arte.”

And in St. Michael's Church, at St. Alban's, Thomas Wolsey, a Freemason, whose trustworthy character gained him the situation of esquire of the body to Richard II. is styled,

“T. Wolsey, latomus summus in arte nec non armiger Ricardi Secundi regis Angliæ—ob. 1430.”

It was the *latomus*, the humble apprentice, who cut the ponderous blocks from the massive bed in which they had reposed for ages. To the *cæmentarius* was allotted the task of further preparing and chiselling the stone, and of modelling from the rude mass those exquisitely minute specimens of art, those life-like statues of saints of old, and delicately grouped wreaths of foliage which seem, in these days of reviving art and improved mechanism, almost to defy the attempts of the imitator. In both these processes, strength, skill, and perseverance were requisite, but each stage was carefully superintended by the *magister*, architect, or master of the works, whose constant presence and attention prevented any deviation from the plan laid down for the building. But to the *magister carpentarius*, perhaps the most arduous, and, at the same time, most honourable post was assigned. The construction of those vast but graceful roofs which are the peculiar feature of many of our churches built during the 14th and 15th centuries, the periods in which operative Freemasonry was most practically and most successfully carried on, was a work of no ordinary genius, and attended by difficulties which none but a master-mind could overcome. Nor was wood the only material upon which the *magister carpentarius* was called to exercise his skill.

What age, however rich in the appliances of machinery to art, shall produce such a miracle of masonry as the fretted vault of King's College Cambridge, or such a perfect speci-

* See Parker's "Glossary of Architecture." PARGETTING.

men of strength and beauty combined, by the force of wisdom, as the grandly elaborate roof of Westminster Hall? But these are only two great instances out of a thousand; we leave it for others to chronicle the glories which the Freemasons of the middle ages attained by their handiwork; and as we view with admiration the glorious fabrics which silently bespeak the skill and perseverance of those who erected them, let us remember that they, like us, were Brethren linked together by solemn ties, and though, as their successors, we can no longer show to the world such ostensible results of our labour and our skill as these monuments of the past, we may, if we act up to our profession, emulate, if not eclipse their glory, and raise more lasting, and, to the speculative mind, equally beautiful structures which may hand down our fame to remote posterity, in our Masonic Charities.

William Wykeham was, doubtless, as a Freemason, acquainted with the art and mystery of the *carpentarius*, and whether he actually borrowed his arms from the Company of Carpenters, which we think very improbable, or whether he adopted the chevron as a badge alike of both professions, there can be little doubt, but that he received the distinction for his skill in both, that the chevron was considered as the peculiar badge of both, and that they were so intimately connected one with another as sometimes to be practised by the same person.

E. A. H. L.

CORRESPONDENCE.

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

TO THE EDITOR.

SIR AND BROTHER.—In the last number of your magazine, I observed that a Correspondent, who is a “Novitiate” in the Order, makes a very natural and very proper enquiry, viz., “Whether Masonry, as practised under the English Constitution in the present day, is a system of pure deism, or a type of Christianity, and what has been the generally received opinion amongst its professors throughout all ages?” and you refer him to your article on Trevilian’s book, &c. You will allow me, but in the most fraternal spirit, to express an opinion, that your reply is rather too indirect, and can scarcely be considered satisfactory to a “Novitiate.” It is a question upon which there exists much difference of opinion amongst the Craft of the present day, though apparently well understood by the Brethren of the last century; and I think it better to recommend him to study the ancient landmarks, and consult the earliest authorities, for, like other institutions, Masonry has undergone many changes since the commencement of the present century. I have known many highly intelligent Novitiates retire from the Order, or at least discontinue their attendance on their Lodges, because, say they, “Masonry is so undefined, that it appears to us to have no object beyond that of a mere charitable institution;” consequently, they cannot conceive why it should be considered a secret society, or have any mystic rites and ceremonies attached to it; but the circumstance of the existence of mystic rites is sufficient evidence that its origin and design point far beyond the limits of a mere charitable institution, to subjects of a most sacred and sublime nature. The only definition which our Lodge instructions present, and which is too often lost sight of, is, that it is “a peculiar system of morality, veiled in allegory and illustrated by symbols.”

As I take a great interest in Masonry, and being an old Past Master in the Craft, and Past Principal in R. A. degrees, I think I may consider myself qualified to answer “Novitiate’s” enquiries. I may here observe that I have read Trevilian’s book alluded to, although it required an effort of patience, and I am sorry to be obliged to say, that, although it is professedly a defence of Christianity, it contains as little of its spirit as any book I have ever met with upon the subject. There is so much of exaggeration, and so much which is literally untrue, that it is impossible to give the author credit for the motives by which he professes to be actuated; added to which, the fact of his having taken only his first degree, and that upwards of thirty years ago, renders it a perfect absurdity to suppose that he can know anything of the symbolical character of Masonry. There are some few remarks, however, in your strictures on Trevilian, to which I cannot give my unqualified assent, but which I shall not further notice at present. But with respect to “Novitiate’s” enquiries, allow me to say, that, from the day of my initiation, I became fascinated with Freemasonry, and as I progressed, felt an ardent desire to draw aside the veil by which it was shrouded in order to penetrate its mysteries; and by means of some years diligent attention to its mechanism and symbolism, I have not the slightest hesitation in saying that I arrived at the conclusion that its origin is Christian, and its design to present and preserve to the initiated a beautiful development of the grand scheme of Human Redemption, but “veiled in allegory and illustrated by symbols.” The allegory,

undoubtedly, is derived from Jewish history and tradition* but the sublime truths veiled therein are undoubtedly Christian; indeed the whole scheme of Human Redemption is veiled in Jewish allegory, and all the types of Christianity contained in the Old Testament are, or were, incorporated into the Masonic system.

Such are my views of Freemasonry, and such, as the Master of a Lodge, is the nature of the instruction I have ever considered myself called upon to afford to the Brethren in the inferior degrees.

You will probably expect that I should assign some reasons for having arrived at the above conclusion, differing, as it may, from that of others. In the first place, I have never met with any other idea in the provinces (where, I must say, there is a much closer adherence to the ancient landmarks than among the London Lodges,) until within the last few years, when distance has been annihilated by the railroads, and many of the provincial Brethren have availed themselves of the opportunity to attend some of the Lodges in the metropolis, in order to promote a greater degree of uniformity in the mode of working. It was during one of those now easy visits, that I attended some of the Lodges of Instruction, and being previously well acquainted with the ceremonies and lectures as hitherto practised in our Lodges in the provinces, that I easily detected variations in the forms and language. I observed many alterations and omissions; and you may judge of my surprise when, on closer examination, I discovered that those alterations and omissions were principally confined to those points which had the most direct reference to some of the most important truths of Christianity. I was not a little mortified; and being at a loss to account for this essential difference in the mode of working, I afterwards had some conversation with several of the Brethren on the subject, when one of them called me aside, and said, "You have touched upon a tender subject, which we cannot well discuss in Lodge, but we must refer you to the Duke † for a solution." On my return home, I hesitated for some time as to whether I should continue to attend the Lodges as heretofore, but on the next Lodge day I attended as usual, and hearing the lectures very ably delivered by the W. M. in the usual phraseology, without omitting any of those references to Christianity omitted in the lectures which I had lately heard at the Lodge of Instruction, I determined to examine the ancient landmarks; and having in my possession a copy of the first Book of Constitutions, published under the authority of the Grand Lodge of England, together with some of the Masonic authors of the last century, I again read them attentively, which confirmed me in my convictions as to the genuine working and pure un sullied system pursued in our Provincial Lodges, and consequently the innovations or rather deviation of the London Lodges. Some conversation followed in which it was proposed to bring the matter before the Grand Lodge.

I then wrote a letter to the Duke of Sussex on the subject, intending to publish it, but before I had sent it I heard of the illness of His Royal Highness, which terminated his earthly career; my letter, consequently, was not published.

But to return from this digression. I was about to account for the opinions I had formed respecting the origin and design of Freemasonry. There is something in first impressions, and it must be admitted that the impression which is

* I look upon the story of H. A. as mere tradition, as I am not aware of the existence of any authentic record to induce me to suppose that it is an historical fact. In all the mysteries there was a symbolical allusion to some important death; in this instance, I believe, the death of Christ is referred to.

[We do not agree with "Sit Lux" as to the first portion of this note. From the volume of the Sacred Law, we draw the inference that H. A. certainly lived in the time of the R. S. and H. K. T., and the sections of every degree to our mind, prove that they not only throw immense light upon the rearing of the Temple, but that they also confirm the truth of the other portions of the symbolism. That additions may have been made to the story, we have no doubt, but the whole analogy of the mysteries as practised in ancient times, (see Bro. Pryer's paper, p. 5.) induces us to think that the matter in relation to H. A. was as it is represented to have been. This view will not in the slightest degree militate against the latter clause of the above note, with which we perfectly agree.—ED.]

† His R. H., the Duke of Sussex, then M. W. G. M.

made on the mind of the candidate on the day of his initiation, tends very materially to establish his views with regard to the principles of the Order.

The Lodge in which I was initiated was numerous and well-conducted, "all things were done decently and in order," as much so as in any place of worship. The prayer, by which the blessing of Heaven was invoked on my initiation, was most beautiful and appropriate to the occasion, and its antiquity is confirmed by the "Freemason's Lexicon." It was as follows:—

"O Lord God, thou great and universal Mason of the world, and first builder of man as it were a Temple, thou hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them. Be with us, O Lord, and bless us in this and all our undertakings begun, continued, and ended in Thee. Grant that this our friend may become a true and faithful Brother amongst us. Let grace and peace be multiplied unto him through the knowledge of our Lord Jesus Christ, and grant, O Lord, that as he putteth forth his hand* to thy Holy Word, he may also put forth his hand to serve a Brother, that by this most excellent gift of charity sown in his heart, and springing up in his actions, he may realise thy great and precious promises, and be made a partaker of thy Divine nature, escaping the corruption that is in the world through lust. O Lord God, add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance prudence, and to prudence patience, and to patience Godliness, and to Godliness Brotherly love, and to Brotherly love charity.† And grant, O Lord, that Masonry may be blest throughout the world, and thy peace be upon us. And grant that we may be all united as one fold, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. (Candidate) Amen. (Chaplain) So mote it be."

Now I can only say, that, had Major Trevilian been initiated in the same Lodge, and upon the same occasion as myself, it would have been morally impossible that he could have imagined, after the recital of the above invocation, that Masonry was a system of pure Deism, or could have arrived at any other conclusion than that to which I have arrived. After the ceremony of my initiation, the W. M., as was his wonted custom, delivered several sections of the Lodge lectures, explanatory of various portions of the ceremony which I had just undergone. That significant part which arrested my attention at the very threshold (the only mode by which I could hope to gain admission to an earthly Lodge), was adopted, he said, in allusion to that venerable exhortation uttered by the lips of the Saviour, and recorded in that sacred volume on which I had recently sealed my Masonic vows, "Seek and ye shall find, &c." The allegory struck me forcibly, and I saw at once that the design of the originators of our system was, to remind the initiated that as the exhortation which fell from the lips of the Saviour in this instance, was adopted by us, symbolically, as an introduction to an earthly Lodge, so a diligent attention to his solemn injunctions in general, was indispensable to our gaining admission to that Grand Lodge above where the world's Great Architect lives and reigns for ever. The W. M., pursuing his lecture, drew my attention to that most conspicuous object in the Lodge, Jacob's Ladder, pointed out as the Masons only path to Heaven. It did not, of course, require any argument to make me understand that I was not to look to the material ladder as the only means by which I might gain access to Heaven; I could very plainly see that this ladder was but a symbolical allusion to the Saviour, of whom it is recorded, "Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man, the anti-type of this ladder.

"This ladder, which Jacob in a vision saw (the W. M. continued), the foot of which rested upon the earth while the top reached to Heaven, partook thereby of

* It was the custom in our Lodge, when we had no clerical members, to appoint one of the P. M's. the Chaplain, and during the prayer he held the sacred volume before the Candidate, whose right hand was placed upon it, while the left hand supported it. This seems to have been alluded to in that document in the possession of the Lodge of Antiquity, "Tunc unus ex senioribus, tenet librum, et illi ponent manum suam super librum."

† The Masonic ladder subsequently referred to.

two distinct natures, human and divine; the human as resting upon the earth, the divine as reaching to Heaven, and is a type of him who partook of those two natures, human and divine, God and man, by whom 'we, as Masons, hope to arrive at its summit.'"

We may reasonably suppose that all revelations from Heaven are made intelligible to those to whom it has pleased the Most High to reveal them; and that, therefore, the Patriarch Abraham fully understood the sacrifice of his only son Isaac to be a foreshadowing of the plan of Human Redemption by the sacrifice of God's only Son. He herein rejoiced to see, with the eye of faith, the day of Christ,—he saw it and was glad; so, likewise in the vision of the ladder, was it revealed to the patriarch Jacob, that there was but one medium of communication between earth and Heaven, one mediator between God and man, for, it must be observed, that there were not several ladders that Jacob might choose his own path to Heaven, but *one only*: and that it was the only sanctified path, was indicated by the presence of Angels continually ascending and descending thereon, and the Lord God appearing at its summit. We hear of no voice proceeding from this symbolical ladder, but we, who, as Masons, hope to arrive at its summit, assign to it, as did the patriarch, a symbolical language; we assign to the type the language of the antitype, "I am the Way, and the Truth, and the Life, no man cometh to the Father but by me." Nothing can be more clearly evident to the mind not blinded by prejudice, than the sublime truth veiled in this allegory and illustrated by this symbol.

The steps of this ladder are defined by us as symbolical of those theological and cardinal virtues which should constitute our course through this state of probation, being indicative of faith and practice, and there is a close resemblance between the steps of this ladder and the original prayer above quoted, in which the same Masonic career is pointed out, the commencement of which is Faith, the consummation Charity.

Now the definitions of Faith, Hope, and Charity, as given in our lectures, are taken from the New Testament, being nowhere treated of in the Old, and must therefore be considered as Christian virtues; and it is not at all probable that Major Trevilian could have ever heard these lectures on the occasion of his first and last appearance in a Lodge, or he could not have made those unjustifiable remarks which pervade the whole of his book, and which are too absurd to reply to *seriatim*.

But, should this meet his eye, I will furnish the definition of Faith in the language adopted in our Lodge ever since the day of my initiation, and, I have authority to say, for many years previously, which ought to convince any one, who is not blinded by prejudice, of the Christian character of our Order. At the same time I will point out the difference or omissions which I observed in the Lodge of Instruction above referred to.

"Faith is the foundation of justice, the bond of amity, and the chief support of society; we live by faith, we walk by faith, by faith we have a continual hope in the acknowledgment of a Supreme Being; by faith we are justified, accepted, and finally saved. A true Christian faith is the substance of things hoped for, the evidence of things not seen. If we, with suitable true devotion, maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe, whose son died for us, and rose again that we might be justified through faith in His blood."

The Lodge of Instruction finish with the word "Architect of the Universe," omitting the last sentence, "whose Son died for us," &c., and substituting the words "a true and sincere faith," for the words "a true Christian faith."

Now I will make no comment, but will leave yourself and the Brethren at large to draw their own inferences from the omissions alluded to, and I must confess that it is by deviations from the ancient landmarks such as these, that our Grand Lodge has rendered itself liable to the charge of introducing frequent innovations, and thereby giving offence to very many of the Brethren. I have in my possessions several Masonic publications of the last century, and some of a

later date, containing the illustrations of "Faith, Hope, and Charity," as used in the Lodges at that period. "Ashe's * Masonic Manual," dedicated to the Grand Master, and "Brown's Master Key," † in both of which the definition of "Faith" is given in the language above quoted, without the omission of the latter sentence, &c.

What, however, I have already mentioned is, I think, sufficient to convince your correspondent "Novitiate," as to the genuine symbolical character of Masonry, and the generally received opinions amongst its professors in past ages. The original invocation used by them was decidedly Christian.

The means by which we gain admission to the Lodge, has a direct allusion to an exhortation of our Saviour, and when there, the most conspicuous object to which our attention is directed extending from earth to Heaven, and by which we are taught, as Masons, to hope to arrive at its summit, is acknowledged by all men who have studied the sacred volume, to be a direct type of the Saviour.

I could assign many other reasons for the views which I have ever entertained with respect to Freemasonry, but having already trespassed too long upon your pages, will, for the present, merely allude to one other striking feature. The Cross is a figure which consists of all squares, level and perpendicular, figures for which Masons profess the greatest veneration, as being the true and proper significations by which genuine and true Brethren are distinguished from the rest of the world. We have adopted the implements of operative Masons, only to conceal the mysteries which they convey, from the uninitiated in accordance with the plan adopted by the ancient Egyptians, while yet their mysteries were unmingled with impurities, and it is not for their uses in an operative but a speculative sense that we are called upon to regard them. We have, as I have observed, a great veneration for the square, and if its symbolism were rightly understood, that veneration would be still greater. I have in my possession a Masonic M.S. in which the figure of the cross represents all the principal and assistant officers of the Lodge, and in which almost all the characters are square figures. Thus, the W. M. is represented by the whole cross, † the S. W. by the upper part, † the J. W. by the lower part, † the S. D. by the † the J. D. by the †, the J. G. by the † the O. G. or Tyler by the †; thus the figure of the cross represents the principal officers of the Lodge, and subdivided thus † the assistant officers. The cross is an emblem, and the only true emblem, of universality, it consists of four angles of ninety degrees, equal to three hundred and sixty, the number of the universe or globe; it extends in length from east to west, in breadth from north to south. The regal sceptre consists of the globe surmounted by the cross, which point out Christianity universal, that universal system which shall one day cover the earth as the waters cover the sea. In fact, we have no authority for any other universal system, for it has been decreed by the highest possible authority, that before the consummation of all things, "the Gospel must first be preached to every creature."

Among the vulgar errors of the day is a supposition that we are in possession of some great secret, but ours is a moral secret, one which the most accomplished Brother may spend a life time in attempting to discover, but which is conveyed in the brief sentence "*Gnothi Seauton.*" It is true our ancient Brethren, who constructed the many beautiful cathedrals, abbeys, and other religious edifices, part of which only "remain with us unto this day," were in the exclusive possession of the knowledge of the principles of the true Gothic or sacred architecture, which appears to have been lost about the time of the Reformation, for our Grand Master, Sir Christopher Wren, admitted that, in his day, the principles of the true Gothic or sacred architecture, were lost, and he re-adopted the Pagan as a substitute, until time or circumstances should restore the genuine. Added to our grand moral secret, is the correct eluci-

* Written in 1813, a few months previous to the Masonic Union.

† Brown was a Masonic Instructor in London in his day, like Peter Gülkes and others. His book was printed in 1798.

dation of our mystic symbols, which, in my opinion, point to the mysterious scheme of Human Redemption, and which, strewn promiscuously in the Lodge, like the mystic letters in the R. A. degree, are unintelligible to the uninitiated, nay, even to the initiated, until he shall have made considerable progress in our science, and shall thereby have become enabled to find a solution to the Masonic problem. "Talia si jungere possis, sit tibi scire satis."

I have merely alluded to a few of the reasons which have induced me to conclude that, Masonry, untainted by innovation, is a type of Christianity, and supposing your correspondent to be really a "Novitiate," have confined my remarks to such subjects as are peculiar to the first degree of the Order.

Your's fraternally,

"SIT LUX."

[The position taken by Sit Lux in this letter, is one that has been frequently urged by old Brethren, and though he is correct as regards the general principle, a little consideration must convince him, that the practice of the Lodge to which he alluded, was, most unquestionably erroneous. "Sit Lux" regards Freemasonry as a system of religion; in this he is in error. It is true that all the ultimate references of all Masonic symbols are essentially Christian, but they only receive their full and perfect development and religious application in the Christian degrees. The first is a moral, and not a religious degree; it is true the morality is that of the Gospel, but the introduction of any peculiar Christian test, would destroy the first great principle of Freemasonry—its *universality*, by excluding from its ranks all who do not openly profess the Christian faith. The threshold of Freemasonry is, and should be, open to all good men and true, though all may not be able to reach the "Sanctum Sanctorum."—ED.]

TO THE EDITOR.

Cork, 31st July, 1850.

DEAR SIR AND BROTHER,—On notification having been made of the intention of his Grace the Duke of Leinster to preside in person over the approaching annual meeting of the Royal Agricultural Society of Ireland, arranged to take place for the present year in the city of Cork, the Brethren of the Province, under the banner of the Provincial Grand Lodge of Munster, immediately assembled, for the purpose of taking advantage of the opportunity to be afforded of testifying their veneration for the illustrious Grand Master of their Order in Ireland, and their estimation of the great benefit that would result to their locality from the great public demonstration of the Agrarian interest of the United Kingdom, for the development and improvement of which the gratitude of the country is mainly due to the fostering care and zeal of the noble Duke. The Brethren of the several Lodges of the City of Cork, and of the towns of Bandon, Youghal, Mallow, Fermoy, Castletownsend, and Queenstown, being assembled in Provincial Grand Lodge at the Masonic Hall, Turkey-street, on the 22nd July, and it having been intimated that as his Grace's sojourn in Cork would be necessarily short, and that his entire time would be absorbed by his official duties, as President of the Royal Agricultural Society, the Brethren were reluctantly obliged to abandon the idea of entertaining Masonically their Noble Grand Master. It was then unanimously resolved, after a debate on the subject of the tribute of respect which might be considered most acceptable to his Grace, "That an address of the sentiments of the Brethren should be presented to the Duke of Leinster on his arrival in Cork, by a deputation consisting of the Provincial Grand Officers, with whom a committee selected from the different Lodges was appointed to unite in its

preparation. The Knights of the Eagle and Pelican, Princes Grand Rose Croix, of Chapter No. 1, Cork, were likewise convened by their Most Wise Sovereign, and similar steps were taken to evince the dutecous appreciation of the Brethren of their Most Noble and Illustrious Sovereign and Grand Commander. Such were the preparations of the Brethren, and, on the arrival of the Grand Master in Cork, the foregoing proceedings were submitted and graciously approved of by his Grace, who intimated his intention of receiving the deputations and addresses at the Masonic Hall, where he was informed preparations were made for the ceremonial taking place on Thursday, the 25th of July, at one o'clock. Punctually at that hour his Grace, attended by the Knights of the Prince Mason's Chapter, was ushered into the Provincial Grand Lodge, which was assembled for the occasion, together with the representatives of the different Lodges of the Province, by whom he was greeted on his entrance, and the Deputy Grand Master having vacated, his Grace was led to the dais and placed on the throne, when the following address was read by Bro. George Chatterton, Provincial Grand Secretary.

To his Grace, Augustus Frederick, Duke of Leinster, Most Worshipful Grand Master of the Order of Free and Accepted Masons of Ireland.

The address of the Provincial Grand Lodge of Munster.

"We, the Deputy Grand Master, Grand Officers and Members of the Provincial Grand Lodge of Munster, only give expression to the unanimous feeling of the Brethren within this Province, when we assure your Grace that your arrival amongst us is hailed with the most sincere joy and satisfaction, and we know that the absence of our zealous Provincial Grand Master, on his parliamentary duties in London at this time, will be to him a source of very great regret.

"It is a subject of congratulation to Masonry that, although all classes and creeds are combined in the Order, in the times through which we have just passed, not one note of discord disturbed its fraternal peace and unity.

"We feel that to the sound discretion and the true Masonic spirit which has guided the discharge of the functions of your high office, may be ascribed in an especial degree the happy results to which we have alluded, and we take this opportunity of expressing to your Grace the gratitude of the Brethren in Munster, for your continued exertions to enforce that discipline which has insured such harmonious action throughout the several departments of the Craft in this Province, and promoted so successfully the general interests of Masonry.

"The Masonic body recognize in you not only their own paternal head, but they welcome you as the leader of those efforts for the practical improvement of our country, the carrying out of which has now brought you to this locality, and we trust that your Grace's valuable services may be long preserved to those institutions in the Presidency of which, not only your rank, but your merits have so appropriately placed you.

"(Signed)

(L. S.)

ROBERT ATKINS, D. P. G. M.
 RICH. BEARE TOOKER, P. G. S. W.
 ANTHONY PERRIER, P. G. J. W.
 GEO. CHATTERTON, P. G. Sec."

To which his Grace most feelingly replied in the following terms,—

"To the Provincial Grand Lodge of Munster.

"Brethren,—I accept with gratitude the address you have just presented to me, and I thank you most sincerely for the kind and fraternal feelings expressed in it.

"It is most pleasing to me to be able to state that Freemasonry in Ireland is in a more satisfactory state than in any other part of the world, and I trust, with the blessing of the Great Architect of the Universe, it may continue to flourish.

(Signed)

"LEINSTER, G. M."

"Cork, July 25th, 1850."

Having concluded his answer, his Grace most condescendingly entered into a minute and interesting survey of the state of Masonry in Ireland, which gave rise to a most pleasing and gratifying interchange of sentiments between the Brethren present and his Grace, who regretted that his short stay prevented his meeting the Brethren at the festive board, but hoped now that the annihilation of space was so perfect that on some future occasion he might avail himself of the compliment. He, amongst other matters, alluded to the great compliment paid to the Craft by the worthy Lord Mayor of London, and expressed his own regret that a royal command on that day prevented his having the honour to attend his Lordship's hospitable feast. Altogether the Brethren were much pleased and gratified by his Grace's urbane manner, and separated deeply impressed by his kindness and condescension.

The Provincial Grand Lodge having separated, the Chapter of Knights of the Eagle and Pelican, Princes Grand Rose Croix assembled in order. The following address was pronounced by the Recorder of the Chapter,—

"To his Grace, Augustus Frederick, Duke of Leinster, Most Noble and Illustrious Sovereign of the Order of Princes Grand Rose Croix of Ireland.

"The Address of Prince Mason's Chapter, No. 1, Cork.

"Most Illustrious Brother,—We the Most Wise Sovereign, Grand Wardens, and Members of No. 1 Chapter of Prince Masons, avail ourselves of the occasion afforded by your presence in the City of Cork to approach your Grace with profound feelings of fraternal and cordial respect.

"Fully impressed with a sense of the great benefits conferred upon an exalted Order in common with that of Masonry in general in Ireland, by your Grace's undeviating solicitude for its welfare, manifested during the period of your auspicious Presidency, we gladly hail the opportunity now presented of giving utterance to our feelings of attachment.

"We implore the Great Disposer of events to grant you many years of enjoyment of your elevated Masonic station, as well as of every domestic blessing.

(Signed)

GEO. CHATTERTON, M. W. S.
RICH. B. TOOKER, Recorder."

"Cork, July 25th, 1850."

To which his Grace replied as follows,—

"To the Most Wise Sovereign, Grand Wardens, and Brethren of No. 1 Chapter of Prince Masons.

"Brethren,—I most sincerely thank you for the address you have this day presented to me.

"If through any exertions of mine Prince Masonry in Ireland is flourishing, it is owing to the cordial assistance I have received from the members of our exalted order.

May the Great Disposer of Events continue to pour his blessings on us.

(Signed) LEINSTER," $\frac{1}{2}$

"Cork, July 25th, 1850."

A long and most interesting conversation ensued, in which the interest and status of the higher Orders in Ireland were discussed, and his Grace was pleased to announce that all was in a very satisfactory state at the present time, which it gave him great delight to be able to declare; and after a pleasing intercourse of nearly an hour the assembly broke up, and his Grace, attended by some of the Brethren, proceeded to inspect the Masonic Female Orphan Asylum; here he was received by some of the Committee of the Charity, and by the respected matron, Mrs. Blackman. His Grace minutely inspected the accommodation, the dietary, the progress of the education of the children, with whose healthy and cleanly appearance he was much pleased, and after strict examina-

tion his Grace recorded his entire approval in the book of the Institution; from thence his Grace proceeded to the exhibition of paintings, and ancient and modern articles of virtu and rarity, exhibiting for the benefit of the Protestant Orphan Society, where he was gratified with an inspection of the original portrait, the ornament, and though last not least important memorial of Sister the Hon. Mrs. Aldworth, her "Apron."*

Thus ended his Grace's Masonic day—a day which the Brethren will long recollect as one of the most pleasing and gratifying it was ever their good fortune to enjoy.

Just previously to his Grace's departure from Cork, he addressed the Treasurer of the Cork Masonic Female Orphan Asylum, and transmitted a bounteous donation in aid of its straightened funds.

* With respect to this very valuable Masonic relic, we have much pleasure in giving here the following letter, which we have received from a very worthy and respected Irish Brother:—

Cork, 2nd September, 1850.

"SIR AND BROTHER.—A most interesting exhibition has been for a few months open for the benefit of the Protestant Orphan Society of this city and county. Amongst the many articles of great variety and curiosity, there are shewn in this exhibition three memorials of undoubted authenticity, of the far-famed 'Sister,' the Hon. Mrs. Aldworth. The first, the original portrait from which the print published by our enterprising Brother Spencer, of 314, Holborn, is taken, has been made through his exertions familiar to the Brethren in that form—as has also the second article exhibited, namely, the ornament worn by that lady, which is represented, accompanied by a short and authentic memoir of the Hon. Mrs. Aldworth, published also a short time since by Bro. Spencer, who can, no doubt, supply the Brethren with copies of each of the above named. The third article exhibited, and which has now for the first time met the public gaze since that lady's death, is the "Apron" worn by her, and which has been most kindly forwarded, for the benefit of the above institution, by her descendant, Richard Oliver Aldworth, Esq., of Newmarket-house; the Masonic body are highly indebted to the liberality of this gentleman for this additional memorial of his celebrated relative, particularly as hitherto all information with respect to her, was studiously withheld by the former members of the family for some unknown and unaccountable reason. It is the production of this valuable Masonic relic, that has induced me to write this letter, in order that the Brethren of England, indeed of the United Kingdom, or still better, of the Masonic world, may be informed thereof; and as a description of it may not be unacceptable to your readers, and not unworthy of your pages, I shall endeavour to convey some idea of it. The form of the apron is very peculiar, I might almost say primitive; it is composed of an entire lamb skin, in the shape nearly as when removed from the animal. The covering of the neck, fore legs, body, hind legs, and tail, being distinctly traceable, and evidently preserved in shape; an inspection of the pattern, or copy, which I have accurately made, of the same size as the original, and what I send herewith, will substantiate what I alledge. Though in one single piece without a seam, the *fall* of the apron is singularly well arranged, as will also appear on inspection; the back of the apron is lined throughout with blue silk, and a border of the same material, of two inches wide, runs all round the front, so that when the fall is turned over, it appears entirely blue, not bordered as in the modern apron.

"The dimensions of the apron are as follows:—

Length extreme.....	2 feet 4 inches,
Ditto with fall turned over	1 ,, 8 ,,
Breadth at bottom.....	2 ,,
Ditto at top	1 ,, 10½ ,,

"I am, Sir, and Brother,

"Yours fraternally,

"H."

Obituary.

MEMOIR OF ROBERT THOMAS CRUCEFIX, *JL. D.*, P. G. D.*

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

He was a man, take him for all in all,
We shall not look upon his like again.

SHAKESPEARE.

THE name of Dr. Crucefix has been intimately connected with the proceedings of Grand Lodge, and of Masonry in general, for the last twenty years; it is, therefore, reasonably expected by the Fraternity that a memoir of his life and character should be laid before them. For this purpose a series of documents was placed in the hands of Dr. Lane; and a more able and talented biographer could not have been selected. But, alas, for the fate of all human hopes! Dr. Lane has declined to proceed with the memoir from a want of leisure to do it that justice which, in his opinion, the subject imperatively requires; and the papers and evidences have been transferred to the present writer, who is presumed to have a sufficiency of unoccupied time to enable him to complete the task.

The principal feature in the Masonic life of Dr. Crucefix is the projection and ultimate establishment of an Asylum for worthy, aged, and decayed Freemasons. To the accomplishment of this benevolent measure all his energies were devoted. Neither opposition nor expense caused him to deviate from his purpose. The former was at one time so violent that most men would have bowed before it, and abandoned the scheme as unattainable. Not so Dr. Crucefix. Steadily pursuing his purpose, he quietly removed every stumbling-block that obstructed his onward progress, and proceeded with laudable perseverance amidst evil report and good report to the completion of his design, and his exertions were crowned with the most triumphant success. The sacrifices he made in a pecuniary point of view towards the attainment of this object were so great as very seriously to affect his worldly circumstances. He was, however, regardless of this result, and observed to the writer of this paper, on more than one occasion, "Never mind the money, I almost think we may live without it."

This was one of the purposes for which he established the "FREEMASONS' QUARTERLY REVIEW," in the year 1834; and the first announcement is thus modestly stated: "*Subjects under consideration.* The Aged Mason's Asylum, with a plan for its erection.

* Continued from page 52.

Suggestions on raising the funds necessary for that purpose, and for its future endowment, in connection with a Masonic Asylum for the Orphans and Children of deceased and indigent Freemasons.”

It is evident that he did not entertain a doubt but the undertaking would be readily adopted by the Grand Lodge, as a popular and efficient means of rewarding merit, and providing for the wants and necessities of indigence and misfortune, after the season of active life is over. And, therefore, his preliminary address in the pages of the same miscellany suggests several plans for raising the money as a building fund, amongst which the following occupy a prominent situation :—“That a dutiful address may be presented to his Most Gracious Majesty, our illustrious Grand Patron, and also to her Most Gracious Majesty the Queen, the patroness of the Female School, setting forth the several circumstances of our case. That the natal day of our illustrious Grand Master be further commemorated as a festival in aid of the Aged Mason’s Asylum, for which subscriptions and donations will be received as on the other days of festivity. That a subscription be opened at large in aid of a Building Fund for the erection of the Boys and Aged Masons’ Asylum, and for the effectual repair of the Girls’ School-house. That the Grand Lodge be requested to direct the payment annually of one shilling from each London member of the Order, and sixpence from each country member in aid of this object,” &c.†

I am not, however, writing a history of the Asylum, although a very interesting volume might be produced from the occurrences which accompanied its establishment; yet it will be impossible to disconnect it altogether from the subject of our memoir, because it formed the one great business of his Masonic life. He thought, and very justly, that it was a great omission in the constitution of the Order, that the active Mason, whose earlier years have been passed in the exercise of his avocations, whose summer has been warmed by friendship and cherished by hope, should, in the winter of his life, find no haven to receive him. Suffice it to say, at present, that every succeeding year furnished Dr. Crucefix with an accession of great and noble names; and, after sixteen years of strenuous exertion, which materially injured his health, he had the satisfaction—not to see, for he was laid on the bed of sickness—but to know that the work was completed. And being able to say, as a Most Excellent Master—

“All hail to the morning that bids us rejoice;
The Temple’s completed, exalt high each voice;
The cape stone is finished—our labour is o’er,
The sound of the gavel shall hail us no more,”

he confessed that the chief purpose of his existence was accom-

* “Freemasons’ Quarterly Review,” vol. i. p. 167.

† Ibid. p. 287.

plished, and cheerfully resigned up his soul into the hands of Him who gave it.

But he did not confine his energies solely to the establishment of this one institution, but made himself generally useful to the Craft; and his zeal and assiduity met with their just and merited reward in the honours which were heaped upon him by the Fraternity. In 1834 he was placed on the committee for revising the bye-laws of the Girls' School, and was also a member of the House committee; he was appointed one of the committee to superintend the revival of the Supreme Chapter of the Royal Arch; he was a member of the Masters' and Past Masters' Club; the Worshipful Master of his Lodge, No. 49, and the First Principal of No. 3. And at a quarterly general court of the Royal Freemasons' School for Girls, October 9th, 1834, it was resolved, "That the thanks of this court be, and they are hereby offered to the editor of the 'Freemasons' Quarterly Review' for the powerful manner in which he advocated the cause of this Masonic charity, by an article in the last number of that work, on the necessity of a Building Fund in aid of Masonic asylums."

Dr. Crucefix was now rising gradually and by legitimate steps to the zenith of Masonic popularity. His knowledge of the Constitutions and general discipline of Masonry was unquestioned, and his devotion to the cause, and activity in carrying out its benign principles were fully appreciated, not merely by those with whom he was personally or officially connected, but his opinions were considered exceedingly valuable by the whole Craft. Hence, one portion of the "Freemasons' Quarterly Review" was especially devoted to the useful purpose of answering enquiries and solving difficulties in "Discipline and Practice." But his upward progress was not altogether uninterrupted even at this early period of his Masonic career. In the year 1835 a complaint was preferred to the Grand Master by Bro. Moore, treasurer to the Royal Masonic Institution for the Sons of indigent and deceased Freemasons, that the donations at the anniversary of the school had fallen off considerably in consequence of a public Masonic dinner, at which Dr. Crucefix presided, "having taken place about a week previous to the anniversary, which was the means of preventing the attendance of several friends of the institution, and of course of lessening the amount of subscriptions." This was the Broadfoot Festival; and Dr. Crucefix replied to the charge by a public letter in the "Freemasons' Quarterly Review," in which he said, that "the Broadfoot Festival was not contemplated a month before its celebration, and possessed no other charm than the offering of a Masonic compliment to a Brother of the Craft, whose only claim to their respect was his natural integrity, which shone the more lustrous in the humble walk in which he moved. One Grand Officer alone, a fellow-countryman, was present, although, I am proud to say, that one more at least

was prevented by circumstances from attending. It may also be proper to state, that an examination into the list of those who supported this meeting will show that it embraces many who are not in the habit of attending either the girls' or the boys' festival." Altogether, the reply was so convincing and satisfactory that Dr. Crucefix came out of the dispute with honour, and at the next appointment of officers he was named by the Duke of Sussex as Junior Grand Deacon of England.

His chief consideration, as we have already seen, was the establishment of an Asylum for Aged and Decayed Freemasons ; and he rightly thought that the most certain method of testing the feelings of the Fraternity on the propriety of the measure would be by submitting it to the deliberations of a general assembly of the Brethren, if such a thing was practicable, and a full meeting of influential members of the Craft could be obtained. He, therefore, in the month of June, 1835, after a few preliminary arrangements, convened a public meeting, in his character of Worshipful Master of the Temple Lodge, No. 118, at the New London Hotel, Bridgestreet, Blackfriars. The call was responded to, and he laid before the assembly a candid statement of his own views and details, which being fully and fairly investigated, a series of resolutions were agreed upon ; a society was organized, and the Doctor was appointed permanent treasurer and trustee with the Earl of Durham and Bro. Prescott. He was so delighted with the successful result of his experiment, that in the joy of his heart he penned a few simple and affecting lines, which appeared in the leading article of the next number of the "Freemasons' Quarterly Review." "But," says he, "shall we trust ourselves to speak of the Asylum for the Aged and Decayed Freemason ; we can hardly calm our feelings in announcing that this splendid offering to Freemasonry is no longer doubtful. Lodges have been appealed to, and nobly have they acted—Brethren, unsolicited, have rallied around the *poor old Mason's cause*—his sufferings have been made known—the standard of his hopes has been at length unfurled, and if till now many have died unaided, unremembered, joy, joy to the hope which pronounces that—

"The stone is laid—the Temple is begun—
Help ! and its walls will glisten in the sun."

About this time Dr. Crucefix was elected an honorary member of the Trinosophes at Paris, and also of Lodges No. 4, 50, and 100 on the registry of Ireland, and Grand Procurator from the Grand Lodge of Scotland. He was appointed Grand Junior Deacon of England, Grand Standard Bearer of the Supreme Chapter, E. Commander of the Cross of Christ ; Vice-President of the Board of General Purposes, and chairman of the first Asylum Festival. One of the most remarkable occurrences which distinguished the year 1836 in the annals of Masonry was the project of a magnificent offering to the

Grand Master, which, if it did not originate with Dr. Crucefix, was certainly supported by all the energy of his powerful mind. On Thursday, September 15, several Brethren met at Freemasons' Hall and associated themselves into a sub-committee to consider of the most respectful manner in which the wishes of the Craft might be expressed towards his Royal Highness the Duke of Sussex. They elected Dr. Crucefix into the chair, and a series of preliminary resolutions were unanimously agreed to.

As it is the duty of an impartial biographer to display every public transaction in the life of his hero, it would be a dereliction of duty to omit recording the fact that in this year, on the 2nd November, at the dinner mess of the officers of the Royal Arch Chapters, he was rejected by three black balls. His own account of the matter states—"As I am no advocate for concealment, I do not hesitate to publish, as extensively as possible, for the information of the Craft, this very courteous and fraternal compliment, which is the more striking as it is the very first instance in which the secret power of the black ball has been exercised at the mess, and, at the same time, with so much delicacy, and with such an utter abandonment of envy, hatred, and malice, and all uncharitableness."

I cannot find that this act of discourtesy was ever satisfactorily explained, nor can it, we believe, be accounted for on any intelligible principle, as it occurred at the moment of his greatest popularity, and when he was actively engaged in promoting the subscription towards an offering to the Grand Master. The French would say, *Il y a anguille sous roche*. And it must also be observed that on the following day, viz., November 3rd, he was unanimously elected an honorary member of the Royal Cumberland Lodge in Bath, "in consideration," as it is expressed in the minutes of the Lodge, "of the many and great benefits the Craft generally has received by his unwearied exertions in the cause of charity and benevolence."

It is quite clear that his merits as a useful and valuable member of Grand Lodge were highly appreciated by the Duke of Sussex, who reappointed him on both the Boards, of which he was elected for the second time vice-president. The Grand Master further delegated him to constitute a new Lodge at Peterborough, which exhibits a striking mark of confidence and esteem, as the Grand Registrar is usually deputed on official business in the provinces. And that his worth was greatly estimated by the Brethren of other communities may be gathered from the fact, that about the same time he was constituted an honorary member of the Canongate Kilwinning, Edinburgh. His gratification at these complicated honours was crowned by hearing, at the Quarterly Communication, in December, 1837, a letter read from the Duke of Sussex to the Grand Lodge stating that, "an explanation formerly made to the Grand Lodge by the Grand Master, on a motion somewhat similar to that of the Asylum of the Aged and Decayed Freemasons, intimated that it

would be necessary to collect a sufficient sum for the erection and endowment of the proposed institution ; that when the existing charities should attain permanent means to equal their expenditure, such assurance would facilitate measures favourable to the proposed institution ; and that his Royal Highness was not unfriendly to the measure, but that the Brethren must be cautious not to be carried away by their feelings, nor by a hasty vote to peril the existing charities."

This official avowal of the Grand Master was followed by an unanimous resolution of the same Grand Lodge—" *That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft.*"

It might be naturally supposed that after this public act the course would be clear, and that nothing could be wanting to ensure the perfect success of the asylum but the formation of a sufficient fund for carrying the design into execution, which would have been speedily supplied. Such, however, is not the case. A change came o'er the spirit of his dream, and the Doctor was soon destined to find his plans opposed and his measures disarranged in a quarter where he anticipated protection and assistance. He could not conjecture what secret influence had been employed to mar his darling project. He was distressed beyond measure, as appears from his letters, at finding unexpected obstacles in his way—obstacles, as he expressed it, "without a motive."

Ultimately he discovered that a fiction had been agreed on to defeat his plans, or at the least to paralyse his exertions ; and every one knows how difficult it is to dislodge a fiction, which offers the two-fold advantage of flattering the partialities of a friend, and neutralizing the measures of an enemy. It was urged that *the establishment of a new charity would injure the existing ones.* This plea was answered by Dr. Crucefix in one of his leaders ; and he produced the most unequivocal proofs that the existing charities had increased more abundantly since the Asylum Fund had been in operation than at any former period of the same duration. This reply, however, does not appear to have been satisfactory. The assertion had been widely circulated, and its refutation was a work of time and incessant labour. When a person has admitted a prejudice into his mind he will not yield it up without a struggle. The Doctor was not reappointed on the Boards by the Grand Master, as before, although he was elected by the Grand Lodge, *vice* Bro. Lythgoe deceased. Notwithstanding these adverse indications he still continued with unabated zeal to promote the interests of every object connected with Masonry, and was usefully employed in the management of its charities, and the general promulgation of its blessings throughout the world. And in return he received flattering testimonials from numerous Lodges at home and abroad of their

approval of his activity, exemplified in diplomas constituting him an honorary member of their several societies.

It would neither be pleasant to the living, nor respectful to the memory of the dead to unravel the secret tissue of intrigue, or to expose the springs which were put in motion about this period to defeat his great project of an Asylum for Aged and Decayed Freemasons, although we are in possession of sufficient evidences for the purpose. We shall adhere closely to known facts, and leave inferences to be drawn by others, for the time approaches when we shall have the painful task of reviewing the conduct of Dr. Crucefix under a new phasis. In 1830 he was affiliated a member of the Prince Mason's Chapter at Dublin. Bro. Veevers presided on the occasion, and both as Sovereign of the Rites and chairman of the day, gave manifest proofs of his high attainments in the one character and official qualifications in the other. At the same time an especial meeting was convened for the purpose of congratulating the Doctor a Mark Master, and he expressed himself gratified with the proceedings of both.

Events, however, were ripening which involved the Doctor in deep distress, and induced him, on one or two trying occasions, to divest himself of that prudence which through life was his distinguishing characteristic. The defection of some of its early supporters from the cause of the Asylum was the first blow that fell heavily upon him.

“Donec eris felix, multos numerabis amicos ;
Tempora si fuerint nubila, solus eris.”—OVID.

He thus speaks of it: “In the general report of this institution there is much to be regretted, but more—abundantly more room for congratulation. That misconception of the great principle has prevented a more speedy development of the means necessary to prove the extreme liberality of many who were disposed to join the institution is too true ; but time and a proper sense of public duty will gradually disperse the mist, and then the true beauty of the subject will be clear to those who now either doubt because they fear, or withhold because they feel compelled. To such as have apostatised from principle, it were a waste of words to say anything ; their loss is a moral gain, and their adhesion to any new system, we are convinced, will only entangle others, as their withdrawal will relieve the Asylum from dangerous friendship.”

The events of 1840 are of too much importance to be examined at the fag end of an article. In the next number they shall be introduced with becoming dignity, and discussed with impartiality and truth.

(To be continued.)

BRO. JOHN A. ADAMTHWAITE,

Died August 24th. He was initiated in the Tuscan Lodge, No. 14, 20th November, 1820, in which he served all the offices. He was a G. Steward for 1833, and in 1843 was appointed J. G. Deacon. In Arch Masonry, he was exalted in the British Chapter, 10th Feb., 1849, and served all the offices; and was appointed Assistant-Sojourner of the G. Chapter in 1843. The deceased was also a Governor of the Boys' and Girls' Schools, and served the office of Steward to those charities, and was a Governor of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows.

BRO. JOSEPH W. MOUNTAIN.

We deeply regret to have to record the death of Bro. Joseph W. Mountain, which took place in July. Bro. Mountain was initiated in the Lodge of Unions, No. 318, 19th February, 1844, of which he became W. Master in 1846; he also remained Treasurer of this Lodge to the time of his death. This highly-esteemed Brother also joined the Lodge of Fortitude and Old Cumberland, No. 12, June 1844, and became its W. Master in 1847. In Royal Arch he was as much respected as in Craft Masonry. He was exalted in the Chapter of Prudence, No. 12, 19th May, 1845, and was Second Principal at the time of his death. He was elected on the Board of General Purposes in June 1846 and 1847; on 16th November, 1849 was presented with a handsome P. M. jewel, together with a silver tea service,* as a testimonial for past services as acting Secretary for six years of the Emulation Lodge of Instruction, No. 318.

We cannot allow this announcement of the death of Bro. Mountain to pass without attempting to do honour to his memory, for in him Masonry has lost a shining light, and one whose qualifications will not be easily supplied. The indefatigable manner in which he discharged the office of Secretary to the Emulation Lodge of Instruction for six years is so well known to the Craft, that it is unnecessary for us to dwell upon that portion of his career; in every circumstance of his life he was loved by all who knew him, and respected by those who had the pleasure of his acquaintance. He was a man of intelligence and varied information—the *beau ideal* of a worthy man in the sense in which every Mason ought to be so.

* For particulars of the meeting, vide "Freemasons' Quarterly Review" for December, 1849.

COLLECTANEA.

DINNER TO J. BRITTON, ESQ., F. S. A., ETC.

In the autobiography of John Britton, Esq., F.S.A., &c., just published, at the conclusion of Part I., page 19, forming a portion of the report of a dinner given to him, the following reference to Freemasonry cannot be without interest to the Craft:—

“MR. GODWIN.—I am deputed to propose a toast which cannot fail to interest a meeting like the present, although, from the lateness of the hour, I fear to address you at any length. The toast is, ‘The Ancient Fraternity of Freemasons.’ The Freemasons of to-day are known principally in connection with good dinners and great charities; but in former times, as you well know, they occupied a different position. It seems clear that the greater number of the magnificent works produced in the middle ages were erected by bands of men, having in some degree a religious character, and protected by certain enactments, who were in reality “Free Masous,” and the progenitors of the present Lodges. This fact accounts for several phenomena observable in tracing the history of architecture, which I feel assured would interest you if there were time for comment. There are at this table several of the most eminent builders of the day, Mr. William Cubitt, Mr. Grissell, Mr. Herbert, Mr. Elger, and others, who each in himself represents a large Fraternity of Freemasons. They are men who have built miles of sewers, covered New London with squares, streets, and terraces, and Old England with interminable railways; and this makes the toast more fitting still, especially as several of them are high in the mysteries of Freemasonry. I do not know that they can still sing

‘High honour to Masons the Craft daily brings.
We’re brothers of princes and fellows of kings;’

but I do know that they practise charity and other virtues, and if they did not teach Euclid they still inculcate morality. In order that I may bear witness to this, at least in one case, I will couple with this toast the name of Mr. William Cubitt, not simply as a distinguished member of the Craft, but as an old and warm friend of Mr. Britton. (Cheers.)

“W. CURRY, Esq.—Mr. chairman and gentlemen,—The prevailing characteristic of a Freemason’s heart is charity; as a Freemason, and acting on that principle, I shall not permit myself to dwell long at this late hour, lest by so doing, I should inflict a penalty on those kind friends who may be already somewhat fatigued. This is, however, an occasion on which much ought to be said; and, called up as the representative of Freemasonry, and being in my own person a practical, and, I may almost say, an operative Mason, it would be unbecoming in me to be altogether silent when the ancient edifices of the country and their illustrator are the theme. It would also be utterly inconsistent with the strong feeling I entertain of what is due to Mr. Britton, whose great literary works we are here met to commemorate. The Freemasons of the present day have been spoken of by our talented friend, Mr. Godwin, as traditionally and historically connected with the building of those interesting monuments of the middle ages, which Mr. Britton has devoted the best years of a long and active life to illustrate. You must not expect me to say much about Freemasonry; it does not need my advocacy, nor does it permit me here to unveil its mysteries. I may say, as in truth I can say, that it is ancient and honourable; and if any of the gentlemen now assembled desire to know more of the matter there are others as well as myself who will be happy to introduce them where, on proper conditions, they may become members of a Craft which would confer honour on them as I have no doubt they would do honour to it. With regard to Mr. Britton, I am under no restriction in

speaking, save the narrow limits of my own feeble powers; and glad should I be if I knew how to say half which might truly and accurately be stated, in addition to a vast deal which has been so well said this evening, in honourable testimony of his private and public character. Whenever and wherever our ancient and magnificent Cathedrals shall become the theme of discussion and admiration, there Mr. Britton's useful and beautiful publications will have their meed of praise; the man who had a mind sufficiently comprehensive to conceive a project so great as that which he entered on, and who, with untiring energies, assiduously exerted through half a century, was enabled to achieve his task, deserves the approbation and esteem of all lovers of architecture and literature; and I feel assured that his name will descend to distant ages in connection with those venerable structures which he has so ably and effectively elucidated. It is true that all these wondrous buildings must fall to ruin by the lapse of time, yet the records which he has caused to be made of them will still be preserved in the well-stored library.

His publications will be found to represent them in all their picturesque and varied beauty, as well as in all their minute and elaborate details, so that, if either from extreme age or from any other cause, the country were bereft of them, those works will enable some future generation to reconstruct their *fac-similes*. Mr. Britton has done this great work for the country, to the honour of our age, and to the honour of the Freemasons who constructed these monuments; and in so doing he has inscribed his own name on the very buildings themselves, and while doing that which will serve to illustrate and perpetuate the history and character of such numerous, vast, and important edifices, he has unintentionally, but inevitably, made them the monuments of his own important and arduous achievements." (Applause.)

ON THE SYMBOLICAL CHARACTER OF ALEPH AND TAU, OR THAU.*
 —In the generality of phonetic, or alphabetical systems, aleph (א) is the first letter, and frequently tau (ט) the last. From the extreme position of these letters appears to have arisen their somewhat hieroglyphical significance. They are considered emblematical, not only of the beginning and the end, but also of the total or sum of a system. The Rabbins denoted primordial matter by a term compounded of aleph and tau (אט). Moreover, they say that Adam sinned, from aleph to tau (אען ת), i. e. *against the whole law*. The names of these letters are also characteristic of their position, and seem to countenance their figurative application. In the Phœnician, and some other tongues, the word aleph signifies *taurus*, or *bos*. Also, generally, a *chief*, or *leader*. The word tau imports a terminus, limit, or boundary; and from a cognate verb it denotes a mark, or sign. Hence the tau is placed appropriately as the *final* symbol of the elementary sounds. There it stands, at once a *glyphic* and a phonic character. In the alphabets of Greece and Rome, tau (though not the final letter) is the last simple consonant; for the letters succeeding it are vowels, or double consonants, the elements of which precede the tau. In figurative application, however, the Greek is in symbolism with the Hebrew, &c. Its Αω (I breathe) is expressive of vitality, and may remind us of ΗΙΜ who is the alpha and omega—of ΗΙΜ "in whom we live and move and have our being." Aleph and tau, alpha and omega, being the leaders and termini of their respective systems, were deemed of old symbolical of the whole compass of language. Bounding and including all their intermediates, they stood as *representing* them, and were deemed expressive of universality

* By the Rev. Thomas Jessop, Vicar of Wighill, Yorkshire. From the "Archæological Journal" for April, 1850.

of the beginning, course, and end of the system. *Long* before the Christian era, the symbols aleph and tau were employed in the mythologies of Egypt; and as the worship of the bull has always been a prominent feature in the idolatries of the east, the type aleph (𐤀) appears to have been *generally* recognised as the symbol of Apis, or Serapis. By the Egyptians and the Gnostics, who imitated them, it was employed as the monogram of the deity. Hence, in Coptic antiques and Gnostic memorials, we have satisfactory elucidation of some of the ancient mysteries—a knowledge of which will enable us to explain such inscriptions as appear of a more recondite character. We learn from Dionysius Halicarnassensis, and others, that the Egyptian priests celebrated their gods by chaunting the seven vocalic sounds, namely, α, ε, η, ι, ο, υ, ω. Now the Gnostics imitated this: they accepted the type Apis as an emblem of Christ, and accompanied the sign or monogram with some part of the vocalic chaunt. Many gems, metal plates, and amulets, now extant, exemplify this. The full chaunt required the whole seven—the monadic, one vowel; the triadic, three; and the tetrachtyc four. These were, however, rather subtleties of the Gnostics than of the Egyptians. Aleph was (as a monogram) frequently associated with Coptic or Greek uncials. A seal, or amulet, in brass, of some antiquity (though probably only a copy of some genuine antique) exhibits on its two matrices the head of Apis. On the larger face is inscribed the legend + 𐤀. TO ON 𐤀 NI CION O. OIE. That is: + Aleph. Τὸ Ὀνομα αὐτὸ Σιδὸν. Ὁ, ω, ι, ε. That is, + Aleph (Sarapis), the name ever divine: the celebrated! Here we have, first, the epochal cross; then aleph, the symbol of Apis; then a contraction for τὸ ὄνομα. Next αὐτὸν, Æolicè for αὐτὸν; then Σιδὸν for Θεῖον (Σιδὸς being put Doricè, *vel* Laconicè, for Θεὸς). Lastly, an emphatic triadic chaunt—the ω, ι, ε, or ω, ι, η. The inscription, therefore, may be thus expressed: + 𐤀 Τὸ Ὀνομα αὐτὸ Θεῖον. Ὁ, ω, ι, η, or ω, ι, ε, *i. e.*, + Sarapis, the name ever divine the Trisagion.



After much consideration I incline to pronounce this amulet *Gnostic* rather than *Coptic*. The aleph *thrice* expressed denotes the *abstract*, the *concrete* (or attributal), and the sempiternal character of the Deity. As to the three vowels, preceded by the article, they agree indeed in *number*, with the above distinction, but must be considered merely as an adapted portion of the vocalic chaunt. Some elucidation of this view may probably be supplied by the description of a seal, once in the possession of Sir William Jones, and now the property of Miss Milner (of Nun Appleton), to whose courtesy I am indebted for an impression. This seal, on a cornelian, bears the human-formed head of Serapis, with the usual *calathus*. The legend in Greek uncials, of square form, is Μέγα τὸ Ὀνομα ἰοὺ Σάραπισ, *i. e.*, the great name ἰοὺ Sarapis; or, hail! Serapis. This seal, bearing the figure of a *human* head, is of course not attributable to the Gnostics. The Gnostics seem to have borrowed largely from the Pythagoreans. Much of their doctrine is a jumble of Coptic mysticism, Platonism, and Christianity; and their fancies strikingly resemble the cabalistic reveries of the Jews.



The name SARAPIS (which, though anterior to the Christian era, is comparatively modern) consists of *seven* letters, answering to the number of the vocalic chaunt. Eusebius, in his *Præparat. Evang.* (lib. ii.) quotes from some unknown author the following:—

Ἑπτα με φωνήεντα Θεὸν μέγαν ἀφθιτον αἰνεῖ—
Γράμματα τῶν πάντων ἀκάματου Πατέρα.
Ἐἴμι δ' ἔγω πάντων χελεύς ἀφθιτος ἢ τὰ λυρώδη—
Ἑρμασάμην δίνης οὐρανίῳ μέλη.

That is—

"Seven vocal letters—Laud me, God, imperishable, great.
Father of all—unwearied.

I am th' immortal lyre, which hymns all nature's harmony—
I tun'd the melodies of rolling spheres."

These lines have been applied by some to the sacred Tetragrammaton (יהוה), as increased by its three vowel points to seven. As authorities for what has been thus far said, I may refer to Plutarch (*de Iside et Osiride*), Diog. Laert. Macrobius (*Saturnalia*), Bochart, Bryant, Gale, &c., &c.

Secondly. As to the tau, its figure—as in the ancient Hebrew (now the Samaritan)—is usually cruciform. This form was naturally, and perhaps conveniently, adopted to symbolize the import of its name—a *mark*, or *limit*. By the ancients, especially the Egyptians, it was employed to designate—

1. An ordinary mark, or epochal limit.
2. A sign of infamy and death by the cross.
3. A sacred and recondite mystery.

First. By a terminal cross the Egyptians are said to have marked the extent of the Nile's inundation. With a cross the Egyptians branded their camels and horses on the neck or thigh. The money of the Phœnicians and others, among whom may be named the Maccabees, often bore this sign; and the limbless Hermæ of the Romans were sometimes placed at cross-roads.

Secondly. The cross being, of old, the form of an instrument of death, was considered the emblem of reproach and infamy. Thus the early Christians were upbraided as the followers of the "crucified One." But this tau, of infamy, was—

Thirdly. The symbol of Egypt's holiest mystery. T, though resembling an instrument of death, was opposed to theta (Θ, or θ), and regarded as the symbol of freedom, of hope, and of life. In Ezekiel, c. ix., ver. 4, we read, "and set a mark upon their foreheads." The margin, more literally, "mark a mark." From the Hebrew (מַצְחָתָם עַל עֵל וְהַתְּוִיֵּית תָּו עַל) the 70 render "καὶ δὸς σημεῖον ἐπὶ τὰ μέτωπα," and give (or place) a sign upon the foreheads. But Aquila and Theodotion translate not the word *thau*, but give it as the *name* of the symbol of life. (Σημείωσεις τοῦ Θεοῦ ἐπὶ τὰ μέτωπα), i. e., 'Thou shalt make the mark (or sign) of thau upon the foreheads (*Origenis Hexap.*, &c.). To the same effect, Jerome—"Et signa thau super frontes." Tertullian determines this to be the sign of the cross. "Scribe signum tau in frontibus—*nempe signum crucis.*"

In the *Archæological Journal* (No. II., pp. 169-176) is an interesting notice of a stained-glass window in the cathedral at Bourges, in the thirteenth compartment of which, the paschal sacrifice is repre-

sented; a figure is marking the door-posts, and the words "Scribe tau" are on the glass. To suppose, as admitted by this writer (p. 173), that the mark placed by the Israelites on their doors was in the form of a cross, is perhaps too much. Yet, the designer of this emblem seems to have had in view the Latin version of Ezekiel (c. ix., ver. 3, 4), and possibly the words of Tertullian, cited above. Hence, with much elegancy, he has alluded to the tau, or cross, as the *sign of life*. "Scribe tau," therefore, is equivalent to "sprinkle blood," &c. Blood was shed as an atonement, and in blood is *physically* the *life* of an animal; whence the paschal blood was to Israel the sign of *life, redemption, and peace*. To proceed—tau, the sign of *life*, was represented variously. The crux decussata (X), intro-missa (+), commissa (T), and ansata (♀), which last is the astronomical symbol of Venus. See Layard's *Nineveh*, vol. ii., 456, where Hera, the Assyrian Venus, is represented holding a winged tau ansata in her hand. See also the same writer, vol. ii., p. 213, note. The tau ansata was also devoted to the younger Horus. In Bryant, vol. ii. p. 398, Horus is depicted as holding the crux ansata. This figure also was a symbol of Hermes (☿)—hence termed the Hermetic cross. This Hermes (not to speak of Hermes Trismegistus) is identified by Eusebius with Θεῦθ, Θεῦθ, Theuth, Thought, Thoath, Taut, &c., of the Egyptians. See also Plato's *Philebus*. And Suidas, *in verb.* The tau ansata, or *Hermetic cross*, has long been the subject of contemplation and research, respectively to the mystic and the antiquary. Of each the view is abstract, and therefore *pure*. *The concrete is all sensualism*. As to the form and application of the tau ansata consult Layard, Denon, &c. In this abstract I enter not into special proofs, yet I am prepared to show that the Assyrians, Medians, Persians, Phœnicians, Greeks, Romans, and even Scandinavians, adopted the tau as an emblem of some divine person, or sacred mystery. In this form the Scandinavian *Thor* was fashioned, in connection with the two similar representations. Early in the Christian era, the Temple of Apis, in Egypt was destroyed, and certain cruciform characters on stone were brought to light. Some prediction was brought forward by the Coptic priests, to the effect that when these cruciforms appeared, they would symbolize a pure system, denoting more clearly than of old revivification, or life to come. These emblems it is said, were claimed both by Christians and Pagans, as symbols of their respective creeds. The former looked forward to the triumph of their faith, the latter to the renewed establishment of their ancient system.—See Socrates, *Scholast.* Sozom. Ruffin, &c.

Lastly. "Before the day of Christ, the tau has been considered predictive; now it stands a solemn record."

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August 7, 1850.*

Present—E. Comps. Thomas Henry Hall, as Z.; Alexander Dobie, as H.; Rowland Gardiner Alston, as J.; William H. White, E.; William Fred. Beadon, N.; Peter Thomson, as P. Soj.; Fred. Patteson, Assistant Soj.; John B. King, as Assistant Soj.; Charles Baumer, P. Assistant Soj.; John C. Morris, P. Assistant Soj.; George W. K. Potter, Sword-Bearer; Henry Bellamy Webb, P. Sword-Bearer; Richard James Spiers, Standard Bearer; Benj. Lawrence, P. Standard Bearer; John H. Goldsworthy, P. Standard Bearer; Thos. Tombleson, P. Standard Bearer; Thomas Pryer, Dir. of Cerem.; Lawrence Thompson, P. Dir. of Cerem.; Abraham Le Veau, P. Dir. of Cerem.—the Principals and Past Principals of several subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

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

On Petitions received, Charters were granted to be attached to the Lodge of Probity, No. 73, Halifax, Yorkshire; Lodge Zetland in the East, No. 748, Singapore.

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

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, *September 4, 1850.*

Present.—The R. W. Henry R. Lewis, Prov. G. M. for Sumatra, as G. M.; R. W. Rowland Alston, Prov. G. M. for Essex, as D. G. M.; R. W. Benjamin Bond Cabbell, *M. P.*, P. J. G. W. as S. G. W.; R. W. Frederick Pattison, J. G. W.; R. W. the Hon. G. C. Anderson, Prov. G. M. for the Bahamas; R. W. William Tucker, Prov. G. M. for Dorsetshire; R. W. R. G. Alston, P. J. G. W.; R. W. Henry C. Sirr, P. S. G. W.; V. W. John Warren Hayes, P. G. Chaplain, as G. Chaplain; V. W. William H. White, G. Secretary; V. W. Henry L. Crohn, G. Secretary for German Correspondence; W. John B. King, P. J. G. D. as S. G. D.; W. George W. K. Potter, J. G. D.; W. Stephen C. Norris, P. J. G. D.; W. Peter Thomson, P. S. G. D.; W. Charles Baumer, P. J. G. D.; W. John H. Goldsworthy, P. S. G. D.; W. Leonard Chandler, P. J. G. D.; W. Laurence Thompson, P. J. G. D.; W.

John Havers, P. S. G. D. ; W. John Nelson, P. S. G. D. ; W. Richard W. Jennings, G. Dir. of Ceremonies ; W. Thory Chapman, Assistant G. Dir. of Ceremonies ; W. Richard James Spiers, G. S. B. ; W. John Masson, P. G. S. B. ; W. Henry Bellamy Webb, P. G. S. B. ; W. Edward H. Patten, P. G. S. B. ; W. Frederick W. Breitling, G. Pursuivant ; W. Richard Lea Wilson, Representative from the G. Lodge of Ireland : W. Rev. William J. Carver, Representative from Grand Lodge of Massachusetts ; the Grand Stewards of the Year ; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge ; and the Masters, Past Masters, and Wardens of many other Lodges.

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

R. W. Bro. R. G. Alston, in order to save the time of the Grand Lodge, suggested that as the bulk of the minutes of the last Grand Lodge contained two reports of the Committee of the Annuity Fund and the Board of General Purposes, the whole of which had been printed and circulated throughout the Craft, it would only be necessary to read a few extracts from the minutes, which being approved, the minutes of the last Grand Lodge were read as suggested, and confirmed.

The W. Bro. J. R. SCARBOROUGH again called the attention of the Grand Lodge to what he considered a breach of privilege in the publication of the "Freemasons' Quarterly Review," and stated his views in nearly the same terms as he did at the last Quarterly Communication. Some discussion took place, in the course of which it was repeated that no breach of privilege had been committed, inasmuch as an authorized report once published became open to republication and comment by any one. Brother Scarborough did not conclude with any motion, but intimated his intention of bringing the matter forward at the Grand Lodge in December.

The GRAND SECRETARY then read letters he had received from the Senior Grand Warden, the Grand Registrar, and Senior Grand Deacon, offering excuses for their absence, and begging that they might not be considered derelict in duty by not being present.

The GRAND SECRETARY read the following letter which he had received from the W. M. Grand Master :—

"Aske, August 24th, 1850.

"Dear Sir and Brother,—I beg you will communicate to the Grand Lodge my great regret that I am not able to attend the meeting on the 4th September, as I was anxious personally to introduce a subject which appears to me very desirable, and which, if the Grand Lodge approve, had better be done without delay.

"By the arrangements made for the amalgamation of the Asylum with the Annuity Fund, it is stipulated that beyond the sum required for completing the building, a further amount is to be

raised and funded as the source from which the necessary repairs of the building may from time to time be effected.

"As the greater portion of the building is already completed, but some time may elapse before there will be sufficient money to erect the remaining wing, and then only would the subscription commence for a repairing fund, it has occurred to me that repairs may be necessary before there would be any fund applicable to that object.

"I would consequently suggest that the Grand Lodge should make a grant of 500*l.* (to be paid out of the Fund of General Purposes) towards the formation of the Repairing Fund.

"Some few years since the Grand Lodge made a grant to the Female School for a similar purpose, which you will be able to refer to and explain, and I request you will therefore give notice at the General Committee next Wednesday of the motion which I propose to be made.

"I remain, dear Sir and Brother,

"Yours truly and fraternally,

"ZETLAND."

"To the Grand Secretary."

R. W. Brother R. G. ALSTON said he never rose with feelings of such deep and sincere satisfaction as he did upon this occasion, to propose a motion by command of the M. W. Grand Master. He believed it to be a motion in every way most worthy of the Grand Master to propose, and of this great and important body to adopt. He believed the motion to be one calculated to place the cope-stone upon a useful institution, and he would desire to tender his grateful thanks to the Grand Master for proving that, though absent in person, he was present in mind, and that he always extended his care and consideration to every means calculated to promote Masonry in its highest attribute—that of charity. The building in question had been erected at considerable expense, and with great exertion. A considerable portion of that building was completed, but one wing remained yet to be finished. He hoped the liberality of the Craft would not be long in providing the necessary funds. By the terms of the union with the Royal Annuity Fund, it was provided that all sums subscribed for the purpose of the building should be strictly applied to that purpose, until the building should be completed, and then a sum of 1000*l.* should accumulate for a sustentation fund; by that treaty not one penny could be applied to any sustentation fund until the building should be finished. It would be manifest, that by the motion, the hands of the Committee who were carrying on the building would be much strengthened. He believed it to be an excellent building, and that no material repairs would be required for a great length of time; but in all new buildings trifling repairs became necessary, and the

advantage of the grant he had to propose would be, that the Committee would at once have a fund in hand, so that any repairs would be provided for without retarding their exertions. He thought, therefore, that it was impossible the liberality of the Grand Lodge could be exercised in a manner so well calculated to provide for the permanence of this excellent institution. He trusted they would unanimously tender their thanks to the Grand Master for the anxious care he had evinced towards the interests of the Craft. The name of the Grand Treasurer had been used, in consequence of it being more convenient for him to receive the dividends than the Trustees, who had not, perhaps, any business to take them into the city. He should now, by the command of the M. W. Grand Master, move

That a sum of 500*l.* be granted out of the Fund for General Purposes to "The Royal Masonic Benevolent Institution for Aged Freemasons and their Widows," to be invested in the public funds in the names of trustees, towards the formation of the proposed Fund of 1000*l.*, to be kept separate and distinct, and to be applied exclusively for the purpose of upholding, repairing, sustaining, and maintaining the structure known by the denomination of "The Asylum for Aged and Decayed Freemasons," situated at Croydon-common, Surrey; the centre and north wing of which are only erected at present, but the south wing thereof is to be completed as soon as funds can be raised for that purpose. The dividends arising from the stock to be purchased with the said sum of 500*l.*, and of any increase and augmentation thereof, to be applied from time to time, as need may be, for the purpose of upholding, repairing, sustaining, and maintaining the said Asylum Building as now erected, or when completed; and in the event of the dividends receivable at any time not being required for the repairs, &c., then the sum to be invested in augmentation of the capital stock, and so from time to time. It being understood, however, that any stock which may have been purchased by the investment of dividends may be sold when wanted for the purposes of the Trust, but no other portion of the funded property being the produce of grants or donations.

That the Trustees of the proposed upholding fund be the Trustees of the Asylum, together with the Grand Treasurer for the time being.

W. Brother J. HODGKINSON, in seconding the motion, observed that he thought it a very wise suggestion on the part of the Grand Master, but he thought they need have no misgivings as to the completion of the building, for he was sure that the Craft at large felt that the institution was calculated to extend benevolence to their aged Brethren.

W. Brother JOHN WHITMORE had risen for the purpose of seconding the motion. The necessity for such a fund was most

obvious—it was the act of prudence and forethought—the knowledge of the proposition had come to the Committee, and had been hailed by them with delight. The introduction of this proposition by the Grand Master himself would give such an impetus, that they would not have long to wait for the sum required to complete the building, that sum being only 1500*l*. He felt confident that when this grant became known to the Brethren in the provinces, it would be an inducement for every Mason to exert himself to the utmost in assisting to procure the requisite amount.

The motion was then put, and carried unanimously.

Bro. J. HODGKINSON wished to propose a motion, which he felt sure would be received with the greatest satisfaction. It referred to the kindness of the M. W. Grand Master; although he was absent in person, he was not absent in forwarding the views which Freemasons had at heart, that of forwarding charitable aid to their Brethren. He had honoured the position he held by calling upon them to vote out of their public funds 500*l*. towards the assistance of their aged Brethren. That was an instance of the good feeling of the Grand Master, and he begged leave to propose that the Grand Lodge are of opinion that the thanks of the Fraternity are eminently due to the M. W. the Grand Master, the Earl of Zetland, for having originated the motion which has just been carried in furtherance of Masonic charity, and for his desire on all occasions to promote the best interests of the Order, which, being seconded, was carried by acclamation.

The Report of the proceedings of the Lodge of Benevolence of the last quarter was read.

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

Amongst some other matters, the Report stated that a complaint had been preferred by the Lodge of Benevolence against the Minerva Lodge, No. 311, at Hull, for having attached to the petition of an applicant for relief a recommendation, in which they certified the Brother to have been twenty-one years a subscribing member, although they had paid contributions for him for six years only.

In answer to the complaint, the W. Master of the Lodge expressed his great regret that so gross a mistake should have occurred; but it had not been wilfully done—that when he (the Master) inquired how long the petitioner had been a subscribing member, the Secretary immediately replied twenty-one or twenty-two years, and not suspecting the Secretary to be wrong the certificate was signed. It appeared that it was about twenty-one years since the petitioner was initiated.

The Board having maturely considered the matter, and impressed with the great importance of the Lodge of Benevolence not being misled by incorrect statements as to the period during which petitioners have subscribed to their Lodges, as likely to cause a

larger grant than the merits of the case would otherwise justify : Resolved unanimously, that the Minerva Lodge, No. 311, be fined the sum of two guineas, to be paid to the Fund of Benevolence, for having given a false certificate as to the period during which the petitioner had been a subscribing member to the Lodge.

The Report stated that a printed circular had been brought to the notice of the Board, in which the writer set forth his opinion that it would be desirable that some competent Brother should be selected to visit all Lodges and Chapters in the provinces, for the purpose of giving instructions, such individual to be remunerated for his trouble by contributions from the Lodges and Chapters. The Board having summoned the Brother, he stated that he had no intention of wrong doing, nor was it his object to offer himself as the instructor, for in fact he could not undertake it, and was sorry for having done what appeared to be considered wrong ; and that, under these circumstances, the Board deemed it sufficient to admonish the Brother to be more cautious for the future.

The Report further stated that the Board, finding the funds sufficient for the purpose, had directed the purchase of 1000*l.* Three per Cent. Consols, on account of the Fund of Benevolence, instead of 500*l.* as mentioned in the last Report, which would make the amount of stock belonging to the Fund of Benevolence 12,500*l.*

The Report adverted to the fact of Brother George G. Elkington, the second clerk in the Grand Secretary's office, having filled the situation for more than eight years, at a salary of 100*l.* per annum, and that he had always conducted himself with courtesy, and proved most willing and assiduous in the discharge of his duties, the labours of which had greatly increased since his first appointment ; the Board therefore recommended an increase to his salary of 50*l.* per annum by way of gratuity. The Report added that the Board, feeling such a proposition should not be submitted without the concurrence of the M. W. Grand Master, the President had communicated with his lordship on the subject, who had signified his entire approval.

Bro. R. G. Alston said that the office he had the honour to hold, as President of the Board of General Purposes, was a reason for his proposing the motion he now had to submit to the Grand Lodge. It was an act of justice to a worthy Brother, who had for many years served the Grand Lodge well and truly. The motion was, "That Bro. George G. Elkington, the second clerk in the Grand Secretary's office, be allowed an increase to his salary, by way of gratuity, of 50*l.* per annum, to commence from September next." The circumstances and facts upon which he founded the motion were these—that the Brother had for several years filled the office of second clerk ; he had done so, well, faithfully, and efficiently ; to all his Brethren he had always shewn the greatest kindness, good feeling, and courtesy. His labours had of late greatly

increased, and he trusted the prosperity of the Order would cause his labour still further to increase. He was sure every Brother would agree with him, that it was their duty as well as their interest to give ample remuneration to the Brother who served them faithfully and well. It was not necessary for him to say more, but in justice to Bro. Elkington it was right he should observe that the proposition had not, directly or indirectly, or in any way, originated with himself, and he was perfectly ignorant of any intention to make such a proposition. From the office he held it was his duty to know the quantity of labour that was passing in the office, and knowing that, he (Brother Alston) had conceived that Brother Elkington's remuneration was insufficient, and it was his duty, as it had been his pleasure, to suggest the increase in the salary, and it had been received without a dissentient voice; he therefore now made this motion, which motion being seconded, was carried unanimously.

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

THE CHARITIES.



CONSECRATION OF THE ASYLUM OF THE ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

This novel and highly interesting ceremony took place at Croydon on the 1st of August last, and was attended by upwards of five hundred of

the most distinguished and respectable Freemasons of London and the neighbouring Provinces.

An event so important to Freemasonry as the consecration of the first building that has ever been erected in this country for the shelter and maintenance of our aged and distressed Brethren, claims at our hands something more than a dry detail of facts; it demands, as an appropriate introduction, the grateful tribute of our respect and veneration for the memory of that Brother whose philanthropy suggested it, and whose ceaseless and untiring energy sustained it through a period of opposition and difficulty scarcely paralleled in the history of any other charitable institution. It demands also our highest eulogium for those benevolent brethren who have so nobly aided in placing the crowning stone not merely to this structure, but also to the beautiful arch of Freemasonry; and it calls forth, on behalf of the "United Craft," our heartiest and warmest congratulations for the consummation of an act which renders the "circle of their Masonic duties complete."

With the march of time, and the advancement of civilization and refinement, must progress the practical utility of all moral and social institutions. Freemasonry—an institution pre-eminently calculated to advance mankind in every moral and social virtue—must not be left to linger on the road. With those of its members who have power and influence, who possess the "wisdom to comprehend, judgment to define, and ability to enforce obedience to its precepts," rests a great and serious responsibility. It is their peculiar privilege to disseminate its tenets—it is their primary obligation to develop its resources.

The great first principle of our creed is Charity. This is our boast; and for this we would exact the respect and admiration of the uninitiated and popular world. But we hail the event which we are about to record, as a joyous evidence of our onward progress—as a proof that we are not laggards, but that we are giving to the world sound practical illustration of the truth and value of our professions.

With this brief exordium we proceed to a detail of the proceedings of the day.

The Building Committee, to whom was entrusted the sole management of the affair, originally applied to the M. W. the Grand Master to preside at the ceremony; but his Lordship, being prevented by important engagements, deputed the Right W. Bro. A. Dobie, Prov. Grand Master for the County, to officiate on the occasion; and right worthily did that distinguished Brother discharge the arduous and important duties imposed upon him.

At a very early hour, the town of Croydon exhibited symptoms of unwonted bustle and activity, and many an upturned face anxiously scanned the lowering and inauspicious aspect of the heavens. As the morning advanced, however, the prospect brightened considerably, and by eleven o'clock all apprehensions on the score of weather were happily set at rest. By this time carriages filled with elegantly dressed ladies began to arrive in quick succession, whilst the railway hourly discharged large importations of the Brethren from London and the adjacent towns and villages. Shortly before twelve o'clock the children of the Royal Freemasons' Female School, 60 in number, accompanied by Mrs. Crook, the Matron; the Secretary, Bro. Crew; and the Members of the House Committee, arrived in four omnibuses, and were driven to the residence of Bro. J. J. Blake, where they were most hospitably entertained by his amiable lady.

The Boys of the Masonic School, together with the Juvenile Band of the Royal Caledonian Asylum, reached Croydon about the same time; the latter marching through the town to the enlivening strains of their bagpipes, and creating no small excitement amongst the worthy inhabitants.

On visiting the Asylum, we found the arrangements there most perfect. The Committee Room, in which the ceremony of Consecration was to be performed, is a very handsome apartment, most chastely and appropriately decorated under the especial superintendence and direction of Bro. Stephen Barton Wilson. The windows are of stained glass of elegant devices, and are, as we understand, presented by the Members of the Building Committee. On this occasion, through the kindness of the W. M. and Brethren of the East Surrey Lodge of Concord, it was fitted up with the beautiful furniture of their Lodge. An admirable portrait of the late Bro. Crucifix—the founder of the charity—which was painted for the Asylum by the late Bro. Moseley, was suspended in the room; and we also observed a very fine-toned harmonium, which was provided for the performance of the sacred music incidental to the ceremony. We also noticed a very handsome antique dog stove, brought from Leeds Castle, near Maidstone, and presented by Bro. G. Barrett, a vice-president of the Institution.

In a meadow adjoining was erected, by the kind permission of I. Morland, Esq., a very magnificent tent, provided by Messrs. Lee, of Leadenhall-street. Beneath this tent a *dejeuner* was laid out for upwards of 300 persons; and it is but justice to Bro. Bean, of the Greyhound Hotel, who provided the entertainment, to say that it was done in a most elegant and liberal manner. Through the kindness and under the personal superintendence of Bro. Chrees, whose nautical taste and predilections are proverbial, a great number of flags of all nations were hoisted about the grounds, and imparted much gaiety and animation to the scene.

Of the building—which is a very handsome structure, of the Gothic style of architecture, and which reflects the highest credit upon its talented architect, Bro. E. W. Daukes—it may be necessary to state, that at present the centre and one wing only are finished, and that a further sum of 2,000*l.* is required for its completion. Each inmate will be accommodated with two excellent rooms, the use of a wash-house, and other conveniences. The site in many respects is most eligible, the soil is gravelly, the water good, the drainage very complete, and, above all, it is in close proximity to St. James' Church and other places of public worship. As announced in the programme, the day's proceedings commenced with the

PROVINCIAL GRAND LODGE,

which was opened by the Prov. Grand Master in the Town Hall, Bro. G. Penfold occupying his proper position as Prov. S. G. Warden, and Bro. Richard Lea Wilson acting as Prov. J. G. Warden. The Prov. G. M. was also supported by his Deputy, Bro. Francis, Bros. J. J. Blake, Andrews, Price, J. E. Blake, Kincaid, &c., &c. The Lodge having been opened in ample form and with solemn prayer, the Prov. G. M. briefly addressed the Grand Lodge, acquainting them with the objects for which they had met together, and inviting them all to a participation in the pleasing duties of the day, assuring them that the true Masonic character and importance of the object in which they were

engaged could not fail of procuring them unalloyed pleasure, and would in after years be remembered by them with feelings of sincere delight and satisfaction.

After the address, a resolution was carried to the effect that the Provincial Grand Secretary should furnish the Provincial Grand Master with a record of the day's proceedings, with a request that he would place it before the Most Worshipful the Grand Master, in order that it might be communicated to the Grand Lodge of England, at its meeting in September next.

The business of the Provincial Grand Lodge being concluded, the Brethren adjourned to St. James's Church, Croydon Common, to hear the

SERMON

of the Very Worshipful Brother the Rev. J. E. Cox, Grand Chaplain of the Order.

On entering the sacred edifice we were most gratified—although from the wide-spread and well-merited popularity of our reverend Brother not surprised—to find it literally thronged with a most respectable and attentive congregation. In front of the organ-gallery were seated the children of the Freemasons' School, and in immediate contiguity were placed the boys of the Masonic School. The afternoon service having been read by the Rev. George Coles,—perpetual curate, who kindly granted the free use of his church for the occasion,—and two appropriate hymns sung by the children of the Female School, the Very Worshipful the Grand Chaplain proceeded to deliver his sermon, and took his text from 1 Chron., xxix. 5: "And who then is willing to consecrate his service this day unto the Lord."

The Reverend Brother having first alluded to the circumstances which had called for this enquiry upon the part of David, then proceeded to show the duty of those who were now similarly situated to the assembled multitudes of Israel, to rear this habitation to the honour of the Most High, and to consecrate themselves to His service in this good work. He argued, that as poverty was a dispensation of Providence, it would be an impeachment of His goodness to doubt His will and pleasure to make provision for those who suffered thereby; that the obligations of caring for them were laid on all whom He had blessed with means; and that by none were those obligations better understood than by the members of that Order, who had come to take part in the consecration of the Asylum for the preservation of those of their Brethren who were "poor and penniless;" he further intimated that the very building itself, which they were about to consecrate, was an evidence of their sincerity, no less than of the fruits of the system, which knit them together. He then went on to show how that system is in conformity with the precepts of the Volume of the Sacred Law; that the members of the Order, with which he had the honour and privilege to be connected, never forget the duties of benevolence, as was largely manifested in their attention to the education of the orphan children of their departed Brethren, and the offspring of the destitute—to the aged and infirm, by securing annuities to them in their declining years—to their recent consideration of the widow of the aged and decayed Freemason—and lastly, in the establishment of a home wherein the old man, as he descended to the grave, would discover and prove, in spite of the assertions of the cowan and slanderous reviler, that "there is something more in Freemasonry than the pleasures of a mere social institution, and that its motives and

principles have some better origin than a cold and lifeless deism." He then asserted that this system was ever advancing, and that to the end of time it would continue "to do good and distribute." The Rev. Brother proved that, as the fruits of such a system could not arise from the selfishness of human nature, they must, therefore, necessarily proceed from Divine direction. He also alluded in appropriate terms to the origin of the design, the difficulties with which it had been surrounded, and especially to the removal by death of the late Bro. Dr. Crucefix, before the object of his most ardent aspirations had been completed, and concluded his address by urging all present to contribute to the good work to their utmost ability, with the assurance that consecration of themselves in such manner to the Most High would most certainly be attended with the choicest blessings.*

The result of this appeal to the assembled Brethren, and the other members of the densely-crowded congregation, was a liberal collection of 40*l*.

We now pass on to the procession. The Brethren having retired from the church, were, by the skilful management of Brothers Wilson, Faudel, Whitmore, and J. A. Blake, marshalled into their respective places, and proceeded in the following most admirable order to the Asylum.

Two Tylers with drawn swords.
Band of Music.

Steward. Steward.

The Girls of the Royal Freemasons' Charity for Female Children in couples.

The Boys of the Royal Masonic Institution in couples.

Juvenile Pipers and Band of the Royal Caledonian Asylum, in Highland Costume.

Steward. Steward.

Lodges and Brethren according to their numbers, the junior going first.

Officers of the Grand Stewards' Lodge.

Provincial Grand Pursuivant.

Provincial Grand Organist.

Past Provincial Grand Officers.

Superintendent of Works.

Assistant Director of Ceremonies.

Bro. Whitmore bearing the Cup containing the Wine. Bro. Wilson bearing
the Cornucopia containing the Corn. Bro. Wright bearing the Vase
containing the Oil.

Provincial Grand Director of Ceremonies.

Secretary of the Institution, Bro. Farnfield, with a Book of Constitutions on
a cushion.

Treasurer of the Institution, Bro. J. Hodgkinson.

Past Grand Officers of England.

Architect, Bro. Daukes, with Plans.

Members of the Building Committee.

Vice-Presidents of the Institution.

Grand Officers of England.

The Corinthian Light, borne by a P. M.

The Column of Junior Warden, borne by a P. M.

Provincial Grand Junior Warden, with a Plumb Rule.

Steward. Steward.

* We are happy to be able to announce that this Sermon has been published by permission of the V. W. the Rev. the Grand Chaplain, in which is added the Prayer written by Dr. Oliver, the Oration by the Prov. G. M., also the Song and Anthem by Bro. Carpenter, forming part of the Consecration Service, by Bro. Richard Spencer, 314, High Holborn; the proceeds of which will be devoted to the funds of the Asylum for Aged and Decayed Freemasons.

The Doric Light, borne by a P. M.
 The Column of Senior Warden, borne by a P. M.
 Provincial Grand Senior Warden, with a Level. P. G. Junior Deacon.
 A Past Master bearing the Volume of the Sacred Law on a Cushion.
 Steward. The Grand Chaplain, the Rev. J. E. Cox. Steward.
 The Deputy Provincial Grand Master, Bro. J. Francis, with a Square.
 The Ionic Light, borne by a P. M.
 A Past Master, bearing the Mallet.
 Steward. Steward.
 Provincial Grand Sword Bearer.
 The Provincial Grand Master, Bro. Alexander Dobie, Grand Registrar, &c. &c.
 Steward. Provincial Grand Senior Deacon. Steward.
 Prov. Grand Tyler.

On arriving at the Asylum, the girls were ranged three deep on the terrace at each side of the centre doorway; the boys were ranged one deep on each side of the broad walk leading thereto.

The Brethren then opened to the right and left, and faced inwards, so as to leave room for the Provincial Grand Master, &c. &c., to pass up the centre, he being preceded by his standard, with a Steward on each side, and the Sword Bearer, and the Brethren following in succession from the rear, so as to invert the order of procession.

The Provincial Grand Master having passed through the gate, took the road to the left, and having arrived opposite the centre of the building, where the ladies were stationed, then turned to the right, up the centre of the walk between the ranges of boys and girls, and entered the building.

The Brethren, to the number of 150, having taken their places, and the Provincial Grand Lodge having been resumed, the

CEREMONY OF CONSECRATION

commenced.

The Brethren saluted.

An Ode, written for the occasion by Bro. Carpenter, was sung.

The Rev. the Grand Chaplain then read the cxxii., cxxiii., and cxxiv. Psalms, at the conclusion of which an anthem was sung.

The plan and elevation of the building were then presented by the architect to the Provincial Grand Master for his inspection, who, having approved them, delivered them to the architect.

Then turning towards the east, the Provincial Grand Master asked the following blessing upon the undertaking: "May the Great Architect of the Universe grant a blessing on this Institution which we have now reared, that we may be enabled by His Providence to finish this and every other virtuous undertaking."

The Brethren then responded, "So mote it be."

The cornucopia filled with corn, the cup filled with wine, and the vase containing oil, were then poured on the flooring by Bros. Wilson, Whitmore, and Wright, the Brother Wilson, bearing the cornucopia, exclaiming, "May the All Bounteous Author of Nature bless this undertaking with corn, wine, and oil, and with all the necessary conveniences of life." The two other Brethren replied, "So mote it be."

The Reverend the Grand Chaplain then offered the prayer of consecration, written for the occasion by the Rev. Dr. Oliver.

The Prov. Grand Master next delivered an admirable oration minutely detailing the origin, rise, progress, and general history of all the Masonic Charities; after which another anthem was sung, and, all business being ended, the Grand Lodge was closed in the usual form.

At the conclusion of this ceremony, it was arranged that another, of almost equal interest, was to have taken place, viz., the introduction to the P. G. M. of those benevolent ladies who had kindly collected silver purses in aid of the building fund, but which, in consequence of the protracted length of the former ceremony, was unavoidably, yet most reluctantly omitted.

Thus may be said to have terminated the Masonic part of the Programme, we now proceed to give a detail of

THE DEJEUNER.

This took place in the superb tent before referred to, and was, we regret to say, somewhat inconveniently crowded: no blame, however, is attributable to the Building Committee, their arrangements were calculated to secure ample accommodation for all who made timely application for tickets, but, unfortunately, many Brethren neglected to do so, and thus, at the eleventh hour, an unexpected influx was the consequence.

The P. G. M. having taken the chair, grace was said by the Grand Chaplain. Amongst the company we observed, in addition to the Prov. G. M. and the Grand Chaplain, THREE Grand Officers, Bros. Leonard Chandler, Lawrence Thompson, and Patten; of the Prov. Grand Officers there were present Bro. Francis, D. G. M., Bros. Penfold, Blake, Andrews, Price, Richard Lea Wilson, &c., &c., and of the elite of the London Brethren we noticed Bros. Shaw, Hodgkinson, Newton, Tomkyns, Whitmore, S. B. Wilson, Captain Bowyer, Daukes, Wright, E. D. Smith, Turner, Stevenson, S. Lovett, Fourdrinier, Barnes, Spencer, Barrett, Faudel, Phillips, Granes, Waller, Robinson, Bacon, Tombleson, Pryer, Perugini, Crew, Hopwood, Mc Callan, Richardson, &c., &c.: of the ladies who honoured the meeting by their presence, we observed Mrs. Dobie, lady of the P. G. M.; Mrs. Penfold, Mrs. E. D. Smith, and Miss Smith, Mrs. Daukes, Miss Ransford, Miss Read, Mrs. Crook, Mrs. and Miss Pryer, the Misses Mc Callan, Mrs. Spencer, Mrs. Graves, Mrs. Ledger, Miss Dean, &c. &c.

The repast being ended, and the customary toasts having been most loyally and heartily responded to, the Chairman rose and addressed the meeting as follows: Ladies and gentlemen, whilst Freemasons are faithful in their duty and allegiance to their sovereign, they also owe allegiance to their Grand Master, who presides over and governs them. In our present Grand Master we have as kind-hearted and excellent a nobleman as is to be found in the peerage (hear), and one who inherits a name dear to every Mason, for who amongst us has not heard, in Freemasonry, of the name of Dundas. I deeply regret his Lordship's absence on the present occasion, and that his engagements in the northern part of the kingdom have taken him from London, at so early a period of the year. I give you the "health of the Earl of Zetland, the Grand Master of Freemasons." (Drunk with cheers.)

Song, by Bro. Ransford.

At this period of the evening, the children of the schools were introduced, and was the signal for the most enthusiastic cheering, and certainly their neat and intelligent appearance, more especially those of the female school, merited the warmest expressions of admiration and delight. The tumult having subsided, Eliza Birch, one of the elder girls, delivered a highly appropriate address, written for the occasion by Bro. Crew, the Secretary of the school, in a style and with an expres-

sion so touching and beautiful as to elicit tears from numbers of the auditory ; this ended

Bro. FRANCIS rose to propose the next toast. He regretted that it had not been intrusted to abler hands, but would venture to say that it could be given by no one with greater sincerity ; he alluded to their much respected Chairman, the Provincial Grand Master for the Province in which they were now assembled. (Prolonged and reiterated cheers.) The worthy Brother then entered into an enumeration of the many Masonic qualities of the distinguished Chairman, and of the great advantage which, not only the Province, but the whole united Craft, had derived from his high character and attainments ; he especially instanced the value and importance of the services rendered by that Brother in presiding over the ceremonies of the day, and the perfect and admirable manner in which those ceremonies had been performed, and concluded a very able address by proposing " health, happiness, and prosperity, to their excellent chairman, Bro. Dobie, Provincial Grand Master for Surrey." (Drunk with prolonged and reiterated applause.)

The P. G. M. in responding to the toast, expressed his sincere thanks for the honour that had just been conferred upon him, by his esteemed friend Bro. Francis, and especially to the ladies for their cordial support, as it gave him an assurance that so far the proceedings of the day had been conducted to their satisfaction. Whilst he regretted that the chair had not been occupied by one more capable than himself, to add by eloquence to the pleasures of the day, he, nevertheless, trusted that by a continuance of the good feeling already evinced, everything would go off so as to entitle us to look back at a future day to the 1st of August as a pleasant, agreeable, and interesting day of social enjoyment, blended with having performed a charitable and good action ; and with every wish for the health and happiness of all present, the Chairman resumed his seat.

An especial bumper having been demanded and responded to, the Chairman then rose and said, the next toast is one, ladies and gentlemen, in which we are all, more or less, interested, " Charity," and that word embraces the various Masonic Institutions, to the prosperity of which I have now to crave your attention. The first of our Charities is the Girls' School, instituted in 1788, and ever since well and deservedly supported. You see before you about one half of the number of the daughters of poor and distressed Freemasons—many of them Orphans—at present receiving the benefit of education, and being trained up so as to become useful members of society. Ladies, it is to one of your sex that we, the Freemasons, owe a deep debt of gratitude ; it is to that lady, standing there, (Mrs. Crook) that the meed of praise is due, for her unceasing care and attention, for a period of fifty years, in the management of this Institution, that has mainly contributed to bring it to the present state of, I may say, perfection ; and long may that lady be spared to watch over those committed to her care. The next of our charities is the School for Boys, a sample of whom you have before you. I must mention to you, that, as Freemasonry is spread over the whole world, and is open to every religion, so is this school open to receive boys of Freemasons, no matter what their religious creed may be. The last of our charities is the one in which the Asylum we have this day consecrated forms a part, for we afford relief to the aged and distressed Freemasons and their widows, in the shape of annuities, and also an Asylum to reside in during the declining years of their sojourn in this world.

I beg therefore you will join with me in wishing "prosperity to the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows. (Drunk with warmest enthusiasm.)

Song, Miss Ransford, very beautifully sung, "I love the merry Sunshine."

At this period of the proceedings, the names of those ladies who had collected silver purses were handed to the Chairman, and announced as follows: Mrs. Dobie, five guineas; Mrs. J. E. Cox, five guineas; Mrs. Jackson, twenty guineas; Mrs. Dean, fifteen guineas; Mrs. Reynell, ten guineas; Mrs. E. D. Smith, eleven guineas; Mrs. Whitmore, five guineas; Mrs. Wright, five guineas; Mrs. Waller, five guineas; Mrs. Pryer, five pounds eleven shillings and six-pence; Mrs. Graves, five guineas; Mrs. Fox, five guineas; Mrs. John Hodgkinson, five guineas; the Misses Mc Callan, five guineas; there were also announced donations from Bro. J. R. Taylor, Mount Moriah Lodge, ten guineas; from a Brother in admiration of the conduct of the Chairman, two guineas; Bro. Farley, one guinea; and a parishioner of St. Helen's, Bishopsgate, one guinea.

The Chairman next said: Ladies and gentlemen, I have now to call your attention from the gay proceedings of the day, to a sentiment of a serious and melancholy description, and I confess I feel considerable difficulty in making the request, but it is part of the duty I have to perform, to bring to your notice the names of two members of the Masonic body, who are now gathered to their Fathers, and to whose exertions in the bringing forward the fund for annuities and this Asylum, the Craft owe more than I can express. I allude to the services of the late Brothers, Walton and Crucefix—to the former is mainly due the founding of the Annuity Fund, and to the latter the *sole* merit of the Asylum, and I may, I think with truth, say, that had it not been for the unwearied exertions and perseverance of Dr. Crucefix, we should not have been here to day to consecrate that building which we now see before us. I have therefore to request the favour of your joining with me in dedicating this glass to the memory of Brothers Crucefix and Walton. (Drunk in solemn silence.)

The Chairman again rose and said, I now beg to propose a toast in which I am quite certain every gentleman, and especially every Freemason, will cordially join with me in honouring as it deserves—"The ladies"—(Cheers), and in proposing it I beg in the first place, on the part of the Freemasons, and more particularly on my own, to return to our fair visitors our sincere and hearty thanks for the honour they have conferred upon us by their presence here to-day, and more especially to those who have so kindly and liberally contributed to the future prosperity of the Institution. (Hear, hear). I hope they have discovered that there is something more in Freemasonry than fine dresses and conviviality; and, as I doubt not there may be a few here to-day who have been told, or have heard it reported, that in Freemasonry there is something Anti-Christian, I have to entreat of them not to believe one word of such nonsense, for those who give utterance thereto are wholly ignorant of the principles and tenets of our Order. Ladies, I must tell you Freemasonry is founded on principles of piety and virtue. Its foundation-stone is charity; the superstructure we raise thereon benevolence, and the coping-stone, or covering, brotherly esteem and regard for each other. (Hear, hear.) We are taught our duty to our Maker, to our neighbour, and to ourselves. In the volume of the sacred law we find laid down for our guidance the duty we owe to the Supreme Being,

there we are also taught our duty to our neighbour, by affording him relief and consolation in the hour of affliction and distress—not in the narrow and confined meaning of the word neighbour, but in its widest and most comprehensive sense—for as Freemasonry is spread over the habitable globe so should our duty to our neighbour be; and in that volume likewise we are taught our duty to ourselves, by doing unto others as we should wish to be done unto. Let the Freemason act up to those principles, and he cannot forget his religious, moral, or civil duties as a member of society. I ask you is there anything Anti-Christian in these principles? Do you suppose that such an eminent divine as the late Archbishop of Canterbury and others of his order, and last, not least, our highly-respected and esteemed Grand Chaplain, who has preached to us such an excellent discourse, would for one moment have belonged to a society, in which there was to be found one iota in the least inconsistent with the tenets of their order or the doctrines which they preach. I am quite sure if such was to be found, neither the one nor the other of them would have remained one instant in our society. Do not therefore believe there is one particle of anything Anti-Christian in Freemasonry. I have to apologise for detaining you so long; from doing honour to the toast, but I trust you will forgive me, and in conclusion let me beg to assure the ladies present

“That no mortal can more
The ladies adore
Than a Free and Accepted Mason.”

This toast was drank as only Masons can drink it.
Song, Bro. Ransford.

The Toast Master having obtained silence, the Grand Master again spoke as follows:—Ladies and Gentlemen,—I am quite sure you will cordially unite with me in the next toast, which is to the health of our highly esteemed and respected Grand Chaplain, Bro. Cox, who has so kindly and so ably fulfilled his part in this day's proceedings by preaching to us an excellent and highly instructive sermon. If the Rev. Brother were absent I should feel more at liberty to speak in his praise, and therefore I shall simply add that he is ever ready to lend his valuable assistance when he can do good to his fellow creatures by promoting to the utmost of his power the cause of charity. With many thanks to him for his valuable services, I give you “The health of the Grand Chaplain.”

The warm and hearty greeting which welcomed this toast speaks more strongly than we can express the high esteem in which the Grand Chaplain is held by the Craft.

In the reply of the Reverend Brother, after thanking them for the compliment that had been paid to him, and the high satisfaction he had felt in discharging the various duties which had that day devolved upon him, he referred to the observations of the chairman made in a former speech that there were some persons who supposed that Masonry had an Anti-Christian tendency. Nothing, said the Rev. Brother, can be more false and erroneous than this statement; for although it was true that Freemasonry was open to men of all religious persuasions, yet he contended that all the duties it taught, all the tenets and principles it inculcated, were in strict consonance with the purest doctrines of Christianity, and I would not, said the worthy Brother, remain in Masonry for another instant were I not solemnly impressed with that conviction.

I have now arrived, said the chairman, at the last toast of the evening, and it is one which deserves not only our attention, but also our best acknowledgments. It must be evident to every one that the progress of the building we have consecrated to-day must have been watched over and attended to by more than one individual. In this instance there has been an active and efficient Building Committee, who for years past have been unceasing in their exertions to fulfil the arduous duties imposed upon them, and faithfully have they been discharged, otherwise I fear we should not have assembled here to-day; and in particular I cannot avoid mentioning one of the members, who is also the Hon. Secretary, Bro. Whitmore—(loud cheers)—whose time and talents have been most successfully devoted to this object from its commencement, and of whose excellent management we have had an admirable specimen in this day's arrangements; and in speaking of those arrangements let me here offer in the name of all present a tribute of sincere thanks to our Bro. Ransford, his son, and accomplished daughter for the kind and gratuitous assistance they have lent, and the musical treat they have afforded us, for I am certain I speak the united opinion of all present when I say that everything has been conducted in a manner the most agreeable and satisfactory, and that we offer our sincere thanks to Bro. Whitmore and the other members of the Building Committee for the gratifying pleasures of this day. (Loud and long continued cheering.)

BRO. WHITMORE rose to reply, and spoke as follows: I feel, said the worthy Brother, that any other member of the Building Committee would more appropriately have responded to this toast, but having been individually referred to by our excellent chairman, I cannot for a moment hesitate acknowledging this kind compliment and saying, on behalf of my colleagues and myself, that we gratefully and sincerely thank you. The exertions of the Building Committee—of which your chairman has spoken in too flattering terms—have been prompted by an honest conviction of the great necessity that has long existed for this Asylum, and the more it was assailed by opposition and prejudice—the more they witnessed the defection of some friends, and the lukewarmness of others—the more determined they have been to prove their own consistency and independence of spirit, by increased determination and redoubled efforts in its behalf. The history of this charity, ladies and gentlemen, is most interesting and instructive; it is interesting as shewing how chequered, varied, and beset with difficulties are all great undertakings; it is instructive as shewing most strongly the virtue of steady perseverance. I have been in conjunction with one of my colleagues, Bro. Wright, connected with this Asylum from its commencement. I have beheld and wondered at the unremitting toil, the indomitable perseverance, and ceaseless energy of its late benevolent founder, Dr. Crucefix, in my official capacity as its late Secretary. I have often attended meetings which, under the influence of a very pleasing delusion, we called the General Committee; those meetings consisted for the most part of only three individuals, the late Doctor, myself, and a most worthy Brother, here to-day—I mean Brother Turner. At those times I confess, not then fully understanding the patient and enduring attributes of our late respected friend, I often thought we were embarked in a hopeless enterprise. Not so Bro. Crucefix; he never lost sight of the beacon—hope; he never doubted for an instant a successful and triumphant issue to his great and benevolent exertions—and in this

day's proceedings we have the glorious realization of that hope, although I feel it has been purchased at the sacrifice of him without whose powerful efforts, and great love for Freemasonry, it never would have existed. (Hear hear.) The part which our most esteemed chairman has played in this day's ceremony, I feel that no language of mine can sufficiently eulogize; I take leave, however, to make use of his own words. On a recent occasion, the Grand Master, having agreed to patronize this Charity, Bro. Dobie told his Lordship that it was the brightest feather in his cap to be the President of this Institution, and I now tell the esteemed Brother that it is the brightest feather in his cap to preside here to-day. (Prolonged cheers.) The conduct of our Grand Chaplain is also beyond all praise; all who heard his sermon will agree with me, that it has seldom or never been their lot to listen to a discourse more calculated to awaken, or more directly appealing to, their warmest and best sympathies. On the part of the Committee, I have most respectfully to thank those ladies who have this day contributed silver purses in aid of the Building Fund. I may perhaps be pardoned for saying that much yet remains to be done, and great additional funds are required to complete this good work, but I feel that this day a powerful impetus has been given to the cause, and that the Building Committee will not have long to wait for the final completion of their duties. Once again, ladies and gentlemen, allow me, on the part of the Building Committee, to return you our best and most grateful acknowledgments.

The Brother resumed his seat amidst great and long continued applause.

This being the last toast, the Prov. G. M. then left the chair, and a merry dance on the green-sward, with the children of the Female School, formed a very appropriate finale to the proceedings.

Thus ended a day which, for the future, must be regarded as a red-letter day in Freemasonry. It has been our good fortune to attend many highly gratifying Masonic celebrations, but we confess that on no previous occasion were the arrangements more perfect, the various ceremonies more beautifully conducted, or the behaviour of all concerned more deserving of praise.

To the respected Prov. G. M. a deep and lasting debt of gratitude is due for the manly, honest, and independent spirit with which he has come forward to support by his influence and personal exertions this excellent charity.

That conduct has also been nobly emulated by the respected Grand Chaplain, who has brought to its aid the powerful exercise of his high and sacred functions.

To the Building Committee, and especially to the Hon. Sec., Bro. Whitmore, we offer the highest meed of praise for those excellent arrangements, which are all important in matters of this kind; to Bro. S. B. Wilson, the tribute of our admiration for the composing of the Consecration Ceremony, which we must designate as one of the most beautiful we ever witnessed; to the Prov. G. Director of Ceremonies, and the Brethren of Croydon, for their valuable aid; to Bro. Crew, the Sec. of the Girl's School, for the benefit of his assistance, experience, and advice; and, though last, yet not least, to Brother Ransford, his son, and amiable and highly accomplished daughter for the gratuitous exercise of their professional talents, which both at the consecration and the *dejeuner* formed an essential and highly delightful portion of the many other happy circumstances of this long to be remembered day.

METROPOLITAN.

GRAND ENTERTAINMENT

Given to the Craft by the Lord Mayor, at the Mansion House.

ON Friday, the 28th of June, the Right Honourable the Lord Mayor, (Bro. Farncomb), entertained the Most Worshipful the Grand Master, the Grand Officers of the Grand Lodge, the Provincial Grand Masters, and a distinguished party of Brethren, at the Mansion House. The invitations were to meet the Worshipful Master and Brethren of the Grand Master's Lodge, No. 1, of which the Lord Mayor is a member. About 300 Brethren were invited, and nearly 200 sat down to a most splendid repast in the Egyptian Hall. Messrs. Ring and Brymer employed their usual skill and labour in furnishing the tables with the most delicious viands, to which ample justice was done by the guests.

Amongst the company were the following Brethren:—Earl of Zetland, Earl of Yarborough, Lord Naas, Lord Dudley Stuart, Lord Suffield, Lord Ranelagh, Lord Milford, Hon. G. O. Callaghan, Sir J. M'Neil, Sir John Guest, *M.P.*, Baron de Paravicini, Whyte Melville, Sheriff Nicoll, George Hoyte, Chevelier B. Hebler, Colonel Thomas Wildman, R. H. Lewis, R. Alston, Rev. C. J. Ridley, Hon. G. C. Anderson, John Simeon, *M.P.*, E. J. Hutchins, *M.P.*, Robert Holland, *M.P.*, Colonel Sibthorpe, *M.P.*, H. Stewart, *M.P.*, S. Blair, *M.P.*, Colonel Tynte, Wm. Cubitt, *M.P.*, B. B. Cabbell, *M.P.*, A. Hastie, *M.P.*, D. Morris, *M.P.*, T. A. Mitchell, *M.P.*, T. H. Hall, L. C. Humphrey, A. Dobie, Rev. Dr. Bowles, Colonel Vernon, Lieutenant Brereton, J. J. Hammond, F. Alston, H. C. Vernon, F. Dundas, J. Pattison, Richard Percival, W. H. Smith, Thory Chapman, W. F. Beadon, Rev. J. E. Cox, Rev. W. Fallofield, Rev. J. Vane, Rev. J. W. Hayes, Henry Perkins, L. Walker, J. B. King, J. Bonorandi, A. Henderson, John Masson, Albert Woods (Lancaster Herald), Charles Scott, J. Hodgkinson, T. James, Herbert Lloyd, E. H. Baily, Wm. Shadbolt, J. G. Gaskoin, Thos. Pettigrew, H. de Crespigny, Under-Sheriff Wire, W. L. Thomas, Charles Baumer, L. Chandler, L. Thompson, G. P. Philippe, H. J. Foreman, D. H. Stone, Captain Bell, A. Holman, John Brown, Thomas Foster, Lieut. Hill, *R.N.*, H. T. Cole, H. Earl, G. J. Anson, P. J. Dart, R. J. Chaplin, J. W. Ellis, C. Bleaden, J. Wetten, W. D. Starling, R. P. Davis, R. Borrás, John Sugden, Deputy Lake, John Goldnam, Dr. Thompson, G. and E. D. Smith, C. M. Firth, John Fawcett, George Leach, Henry Fenwick, William Elliott, J. Marston, R. G. Alston, G. W. K. Potter, H. R. Willett, F. Salmon, Robert Bell, J. C. Morris, A. E. Campbell, J. J. Blake, H. C. Sirr, G. T. Mansell, J. D. McCracken, T. J. Quinton, Wm. Hallett, H. L. Chron, G. Corner, Dr. Rowe, Dr. Wallich, — Westby, A. S. D. Harris, Thos. Parkinson, F. Shuttleworth, J. Havers, Wm. Farnfield, P. Hardwick, J. L. Evans, H. B. Webb, — Goldsmith, R. Bevington, Thomas Naghten, George Bishop, J. A. D. Cox, Philip May, George Biggs, John Leach, R. Davies, G. J. Atkins, A. Pattison, Wm. Palmer, S. H. Lee, C. J. Chenery, J. R. White, T. J. Sherwood Watkins, William Bibbens, Rev. J. W. Gleadall, R. H. Giraud, G. G. Kirby, F. Crew, W. G. Walmsley, George Stone, E. G. Shuttleworth,

J. A. Travers, M. Chubb, R. W. Jennings, C. Rigby, Sir George Smart, F. Sang, John Harmer, W. Jordan, P. J. Salomons, J. G. Bergman, Christopher Rawson, F. W. Bossy, C. W. Green, J. C. Norris, T. J. Miller, Peter Thomson, J. H. Goldsworthy, J. H. Denison, John Nelson, R. J. Spiers, N. Bradford, H. Emly, W. H. Kingsford, Thos. Pryer, J. C. Fourdrinier, T. J. Hall, J. N. Tomkyns, J. Reddish, O. Ommaney, J. P. Pittman, T. Wood Morris, Richard D. Chanhill, J. W. Gutch, J. Keast, Rolls, Cartin, Law, R. Driver, Eglise, Houghton, Wilson, Orman, Major Ward, Dr. J. Moore, Dr. Goulding Bird, and Rev. C. Marshall (Lord Mayor's Chaplain).

The following distinguished noblemen and gentlemen, among many other eminent Freemasons, received invitations, but were unable to attend:—The Dukes of Hamilton, Richmond, Devonshire, Beaufort, Leinster; Marquises of Downshire, Kildare; Earls of Mexborough, Talbot, Aboyne, Howe; Viscount Combermere, Lord Elphinstone, Lord Geo. Lennox, the Lord Chief Baron, Sir James Graham, Bart., *M.P.*, Sir Claudius Stephen Hunter, Bart., Sir Charles Lemon, Bart., the Right Hon. Fox Maule, *M.P.*, the Right Hon. Tennyson d'Eyncourt *M.P.*, Admiral Dundas, Alderman Finnis, &c.

Brother Harker performed the duties of toastmaster with his usual efficiency.

The musical arrangements were under the direction of Mr. Hobbs, assisted by Mr. Francis, Mr. Genge, Mr. Young, &c.

Nothing could exceed the splendour of the whole scene.

The loving cup having gone round,

The Lord Mayor proposed the health of the Queen (loud applause).

“God save the Queen.”

The next toast his lordship proposed was the health of Prince Albert, the Prince of Wales, and the rest of the royal family.

The Lord Mayor then gave the health of the M. W. G. M. the Earl of Zetland. (This toast was received with enthusiasm.)

The G. M. assured his lordship and the Brethren that often as he had had occasion to return thanks for the kind manner in which the Brethren had received him, he never rose under circumstances of greater difficulty than at present, for a similar occasion had never occurred before in his time, although he understood that some thirty years since the Grand Lodge, under the mayoralty of Sir Claudius Hunter, had been assembled within those walls. He knew he might venture to express, on behalf of the whole Masonic body, their grateful feelings to the Lord Mayor for having noticed them in this handsome manner (cheers). It would show the unanimity of feeling which existed among them. Although, as Masons, they never held out any inducement to others to join their body, because no one should do so from interested motives, yet such an assemblage as the present would show the estimation in which the Craft were held by the Lord Mayor of the city of London (cheers). He begged again to thank the Lord Mayor for the kind manner in which he had received the Brethren upon this occasion. (Loud cheers).

The Lord Mayor then proposed the health of the D.G.M. the Earl of Yarborough. (Loud Cheers.)

The D.G.M. said the manner in which his health had been drank was most gratifying to his feelings. He was proud of being able to attend here this day, because he felt a great honour had been conferred upon Freemasonry; and he had therefore travelled one hundred miles in order to be present. (Cheers.) He would not, on any account, have

been absent ; for he felt, with the Grand Master, that this was an occasion of which they ought not only to be proud, but to consider that it was their duty to show to the Lord Mayor their affectionate regard for his kindness. (Cheers.) The first magistrate of the first city in the world had thought that he should not act up to the principles of Freemasonry, had he not testified his respect for it during the time he filled the civic chair (cheers), and nothing could more completely shew the fact than this event, that Masonry was flourishing. Again he returned them his thanks. (Cheers.)

The Lord Mayor then proposed the health of Lord Suffield, and the House of Lords. (Cheers.)

Lord Suffield briefly returned thanks.

The Lord Mayor then gave the health of Lord Dudley Stuart, and the House of Commons. (Cheers.)

LORD DUDLEY STUART, in returning thanks, begged to assure the Lord Mayor that he felt most deeply the compliment which had been paid him, and he wished it had fallen into abler hands to acknowledge a compliment offered to that body to which he had the honour to belong. (Cheers.) He was impressed with strong feelings of gratitude to the Lord Mayor for having assembled around his hospitable board so many Brethren of the noble Craft ; and it was highly pleasing to him that one of their Order now filled the chair as chief magistrate of this great city. (Cheers.) Not only had his Lordship discharged his duty to the satisfaction of the highest portion of the community, but he had upon the present occasion called around him his Brethren in Freemasonry. (Cheers.) On behalf of all the Brethren around him, he begged to return the most grateful thanks, for the honour which had been conferred upon them. (Loud cheers.)

The GRAND MASTER then rose to propose the health of the Lord Mayor. (Loud and continued cheering.) As he expected, the mere mention of the name was sufficient to call forth their applause ; but he had a few observations to add. It had fallen to his lot for a great many years to have the honour of dining in that hall, but upon the last occasion it was stated, he believed, by Sir George Grey, that it was his duty to have frequent communications with the Lord Mayor, and that no one was more anxious or efficient in the discharge of his duty than the present Lord Mayor. (Loud cheers.) This showed the high character the right honourable gentleman had obtained. His Lordship's predecessor had been most liberal, and was most eminent for the splendour of his banquets ; but he was sure the Brethren would now bear their testimony to the munificence with which they had been received on the present occasion, and agree with him in the opinion that no civic officer had ever surpassed their worthy Brother in the warmth of the reception he always gave his friends, or in the desire to render them happy. He was sure the hospitality of the present occasion would long remain engraven on their hearts. (Loud cheers.)

The LORD MAYOR in rising to return thanks, observed that he hardly knew how to find words to express his feelings for the honour which had been done him ; but if at the close of his term of office he could receive the same commendation which he had met with that evening, he should indeed be proud. (Cheers.) He felt that on this evening, he was placed in a most important position, as he had to preside over men who had done suit and service in the Craft, he being one of the least among them. (Cheers.) He felt most grateful to the Grand Master for the

manner in which he had proposed his health, and to the Brethren for the way in which they had received it. (Loud cheers.)

The Lord Mayor then gave "the Grand Lodges of Scotland and Ireland," which were responded to by Bro. Melville, and Bro. Hoyte.

The Lord Mayor then gave "the health of Bro. Sheriff Nicoll." (Cheers.)

Bro. Sheriff Nicoll returned thanks for the kind manner in which his health had been proposed and drunk.

The Lord Mayor then gave "the healths of the Worshipful Master and Brethren of the Grand Master's Lodge."

The Rev. Bro. GLEADALL said, my Lord Mayor, Most Worshipful Grand Master, and Brethren, the honour has devolved upon me, as Master of the Grand Master's Lodge, of returning thanks for the toast just proposed and drunk. Considering the very peculiar nature of the occasion, the comparative length of time since a party of this precise character was entertained within these halls, and the long time which it is possible may again elapse before the same description of party shall again be found under this splendid and hospitable roof: however much I may regret, that the duty of responding to the toast has not fallen into abler hands than mine, yet I cannot help feeling a little, I trust pardonable gratification, that my position as Master of my Lodge confers on me the privilege of acknowledging your Lordship's courtesy on the present occasion. Let me assure you, my Lord Mayor, that myself and every member of the Grand Master's Lodge, appreciate most highly the honour conferred upon us in holding this banquet, partly—I believe I may say chiefly—on our account. And let me further assure your Lordship, that we consider it a subject of great congratulation among ourselves, that a Past Master of our Lodge is in that eminent and influential position which your Lordship now fills. We do not say that Masonry has put you there; nor do not say that had you never been a Mason you would not have occupied that chair; but this we say, that those principles which Masonry inculcates—integrity, fidelity, uprightness—have had no inconsiderable share in your Lordship's elevation, as they must always have no inconsiderable share in the elevation of all, who, like your Lordship, either have filled or shall hereafter fill, the first civic office in the first and greatest city of the world. And now, my Lord, that you have achieved this distinguished elevation, by what we may call the more unostentatious virtues of Masonry—though in reality the most exalted—we are proud to see you in a position in which you can exhibit its more splendid virtues, dispense the princely hospitalities, and encourage the munificent charities for which this gigantic and wealthy metropolis is famed. It is natural for men to look at things, at objects, and at systems through the medium of their own peculiar pursuits, habits of mind, and states of intelligence. The philosopher and the statesman, the man of business and the man of wealth, have each his own way of contemplating things—a way modified and determined by the character of the ideas with which he is mainly conversant. It is quite natural, therefore, that I, as a clergyman of the Church of England, should view Masonry as a great moral agency—as one of those influences in the world calculated to assist in promoting the moral welfare of society. A very ancient book—a book venerable for its antiquity, and still more for its origin—a book always kept open in our Lodges—I mean the Volume of the Sacred Law, tells us that mankind sprung from one and the same parentage. Hence, therefore, the brother-

nood of the human race is an original and essential truth—a truth founded in the very nature and constitution of humanity. But mankind have swerved from this their primary condition—from this order and intention of Providence in their creation. Causes of estrangement and enmity have sprung up among them. Wrath, war, and confusion have prevailed over the earth. But this state of things is not to remain permanent and unmitigated. To counteract it, the Almighty has established various agencies in the world—agencies whose object is to restore the human family to their original condition, and tie together again the broken bands of brotherhood. It is the glory of human systems to cooperate with these agencies; and if Masonry—and such is the principle and purpose of Masonry, in applying itself to the root and ground of humanity to bring it back to its first estate of amity and peace—and if Masonry, I say, do but throw in its mite among these moral agencies—if it move and act in the same direction with them—if it contribute but something to the great ultimate result, it will not have existed in vain—it will have realized a purpose, and achieved a destiny. We of the Craft hold that Masonry dates from the remotest antiquity—that it goes a long way back into the obscurity of the past. But it not only links itself with the past, it links itself with the future, and will exist as long as the race to which we belong shall exist. Masonry connects itself with the deepest principles of our nature, with the strongest sentiments of the human mind, and the profoundest wants of the human heart. Wherever men are found they will require sympathy, assistance, union, combination. These necessities are inherent in humanity, and, therefore, they are co-extensive with humanity: they are felt wherever human beings exist—they will be felt so long as human beings shall exist. It is the design of Masonry to meet these necessities—to respond to these yearnings of our common nature; and, therefore, wherever they happen to be, Masonry will have a work to do, and a duty to discharge—in other words, wherever human beings are found, there will be a reason for the existence of our Craft—it will find a range for its operations, a sphere for its activity and usefulness. I must apologise, my Lord Mayor, for occupying your time so long; but, considering the peculiar nature of this occasion, I could not well say less; I will not say more, but again express to your lordship the warmest thanks of the Grand Masters' Lodge for the honour you have done us, and to every Brother here present for the kind manner in which they drank the last toast.

The Lord Mayor then gave the healths of the Provincial Grand Masters, and he would couple with that toast the name of Colonel Tynte. (Great applause.)

Colonel Tynte returned thanks.

The Lord Mayor felt pride in proposing the Present and Past Grand Officers; he was quite sure they would join with him most cordially in drinking the toast. (Loud cheers.)

Bro. F. B. Alston, S. G. W., returned thanks for the kind expressions used by his lordship in proposing this toast. He took the opportunity of assuring him how highly gratified he felt at being present at the Mansion House this day. After having received the noble and the great, after having dispensed his hospitality in a manner which never had been surpassed, his lordship had felt that the circle of his hospitalities would not be complete unless he extended his kindness to the Order of which he was a member, and testified to the world that he was proud of belonging to their body. He could not but consider that the event of

this day was a very great and lasting compliment to the Craft, which would never be forgotten. (Loud cheers.)

The Earl of YARBOROUGH having received permission to propose a toast, said he would not have trespassed upon them had he not felt that they would not depart from that hall satisfied if they had not drank the health of a distinguished individual—he meant the Lady Mayoress. (Loud cheers.) He had been invited to this house some time since, on another occasion, and if he could have attended he knew he should have then met the highest in the land—the most distinguished for rank and virtue—and he should also have had the good fortune to have made the acquaintance of the Lady Mayoress. They knew how liberally the Lord Mayor and Lady Mayoress supported their charities; and he had the highest authority for saying that the Lady Mayoress felt the greatest anxiety in the welfare of their institutions, because she knew the great interest her brother took in Masonry. (Loud cheers.) He should not do justice to his own feelings if he did not ask them to drink the health of the Lady Mayoress. (Loud cheers.)

The Lord Mayor briefly returned thanks. His lordship then gave “the Brethren who had honoured him with their company that evening.” (Cheering.)

Bro. WINE, on behalf of the Brethren, would say how gratified they were to meet so many distinguished Brethren gathered together in one bond for the promotion of peace and the extension of charity, which distinguished Masonry throughout the world. (Loud cheers.) He spoke the thanks of the Brethren for the honour which had been conferred upon them in calling them together under this hospitable roof. It would tend still stronger to bind them together in those bonds of brotherly communion which had existed for so many centuries—(cheers)—and to advance those principles of the Order which had in view the happiness of mankind. (Loud cheers.)

The Lord Mayor accompanied by his guests, then left the hall, highly delighted with the entertainment of the day.

POLISH NATIONAL LODGE, No. 778.—On Tuesday, July 23, the R. W. the D. G. M. the Right Hon. the Earl of Yarborough, visited this Lodge, of which Bro. Szulczewski is now the worthy and respected W. M. Upon entering the Lodge his Lordship was received with due honours by the W. M., Lord D. C. Stuart, S. W., and the other officers and Brethren, and invested with the Commander's ribbon and decoration usually worn by the members. After the conclusion of Lodge business, the Brethren retired to refreshment, when the D. G. M., on proposing the health of the immediate W. M. Bro. Lemanski, presented and invested him with a very elegant jewel, which had been purchased partly by vote of the Lodge, and partly by private subscription. The Worshipful Brother returned thanks in appropriate terms, and shortly after the Brethren retired in peace, harmony, and brotherly love.

YARBOROUGH LODGE, No. 812.—A banquet to commemorate the second anniversary of the establishment of this Lodge (meeting at the George Tavern, Commercial Road, East), and to present a testimonial of esteem and respect to Bro. Thos. Vesper, jun. P. M., and originator of this very flourishing and numerous portion of the Craft, was held at the Plough tavern, Blackwall, on Monday 22nd July, and was honoured

by the presence of the Right Hon. the Earl of Yarborough R. W. D. G. M., and nearly a hundred brethren. The W. M. of the Lodge, Bro. J. H. Wynne, filled the chair, and was supported on his right by the Earl of Yarborough, and on the left by Bro. Thos. Vesper, jun. Among the distinguished brethren present were Bros. G. W. K. Potter, G. J. D. and W. M. Moira Lodge; Peter Thompson, P. G. S. D.; Francis Crew, P. G. S.; Rev. Rich. Lee, Rector of Stepney and Chaplain of the Cadogan Lodge, No. 188; Thos. Pryer, P. M., Oak Lodge, No. 225, 33°; J. B. Manesk D'Villa, 33°; Stephen H. Lee, P. M. St. George's and Corner Stone Lodge, No. 5; Lépée, W. M., La Tolerance, No. 784; L. Lemanski, W. M., Polish National Lodge, No. 778; —Tuxford, P. G. S. D., Lincolnshire; J. D. Kincaid, P. G. J. W. Surrey; — Werwick, W. M., Pilgrim Lodge; R. S. Williams P. M., Enoch Lodge, No. 11; G. Biggs, P. M., No. 216, &c.

On the removal of the cloth, and the usual loyal toast given from the chair, with that of the Right Hon. the Earl of Zetland, M. W. G. M. of Masons. The W. M. proposed the health of the Right Hon. the Earl of Yarborough, R. W. D. G. M., which was elegantly acknowledged by his lordship. After the health of the W. M. had been given by his lordship, and responded to, the Earl of Yarborough rose and proposed that which his lordship was pleased to consider the toast of the evening, the health of Bro. P. M. Vesper, to the following effect:—“It had been his good fortune,” he said, “to receive the compliment of many invitations to Lodges since the commencement of his Masonic career, but he had never experienced more pleasure in accepting them than upon this occasion. He recollected with much happiness the previous anniversary, one which had been impressed upon his mind most indelibly, as much by the ‘due form and order’ with which it was conducted, as for the high compliment paid him in giving so respectable, so numerous, and, he hoped he might add, so useful a Lodge his name. He was delighted to perceive that its prosperity was on the increase, and assured the Brethren that it should ever receive his warmest support. He, however, considered himself to be much more highly honoured this day, because he had been selected to perform an act of gratitude on the part of the Brethren to an eminent Brother, who so well deserves the consideration they had been pleased to offer him. It was not to be forgotten that to Bro. Vesper the prosperity of the Lodge was owing, and its stability enforced. The germs of excellence which he had planted, have already produced a large and wide spreading tree, large in point of numbers, and wide spreading because under its banners there have been enlisted those who will carry brotherly love throughout the world, so that wherever the name of the Yarborough Lodge is mentioned, there also will Bro. Vesper's name be esteemed.” After congratulating Bro. Vesper upon the highly creditable and excellent manner in which he had passed the Chair of the Lodge, his Lordship proceeded to refer to the object of the present meeting, and expressed his sense of the compliment conferred upon him in having been selected to present that handsome present which the Lodge had been gratified to offer for Bro. Vesper's acceptance, as a proof of their esteem and affection.

Bro. Vesper, after the rapturous applause with which the toast was received had subsided, returned thanks to the following effect—

“My Lord, Right Worshipful D. G. M., Worshipful Master, and Brethren, the heart may conceive, but the tongue must fail to give utterance to the deep sense of gratitude which I feel at this moment. Over-

powered as I am by the favours you have heaped upon me, and the kind estimation in which you appear to regard me, I must claim your indulgence for not expressing so adequately as I could wish, my deep sense of gratitude for the distinguished honour conferred upon me this day. In private life it has pleased the G. A. O. T. U. to make me respected in the circle amongst whom I am known. In my Masonic career, the same Divine power has directed my course with similar happy results, as is evidenced by the proceedings of this day. I am sure I am but expressing your feelings, that it is no small honour and privilege to be a Freemason, to belong to an Order numbering within its sacred precincts, and around its solemn altar, men of high and low degree, of the most exalted talents, position, and virtues; of every creed in religion and politics; of all nations, kindred, and tongues; yet sinking their points of minor difference, and banding together for the general good of the universal family of man, linked in one indissoluble bond for the promotion of virtue and science." The worthy Brother—having briefly referred to his initiation into, and his progress in, the Craft, and then very happily and eloquently related what had been effected in the Yarborough Lodge since its consecration, the number of initiations of persons of every country, its present flourishing condition, and the existence of a R. A. Chapter thereto attached—concluded by expressing his best thanks to those Brethren who had held office under him and to those who so kindly supported him by introducing so many highly respectable friends to the Lodge; and lastly, to that noble and distinguished Brother for the high compliment conferred on him that day, which, as a token of respect, was far exceeding what he could ever have anticipated, and rendered doubly valuable from having been received at his Lordship's hands.

The testimonial of esteem presented to Bro. Vesper on this occasion, consisted of a silver tea-service of costly workmanship, and a very elegant Past Master's jewel, bearing the following inscription:—

Presented,
with a P. M. Jewel,
by the Brethren of the Yarborough Lodge, No. 812, to
Bro. THOMAS VESPER, Jun. P. M.,
as a testimony of respect for his zeal in founding the Lodge, and his untiring exertions
in promoting its unprecedented prosperity, as well as his uniform kindness
and urbanity to the members whilst presiding in the chair.
A. L. 5850, A. D. 1850.

DOMATIC CHAPTER OF INSTRUCTION, No. 206.—This new working Chapter meets at the Falcon Tavern, Fetter Lane, every Friday evening at eight o'clock, under the superintendence of Comps. Blackburn, Lemanski, Segrist, Allen, Kirby, &c., and we understand the ceremony and lectures are very ably worked. The unique set of banners and standards in this Chapter add very much to give effect to the ceremonies.

THE EMULATION LODGE OF INSTRUCTION, No. 318.—We have much pleasure at hearing that this Lodge has been working all the summer under the fostering care of its great light, Bro. S. B. Wilson, and other Brethren of great and lesser magnitude. We beg to refer the Craft to another part of the Magazine, to a paper on "The Rise of the Five Orders of Architecture," delivered by Bro. S. B. W. in this Lodge of Instruction.

PROVINCIAL.

DORSET.—POOLE.—On Thursday, August 23rd, the Brethren of the province of Dorset, under the presidency of the R. W. Prov. G. M., W. Tucker, Esq., of Coryton Park, held in this town their annual meeting.

The Brethren assembled to the number of nearly ninety, at the Town-hall, where the Lodge was close tiled at 10 o'clock, and at about a quarter before eleven they walked from thence to Church, in procession.

Arrived at the church, prayers were impressively read by Bro. the Rev. J. C. Parr. The sermon was preached by Bro. the Rev. B. Maturin, curate of Ringwood, taking as his text, the Psalm 133.

The service being over, the Brethren again assembled in Lodge, when the Prov. G. M. appointed his officers for the ensuing year.

In the course of the proceedings the R. W. P. G. M. delivered to the assembled Brethren the following

Charge.

"My Brethren,—The time has again arrived, when it becomes my pleasing duty to address you as your P. G. M., and in so doing, I am sure, I cannot gratify, both yourselves, and myself, more than by congratulating you all on the present flourishing condition and state of our Order; flourishing I say in spite of all the various unfair and unhandsome attacks which have been made, and are from time to time making against us; still truth is truth, and it ever has, and ever will prevail. On truth, immutable and sure, is our Order based: our great light is the Volume of the Sacred Law, and such being our foundation need we, I ask, ever fear any silly scribbler, or other enemy, who may choose to level his envenomed, but powerless shafts at us? Thus has the author of a work, published in the spring of 1849, and entitled a "Letter on the Antichristian character of Freemasonry," signally failed; he has signed himself a voluntary "seceder from the Order," and were this all it were well, but his book shows that he has "basely violated his vow," and that he even glories in his shame. Still, out of attempted evil springs good; his recent and renewed attacks on us, in the spring of this year, on the occasion of the death of our lamented Brother Dr. Carwithen, have called forth replies, which have shewn out our Order in the full lustre of its purity and beauty, such as have induced many to seek a knowledge of us, and subsequently to join us, who previously never had their attention directed towards us. I will here recommend you all to read the article on this matter, published in the last number of the "Freemasons' Quarterly Magazine and Review;" it is ably written, and I think will have the effect of silencing and quieting the seceder, whose great object seems to have been to make himself notorious, at the expense both of honour and principle. One event of the greatest import and in which every Brother must congratulate himself, has been achieved this year; and that event is the union of our charities; the Asylum for the reception of aged and decayed Freemasons, and the fund for the relief of our departed brothers' distressed widows, have been amalgamated with the other charities of our Order, and from henceforth there will be but one feeling, and but one interest prevailing throughout the whole; that of an ardent desire to relieve distress, wherever found, on the purest principles of true Masonic brotherly love. We are now all unanimous, party feeling has no footing amongst us, each Brother receives his Brother as a Brother, and the principles of brotherly love, relief, and truth, will be henceforth exemplified even in more bright and resplendent colours

than they have ever hitherto appeared. Party spirit is at an end, suspicion is lulled for ever. My Brethren, in the absence of the G. M., I had the honour this year to preside at the dinner at Freemasons' Hall, when this event was celebrated; on no occasion was such a true Masonic spirit exhibited, everything went off well and every Brother was happy, and why? because he felt he was that day celebrating an event which was adding to the sum of happiness of his fellow creatures; the ladies, more numerous than is usual on such occasions, gave us their approving smiles, and I am happy to be able now to announce to you that the subscriptions that day made at the table, amounted to upwards of 700*l*.

Since I last saw you, the "Freemasons' Quarterly Magazine and Review" has passed into new hands; it is now conducted with an ability and skill which must recommend it to the favourable notice of the Craft at large. I have had several conversations with the proprietors and editor, and I am assured the parts which had become offensive in the old publication, I mean the personal remarks and attacks, are dropped, never to be again resumed. Thus will the "Review" become a most useful and valuable work, the organ of pure Masonic communication and instruction, and such as no Brother, who has the means, should remain without possessing; two numbers have already appeared, both of these I strongly recommend you all to read at all events, and I cannot but advise those who possess Masonic libraries, to place them on their shelves. No Lodge should be without them.

Let us now turn to our own province. I find from a return which I have had made to me by the W. M.'s of the various Lodges that, on the whole, our Craft is on the increase; some of the Lodges in this province are such as any P. G. M. may be justly proud of, while others, although they still hold their position, do not seem to make any advance; this is much to be lamented, for it may be taken almost as an universal rule that where such cases occur in Freemasonry, some local jealousies exist, which ever ought to be banished from the head and mind of the Mason. The success of this, the Poole Lodge, after a two years' re-existence, is truly pleasing; go on, my Brethren of Poole, and your Lodge will not only hold the highest number, but will also hold what is by far more important, the highest rank and character in the province.

That Masonry is steadily on the increase is a fact of which there can be no doubt whatever; every return made to the Grand Lodge, and every assembly of the Craft at Freemasons' Hall, amply proves this fact; but there is another fact, which is still more pleasing to every true lover of the Order, and it is this, that those who have lately joined, and are still continuing daily to do so, are of a class and order in society, whose object is not merely to gratify vain curiosity, nor to join in our convivial meetings, but to enter with all heart and soul into the true spirituality of our Order, to be combined with us in the bonds of Brotherly love. Such men, having before initiation "preconceived a good opinion of our society," are sure to become bright and shining lights amongst us, they soon discover that the more they study the Masonic science, the more they learn; they soon find out that the true sciences of Archæology and Freemasonry are so inseparably connected that the study of the one is almost absolutely necessary to the knowledge of the other. After all, what is the new study of Archæology which is now making such rapid strides in this country; *in main*, I say, it is nothing more than Masonry practically developed. Masonry is that science which includes all others, having its foundation in the most remote antiquity in by-gone years; it has slumbered, but of late, like every other science, it has made a long and powerful stride, and has sprung forth into renewed existence that has delighted the Craftsman, astonished the world, and given the lie direct to all those who have basely seceded from our Order, or who have attempted to expose that, of which they were most supremely ignorant. Thus too has Archæology been kept for ages in a state of slumber and torpor on the shelves, and in the cabinets of the antiquary, coin collector, and lover of curiosities; not so now, their researches did little or no good to the world at large, while now, these for-

merly hidden treasures are exposed to the light of the full meridian sun, and this noble branch of philosophy which, like its sister Masonry, dives into the hidden mysteries of nature and of science, has burst into full bloom, and has received the approval and support of the learned and great in this and most other enlightened nations. I would here take the opportunity of recommending to all to advance; Masonry is incomplete in its mere third degree, the R. A. is the third degree in perfection, and without it, Masonry is incomplete, but here ends Craft Freemasonry; all other degrees are more or less connected with the Order, but they are not necessary parts or portions of it. I would recommend you all here to read a paper on this subject in the last "Freemasons' Quarterly Magazine and Review," by Bro. Pryer.

My Brethren, be zealous, we must advance, we cannot avoid it, when we see that which was prophesied by Isaiah, "For stones I will bring iron," (Isaiah 60, v. 17), 698 years B.C., and now nearly 2548 years ago in actual force, and constant use,—the railway—when we are endowed as it were with wings, not like those waxen imitations of Icarus which melted in the light and heat of the sun, but with real power of locomotion; to seek knowledge with an abundance of books; literature and opportunity to gain it; shall we stand still, shall we not take advantage of the opportunities of improving ourselves which have been given us by the Grand Architect of the Universe? shall we, I say, being members of an Order having its foundation in the immutable laws, mysteries, and institutions of the Deity himself, shall we stand still? no, my Brethren, no: *Festina lente*, (hasten slowly), may have been a good motto in its day, but let us look higher, soar higher, and we shall not be disappointed; in short, let us in all things, obey the precept of our illustrious Brother St. Paul, "Press forward."

The business of the Lodge having been transacted, the Brethren dispersed, and punctually at four o'clock nearly fifty re-assembled at the Antelope Hotel, to partake of refreshment.

The R. W. P. G. M. Bro. W. Tucker presided, the Vice-chairman's duties being ably performed by Bro. N. Highmore, Prov. S. G. Warden.

The Chairman was supported by the following Brethren:—Admiral Sir Lucius Curtis, Bart., P. G. M. for Hampshire; E. V. Mainwaring, M.D.; R. Ledgard, the Rev. B. Maturin, the Rev. J. Parr, Captain Helsham, (of the Grand Lodge of Ireland); D. F. Dalton, R. H. Parr, W. Hannen, J. Y. Melmoth, &c.

The R. W. P. G. M. gave the toast of "The Queen and the Craft," this was followed by those of "the Right Worshipful the Grand Master, the Earl of Zetland," "the Deputy Grand Master, and other members of the Grand Lodge of England."

The R. W. P. G. M. next gave the health of "the Visiting Brethren" who had that day honoured them with their presence, coupling with it the name of Admiral Sir Lucius Curtis, the Grand Master of the province of Hampshire.

Admiral Sir Lucius Curtis responded to the toast on his own behalf and that of the other visiting Brethren present, expressing his regret that he was not accompanied by more Brethren from Hampshire. He considered it to be the duty of every Brother to attend all provincial meetings that came at all within the length of his cable tow. The excellent sermon they that morning heard from their Rev. Bro. Maturin, explained to them that they ought to live in unity one with another; one great means of promoting unity was by frequently assembling together and becoming better known to each other. Masonry was free, it was open to all who wished to enter within its portals; by meeting as the brethren of the Craft did they became cemented in friendship, and when their principles were properly carried out they formed one

compact and solid body. This unity was shewn even in the battle field, as after a battle it frequently happened that a Mason, when wounded or a prisoner, made himself known, he immediately received all possible succour and assistance from a brother Mason, even though neither could understand a word the other might say. Let them go to any part of the world they pleased, they would be sure to find Freemasons, and by making themselves known, as everywhere the same signs and signals were used, they received as much assistance as would be accorded them even in their own country. On this matter he spoke from experience, and had himself been placed in situations to prove the value of being a Mason, and the exercise of true Masonic principles. He would give one instance of this being shown where it was little expected. A general in the army, well-known to him some years since, left Gibraltar with his family as passengers in a small vessel for Sicily, and on their passage the vessel was taken prisoner by an Algerine pirate; intreaty and intercession failed to induce the pirates to grant them their lives, and the order was given for all hands to walk the plank, or in other words to be thrown overboard, when as a last resource General Gardiner, who was a Freemason, thought he would try what effect the sign of unity might have upon the pirate captain; he made the sign, it was acknowledged, and the result was that their lives were spared and the Algerine landed them all safely in Sicily. As regards himself he was taken prisoner during the war, and during his captivity, being without shoes and stockings, and but half clothed, he had made himself known, and was acknowledged by a Mason, and from that time he was clothed and fed by Brethren as long as he remained a prisoner. He mentioned these instances to show that in whatever nation a Mason may be, as soon as he made himself known the feeling which bound the brotherhood together, prompted those who were in any way able to do so to afford the required relief. The gallant P. G. M. returned his thanks for the toast, expressing a hope that the Great Architect of the Universe would of his great goodness grant to all the Brethren present every happiness and comfort they and their families could themselves desire.

BRO. J. Y. MELMOTH, Pro. P. J. W., in flattering terms proposed the health of the Right Worshipful the Provincial Grand Master of the province of Dorset, then presiding over them. Since his accession to that high and important office, he had shown himself most zealous in his endeavours to carry out the true principles of the Craft. He not only took the lead in his own province, but was also a prominent and active member of the Grand Lodge of England.

The R. W. P. G. M. in returning his thanks for the toast, said that during his career in Masonry, which, though not of very long standing, had been somewhat flattering to himself, he had endeavoured as far as lay in his power to promote its interests in the full belief that it was a good, holy, and proper institution, teaching each to respect his fellow man as a brother. In no province was that feeling better carried out than in this province of Dorset, and he hoped that kind feeling would continue to be carried out for years and for ages yet to come. The more they cultivated Freemasonry, the more would they be pleased with it.

The R. W. P. G. M. next proposed the health of two gentlemen who had assisted materially in the ceremonies of the day,—the two Clergymen, one of whom, the Rev. J. C. Parr, he had appointed P. G. Chap-

lain; the other, the Rev. Bro. Maturin, who had come from a neighbouring province to render his assistance, and had in the morning given them one of the most impressive sermons he had heard since he had been a member of the Craft.

The Rev. B. MATURIN said he had been requested by his friend and Bro. Parr, who in his absence had acknowledged the vote of the Lodge in the morning, now to acknowledge the compliment just paid to them. No man appreciated the honour conferred on him more than did he (Bro. Maturin). He had long been attached to Masonry; he loved to meet Brother Masons in his own province or out of it, and this he was not ashamed to publicly express that morning in his place in church. He thought it well became every man to join in such a body as that, the grand principles of which are peace, charity, brotherly love. He loved to meet those then around him; there was something in Masonry that drew forth the feelings of one's nature, that drew them together heart to heart; cemented as human nature was, they were gathered together heart and hand, soul and sympathy. They might long live in parts of the country not far removed from each other, and yet be entirely unknown to each other, were it not occasionally for such assemblages as the present. He repeated that he was not ashamed of Masonry; on the contrary, he gloried in the name of a Mason. Masonry could be traced up even from the most remote antiquity, as a chain which connected the great men of one age with those of another. Masonry is a sublime science; it looks among the stars above, it contemplates the glorious hemisphere by which we are surrounded, rises through nature's works to nature's God, and ascribes all glory to the Great Architect of the Universe; it comes down the stream of time laden with honours; it is an institution which should be encouraged by every man who has the welfare of the human race at heart. Viewing Masonry in its social aspect, he would again say he was not ashamed of it. God has ordained that men should be brought together for social intercourse. He had not made him a solitary being; He had given him the good things of this world rightly to enjoy; to use not to abuse.

The R. W. P. G. M. gave as the next toast, "the Present and Past Officers of the province of Dorset."

Bro. N. HIGHMORE, as a Past Provincial Officer, and a member of the fraternity of thirty years' standing, returned thanks for the toast.

The toast was also acknowledged by Bros. Melmoth, Hare, and Stone.

Captain HELSHAM proposed the healths of the Grand Masters of Ireland and Scotland. He had been a Mason for nearly twenty-six years, and being an Irishman, he considered he should be a disgrace to his country if he forgot his duty so far as not to propose the health of his Grand Master. He would couple with this, the health of the Grand Master of Scotland.

After several other toasts had been proposed and drunk, the Brethren broke up their meeting in peace, harmony, and brotherly love.

ESSEX.—CHELMSFORD, Aug. 18.—The Essex Chapter, No. 343, met at the Black Boy Inn, for the purpose of installing Comp. Wilson into the third chair. Comp. Read of the Chapter of Fidelity, No. 3, who has been appointed First Principal of a Chapter attached to the Lodge Zetland in the East (Singapore, East Indies, No. 748, the warrant of which was granted at the last Grand Chapter) was by dispensation installed into the three Chairs respectively previously to his departure for that country. A fine

haunch of venison was presented on this interesting occasion by J. P. Honeywood, Esq., of Marks Hall, to grace the banquet table. Comp. Dr. Bird presided, and, with his usual eloquence and courtesy, made time a nectared guest. The Chapter was attended by Comps. Law, Burton, and other members, and by Comps. Evans, Matthews, Pryer, and Spencer, visiting Comps. from London, who on this, as on every other occasion, were received with the warmest tokens of disinterested fraternal regard.

GUERNSEY, June 24.—*Laying of the first stone of a Militia Arsenal with Masonic honours.*—The arsenal, the laying of the first stone of which we are about to chronicle, is to be in the Gothic style, and will be built of random masonry, with dressed quoins, mullions, strings, labels, and copings. The centre building will be ninety-five feet in length and sixty-six feet in depth, and will have two wings, each twenty-five long, forming an aggregate frontage of one hundred and forty feet. Accommodation for sixteen pieces of ordnance will be provided on the basement-story, attached to which will be a drill shed, eighty-seven feet by thirty-nine, for the use of the artillery, with stabling for six horses—the shed and stables to correspond with the design of the main building. The upper story will comprise a drill-room for the infantry; two clothing rooms, one for each branch of the service; a harness room; a band-room; an armoury; a forge; with three rooms for the arsenal-keeper.

Eleven o'clock on Monday morning, June 24, was the day appointed for the ceremony of laying the foundation stone, the preparations for which were most complete. For the accommodation of the Lieutenant-Governor, the Bailiff, the members of the Royal Court, and other personages more immediately connected with the proceedings, a platform, twenty feet square, has been erected on the spot selected for depositing the first stone; the stone itself—a block of granite, three feet eight inches long by two feet two inches wide, fifteen inches in thickness, and weighing about eleven cwt.—was suspended from a triangle; and at the eastern extremity of the ground, was another platform, to accommodate some four hundred spectators, profusely decorated with flags. Numerous flags were hoisted over various parts of the ground; and from the summit of Victoria Tower, two union-jacks, with the standard of St. George, waved gracefully in the breeze. All the avenues leading to the arsenal ground were guarded by the constabulary and a detachment of her Majesty's 54th regiment. A few minutes before ten, the third regiment of militia arrived on the ground, with band playing and colours flying, and was followed in succession by the second, first, and fourth regiments, the whole of which were brigaded under the command-in-chief of Colonel Bell, of the first named corps; the artillery, under Colonel Gifford, being in position on the New Ground.

At ten minutes before eleven, the members of the Royal Court took their station on the platform, the band playing the national anthem. Shortly afterwards Lady Catherine Bell, accompanied by Mrs. Stafford Carey, and Miss Carey, with several other ladies, took their seats on the platform.

The members of the Grand Lodge and those of several other Lodges of Free and accepted Masons had assembled at nine o'clock in the untenanted house in High-street, lately known as Gardner's Royal Hotel, awaiting the arrival of the Right Worshipful J. J. Hammond, Esq.,

Bainbrigge and Colonel Brock, now rode upon the ground, the band playing the National Anthem. His Excellency was most loudly cheered, and, when the cheering had subsided, the ceremony commenced by the Provincial Grand Chaplain reading the Collect, "Prevent us, O Lord, in our doings," &c., which was followed by the Lord's Prayer.

Her Majesty's Greffier then read the act of the States, relating to the erection of the arsenal; and, the foundation-stone having been prepared with the brass plate bearing the inscription (engraved by Mr. Kirby, of High-street), the upper stone was raised by an engine. Mr. T. F. De Havilland, president of the Building Committee, thereupon handed the plate to Bro. David Le Carpentier, Superintendent of Works, who proceeded to read the inscription, of which the following is a copy:—

"ILE DE GUERNSEY.

La pierre fondamentale de cette édifice destiné à servir d' Arsenal pour la Milice royale de cette île a été posée le jour de la St. Jean, A.D. 1850, par son Excellence le Major-Gen. JEAN BELL, C.B.,

Lieutenant-Gouverneur,		
Assisté du Comité des Etats:—		
Pierre Stafford Carey, éc., Bailif;		
Hillary Ollivier Carré, éc., Lieutenant-Bailif.		
Harry Dobrée, éc.	} Jures de la	Cour Royale.
Thomas Fiott de Havilland, éc.		
H. Giffard, éc., Col. du R. d'Artill.		
J. Harvey, éc., Col. du 1 ^r . d'I.	} Milice royale	de Guernesey.

En présence de
 J. J. Hammond, éc., P. G. M., et du Rev. H. O. Wood, D. P. G. M. des Franc-Maçons.
 Surveillant des Travaux, Entrepreneur,
 R. D. P. Goodwin, E. Hart."

The Grand Treasurer, Bro. Dr. Goldstone, at the desire of the Prov. Grand Master, then deposited in a cavity of the stone the several coins of the realm, consisting of a sovereign, half-sovereign, crown, half-crown, florin, shilling, sixpence, fourpence, and a silver twopenny and penny piece, a copper penny, halfpenny and farthing, with a penny, halfpenny, and double, of the currency of the island; and the Bailiff proceeded to prove that the stone was properly adjusted. Bro. G. Sparrow, Director of Ceremonies, then invested General Bell with the badge of Masonry, which was handed to him by Bro. John Armstrong, Assistant-Director. The mallet was then placed in the hands of his Excellency, by the P. G. M., with which the gallant General struck the stone three times, saying, "I do this day declare that this stone has been properly laid in masonic form." (Loud cheers, the band striking up "God save the Queen.") The Lieut.-Governor then returned the mallet to the P. G. M., who, after striking the stone thrice, offered up the following prayer:

"May the Great Architect of the Universe grant a blessing on the foundation-stone which we have now laid, and by his providence enable us to finish this and every other work which may be undertaken for the benefit and advantage of this Island!—God save the Queen!"

[The ceremony of sprinkling the stone with corn, wine, and oil, was here performed by the P. G. M.]

"May the All-bounteous Author of Nature grant an abundance of corn, wine, and oil, with all other necessaries, conveniences, and comforts to this island! And may the same Providence preside over and preserve it from ruin and decay, to the latest posterity!—God save the Queen!"

The P. G. M. then delivered to Mr. Hart, the architect of the building, the several implements for his use; and on a signal being given by hoisting a flag on the summit of Victoria Tower, the artillery on the

New-Ground fired a salute of nineteen guns. The Grand Chaplain then pronounced the benediction, at the conclusion of which the whole of the bands struck up "Rule Britannia;" and when the music ceased, the assembled multitude rent the air with their acclamations.

This part of the ceremony being concluded, the Bailiff addressed the spectators, and the Lieutenant-Governor addressed the Bailiff, the Jurats of the Royal Court, Colonels of Regiments, &c., in neat and appropriate speeches. The several regiments of infantry then left the place, and repaired to the New-Ground, to join the artillery, where the whole force executed a *feu de joie*, and marched past the Lieutenant-Governor in order of review. His Excellency was unfortunately unhorsed by a plunge of his charger during the firing, but, we are happy to learn, received no injury.

After the ceremony a collation was given by the Royal Court at the Royal Yacht Club Hotel. Covers were laid for fifty-three, and the company included the Lieutenant-Governor and Staff: the field officers of militia; the heads of departments; the Provincial Grand Master, the Deputy Provincial Grand Master, Provincial Grand Chaplain, and Provincial Grand Treasurer of Freemasons.

The weather throughout the day was splendid. The proceedings were conducted with the utmost regularity, and, although three-fourths, at least, of the population were astir, not the slightest accident occurred.

HAMPSHIRE.—PORTSMOUTH, July 7.—The Grand Lodge of the Province of Hampshire was held this year at Portsmouth, and was numerously attended by Brethren from the neighbouring towns. The Grand Chapter of the province was held at the Phoenix Chapter Rooms, High-street, Portsmouth, when the officers for the ensuing year were appointed, and the other business of the Grand Chapter transacted. The Officers and Brethren of the several Lodges assembled at the Guildhall, High-street, Portsmouth, at ten o'clock on the morning of Thursday, Aug. 15, when a Grand Lodge was held, and a procession formed by half-past ten o'clock, which proceeded to St. Thomas' Church. Prayers were read by the officiating curate, the Rev. W. Dine, after which a sermon was preached by the V. W. the Acting Prov. Grand Chaplain, Bro. the Rev. B. Maturin, M.A., Curate of Ringwood. At its conclusion, the Brethren left the church in the same order and walked down the High-street, round the Parade, and returned to the Guildhall, where the business of the Grand Lodge was resumed. The following officers were appointed, and such as were present invested—Bros. Lord G. Lennox, P. S. G. Warden of England—P. S. G. W.; Ogburn, P. J. G. W.; Slade, P. G. Treasurer; G. Stebbing, P. G. R.; J. R. Stebbing and T. N. Firmin, P. G. Secs.; E. Galt, P. G. S. D.; J. Rastrick, P. G. J. D.; G. Doswell, P. G. S. of W.; Kent, P. G. D. of C.; Cockell, P. G. Sw. B.; C. Sherry, P. G. Stand. B.; W. Bemister, Banniste, Lockyear, P. G. T.; List, C. Copeland, Beale, Ledicott, Watts, Belgrave, Stewards. At six o'clock the Brethren sat down to refreshment at the Crown Rooms.

KENT.—RAMSGATE, Aug. 12.—The annual meeting of the Kentish Brethren took place at Ramsgate. The meeting was not so numerous as on former occasions, owing probably to the unfavourable state of the weather. The procession was formed at the Albion Hotel, and proceeded through the town to church, headed by the Ramsgate brass band, playing the Masonic March. After listening to a most eloquent

discourse, delivered by the Prov. Grand Chaplain, Bro. D. Jones, the Brethren returned to the Albion Hotel, where they partook of refreshment prepared by Bro. Merrywether. The Prov. G. M., Br. Humfrey, presided, and ably performed the duties allotted to him. The harmony of the evening was maintained without the slightest interruption until the company separated, which they did at an early hour. Notwithstanding the unpropitious state of the weather, the balcony was filled with ladies, who seemed to take a deep interest in the proceedings of the evening.

MONMOUTH.—On Tuesday, July 20, the Brethren of the Vitruvian Lodge, No. 423, met at their Lodge room, Barrett's Royal Hotel, Ross, for the purpose of receiving their R. W. P. G. M., the Rev. Joseph Bowles, D. D., on which occasion Mr. Scarsbrook, the adopted son of the reverend gentleman, was initiated into the mysteries of the Order, the P. G. M. having chosen the Vitruvian Lodge to confer this honour, as a mark of his respect for the many old and influential members composing the same. Among those present we may mention Bros. Collins, Phelps, Freer, Dobles, W. M., Purchas, Barrett, Morgan, &c. The business of the evening being brought to a close, the Brethren adjourned to refreshment. The Provincial Grand Lodge of Monmouthshire was represented on the occasion by P. M.'s Williams and Crook; the Loyal Monmouth, No. 671, being also further represented by Bros. Rogers and Bevan. After refreshment, the much esteemed Bro. Collins, who presided availed himself of the opportunity to invest the R. W. P. G. M. with a magnificent collar and Jewel, presented by the Vitruvian Brethren as a slight tribute of their esteem and regard for him, both as a gentleman and a Mason, especially as their provincial chief. Among the various toasts given and received with enthusiasm, were "The Queen and the Craft," "The newly-initiated Brother Scarsbrook,"—responded to in a truly Masonic flow of eloquence worthy of a more experienced Craftsman;—"The P. G. M., Dr. Bowles," which also drew forth an excellent address, conceived in a rich poetical spirit, alike laudatory of the time-honoured Order of Masonry, and the beauteous scenery which surrounds the spot where the Vitruvians assemble; the estimable chairman, "J. S. Collins, Esq.;" the newly-appointed "Deputy P. G. M. Bro. John Rolls; and the Grand Lodge of the Province of Monmouth," responded to by Bro. Crook, who urged reciprocity of visits between the neighbouring Lodges; "The Visiting Brethren and the Loyal Monmouth Lodge," acknowledged by Bro. Williams; "The Officers of the Lodge and the Brethren present" followed. In the course of the evening Dr. Bowles threw out some judicious remarks relative to an improved method of working the Lodge, suggesting the formation of a Lodge of Instruction, and intimating that he should be guided in the selection of his P. G. officers by a list, which he wished should be kept, of those who were most regular in their attendance.

NORFOLK.—NORWICH.—At the meeting of the Perseverance Lodge of "Free and Accepted Masons," held at the Lodge-room, Excise Coffee-house, Lower Goat-lane, Norwich, on the 11th July, a massive gold watch-guard was presented to Bro. J. Howes, of St. Michael's Coslany. The two ends of the guard are united by a highly-wrought shield, on which is the following inscription:—"Presented to Bro. J. Howes, by the members of the Perseverance Lodge, No. 258, and the Brethren of the Order, for the indefatigable manner in which he filled the office of Worshipful Master for two successive years. A. L. 5850.

OXFORDSHIRE.—HENLEY-ON-THAMES.—The Churchill Lodge, No. 702, which was founded at this place nine years ago by Bros. Dr. Lane, W. Lane Fox, Ralph Fawcett, and others, during their residence at the University of Oxford, had not met for several years, owing principally to the absence from England of some of its members, and to the circumstance that few active residents were originally included among them. It has been felt by many Masons of Oxford that the anomaly of a *dormant* Lodge in such a flourishing province ought not to exist; and with the approbation of the Prov. G. M. Bro. the Rev. C. J. Ridley, Bro. R. J. Spiers, Prov. S. G. W. of Oxford, and Grand Sword Bearer of England, has, during the last twelve months, set himself earnestly to work to re-establish it. Owing to the continued absence of some of the original officers, much time was occupied in making the necessary arrangements; but after some preliminary meetings, at which several joining members and a W. M. and Treasurer were elected, the 27th of June was fixed upon for the festival, and for the installation of the W. M. and his officers. A goodly number of Brethren from Oxford and elsewhere assembled on the occasion at the pretty and clean market-town of Henley-on-Thames, better known to travellers of former days when it was on the high road from London to Oxford and the west, than in these railway times, which have placed it five miles away from the well frequented iron track of the Great Western. The Brethren met at their old hostelry of the Red Lion, beautifully situated on the banks of the river, and commanding delightful views of wood, water, and hill scenery. The Provincial Grand Master and his Deputy were unavoidably absent; the chair was taken by Bro. W. Thompson, P. S. G. W. of the province, being the only original member of the Lodge present, who, after the routine business was transacted, requested Bro. R. J. Spiers to officiate as Installing Master. Bro. the Rev. E. Moore, of Brasenose College, rector of Boughton, and Prov. Grand Chaplain of Oxfordshire, was then installed in ancient form, and who appointed Bro. G. W. Latham of Brasenose College, and P. P. G. S. B. to the office of S. W.; Bro. T. Leslie, of Balliol College, a barrister on the Oxford circuit, J. W.; Bro. the Rev. P. H. Nind of Woodcote, Chaplain; Bro. Thompson, Sec.; Bro. W. Beach, of Christ Church, S. D., &c. Bro. R. J. Spiers had previously been elected Treasurer. Bro. G. de Rhé Philipe, P. G. S. B. of England, who had been deputed by the M. W. G. M. the Duke of Sussex in 1841 to consecrate this Lodge, honoured the Brethren with his attendance, and contributed greatly to the pleasure of the meeting. An excellent banquet was provided, which was presided over by the W. M.; and, in the addresses which followed, ample proof was afforded to him of the high estimation in which he is held by the Brethren of the province. It was a subject of much congratulation that one who attends so punctually and efficiently to his Masonic duties, both in London and in Oxford, should be placed at the head of this resuscitated Lodge; and, in acknowledging the deserved compliments paid to him, he alluded very feelingly to this additional bond which connected him still more closely with a province to which he was indebted for his Masonic as well as his academic education, and in which he possessed so many endeared friends. The health of the Present and Past Officers of the Grand Lodge of England was responded to by Bro. R. J. Spiers, G. S. B., and Bro. Philipe, P. G. S. B.; and that of the founders of the Churchill Lodge, by Bro. Thompson, who expressed his great regret at the unavoidable absence of his respected

coadjutors in the work. Addresses followed from some of the officers above mentioned, and from Bro. G. Raymond Portal, P. J. G. W., a member of the Lodge, and one of its ardent supporters. Among the visitors were Bros. Walker, P. P. S. G. W.; Blake, P. G. T.; Simmons, P. P. G. D. of Hants; Joy, Gardener, and others.

As the Brethren had assembled early, to enjoy a long summer's day, opportunity was afforded in the evening for a ramble along the banks of the beautiful river; and before the shades of night had closed in they departed on their way rejoicing, bearing with them the remembrance of a most happy meeting, and with the firm resolution to uphold the Churchill Lodge, now so auspiciously re-established.

Annual Excursion of the Alfred Lodge, July 23, 1850.—It having been customary during the last few years for the members of the Alfred Lodge to dispense with one of their monthly meetings and substitute for it an excursion, by land or water, to some favourite spot in the neighbourhood of Oxford, the spot selected this year, was Nuneham Park, which, through the kindness of its owner, G. G. Harcourt, Esq., M. P., is accessible at all times for pic-nic parties and pleasure seekers. An excursion to this beautiful spot by water is, under ordinary circumstances, a treat of no common character, but the pleasure is necessarily enhanced, when a social and united party like a band of Masonic Brethren select this mode of beguiling a summer's day. An elegant barge, formerly belonging to the Stationers' company, of London, was engaged for the occasion, and was well stored with the necessaries as well as luxuries of life. On the morning of July 23rd, the barge left Christ Church Meadow at about one o'clock; with a numerous party, which on arriving at Nuneham, dispersed into different parts of the park. At four o'clock dinner was announced, and on proceeding to the barge the party were gratified to find that the stewards, Bros. Townsend and Wyatt, had spared no pains or expense to promote their comfort. An excellent dinner kept the party in the best possible humour, which was enhanced by the kind and courteous conduct of the W.M., Bro. Thomas, who fulfilled in his usual admirable manner the duties of chairman on the occasion. On the removal of the cloth the chairman introduced in brief but appropriate terms the usual loyal and Masonic toasts, which were responded to by the several Brethren. After partaking of tea and coffee, the signal was given for starting, and a delightful excursion home by moonlight formed the completion of one of the most agreeable meetings which the Masonic fraternity of this city have ever enjoyed.

Royal Arch.—August 1.—The Festival of the Alfred Chapter of Royal Arch Masons was held this day at the Masonic Hall, Oxford, and the Prov. G. Sup., the Rev. C. J. Ridley, came from the north expressly to attend it. The proceedings commenced at twelve o'clock, M. E. First Principal Blake in the chair of Z.; Comp. R. J. Spiers, G. S. B. of England, H., and Comp. Thompson, J. After the exaltation of Bros. Thorp and Fraser, to the R. A. degree, and of Bros. Bull and Ridley, as Serving Companions, performed in his usual efficient manner by the M. E. Z., Comp. Walker proceeded to instal Comps. R. J. Spiers, as Z., W. Thompson as H., and J. Wyatt, jun., as J. The following Comps. were then invested with the collar of office by the First Principal, viz., Blake, Treasurer; F. Thomas, Scribe E.; W. Gardener, N.; Rev. E. Moore, Principal Sojourner; Tyrwhitt, Ch. Ch., and E. Brockliss,

Assistant Sojourners; Bossom, D. C.; Tipton, Janitor. The Prov. G. Sup. then presented Comp. Blake with a splendid gold Past Principal's jewel, which had been unanimously voted by the Chapter on his quitting the chair of Z., "in grateful testimony," as the inscription recorded, "of the valuable services rendered by him during several years of office."

Comp. Blake acknowledged in feeling terms the great favour shewn to him by those with whom he had laboured happily for so many years, and trusted that opportunity would be afforded to him, in time to come, of evincing his gratitude, by assisting in promoting the prosperity of a Chapter which had so great a claim upon him.

A Past Scribe's jewel was then presented to Comp. John Bossom, on his retiring from the office of Scribe E., which he had filled for eleven years, and the duties of which, in a Chapter numbering so many members, were more onerous than usual, to which he replied in suitable terms.

After the financial report had been read, which presented a very favourable aspect, the subscriptions to the Masonic and local charities for the ensuing year were arranged, and the Chapter was adjourned.

The banquet was appointed to take place at six o'clock, and at this hour twenty-four Companions assembled around the festive board. It was presided over by the three Principals, M. E. Comps. Spiers, Thompson, and Wyatt, who were supported by the Prov. G.S. and several veteran P. P.'s, including Comps. G. Hitchings, Musgrove, Furley, and Walker. The Vice-President's chair was occupied by the Rev. Edward Moore, P. S., supported by his assistants, Tyrwhitt and Edward Brockliss.

The usual toasts were duly honoured, and the health of the Prov. G. S., who had travelled two hundred miles, expressly to be present at this festival, was rapturously received. The perfect unanimity and good feeling prevailing throughout the province, is attributable in a great degree to his kind and paternal rule, and the great popularity which he enjoys affords the most gratifying proof of his fitness for the high post which he holds.

The Prov. G. S. in proposing the health of the newly installed First Principal of the Chapter, Comp. R. J. Spiers, dwelt upon the honourable distinction recently conferred upon him by the Earl of Zetland, of an office in the Supreme Grand Chapter of England. He congratulated him and the Province upon receiving this high honour, but he reminded those around him that such distinctions were not conferred without much deliberation, and that they were gained only by slow steps, and by steady perseverance in a course of usefulness. Their First Principal had had the advantage of an excellent education; he had followed this up by much foreign travel, and the experience thus gained in the great world, combined with the high moral character which he possessed, rendered his services most valuable wherever they were given, and caused him to be held in high estimation no less among his fellow citizens, than among his companions in Masonry.

Comp. Spiers in reply acknowledged that much as he, in common with every Mason, must value the honours of Grand Chapter and Grand Lodge, still more highly did he prize the good opinion of those among whom he lived. Indeed, he confessed that if his appointments to office at head quarters were not, so to say, ratified by his friends and Brethren at home, they would lose much, if not all their value, in his estimation. His election

to the First Principal's Chair in this Chapter, shewed, as he hoped, that he possessed their confidence. He might well feel diffident in assuming a place which had been filled by so many distinguished Masons, but he was gratified in knowing that their advice and their assistance would be freely given to him. With the advantage of such bright examples to guide him in his course, with the earnest intention of fulfilling faithfully and punctually his duties here and in Grand Chapter, he hoped to be able to render his position serviceable to them, and thus to repay in some slight degree, the heavy debt of obligation which he owed to this Chapter, and to the many kind friends whom he numbered among its members.

Among other toasts which were given were those of the Second and Third Principals, Comps. Thompson and Wyatt, whose services, as well as those of their fathers, both active members of this Chapter in olden times, were gratefully remembered, eulogised, and feelingly responded to.

The immediate P. P., Comp. Blake, the other P. P.'s present, the newly appointed Scribe E., and the P. S., were severally honoured, and acknowledged.

Success to the Masonic Charities, and a health to "all poor and distressed companions," closed the proceedings of this delightful day, after which the Companions separated, heartily regretting that such happy anniversaries occur but *once* a year.

SOMERSETSHIRE.—BRISTOL, Aug. 8.—*Laying the Foundation Stone, of the High Cross.*—This day was appointed for laying the foundation stone of this elaborate structure, and great interest was apparent among the population to witness the ceremony. Up to eleven o'clock, when the procession was formed, the weather promised to be favourable; but shortly afterwards, and while the ceremony was in progress, the rain, accompanied by thunder and lightning, fell in torrents. The site chosen for the new structure is the east end of College-green, opposite St. Augustine's Church, and near the venerable Cathedral, where it will form a strikingly interesting object in the main approach to Clifton from the city.

The Provincial Grand Lodge and Brethren met in their Hall, in Bridge-street, and proceeded in procession through Bridge-street, Dolphin-street, and Wine-street, to the Council House, where they joined the procession of the Mayor and Corporation. The following was the order of procession:—

- Body of police.
- City trumpeters.
- Band of the 72d Highlanders, with the pipers.
- Array of flags.
- Mace men.
- Gowns men—Clerk of the Market, Quay Warden, Water Bailiff.
- The Town Clerk, Dr. Burges, jun., Esq.
- The Treasurer, G. Garford, Esq.
- The Clerk of the Peace, W. O. Hare, Esq.
- The Clerk to the Magistrates, W. Brice, Esq.
- The Deputy Treasurer, J. Harford, Esq.
- The Sword Bearer, T. F. Edgar, Esq.
- The Right Worshipful the Mayor, J. K. Haberfield, Esq., in his scarlet robes of office, and wearing the civic chain.
- The High Sheriff, J. G. B. Bayly, Esq.
- The Magistrates.
- Members of the Town Council.
- Society of Merchant Venturers.
- Corporation of the Poor.
- Charity Trustees.
- Committee and Subscribers to the Bristol High Cross.

FREEMASONS.

- Brethren of the Order, not Members of the Lodges in the Province.
 Tyler.
 Banner of the Moira Lodge.
 Tyler.
 The Master, Bro. Filer; the Senior and Junior Wardens, Bro. John Cox and Bro. J. B. Powell, and other Officers and Members of the Moira Lodge.
 Tyler.
 Banner of the Royal Sussex Lodge.
 The Master, Bro. H. Fargus; the Senior and Junior Wardens, Bro. Edgar and Bro. H. V. De Candole; and other Officers and Members of the Royal Sussex Lodge of Hospitality.
 Tyler.
 Banner of the Beaufort Lodge.
 The Master, Bro. Drew; the Senior and Junior Wardens, Bro. Page and Bro. Mather, and other Officers and Members of the Beaufort Lodge.
 Tyler.
 Bro. Clewett, a Master Mason, bearing the perfect ashlar.
 Tyler.
 Banner of the Clarence Lodge.
 The Master, Bro. A. Dimoline; the Senior and Junior Wardens, Bro. J. G. Trenergy and Bro. Lillington; and Officers and Members of the Royal Clarence Lodge.
 Grand Tyler, Bro. W. Pleace.
 Two Grand Stewards.
 Past Grand Pursuivants.
 Grand Pursuivant, Bro. Green.
 Bro. Wilway, Master Mason, bearing the cornucopia, with corn.
 Two Master Masons, Bro. S. E. Taylor and Bro. James Smith, with ewers of wine and oil.
 Grand Organist, Bro. G. Turner.
 Past Grand Sword Bearer.
 Past Grand Directors of Ceremonies.
 Grand Director of Ceremonies, Bro. W. Y. Sheppard.
 Assistant Grand Director of Ceremonies, Bro. W. Harris.
 Past Grand Superintendents of Works.
 Grand Superintendent of Works, Bro. H. Lloyd, bearing the plans of the erection.
 Past Grand Secretaries.
 Grand Secretary, Bro. E. Filer, bearing the Book of the Constitution.
 Past Grand Registrars.
 Grand Registrar, Bro. A. H. Palmer, bearing his bag and seal of office.
 Past Grand Treasurers.
 Grand Treasurer, Bro. T. T. Taylor, bearing the coins to be placed beneath the stone.
 Past Grand Wardens.
 Grand Steward.
 Bro. Douglass, Master Mason, bearing the Sacred Volume.
 Prov. Grand Chaplain, Bro. the Rev. Caddel Holder.
 Grand Steward.
 Doric light, borne by a Master Mason.
 Junior Grand Wardens' Column, borne by a Master Mason.
 Junior Grand Warden, Bro. Thos. Powell, jun., bearing the plumb.
 Ionic light, borne by a Master Mason.
 Senior Grand Wardens' Column, borne by a Master Mason.
 Senior Grand Warden, Bro. S. Bryant, bearing the level.
 Junior Grand Deacon, Bro. F. X. Donato.
 Visitor of distinction, Richard James Spiers, G. S. B. of G. L. of England (Oxford).
 Corinthian light, borne by a Master Mason.
 Banner of the Deputy Provincial Grand Master.
 Deputy Provincial Grand Master, Bro. W. Powell, bearing the square.
 Banner of the Provincial Grand Master.
 Grand Sword Bearer, Bro. I. Niblett, with sword of Office.
 Master Mason, bearing the jewel.
 Provincial Grand Master, Bro. Major H. Shute.
 Senior Grand Deacon, Bro. J. Chick, bearing the trowel.
 Two Grand Stewards.
 Grand Tyler, Bro. R. Cameron.

The Architect of the High Cross, Mr. Norton, walked in the Masonic procession; and among the Corporators, Churchwardens, and other bodies were to be seen many Brethren of the Order, who, although feeling themselves compelled to walk in the places assigned to them, nevertheless wore their aprons and badges in pledge of their fraternal attachment to the Craft.

As the procession wended its way towards the scene of intended action, to the inspiring strains of the band, which played the old air—

“Come, let us prepare,
 We brothers that are,”

with true Masonic vigour, it presented a pleasing and even imposing appearance, and was at intervals warmly greeted by the spectators (principally elegantly attired ladies), who crowded the windows of the houses, as well as by the multitude which thronged the streets. Of the green it made a complete circuit, and then marched into the area, the Freemasons opening in double line, in accordance with Masonic order, so as to invert the order of their procession, and allow the Grand Lodge its precedence.

The procession having entered the area, the Mayor and Corporation took up a position west of the foundation stone, round which the Right Worshipful the Provincial Grand Master and the Members of the Grand Lodge walked three times in Masonic order, after which they stationed themselves opposite to the Mayor and civic officers. The heralds then sounded for silence, and

The Right Worshipful the MAYOR (J. K. Haberfield, Esq.) then came forward, and delivered the following address :—

“ I consider myself highly favoured at being permitted this day to assist in laying the foundation stone of our new Bristol High Cross, and I will set before such of my fellow-citizens as may not be acquainted with its early history a few of the facts I have collected. The Bristol High Cross was first erected near the church of the Holy Trinity, or Christ Church with St. Ewen's consolidated, in the centre, where the four streets, viz., Broad-street, Wine-street, High-street, and Corn-street meet. I find that the year 1373 may be deemed the era from which Bristol may date some of its greatest improvements: and the citizens, in commemoration of Edward the Third's separating it from the county of Gloucester and constituting it a county within itself, and fixing its pomerian or boundaries, by an ample charter for that purpose, re-built the renowned Cross on the very spot where the old one stood, embellished it in a most superb manner, and placed effigies of King Edward the Third, together with three preceding royal benefactors, very well carved for the time, in the vacant niches of the then perhaps defaced saints. The gratitude and loyalty of the citizens were the laudable motives to this undertaking; and I trust that on the present occasion the same feelings actuate those who, in the reign of our present beloved Queen Victoria, whom God bless and preserve, have contributed to the present undertaking. King John was placed northward, fronting Broad-street. He gave the city the first and very extensive charter of privileges, especially all the void ground on the banks of the rivers, thereby 'to amend the town by building.' The statue of King Henry III. fronted Wine-street, eastward. He confirmed the charters of King Henry II. King John and himself granted a charter, which joined Redcliff to Bristol, making it one corporate town. King Edward III. was fixed towards Corn-street, westward. He made Bristol a county of itself. King Edward IV. was added in 1461 to the other three figures, and was placed fronting High-street. There it stood, greatly admired from its associations and for its ornaments, which were very profuse, for at least 460 years; but in this year, 1633, the city, having continued to receive fresh and repeated instances of royal favour, and the Cross itself by this time perhaps wanting some necessary repairs, it was taken down in part, enlarged, and made higher, in the same style of architecture, and four other statues of kings were now added. Henry VI. was placed in a new niche, eastward. He granted and confirmed all the charters of his predecessors. Queen Elizabeth was placed eastward: she had also confirmed the charters. King James I. was placed southward. King Charles I. northward. He granted a new charter, and sold the castle and its dependencies to the city, which, to the great annoyance of the

inhabitants, was before out of the mayor's jurisdiction. By this additional superstructure, and the new figures, the Cross became an object still more admired by strangers, and more esteemed by the citizens. It was now most curiously painted and gilded, and enclosed within an iron railing, and surrounded with freestone steps, from which all proclamations were read to the people, and around which the market people sat when the market was kept in High-street. These improvements cost the chamber 207*l*. The height of the Cross from the ground was thirty-nine feet six inches. In the year 1697, in such a public estimation was this Cross held that it was thought proper to have it fresh painted and gilded, which was done in such a costly manner that it is said no cross in the kingdom then exceeded it. There it stood a public ornament to the city, and to the admiration of strangers resorting thither, especially of all lovers of antiquity, until the year 1733, when a silversmith who lived fronting it, and out of enmity to this structure, offered to swear before the magistrates that in every high wind his house and life were endangered by the Cross shaking and threatening to fall (though his statement was not then generally believed), and so requested its removal. On this pretence, and that of its obstructing the road by filling up the street, it was taken down and thrown by in the Guildhall as a thing of no value, though its removal was much regretted by most of the inhabitants. Here it lay for a long time totally disregarded, till, by the interposition of Alderman Price and a few gentlemen in the neighbourhood of College-green, it was rescued from oblivion by a voluntary contribution for erecting it in the centre of that area, with the approbation of the dean and chapter. Here it made a most conspicuous figure, and was greatly ornamented. It adorned its new station, and its station reflected an ornament on it. It was viewed with pleasure by all as a most curious piece of art. But even here, in time, the Cross lost that reverence and regard that had hitherto been paid to it throughout the preceding ages; for in 1763 it was found out that this beautiful structure, by intersecting one of the walks, interrupted gentlemen and ladies from promenading eight or ten abreast. One Mr. Champion, a great projector, interested himself much in its removal, and solicited subscriptions for that purpose and for widening and rendering more commodious the walks in College-green. The dean and chapter of that day, on whose ground it was erected, gave leave for its removal; but many people who subscribed for widening and improving the walks, subscribed also for rebuilding the Cross in any unexceptionable place, but no such could be found in Bristol. All the money subscribed for the Cross was spent solely in laying out the walks; the Cross itself, rudely torn down and much injured by the workmen employed, was thrown by in a corner of the Cathedral, where it lay for a long while neglected, till Dean Barton gave it to Sir R. Hoare, of Stourhead, who, perceiving its value, and out of love for antiquities, had it erected, at a cost of 300*l*., at his elegant seat. The year 1850 is not like the year 1763, for we have a silversmith living in like manner in College-green, who has used every exertion in soliciting donations to erect the present intended High Cross; but for Mr. Thomas Terrett Taylor, I believe the foundation this day laid would never have occurred. I, for one, now offer him my tribute of thanks for all his exertions. My best thanks on my own behalf, and on that of the city, are justly due and now given to the Right Worshipful the Provincial Grand Master and the Freemasons of Bristol, for their attendance in full costume on the present occasion. The thanks of the citizens are justly due to Dr. Elliot, the present Dean, and the Chapter of Bristol, for the handsome manner in which they have come forward and responded to the appeal, by granting the use of the ground. I take leave, on the part of myself, my brother committeemen, and the citizens, to return them our best thanks. I also return my thanks, and those of the citizens generally, to Major Sharp and

the officers of the 72nd Highlanders, for the loan of their band and pipers. The Cross will stand on five steps of Cornish granite, and will be about forty-four feet high. The stone selected by the committee is from the Nailsworth quarries; many churches have been built of it, and a considerable part of Gloucester Cathedral, so we have ample proof of its durability. The base will be fifteen feet six inches square. There will be eight figures: the four before named, as in 1373 and 1461, when the figures of Henry I. stood eastward, Queen Elizabeth westward, Charles I. northward, and James I. southward. *God bless the Church! and God bless our gracious Queen!*"

The masonic ceremonial was then proceeded with. The Grand Superintendent of Works, Bro. H. Lloyd, handed the compass to the Grand Master, by whom it was returned to him with a direction that he should ascertain the true position of the foundation. This accomplished, the Grand Registrar, Bro. H. A. Palmer, presented to the Grand Master the plate of copper to be laid under the stone, which was returned to, and the inscription read aloud by him, as follows:—

"This foundation-stone of a High Cross, intended to be erected by subscription by the citizens of Bristol, commemorative of those royal and other distinguished benefactors who, by their eminent services, raised the city to its present renown, (in substitution of a similar civic cross formerly erected in the High-street, afterwards removed to this place, and thence to *Stourhead*, in Wiltshire, but now, from its dilapidated condition, incapable of restoration), was laid on the 8th day of August, in the year of our Lord 1850, and in the fourteenth year of the reign of her most Gracious Majesty Queen Victoria, by the Right Worshipful JOHN KERLE HABERFIELD, Esq. (Mayor for the fifth time), assisted by the Right Worshipful Henry Shute, Esq., Provincial Grand Master, and the ancient and honourable fraternity of Free and Accepted Masons of Bristol, assisted by the Very Rev. the Dean and Chapter of the Cathedral Church, (by whose permission the Cross here is to be erected), John Bayly, Esq. (High Sheriff), the Magistrates, the Town Council, Town Clerk, and other civic authorities, and a large number of the inhabitants."

The Grand Treasurer, Bro. T. T. Taylor, next produced the coins to be used in the ceremony, which having been deposited beneath the stone, the cornucopia of corn, and the silver ewers of oil and wine, and a casket of salt, were handed in rotation to the Grand Master, by whom a portion of the contents of each was deposited on the site of the erection. The Grand Master then handed to the Mayor a silver trowel, and requested his worship's assistance in the ceremony, after which the inscription-plate was deposited under the stone by the Grand Superintendent of Works, and a tablet of porcelain was handed by the Grand Master to

Bro. Alderman POUNTNEY, who produced a small wreath of flowers, beautifully modelled in porcelain, and said—He felt honoured in having been permitted to take part in that most interesting ceremony, and in having been permitted to lay beneath the stone a porcelain plate, suitably inscribed with the names of the distinguished individuals who had taken part in promoting the erection. He had further obtained permission to deposit with the plate the specimen of porcelain manufacture which he held in his hand, the finest of its kind that had ever been manufactured in this city. His object was not to call especial attention to that particular branch of manufacture, but he hoped it would be accepted as indicative of the general manufacturing skill to be found in Bristol. Long may Bristol flourish, longer than

that erection should endure; and as time rolled by so may she go on year after year increasing in prosperity. Bro. Alderman Pountney read the inscription from the porcelain plate as follows:—

“The Committee of Subscribers superintending the erection consists of—The Very Rev. the Dean, Chairman; the Right Worshipful the Mayor, Vice-Chairman; Philip W. S. Miles, Esq., the Hon. F. H. Berkeley, Members in Parliament for the City; W. H. G. Langton, Esq., John Nash Sanders, Esq., John Decimus Pountney, Esq., John Fisher, Esq., Fred. Wm. Green, Esq., C. G. Heaven, Esq., Wm. Hautenville, Esq., John Wm. Miles, Esq., Geo. Rogers, Esq., M. D., Charles Tovey, Esq., Arthur Hare Palmer, Esq. (Members of the Town Council); Thos. Garrard, Esq. (City Treasurer); Robert Bright, Esq.; Wm. Budd, Esq., M. D.; James Curnock, Esq.; the Rev. John Eagles; John Hare, Esq.; the Rev. R. B. Paul (Vicar of St. Augustine’s); John A. Symond’s, Esq., M. D.; Wm. Spark, Esq.; John Taylor, Esq.; the Rev. Edwd. Young; John Bates, Esq. (Treasurer); T. T. Taylor, Esq. (Honorary Secretary).”

“John Norton, Architect; Thos. Wileox and Son, Builders.”

The Rev. CADEL HOLDER, Grand Chaplain, then offered up the following prayer:—

“O thou Almighty Architect of the Universe, who art from everlasting to everlasting, before the mountains were brought forth, or ever the earth and the world were formed, who by thy wisdom hast stretched out the heavens, and sustaineest the whole unmeasurable frame of creation by thy All-pervading influence, let, we humbly beseech thee, thine eyes be open and thine ear be attentive unto the prayer that is made in this place. And since thou hast mercifully commanded us to commit all our doings to thy most gracious favour, and hast promised to further us with thy continual help, bear, thou Lord of Israel, from the heavens, even from thy dwelling-place, these our supplications. Bless this our undertaking, and grant that the fabric about to be erected on this spot may long remain to commemorate the civil privileges granted to this city in the olden time, and may ever be regarded as prophetic of its increasing temporal and spiritual prosperity. And as we are bound to pray for the povers that be, we beseech thee, Heavenly Father, to bless our Sovereign Lady the Queen, and all that are placed in authority under her, especially those who bear rule in this ancient and loyal corporation, that in their several stations they may glorify thy holy name here on earth, and finally, by thy mercy, obtain everlasting life, through our Lord Jesus Christ. Finally, we beseech thee, aid this and every other similar lawful work in its progress, and so teach us to glorify thy holy name on earth that, finally, by thy mercy, we may attain everlasting life, through Jesus Christ our Lord.”

This concluded, and the Right Worshipful the Mayor having spread the mortar over its bed, the stone was slowly lowered, the band playing an appropriate air. Having been deposited in its place, the Grand Wardens, by direction of the Grand Master, produced the plumb, level, and square with which the work was tried by the Grand Superintendent of Works and Deputy Grand Master, and also by the Grand Master himself, who, having given three knocks on the stone with his mallet, again received from the Master Masons who bore them the cornucopia and ewers, the contents of which he emptied over the stone. The architect, Mr. Norton, was then presented with the level, square, &c., and the plans which he had before handed to the Grand Master, and a flourish of trumpets announced that the stone was laid.

The GRAND MASTER came forward to address the assembly. It was customary, he said, for the Grand Master to make an oration upon such occasions, and more particularly might it be looked for at the present it being a proceeding in which the Order felt honoured in taking an active part; but as the rain was falling so fast he would not detain them. Much had been said by their worthy Mayor; in fact, it

comprehended all that could be said upon the subject, and had been said so well, that it left him but little to say. But this he would remark, that the present proceeding was highly creditable to the inhabitants of Bristol, inasmuch as it showed a desire to preserve the architectural beauties of the mediæval ages, and to perpetuate the memory of those great monarchs who had conferred such lasting privileges upon the city.

The Grand Treasurer, Bro. Taylor, then threw a handful of silver money on to the stone, and said a most grateful office devolved on him. Freemasons blessed with the enjoyment of the good things of this life never forgot their poorer Brethren, and, by the command of the Grand Master, he threw the money upon the stone for the benefit of the workmen.

The band now struck up "God save the Queen," and the Grand Lodge having again marched three times round the stone, the procession reformed, and proceeded in order to the Council House, where, after the Mayor had thanked his fellow-citizens for the support they had afforded him, it broke up.

In the evening the Brethren of the Masonic Lodges celebrated the occasion by dining together at the White Lion, Broad-street, and (somewhat in relaxation of the strict rules of the Order) the Right Worshipful the Mayor, J. K. Haberfield, Esq., P. W. S. Miles, Esq., M.P., Major Sharpe, of the 72nd Highlanders, and other gentlemen uninitiated in the mysteries of the Craft, were honoured with invitations to be present. There was a goodly gathering of the Brotherhood, and, in all, nearly a hundred gentlemen sat down, the members and officers of Lodges wearing the collars, aprons, and jewels, of their respective Orders. The chair was taken by the Right Worshipful the Provincial Grand Master, Major Shute, who was supported on his right and left by the distinguished guests above named; the Grand Sword-bearer of England, Bro. R. J. Spiers, of Oxford; the Deputy Provincial Grand Master, Bro. Powell, &c. The vice-presidential chairs were efficiently filled by the Senior Grand Warden, Bro. S. Bryant, and the Grand Secretary, Bro. E. Filer. The dinner proved the determination of the worthy host, Bro. Niblett, to do justice to his brother Masons. One interesting incident occurred during the evening which may, without impropriety, be noticed—the presentation of a handsome gold jewel of office, and a massive gold snuff-box of the value of forty guineas, suitably inscribed, to Bro. Arthur Hare Palmer, Grand Registrar, in token of the esteem entertained for him by the members of the Craft, and of their appreciation of his able and fraternal services while filling, for a period of several years, the office of Provincial Grand Secretary. The Grand Master, in presenting the token, remarked that they were of pure gold, emblematic of the purity of the motives which had suggested the presentation, and they were made at once beautiful and of intrinsic value, as suited to the services they were designed to acknowledge. It was due to the Craft to state that they were not merely intended as tokens of the Society's admiration of Bro. Palmer's zeal and energy in the Masonic cause, but to acknowledge his peculiar kindness of heart as shown to an aged brother, who, after a long life of honest and honourable industry, was reduced to want. Near a thousand pounds, (hear it those who were not Masons), would have been raised for the relief of that brother's necessities had not his lamented death ensued. When the old man was removed from a larger to a smaller

house, it was found that the kindness of Bro. Palmer's heart had led him to buy the furniture which he had before owned, the chair in which he used to sit, the little couch for his favourite dog, and even the very pictures which had adorned his walls, so that he might see no change, and that his aged eyes might rest upon the objects with which he had been familiar for forty years. Masons' money was found for the sustenance of the poor old gentleman, but Bro. Palmer dispensed it with right Masonic feeling.

Bro. A. H. Palmer acknowledged in feeling terms the mark of kindness and esteem thus shown him; and in relation to the presentation Bro. W. D. Bushell, of Cardiff, delivered an eloquent and effective address. The evening was spent in true Masonic harmony. The snuff-box was thus inscribed—

“Presented, together with a Masonic jewel, to Brother Arthur Hare Palmer, by the Provincial Grand Lodge and the Freemasons of the Province of Bristol, in testimony of their high esteem, and in acknowledgment of his unwearied exertions to promote the interests of Masonry in general, and more particularly in raising the Husenbeth Fund.—August, 1850.”

SUFFOLK.—LOWESTOFT.—On Thursday, Aug 15th, the Masonic Lodge of Lowestoft Unity, No. 34, was re-opened, after laying dormant for the last five years. Brother Norton was installed as Worshipful Master for the ensuing year, by Bros. Hervey, of London, and Rouse and Wallace, of Southwold. The good fellowship of the evening was greatly enhanced by the presence of eighteen of the Southwold Brethren, who arrived per Pilot coach. Several new members were proposed. The Lodge meetings are held in the Queen's Head Hotel Assembly Room at the end of which stands the Worshipful Master's chair and canopy, executed by Bros. Barrett and Dennis, which are pronounced beautiful, and perfect specimens of Masonic architecture.

SOUTHWOLD.—*Fidelity Lodge, No. 813, 23rd September.*—The Brethren of this Lodge assembled to-day for the purpose of installing Bro. Thomas Wallace into the W. M.'s chair; and from the report we have heard, it was very numerously attended. Amongst the visitors on this occasion were the Lord Mayor, Sheriff Nicoll, Sir Charles Blois, Bart., E. S. Gooch, Esq., M. P., Rev. Erskine Neale, &c. We are promised a full report of this meeting for our next number.

SURREY.—KINGSTON-UPON-THAMES.—On Thursday, 19th September, a Provincial Grand Lodge was held by the R.W. Bro. Alexander Dobie, P. G. M., in this town, for the purpose of assisting in the ceremony of inaugurating the Coronation Stone of the seven Anglo-Saxon Kings. Particulars of this interesting ceremony is deferred for our December number.

YORKSHIRE.—HECKMONDWIKE.—Twelve months ago, we gave in our columns a full report of the Masonic ceremonies at the laying of the first stone of the Masonic Hall, at Heckmondwike, by the D.P.G.M. Bro. Charles Lee, and the building being now completed, and Friday, the 21st instant being the anniversary on which the first stone was laid, and the sixty-fourth anniversary of the constitution of the Amphibious Lodge, to which Lodge this Masonic Hall appertains, there was a large gathering of the Brethren from various parts of this province, from Lancashire, and other more distant lands, to join in the solemnities of the dedication of this Masonic temple. The Deputy Provincial Grand Master of the West Riding of Yorkshire, Bro. Charles Lee, officiated in

the Masonic rites, proclaimed the Masonic Hall dedicated to "God and Freemasonry," and delivered an exhortatory address to the assembled Brethren. The Rev. G. A. Walker, incumbent of Alverthorpe, Provincial Grand Chaplain; the Rev. Jos. Senior, L.L.D., Grammar School, Batley, Past Provincial Grand Chaplain; and the Rev. George Dowty, incumbent of Walsden, Provincial Grand Chaplain of East Lancashire, severally took part in the dedicatory services. Bro. Broughton, organist of Heckmondwike church, presided at the organ. At three o'clock upwards of one hundred and sixty Brethren sat down to refreshment in the noble and spacious hall, under the able presidency of Bro. Joseph Atkinson, the Worshipful Master of the Amphibious Lodge, his Wardens, Bros. T. Berry and L. Knowles, effectively acting as vice-presidents. The sides of the hall were ornamented with the banners of the various Lodges of the province, and over the chair were inscribed the words "Zetland, Mexborough, Lee," and at the several points were the words "Virtue," "Brotherly Love," "Charity," "Equality," "Benevolence." Many excellent speeches were made—many social, moral, and national songs were cleverly sung—joy was on every countenance, and pleasure seemed to reign in every heart, and the expected whistle of the last railway train caused numbers to quit this scene of happiness for their distant domiciles sooner than they could have wished, but all carrying with them the feelings which would bear the morrow's reflections, and wishing happiness and prosperity to the Brethren of the Amphibious Lodge.—*Leeds Intelligencer*, May 5, 1850.

IRELAND.

BELFAST.—The Royal Arch Chapter in connection with the Prince of Wales's Own Lodge, No. 154, assembled on the 30th of April, at two o'clock, for the purpose of exalting six M. M. Members of the Lodge to the sublime Degree of R. A. Masons. It having been understood that Excellent Comp. Alexander Grant, D. P. G. M. for Derry and Donegal, would officiate as First Principal, the attendance of Companions was very large, several having come from a distance to be present on the occasion. Amongst those present we observed—Comps. Major Mixon and Captains Herbert and Munroe (39th Regiment), Drs. Pirrie and Murphy, Lodge No. 40; W. J. Young and Joseph Thompson, Lodge No. 40; David Shaw, No. 711, England; the Principals Moore, M'Gee, and M'Cracken; Cuddy, Treasurer; Barr, Principal Sojourner, and a very large attendance of visitors and Members of the Chapter. The Chapter having been opened in due form by Comp. Grant, as First Principal, the ceremony of exaltation was proceeded with. When Comp. Grant acts as First Principal, it is needless to say that everything is done in order; indeed, from the manner in which he conducted the ceremony, he proved himself entitled to the exalted position he occupies in the Craft, and the Chapter feels deeply grateful to him for the generous sacrifices he made to be present on this occasion. After the ceremony of exalta-

tion had been concluded, it was moved by Comps. Edw. Geo. Barr, and seconded by Excellent Comp. Robert M'Cracken, Third Principal—"That Excellent Comp. Alex. Grant, D. P. G. M. for Derry and Donegal, be elected an Honorary Member of this Chapter, and that the thanks of this Chapter are due and are hereby tendered to Comp. Grant for his kindness in presiding on this occasion, as well as for his exertions at all times to advance our ancient and honourable Institution." The business of the Chapter having been brought to a close, the Companions adjourned to the *Donegal Arms for refreshment*. About thirty Companions sat down to dinner, served up in Comp. Moore's usual style of elegance. After a most delightful evening, the Companions separated about twelve o'clock. We cannot close this notice without bearing testimony to the very creditable manner in which this Chapter has been conducted; to Comps. M'Cracken and Barr is due the credit of having made the arrangements. The room was fitted up in the most gorgeous manner, the Chapter having procured an entirely new set of banners and shields and other paraphernalia; we would hope that the example set by the Chapter of No. 154 will be followed by others.

We understand it is the intention of the Comps. of Chapter No. 154 to hold Chapters of Instruction once a month, for the purpose of bringing about a uniformity of working in the province of Belfast and North Down.

CARLOW.—The Masonic Festival of St. John the Baptist was held on the 24th of June, by the County Carlow Lodge, No. 116, with the accustomed solemnities. The Masonic Hall Rooms were beautifully illuminated, and the fine transparencies belonging to the Lodge attracted considerable attention. The meeting on the 24th was the 111th anniversary of that festivity, the Lodge being opened in 1739, under a warrant from Lord Mountjoy, then Grand Master of Ireland. Among other visitors on the occasion the members of the Lodge were gratified by the presence of that much respected and universally beloved member of the Order, William White, Esq., during many years the Deputy Grand Master of Ireland. The Brethren partook of refreshment at the Club-house, which was numerously attended. Thomas George Mosse, Esq., of Rutland, presided as W. M.

KILKENNY, June 24, 1850.—*Masonic Festival of St. John*.—The Brethren of the Leinster Union Lodge, No. 37, which for Masonic proficiency and the zeal of its members for the advancement of the sublime mysteries of the Craft, is generally acknowledged to hold the very foremost place amongst the Provincial Lodges of Ireland, assembled, in accordance with prescriptive custom, at the Masonic Hall, Patrickstreet, on St. John's day, for the purpose of installing their officers for the ensuing six months. This imposing and interesting ceremony was conducted in accordance with the solemn ceremonies of ancient usage, and was carried out with that skill and facility in the working of the Craft, for which the members of the Leinster Union have ever been distinguished. The dignity of the Worshipful Master's Chair was conferred upon Bro. Patrick Watters, an accomplished and zealous member, whose long services in the Masonic cause in general, and for promoting the interests of Lodge 37 in particular, fully entitled him to this high honour at the hands of his Brethren. The Senior Warden's office also was allotted to a much esteemed and respected member, Bro. J. Wade.

to whose elevation to the Mastership at the next festival of St. John the Brethren look forward with most pleasurable anticipations; and Bro. J. H. Gordon was called to the Junior Warden's chair, Bros. James Poe, jun., and H. Robinson, Deputy Commissary General, being nominated to the Deaconships.

In the evening the members of the Lodge met again to celebrate the festival in their banqueting room. This room, as well as the Masonic Hall, which occupy a suit of apartments belonging to that fine old aristocratic mansion, Butler House, the late family residence of the Marquis of Ormonde, have been fitted up in a most splendid style, beautifully appropriate in all the Masonic appurtenances of decorations, furniture, and implements; and the handsome devices in laurel leaves, and other decorations got up for the present occasion, did the utmost credit to the tasteful and chaste skill of Bro. T. Chaplin, of Lodges 642 and 646. The Brethren of 37, although they had to regret the absence from home at present of a large number of their most esteemed members, mustered very strong on the occasion, and their ranks were strengthened by a number of guests, some of them of high distinction, as well in the honours of the Craft as in society at large. After refreshment, the usual charter toasts having been given, and responded to with the loyalty and the true fraternity of feeling which warm the heart of every real and honest Brother, the health of the guests and visiting Brethren present—Bros. Major General M'Donald; Lieutenant Colonel Williams, Deputy Adjutant General, Majors Thorold and Lockhart, 92nd Regiment, Doctor Foss, 92d Regiment, Messrs. R. W. Duff, 92nd Regiment, A M'Kean, Provincial Bank, and J. G. A. Prim—was cordially drank, and acknowledged with the warmest feeling by the gallant General and the rest included in the compliment. The health of the Past Master of the last six months, Bro. Z. Johnson, was also most warmly responded to; and the toast of "The Present Master and Wardens of the Leinster Union, and may the Lodge prosper under their judicious care and guidance," given by Bro. General M'Donald, was drank with much applause. Amongst the subsequent toasts, "The absent Brethren" were not forgotten. The pleasures of the evening were much enhanced by the music of the fine Band of the 92nd Regiment, which the Colonel and Officers had kindly placed at the disposal of the Lodge for the occasion. The Brethren separated at a seasonable hour, delighted with the rational pleasure and festivities of the evening.

LIMERICK.—The Eden Lodge No. 73 met on Monday, June 24th, at high noon, being the festival of St. John, to instal officers for the ensuing six months, when the following were selected:—Bro. H. Sterling, W. M.; Bro. W. Wright, S. W.; Bro. R. Miller, J. W. At six o'clock in the evening the Brethren sat down to refreshment, at which the Provincial Grand Master, Michael Furnell, Esq., and the Master and Wardens of Lodge No. 396 were present; after a happy *reunion* the Brethren retired, gratified with the harmony and good feeling which at all times predominate in his society.

LONDONDERRY.—*Masonic Banquet in the Freemasons' Hall.*—The fraternity of Free and Accepted Masons, of the Derry and Donegal district, dined together in the Hall, on Monday, June 24, being the anniversary of St. John. About sixty of the Brethren sat down to refreshment, served up in good style by Bro. Ormsby. The R. W. Sir J.

Stewart, Bart., P. G. M., presided. Grace was said by Bro. the Rev. E. M. Clarke, G.C., and Bro. the Rev. T. Lindsay, G.C., returned thanks.

When the cloth was removed, the Grand Master rose and gave—

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

“The Craft.” (Drunk with Masonic honours.)

“The Three Grand Masters of Ireland, England, and Scotland.”

The DEPUTY GRAND MASTER then rose and said—Brethren, the next toast on the list has been, by appointment, entrusted to me; and, in the performance of that most pleasing duty, I should be wanting in courtesy to the illustrious Mason whose health I am about to propose, as well as to you, did I not express how inadequate I feel to do the subject that justice it demands. The toast I am about to propose, announced simply without preface, would command its own applause; but, Brethren, holding the position I do amongst you, it would be scarcely becoming, if I did not offer *one or two observations, expressive of the feelings under which I propose it, as well as those with which I am sure you will receive it.* (Cheers.) The toast needs not eloquence; that, indeed, I could not bestow upon it, but I do say it demands an unanimous expression of Masonic regard and brotherly esteem. (Loud cheers, which lasted for several minutes.) Brethren, it is not every day the Masons of Derry hold a feast, nor is it every day we enjoy the pleasure and advantage of sitting round the same board with our illustrious and respected Grand Master, who can trace his descent from a long line of noble ancestors, all in their day good and worthy Masons. (Cheers.) I cannot, deny, Brethren, that I do feel somewhat embarrassed by our Grand Master's presence, right joyful though we be at having him amongst us; for, were he not here, I could say a great deal about his claims to our regard and esteem. I might tell you of his undertaking an office in the Craft which rather received than conferred honour by his acceptance of it. I might speak of what you have all experienced—his courteous and urbane manners, united as they are to the unmistakable quality of a good heart, and the understanding that marks him as no ordinary man. I might refer to his kind and generous sympathy for all conditions of humanity. I might, from my own knowledge of his noble and unostentatious acts of charity, *point him out as a model to all Masons, uniting in himself the merits of those pillars that support, and ever will support, a Mason's Lodge.* In a word, Brethren, I propose—

“Long life, health, and happiness, to Right Worshipful Sir James Stewart, Grand Master of Free and Accepted Masons of Derry and Donegal.” Air—“Free and Accepted Masons.” (Loud and long continued cheering.) The toast was drunk with due Masonic honours.

After the cheering had subsided, the GRAND MASTER rose, sensibly affected, and said—Brethren, the kind and affectionate manner in which you have received the mention of my name is exceedingly gratifying to my feelings. (Cheers.) I have ever endeavoured to promote the system of Masonry, and I have often presided at public assemblies, but I never experienced more sincere gratification than on the present occasion, because I know the warmth of your expressions is accompanied with sincerity. (Applause.) And, Brethren, it will prove a stimulus to me to double my exertions in the good cause. I have only to pray that the Great Architect of the Universe may bless you all with health and happiness, and cement us in the bonds of brotherhood. (The Grand Master sat down amidst bursts of applause.)

Bro. H. S. SKIPTON then rose and said—Right Worshipful Sir and Brethren, as Master of the Senior Lodge present, the next toast falls to my lot. It is the health of the Dep. P. G. M. Bro. Grant. I should feel very much gratified, indeed, were I able to do justice to this toast. However, I feel quite satisfied that the reception it must meet with at your hands will make amends for all deficiency on my part. Perhaps it is as well that words

do fail me, as it might be deemed flattery were I to express myself as I could wish in the presence of the individual himself. Fortunately he is too well known to require any eulogy from me; and, so far as his exertions in the cause of Freemasonry are concerned, he has acquired a reputation not only in this, his mother country, not only throughout the United Kingdom, not only in the New World, but also in the Old. Go to the shores of India, there the name of Grant is a passport; go to the Western World, there also is his name familiar; and, as for his exertions in this our Maiden City, is it not to him that Freemasonry is indebted for the advancement it has made of late years? Is it not to him that we of Lodge 69 are mainly indebted for the temple we at present occupy and was it not in it that so many of us assembled round the festive board this evening have been admitted to the privileges we at present enjoy? But, Brethren, before he brought matters to their present condition, has not our worthy Brother suffered much—from anxiety of mind—that is known only to himself—in a pecuniary point of view—and, what is more perceptible to our senses (to use rather an indelicate expression, yet a very correct one), oft-times a sweated brow? I myself have seen him working like a common tradesman at his day's work. And what was all this for? Solely for the cause of our Order! Would, Brethren, that we had many such members! May we not then truly say, our worthy Brother has given his life as a *Grant* to Freemasonry. (This sentiment was received with rapturous applause, after the subsidence of which),

Bro. GRANT rose, amidst deafening bursts of applause, which lasted for a considerable time. He said—Brethren, when the contemplative mind turns to the painful consideration of the mutability of man's natural existence—the joys and sorrows, the hopes and disappointments, the illusions and realities that beset his career—it is very meliorating to the heart to be the recipient of such proofs of sincere and affectionate regard as you have shown towards me to-night; and to know that we, as Masons, possess in the principles of our Order, an anodyne pre-eminently calculated to soothe, if not entirely to dissipate, the despondency arising from such reflections; because, Brethren, those principles are not subject to the alloy of fallible mutability. (Cheers, and applause.) Look at Masonry in its universality, and that alone is enough to awe us into silent admiration of its vast and incomprehensible results. But, to go further, consider the groundwork of our Order—faith in the Great Architect of heaven and earth—and may that faith be stereotyped on every Mason's heart, and then ignorance and superstition may in vain rear their hideous fronts to impede our onward progress. Slander, engendered by foul and base motives, may assail us; false-hearted and foolish tyrants may endeavour to suppress our Order; but Masonry defies the feeble fetters imposed by human agents. An immaculate principle of love, springing from a source divine, it has risen on the wings of the morning, and spread like a flood of effulgent light over the world. (Immense cheering.) Where is the clime, where the nation, in which Masonry does not exist, or has not existed? In the dreary regions of the north, where reigns the long and desolate night of winter—in the fiery wastes of the desert, where fiercely glares the sun in the seared and burning wastes of sand—its principle of universal love glows in the heart of man; and, responsive to that hallowed obligation, the chastened spirit bows in humble obedience to the faith of universal brotherhood. (Rapturous applause.) East, west, north and south—in fact, where reason holds sufficient empire over man's heart to believe in the existence of the Deity—there is the Mason's banner unfurled, and there is the olive branch of peace displayed. (Bursts of applause.) Our Order being co-existent with time, its footsteps may be traced in the most remote parts of the globe—in the snowy heights of the Scandinavian Alps, on the arid plains of India, and the desert sands of Egypt; and while we see it irresistibly diffusing itself through

the New World, how beautiful to contemplate it lingering in silent admiration and holy meditation, near its own, its ancient home, the bosom of the memorable Mount Moriah. (Cheers.) And yet, Brethren, it is the same there as here; climate changes not its nature, nor nature its principles. To religion it offers no impediment, nor do political relations erase its vows of brotherly love. The Jew, the Gentile, the Nomadic Arab, and the wild Indian, all and each acknowledge this principle, and bow to its righteous edicts. Such being the spirit of our order, so glorious and pure are its tendencies, that it nowhere wants a ready asylum, and in all ages has met with the approbation and support of the best of men. (Continued cheering.) Brethren, I have only to look around me to assure myself that its adaptation to all classes and every grade of society is one of its happiest features. Independent of this, our symbolic language places the Mason at once in communion with his Brother, and with his Brethren over the whole earth. I believe there is not this day a spot on which the sun shines, but the display of a Masonic sign would call up Brothers as by magic. (Immense applause.) Think of this glorious privilege, and say, Brethren can any other association in the universe claim as much. I know you will say none. ("None, none," from different parts of the room.) Distress relieved, difficulties mitigated, dangers averted, by the magic of a single sign, without a word of utterance; aye, and to that sign the heart that would otherwise turn coldly away from our appeals melts into pity, like frost before the touch of living fire. (Loud and long continued cheering.) Proofs of this may be met with in every land, and among every people. They are written on the door of the humble cottage, on the throne of the king, on the sacred altar, and on the blood-stained battle field. Surely, then, Brethren, the truth must be admitted, that Masonry tends to universal benevolence and philanthropy; and it is equally true, that the heart of a Mason, alive to the principles of the institution, wherever he may reside on this vast globe, must vibrate in unison with those heaven-born virtues. (Cheers.) For what else could disarm the grim warrior, and lock him in the arms of his foe? What else could subdue the untamed savage, and call forth the endearing name of Brother? A thousand facts record the truth of this. Then, let it not be said that the spirit that can arrest the wildest passions and impart the purest love, is of evil origin; for that spirit is nothing else than a part of the divine essence, issuing from an inexhaustible reservoir of mercy, soothing with a gentle impress man's rugged nature. (Applause.) Brethren, were all our race under the control of this immaculate spirit of love, how bright, and fair, and beautiful would be human life! Man's blood would never again in anger flow. All reproach would be lavished; and then the ploughshare might indeed be formed from the warrior's sword, and the pruning-hook moulded from his spear. (Great cheers.) Surely, then, if all the powers, potentates, and rulers of the world, were good and faithful masons, the execrable and desolating ravages of war would never be known again. But, Brethren, as we cannot bring the world to a conformity with our principles, let us individually diffuse them by a strict observance of the brightest precept that gilds the page of divine command, "Do unto others as we would they should do unto us." Then would life be like the green spots on the desert's waste, which cheer on the weary pilgrim through his toilsome journey. That it is our duty to diffuse abroad the principles of brotherly love, we have many bright precedents. Let the good deeds of those, who have gone before, be as beacons to guide us on; and may the departed spirits of our Brethren, who are now enjoying Masonry in its perfect development, be constellations to guide us in our path! Let our supplications go up imploring a faithful discharge of our duty; and may the star of Masonry, like the beautiful orbs of night, guiding and lighting the lonely mariner in his trackless course, illuminate us through the dark night of life, and guide us to the haven of eternal rest!

The G. M. then said, the next toast he was about to give was one which would require a few remarks, and which would make it interesting to all the Brethren. The reason why the toast was introduced there was because the Lord Mayor of London was a most excellent Mason, and he had invited all the Masters and Wardens of England to a grand Banquet, to be given in the Mansion-house on the 28th of June. This, of itself, would ensure the toast that cordial reception to which it was entitled.

“The Lord Mayor of London.” Drunk with all the honours.

“The Masters of Lodges present.”

Bro. H. S. Skipton said:—Right Worshipful Sir and Brethren,—As Master of the Senior Lodge, I find I am called upon to respond the first to this toast. My election to the distinguished position of Master of Lodge No. 69 is an honour which has quite unexpectedly been conferred upon me, and for this reason I should feel the more grateful. This is the second time I have been appointed to fill the chair of No. 69, and, since the Brethren were so kind on the former occasion as to overlook my many shortcomings, I hope they will again extend to me the same indulgence. I trust that the character of Lodge No. 69 may not deteriorate during my Mastership, but, on the contrary, that it will rise in the scale of Lodges, and, as time rolls on, that it may prove itself to be, as its name implies, *i.e.*, (with the assistance of our worthy Brother Grant), the “Light of the North”—that many who are benighted may receive light, and that many who have been already initiated may seek further light. In conclusion, I would express a wish that all our Brethren would carry out in their several callings the much-to-be-admired principles of our Order, that we may at all times meet on the broad footing of the level, and part on, and continually act up to, the moral principle of the square.

Bro. Grant, as Master of No. 102, Lifford, also returned thanks, and said that, though No. 102 was but a little Lodge at present, yet they intended to make it a model to other Lodges. The introduction to it was the stamp of moral worth.

Bro. Cherry, James Johnston and Maxwell Deering, on behalf of their respective Lodges, returned thanks.

The G. M. again said that he had to propose a toast which, though last on the list, was one which would be received with as much applause as the preceding ones. Until they were at peace with the world, when the olive-branch would be held out by all, they must trust to the army and navy.

“The Army and Navy.”

Bro. Jordan, 34th Regiment, briefly responded. The army and navy had always done their duty, whether on the field of Waterloo, the arid sands of the desert, or the burning plains of India; and, should the nations of the earth not join in peace and harmony, but rush into the fortunes of war, the army and navy would again support the honour of the British name. They had a great many Masons in the army, particularly in the 34th, and he could assure them that they would give their cordial support to the Craft, and endeavour to propagate it wherever they went.

“The Members of the Committee.”

Bro. Skipton responded, and proposed the health of Bro. Clarke, their worthy Chaplain and ex-Master. (Cheers.) He felt he need not say anything further. His character was too well known, and his attention to his duties as Master of No. 69 called for their esteem.

Bro. Clarke, on rising to respond, spoke to the following effect:—Worshipful Sir and Brethren,—I am quite taken by surprise, for I feel that, as Master of No. 69, I have not discharged its duties so as to satisfy myself, and therefore not to satisfy the Brethren of that number. (Cries of “No, no.”) At the same time I must say that I have done all in my power, and all that my other arduous duties would permit. I will yield to

to no person whatever in zeal for the welfare of the Craft, and in particular for that of Lodge No. 69. The office of Master was sought by me on account of certain privileges which it conferred, and of which I am proud to be possessed. I will now retire to a more humble position, that of Chaplain. (Cries of "No, no, not more humble.") The principles of Masonry are those, by which the advent of the Prince of Peace had been heralded, and I trust as long as I live I shall endeavour to promote those principles among all mankind. I am now happy to resign my office into the hands of so worthy and talented a Mason as Bro. Skipton.

The Prov. G. M. now rose, and said that, among the many worthy Masons whose healths had been drunk, though not present that night, yet there was one who was far absent from them, and he felt it would be quite remiss not to refer to him. Had that Brother been within the distance of ten cables' length he would have been among them. He would give them the health of a most worthy Mason—an honest man—

"Brother Bartkowski,"

After this toast the Grand Master retired, and Bro. Grant was called to the chair.—From *The Londonderry Journal*, June 26, 1850.

COLONIAL.

* * We have been favoured by the M. W. the Provincial G. Master of New Brunswick, Bro. Alexander Keith, than whom a better Mason and a more honourable man does not live, with a file of a new colonial newspaper, *The British American*, which bids fair to rival, if not surpass, many of the home journals of the present day, which, if continued as it has commenced, will be a valuable acquisition wherever it obtains a circulation. We beg to tender our best thanks to our M. W. Brother for his kind consideration and attention, and to assure him that such a report as we are enabled to give from the columns of *The British American* of the proceedings of our colonial Brethren is most thankfully received and valued, and that we shall be most grateful for all further favours of a similar kind.

BERMUDA.—On Tuesday, May 14., the laying of the corner-stone of the Bermuda Mechanic's Hall took place in Masonic Order under the direction of the Atlantic Phoenix Lodge, No. 271, in the registration of the Grand Lodge of England. After attending church, where an admirable discourse was preached by the Rev. J. F. Lightbourn, from 2 Cor. viii. 20, 21, the procession at once made for the appointed spot, where the following oration by W. B. B. H. Young was delivered:—

"We have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered.

"But these secrets are lawful and honourable, and placed in the custody of Masons, who alone have the keeping of them to the end of time. Unless our Craft were good, and our calling honourable, we should not have existed for so many centuries; nor should we have had so many illustrious Brothers in our Order, ever ready to sanction our proceedings, and contribute to our prosperity.

"To-day we have met in the face of you all, to lay the foundation-stone of a building to be erected for beneficent purposes, which we pray God may prosper, if it seems good unto him; that it may become a house for worthy men to practice such actions, and to promote harmony and love till the world itself shall end."

After an appropriate prayer, offered up by Bro. the Rev. R. Mantach, the Treasurer, Bro. T. B. James, placed in a cavity in the stone, hewn out for the purpose, a phial containing coins of the present reign; copies of the Bermuda newspapers; Bye-Laws of the Mechanics' Association, and Bye-Laws of the Atlantic Phoenix Lodge, No. 271, a list of the names of the officers of the Lodge, the officers and members of the Mechanics' Association, the corporation of Hamilton, and of his Excellency Governor Elliot.

The plate bearing the above inscription, having been placed over the phial, the Worshipful Master, accompanied by the Honourable H. J. Tucker, Mayor of Hamilton, proceeded to lay the stone in Masonic form. The mortar being spread by his Honour the Mayor, the stone was quietly lowered into its resting-place, amidst the swell of sacred music.

The Worshipful Master then poured corn, wine, and oil on the stone, whilst the Chaplain offered up the following prayer:—

"May the all-bounteous author of nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life—assist in the erection and completing of this building—protect the workmen against every accident, and long preserve this structure from decay. And grant to us all, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy.—Amen! So mote it be."

After this very interesting ceremony, the Brethren partook of refreshment at the Freemasons' Hall, under the able presidency of Bro. the Rev. R. Mantach.

FREDERICTON.—The new building in course of erection by the Masonic Brethren of this city, presents one of the handsomest interiors in the Province. No cost has been spared to make it elegant as well as commodious; but the upper flat which is to be exclusively dedicated to the services of the Order, is in its costly style of workmanship and materials, expressive in the highest degree of the zeal and spirit of its founders.—*Fredericton, "Head Quarters."*

HALIFAX.—*Masonic Celebration.*—July 19, being the hundredth anniversary of the establishment of Freemasonry in Halifax, was celebrated with due honours by the Craft. The Brethren of the English Lodges assembled in their hall, Barrington-street, and at eleven o'clock were joined by those under Scottish jurisdiction, who were escorted from their hall in the Exchange, by two Highland Pipers. The assemblage at the Hall was very numerous. The Brethren being arranged in Masonic Order, a Grand Lodge was opened in due form by the Right Worshipful and Honourable Alexander Keith, Grand Master under English and Scottish authority, and Honorary Member of the Grand Lodge of France. The Lodges then formed in procession—the junior Lodges first, the senior last—in Masonic order. The Scottish Lodges were preceded by the pipers; the English by the band of the 38th Regiment, which discoursed some fine Masonic airs. The procession moved through Barrington, Morris, and Hollis Streets, to the residence of the Grand Master, where grand honours were given, with three cheers for the Right Worshipful and three more for his lady.

The Brethren then proceeded to the Masonic Hall, to lay the Corner Stone of the new addition to that edifice. Prayer was offered up by Bro. the Rev J. T. Twining, D.D. who officiated as orator of the day. He then read the inscription, in Latin, to be placed under the Corner Stone. The following is a translation—

“ By the blessing of the Almighty God!—The Right Worshipful the Honourable Alexander Keith, by appointment of the most Worshipful Grand Master of England, Provincial Grand Master, with the assistance of many Brethren, laid the foundation stone of this addition to the Masonic Hall on the hundredth anniversary of the opening of the first Lodge in Halifax, being the 19th of July, in the fourteenth year of the reign of Her Most Gracious Majesty Victoria, in the ninth year of the city, in the year of our Lord 1850, of Masonry 5850, Lieutenant General Sir John Harvey, K. C. B., &c., being governor of the Province. The Trustees of the Building were the Hon. Alexander Keith, James Forman, jun., Esq., Mr. John Richardson, Mr. John Woodill, Henry C. D. Twining, Esq., Joseph Whidden, Esq. The Architect—Charles W. Fairbanks, Esq. The Contractors—Saunders and Brown, Thomas Clouston.”

The inscription having been read, the Grand Chaplain returned the scroll of parchment to the architect, and it was deposited under the Corner Stone, with various other tokens and records of the day. The stone then descended into its place with solemn music—the Grand Master, giving three knocks, pronounced the work finished, and poured the corn, wine, and oil thereon. The grand honours were given with three cheers. The Rev. Dr. Twining, G. C., then delivered the following oration—

“ Brethren,—Of the permanent and indestructible *basis* on which Freemasonry rests—of the solemn and imperative duties which it imposes on all who assume its obligations—of the indissoluble ties by which it binds them together—it has frequently fallen to me to speak to you. The *present occasion* seems rather to demand a consideration of the expansive character of our institution—diffusing itself wherever the step of civilized man has trodden—girdling the globe—embracing the whole human race—carrying with it to the remotest climes the emblems of union, order, and science; and inculcating the practice of all the moral and social virtues. Little more than a year has elapsed since our city poured forth its multitudes to celebrate the anniversary of the arrival in our harbour of the first British settler—the treading of our strand by the first British foot—in this celebration the Masonic body participated in common with their fellow citizens. We are now congregated on an occasion of avowedly less general importance, but of much interest to us, to mark the hundredth recurrence of the day on which a Lodge was first opened and a Brother first initiated in what is now the City of Halifax. Freemasonry had its cradle in the East at so early a period that its origin is enveloped in the mists of antiquity. From its commencement its progress has been continually westward. It gradually overspread the face of Europe, and, crossing the Atlantic, was fully established in every one of the North American States previously to the revolution which severed them from the Mother Country. We find it embarking with the hardy pioneers who came from Britain's shores to seek a settlement in the wilds of Nova Scotia—with them conveyed across the vasty deep and early setting up its tabernacle and commencing to diffuse its charities on the site, which until that period had been the abode only of wild beasts and savage men; for our records inform us that so early as the year 1750, which was almost as soon as any houses were erected in Halifax, a number of Brethren met together with Governor Cornwallis at their head, *deeming it for the benefit of the settlement that*

Masonry should be propagated in the province.' They agreed to petition for authority to hold a Lodge at Halifax, and that his Excellency might be master of it, his Royal Highness the Prince of Wales, father of his late Majesty George III., then presiding over the Craft in England. The warrant was speedily issued, and, being received on the 19th of July, the Lodge was opened without delay, and the same evening Lord Colville and several other gentlemen of the navy were entered as apprentices. The same Lodge subsequently made many of the principal inhabitants and most of the persons who held considerable offices under Government; and the number of the initiated so rapidly increased that on the 18th of March, 1751, it was found expedient to form a second Lodge at Halifax. Governor Cornwallis was succeeded in his Government, and in the chair of the Lodge by Governor Lawrence, who held both until his death. To him followed Lieutenant Governor Belcher. His successor was Governor Parr, who was installed and proclaimed Grand Master in the year 1785. After Governor Parr, his Royal Highness the Duke of Kent, father of her Majesty our Most Gracious Majesty the Queen, honoured the Fraternity in this province by presiding over them. Under such illustrious auspices Masonry greatly flourished in Nova Scotia. The site was obtained and the corner stone of our venerable hall laid by his Royal Highness amid a numerous concourse of Brethren in the year 1800, being fifty years from the first introduction of Masonry. After the lapse of another half a century, it is found necessary to enlarge this building, and what day so appropriate to the formal commencement of this work as that whereon the sound of the gavel was first heard amid the surrounding wilds, the sacred emblems were first displayed, and the solemn obligation first assumed, which pledges devotion to God, fidelity to the Brotherhood, and relief to the distressed? Great are the changes which have passed upon the scene, as it *then* presented itself, to render it what it *now* is. The great change to which we are all tending has passed on every individual who shared in those transactions, who bore any part in those solemnities. But the land-marks of our Order continue from age to age unchanged; they are the same to-day that they were when, under the *Red Cross Banner*, the chivalry of Europe rushed to the rescue of the Holy Sepulchre; the same that they were when Solomon, with the aid of the King of Tyre, and under the direction of the Ingenious Artist, caused the first material temple to be erected to the Great Jehovah. Are we, then, steadily pursuing the course which those who have gone before us marked out? If they who first established Masonry in our land could arise from the graves, which, almost within our view, hold their lifeless remains, they would recognize the great object they had in view as having been carried out. If Masons are known in the several walks of life which they occupy, for the reverence which they show to God and sacred things—for the uprightness and integrity of their lives—for the steady consistency of their conduct—for active kindness and benevolence—then indeed has our institution proved what those who first propagated Masonry among us declared their conviction that it would prove—a *benefit* to the community—the pledge of loyalty, harmony, good order, and brotherly love. Consider, then, brethren, the obligations which rest upon you. Act up to your profession—adorn it by your conduct—recommend it by your example. But to turn to the matter more immediately before us. I congratulate you, Right Worshipful Sir, on presiding over the Craft at this auspicious season, having delegated authority and Masonic jurisdiction over the Brethren in this and the neighbouring provinces. I congratulate the Halifax Lodges on the commencement of this building, long required to accommodate their numerous meetings, and enable them to carry on their work with comfort and advantage. I congratulate the Craft in general on the progress Freemasonry has made and its present standing in Nova Scotia. The blessing of heaven has, I trust, rested on the past. The future is all

unknown. But we have a duty to perform. This done, we may safely confide it to the hand of Him who, while He directs the planets in their courses regulates also the minutest concerns of those who trust in Him. Let us entreat Him to prevent us in our doings with his gracious favour, and further us with his continual help that in all our works begun, continued, and ended in Him, we may glorify His Holy name, and finally, by His mercy, obtain everlasting life, through Jesus Christ our Lord. Amen."

Three cheers were given for "Her Most Gracious Majesty the Queen, the daughter of a Freemason," with the Grand honours. The procession then returned to Hollis-street, and, after making a circuit northwardly as far as the Ordnance-square, returned to the hall. A vote of thanks was here unanimously passed to the Rev. Dr. Twining for his able and interesting oration, and a copy requested for publication. This we have the honour of laying before our readers and the universal Brotherhood. The Grand Lodge also expressed its thanks for the efficient manner in which the procession was conducted by Bro. S. Blair. The Grand Lodge was then closed in due form.

The Banquet.—At seven o'clock in the evening a large number of Brethren sat down to an elegant repast in the hall, and enjoyed themselves right merrily.

NEW BRUNSWICK, June 28.—The Brethren of the ancient Fraternity of Freemasons in this city and vicinity, owing allegiance to the G. L. of England, assembled together in G. L., by the R. W. P. G. M., (Hon. Alexander Keith, who, accompanied by the P. G. S., A. G. Blair, Esq., arrived here a few days since from Halifax,) on Thursday last, at noon. The following Lodges were represented, viz.: Albion, No. 570; St. John's, 632; Carleton Union, 767; Portland Union, 780; and Woodstock, No. 811. Hibernian Lodge, No. 301, on the Registry of Ireland, was also in attendance. After appointing the various Grand Officers, Grand Lodge was opened in due form and with solemn prayer, the Rev. Dr. B. G. Gray officiating as Grand Chaplain. The G. M. addressed the Fraternity at some length, and in the most courteous terms, and expressed his earnest desire to meet the wishes of his Brethren in this Province, in every particular in which the exercise of the power confided in him by the two Grand Lodges of England and Scotland might be made available for their interests. The general business of the Craft was then gone into, the P. G. M. declaring his entire satisfaction at the healthy state of Masonic affairs in New Brunswick. After the various business for which the meeting had been convened was brought to a close, an address was presented to the P. G. M., by the W. M. of Albion Lodge, on behalf of his Brethren. To which the P. G. M. was pleased to make a suitable reply.

The G. L. was then closed in due form, with solemn prayer, and adjourned.

The P. G. M. returned to Halifax, by steamer, *via* Windsor, on Thursday night, carrying with him the best wishes of the Fraternity, by whom he is deservedly held in the highest esteem.—*Halifax Guardian.*

NOVA SCOTIA.—A Provincial Grand Lodge was holden at the Freemasons' Hall, Barrington-street, on Thursday, the 27th December, 1849, the R. W. the Prov. G. M. the Hon. Alexander Keith, in the

chair ; when, after the transaction of the routine business, the R. W. the Prov. Grand Master addressed the brethren in the following terms :—

BRETHREN,—We have been permitted again to assemble at the close of another year, to celebrate the anniversary of one of our patron saints, and I rejoice to meet you once more in health and prosperity within this Hall. I have again to congratulate you on the steady advancement of our Order throughout my jurisdiction, and on the uninterrupted continuance of that union and fraternal regard amongst the Brethren in these Colonies which has so long and so happily existed between the Grand Lodges of England and Scotland at home. No dissensions have sprung up amongst us—but few of our members have been removed from us by death. We have enjoyed as many blessings as usually fall to the lot of humanity. Our Lodges under both my jurisdictions are increasing in numbers and in the respectability of their members, and all things demand our warmest gratitude to the Supreme Architect of the Universe for his many blessings—his unceasing care and protection.

The Fund of Benevolence being now established, and a Committee of Charity elected agreeably to the Bye-laws, the Provincial Grand Lodge will henceforth be enabled to exercise more extensively that Charity which is the chief of the Masonic virtues. This fund being still in its infancy I would recommend to the Committee that for some time great prudence be observed in its expenditure.

But the charity which Mason's are required to exercise consists not alone in giving alms or in relieving the distressed. Under its influence we should endeavour to protect the good name of our fellow Brother—to bear with his failings—to cover his faults rather than bring them before the world. Instead of endeavouring to crush an erring Brother, we should admonish him of his fault,—warn him of his danger,—extend our hand to him in token of affection, and point him to the path of virtue.

In expressing my approval of the selections made by the several Lodges of Brethren to preside over them for the ensuing year, I feel it would be useless to impress at any length upon Masons, whose zeal and experience are so well known, the important nature of the duties required of them ; I will merely suggest to them the necessity of using the greatest caution in the admission of Members and in the reception of Candidates, and that care should be taken that none be either admitted or received in their respective Lodges, without strict inquiry having been previously made into their character and qualifications.

In calling the attention of the different Lodges to the circular letter from Bro. Rowland Gardner Alston, Honorary Secretary of the sub-committee appointed to present a testimonial of respect and regard to Bro. W. H. White, Grand Secretary of the Order, who has faithfully and zealously served the Craft for upwards of half a century, I feel that Brother White's merits and services are everywhere so well known, and so justly appreciated that any comment upon them on my part would be trespassing needlessly upon your time. The object in view being alike honourable to Bro. White and the whole Masonic body, it is my anxious wish that the merits and services of this venerable and distinguished Brother be recognised by every Lodge and Chapter under my jurisdiction.

Before I close this Grand Lodge let me impress upon all the necessity of a strict observance of the Ancient Landmarks, and an undeviating adherence in every particular to the regulations as established by the constitution.

As the Prov. Grand Chaplain has kindly acceded to my request that he would address the Brethren on the present occasion, I will not detain you further than to express to all my sincere acknowledgments for your numerous and punctual attendance, and my continued best wishes for your happiness and prosperity.

The V. W. the Rev. Dr. Twining, the Prov. Grand Chaplain, then delivered the following address, which was listened to with breathless attention:—

BRETHREN,—In compliance with the request of your Grand Master, I embrace the opportunity of meeting you thus assembled to address to you a few words. We have on the present occasion many calls for thankfulness to the Giver of all Good. Thankfulness that His mercy has spared us once more to witness this anniversary,—thankfulness for protection from the evils which other portions of the earth have experienced; and for many providential blessings. These we share in common with our fellow citizens and fellow subjects in this part of the world. But it is my purpose more especially to speak to you on matters that interest us as Masons. And here I am happy to congratulate you on the state of the Fraternity and the extension of the Craft; it may, I trust, be attended with what is of vastly more importance, the extension of that spirit of charity and brotherly love which is the very bond of peace, and without which, whatever badge of Masonry may be worn on the outside, there is nothing of life within. For, unless a man be a Mason in his *heart*, he is but as the dead body without the vital spark. Let me then turn your attention to the great landmarks of our Order, which, as a vast chain extends round the globe, willing to embrace within its influence, the whole human race. I trust the youngest Brother present is able to point out these landmarks. But it is necessary to keep them always in view if we would direct our course aright. And what are they? The three great points of duty which Masonry inculcates, to God, our brethren, and ourselves. *Mark well* where is the foundation stone! with Him who is the beginning and the end of all. Unless it be laid *here* our whole building is a baseless fabric, and will soon be found prostrate in the dust. Accordingly the Bible, the word of the living God, is the very first object that meets the eye of the initiated Brother when he is brought to light, and he is solemnly instructed to make it the rule of his faith—the guide of his life. This foundation being laid, he is taught, by emblems presented and explained to him, the practical duties he owes to his brethren of mankind, but more especially to those who are his brethren by the mystic tie, who are acknowledged to be so by the solemn obligation he has assumed; and the further duties he owes as a member of that Fraternity, which must and always will be judged by the life and conduct of those who belong to it. Now, so long as these lights are kept in view the course will be right, in accordance with the high and holy principles by which our Order professes to be regulated. But if these are lost sight of, a man is left to wander on in darkness, not knowing whither he goes. I have said we owe such a course to ourselves as Masons;—We owe it to the Order of which we are members. It is not at all uncommon to hear Masonry spoken ill of. *Why* is this? It proceeds, from many causes; partly, that men are ignorant of its principles; for there is nothing more common in the world than to misunderstand and misrepresent a thing and then to rail at it. Partly that those who from various reasons are unwilling or unable to become members of the fraternity, decry that which seems placed beyond their reach. Over *these* causes we have no control. But they are not the chief reasons that Masonry bears an ill name. The chief cause (and on every opportunity I will again and again bring it to your notice), is the misconduct of Masons themselves. They are not true to their principles; they lose sight of their obligations, and this in two ways. By keeping in their ranks, and suffering the badge of purity to be worn, by those whose conduct does not accord with their profession; and when they meet together on festive occasions by sometimes putting it in the power of their enemies to say that the meeting terminated in intemperance and debauch. 'This once happening is spoken of for years. If, brethren, Masons were

true to themselves, and did not tolerate evils *within*, they might bid defiance to all enemies from *without*. These are the things which prevent many from joining the fraternity, who from their character would prove pillars and ornaments to it. These are the things which make many regard Masonry as an enemy to the Christian religion; to which when properly understood and conscientiously practised, it will ever be found an assistant and a handmaid. It is true the *abuse* of anything is no argument against its *use*. But remember, the world abroad, know Masonry only through its professors; and I again repeat, the deadliest wounds it has ever received have been in the house of its friends. I entreat my brethren, from the highest to the lowest, to feel the solemn obligation that rests on them, both individually and collectively, out of Lodge and in Lodge, to exert themselves to remove these imputations from our time honoured Institution. I assume the privilege both of age and of office to urge these things upon you, having no intention in doing so, of giving any offence.

There are one or two points of minor importance on which, before I conclude, I would touch. It is matter of pleasure and gratulation to see the Masonical jurisdictions of England and Scotland happily united under one head, going on harmoniously together in this province; and what I would say to both on the subject is simply this "Let brotherly love continue." It is further matter of congratulation to find our fund of Charity now assuming a proper form and placed under proper regulations. I have for many years felt that Masonry being a *charitable* Institution we were not in Nova Scotia making this object so prominent as it ought to be, as it has for sometime past depended altogether on the benevolence of private Lodges to afford relief to applicants; I trust this evil will now be remedied. It would seem to me also an object to be desired, to introduce a mode of working in every particular exactly uniform; this might be done by visiting more generally from Lodge to Lodge, and by forming a lodge of instruction. It is evident that our members are on the increase, and also on this point I would say to Lodges generally, be not so anxious to augment your ranks as to obtain good and worthy members; be particular as to your previous enquiries, and let no private feeling induce you to recommend any one for admission, whom you do not, on good and sufficient grounds, conscientiously believe likely to make an honourable and worthy Brother. An unfit person once admitted may cling to you as a blot and stain for years. And again, (here I speak especially to Masters of Lodges) let no levity be permitted in the transaction of that which is serious, especially the initiation of a Brother, or conferring of any degree. I have been grieved sometimes to witness on these occasions a trifling with solemn things; and how can you hope that the individual most concerned will retain a sacred sense of what he has undertaken, if the conduct of those about him leads him to conclude that *they* regard the matter as a jest. Having made these remarks, to which I am led by a desire to promote the best interests of the Craft, I exhort you to go on the path marked out; having regard to that injunction which we cannot but do well if we keep in mind, "shew respect to all men, love the brotherhood, fear God, honour the Queen. And let me add an earnest aspiration to Almighty God, who has brought us thus near the close of another year, that as we are all advancing in our earthly pilgrimage we may be found also drawing nearer through repentance and faith in the only Saviour, to that mansion above, that "house not made with hands, eternal in the Heavens." *So mote it be.*

The P. G. Lodge after this address was closed in due form.

SINGAPORE.—The hon. the governor of the Straits Settlement, Lieutenant-Colonel W. J. Butterworth, C.B., having requested the Brethren of Lodge Zetland in the East, No. 748, to lay the foundation-stone of the Horsburgh Testimonial, or Lighthouse for all Nations, with the

honours of their Craft, on the 24th May, the anniversary of her Majesty's birthday, the Worshipful Master and Brethren of the above Lodge, in number about thirty, accompanied by several visiting Brethren, started for Pedro Branca on the morning of the 24th in the H. C.'s steamer Hooghly and the barque Ayrshire, in tow of her Majesty's steamer Fury. Several distinguished visitors, including his Excellency Rear-Admiral Sir F. Austin, C.B., naval commander-in-chief and suite, the Hon. Thomas Church, Lieutenant-Colonel Mesister, several of the foreign consuls and merchants of Singapore availed of his honour the governor's invitation to witness the ceremony, and accompanied him in the Hooghly. The party arrived at Pedro Branca about half-past eleven A.M., and having disembarked, the Masonic body marched in procession to the summit of the rock, where they were received by the governor, who requested them at once to proceed with the ceremony.

The Worshipful Master having taken up his position on the east side of the stone, with the Lodge Chaplain, the Rev. Bro. F. W. Linstedt, on his right, and on his left the Past Master with the Senior and Junior Wardens, Treasurer, Secretary, and other office bearers immediately around him, requested the Chaplain to open the ceremony with prayer, which he did in a suitable and appropriate form. The architect of the building, J. T. Thomson, Esq., now submitted his plans of the construction for the Worshipful Masters inspection, and having received his approval, they were returned to the architect for his guidance. The Worshipful Master received from the Treasurer and Secretary a bottle containing the current English coinage, also an original edition of "Horsburgh Directory," a copy of the "Straits Times," and the other publications at Singapore; he deposited the bottle with the coins in the cavity prepared for its reception. The Inner Guard then presented the Worshipful Master with a copper plate bearing an inscription, which having been placed in the cavity, the Worshipful Master received from the architect a silver trowel, with which he proceeded to close the cavity; this having been done, and the stone lowered into its bed, he directed the architect to see that it was properly adjusted. The square, level, and plumb rule, were then handed to the Worshipful Master, who applied each instrument successively to the stone, and having struck it three times with his mallet, said, "May the Great Architect of the Universe grant a blessing on this stone which we have now laid, and by His Providence enable us to finish this and every other virtuous undertaking." The Brethren replied, "So mote it be," and gave the usual Masonic salute. The Worshipful Master next called for the cornucopia containing corn, and the cups with the wine and oil, and having poured the contents of each successively over the stone, said, "May the All Bounteous Author of Nature bless our island, of which this rock is a dependency, with corn, wine, and oil, and with all the necessary comforts and conveniences of life." The Brethren again responded, "So mote it be," and saluted as above. The Chaplain pronounced an appropriate prayer, and the Worshipful Master then addressed the governor and gentlemen present in a neat speech, to which the governor replied in appropriate terms; after which the party embarked at two P.M. on board the Hooghly, where a sumptuous *déjeuner* was prepared, of which his Excellency the naval commander-in-chief and the governor and his guests partook, after which her Majesty's steamer Fury took the Hooghly and Ayrshire in tow, and brought both vessels into harbour

by half-past six in the evening, after a most delightful and pleasant excursion, the felicity of which was heightened not only by the benevolent object they had compassed, but by the hearty co-operation and aid afforded by his Excellency the naval commander-in-chief, and the gallant commander of the *Fury*.

[By reference to the report of the last meeting of Grand Chapter in this number of the "Freemasons' Quarterly Magazine and Review," p. 395, it will be seen that a warrant for holding a Royal Arch Chapter had been granted to the Lodge *Zetland* in the East, No. 748; and in the provincial report of the Royal Arch Chapter, 348, held at Chelmsford, Aug. 13th, it will further be found that M. E. Comp. Read, of the Chapter of Fidelity, No. 3, has been nominated as the first M. E. Z. We gladly avail ourselves of this opportunity to express our sanguine expectations of the good results which must follow from this appointment. Royal Arch Masonry could not by any possibility have been introduced to the Brethren of Singapore by a more indefatigable or worthy Brother than Comp. Read, who in every relationship of life maintains an inestimable character, and a character *sans peur, et sans reproche*.]—Ed.

AMERICA.

ADDRESS

BY COM. WILLIAM HUNTER.

The following address, delivered on St. John's Day, 1849, before the Sabine Lodge, at Fort Jessup, U.S., which has not previously been published in this country, contains so many truly appropriate and excellent remarks upon the value of Freemasonry, that we most willingly give insertion to them, with the confidence that they will be duly appreciated, and tend to the most useful purposes:—

"Ladies and Gentlemen, and you my Brethren of the Masonic Order,—It is with much diffidence I am about to offer you some remarks on the Order of Freemasonry. I have no pretensions to oratory. To elucidate some of the intrinsic merits of the institution, show what are its principles, and leave you, my hearers, to judge of its utility, is all that will be aimed at. I shall offer no apology for the mode of my address, the custom of reading lectures being common.

There is so much of fabulous narrative associated with the early history of Freemasonry, that it is exceedingly difficult to arrive at any satisfactory conclusion in reference to its origin. Notwith-

standing, however, so much has been said and sung about it, the enquiry is as pertinent to-day (both to the moral and social world) as it was a thousand years ago, demanding to know *what Masonry is?—what are its doctrines?—its principles?—and its teachings?*—because, if it be a good, and promotes the interests of society, we cannot reject it without material loss; and if it can be shown to be bad, we ought not to receive it ourselves, or encourage it in others, however it may be adorned with the gilded ornaments of pagantry and show. The great object first to be solved, however, is, how shall it be tried, since the test of truth will not avail for any but those who are initiated into its mysteries? Here is a difficulty in the outset, but not insurmountable; for a close examination into its precepts ought to do for *it*, at least, what it does for every other society that has published its principles and designs to the world. This, Freemasonry has done in every civilized country under the sun—the same, under all circumstances, and in every clime. “To the law and to the testimony, then, if they speak not according to this word, it is because there is no light in them.” The question of origin or antiquity will not form any portion of our remarks on the present occasion, nor are they necessary to our present purpose. If we find its tenets and its teachings to be good, our time should be occupied in cultivating an acquaintance with them, and in conforming our lives to the moral and social virtues it inculcates and enjoins, irrespective either of origin or antiquity; and if evil, or a tendency thereto, we should shrink from it, and with the many of old, exclaim, “who will show us any good?” That it has greatly tended to enlighten the minds and improve the morals of those who have arranged themselves under its banners, is a fact the more intelligent part of the community will readily admit. Upon due examination it will be found that its institution is well calculated to inculcate everything laudable and useful to society; and its great design, to unite all men of knowledge and worth by the great principles of virtue, whereby the interests of the Fraternity may become the interest of the whole human race—where all may improve in knowledge, and where every subject or citizen of every country may exert himself without jealousy, and live without discord.

Religious Orders were instituted to make men better Christians; military Orders were founded to inspire the love of glory, but the Order of Freemasonry was instituted to form men into good citizens and good subjects—to make them inviolable in their promises, faithful to their God, and more lovers of liberality than of recompense.

I will here read you a short extract from an essay, published in the “Westminster Magazine,” for November, 1778, which will throw some light on the object of Freemasonry at an early period:—“In the times of the Holy Wars in Palestine, a great many princes,

noblemen, and citizens entered into a scheme to establish Christian temples in the Holy Land, and engaged themselves by an oath to employ their talents and fortunes to give them all the primitive advantages of architecture. They agreed amongst themselves to use certain signs and symbolic words to distinguish themselves from others, and these mysteries were never communicated to any except to those who promised at the foot of the altar never to reveal them. This sacred promise, so far from being the impious and unmeaning oath which some people imagine, was a respectable guarantee entered into for the purpose of uniting men of all nations in the same confraternity." Freemasonry, therefore, ought to be considered a moral order, instituted by our virtuous ancestors in the Holy Land, with a view to recal the remembrance of the most sublime truths, and to remind us that the Great First Cause ought to be the first object of a Mason's adoration: and his *next great care* should be to perform acts of humanity, beneficence, and compassion to all men, as far as may be in his power, and particularly to those who may be connected with himself in the same mystic tie. As Masons we consider it our bounden duty to extend our good offices to every human being when in distress; but it would be unjust to accuse us of illiberality, if we should be found more attentive to the wants of a Brother, or of his family, than to those of others. Here the duties of an upright Mason are circumscribed by similar boundaries to those assigned in Holy Writ to the pious Christian. "As we have opportunity (it says), let us do good unto all men, especially unto those who are of the household of the faith."

Masonry excludes all distinction of rank as well as of religion—party-spirit is unknown within the walls of the Lodge. It considers all men as being on a level, and, according to its rules, transmitted to us from time immemorial, gives precedence only to those amongst the Brethren who have made themselves conspicuous by the rectitude of their conduct, and their improvement in those arts and sciences which tend to refine our morals, and render us more worthy and upright members of society. Actuated by this divine principle the Catholic, the Episcopal, the Presbyter, the Baptist, the Methodist, the Mahometan, the Hebrew, and the Indian, may here in a Lodge sit together in harmony.

It is often asked, *What does Masonry teach, and what are the benefits derived to mankind from it?* We answer, Masonry is emphatically a system of doctrines and precepts—doctrines drawn exclusively from the Holy Bible, the Word of God. This is the corner stone upon which the moral edifice stands, and from which it draws those admirable legends which are constantly impressed upon the minds of its members. But upon examining impartially the particular tenets held and contended for by all worthy Masons, the enquiring mind is struck with astonishment at the fact, that in all well-regulated Lodges no sectarian feeling or religious bigotry is

allowed to gain admission. At the very entrance to the temple, sectarianism falls, bigotry hides, and the first lesson teaches that Masonry interferes with no man's political or religious opinions. From the altar goes forth the mild persuasive voice, rebuking the uncurbed passions of man's fallen nature, causing him to bow submissively at the shrine of pure morality.

The first great doctrines held in sacred veneration by the Order are the existence of God, and the immortality of the soul. It assumes the position that the works of nature demonstrate the wisdom and power of the Infinite Being, while the book of revelation discloses to man who this Infinite Being is, and the relation that we sustain to Him, as moral agents, capable of performing moral action. The sentiment uttered by David of old is indelibly impressed on every worthy Mason—"The fool hath said in his heart there is no God." All nature, whether dressed in the rich and varied hues of spring, or clad in the drapery of winter, reminds the intelligent creature that there is a Being of infinite wisdom, power, and goodness, and that *this* Being, who is imperceptible to the veiled eyes of man, directs and governs the laws of the material world. The whole universe, with the millions of creatures inhabiting it, from man, the masterpiece of creative power, to the smallest insect that floats in the sunbeam, bears the impress of a *First Great Cause*. If we cast our eyes over the world with its magnificent scenery, its mountain heights—peak rising above peak until they are lost in the clouds—its lovely vales spread out with carpets of green, and adorned with flowers of every hue, and ask, who laid the foundations thereof? thousands of voices reply, God, and God alone. If we cast our eyes upward, and gaze in wonder on that vast arch of the skies which seems to hang by nothing, and inquire, "who hath thus stretched it forth?"—who is it also that hath fixed above us so many brilliant luminaries with such perfect order and regularity?—these mighty wonders proclaim, in language not to be misunderstood, the existence and the power of a God. It is astonishing that any intelligent being should for one moment question the existence of a Supreme Being. Can any one gaze upon the sculptured marble, with its life-like form, or the painting spread upon the canvass without believing, yea knowing, there had been a sculptor and a painter? Can he gaze upon the gallant ship or the splendid mansion and not understand that there had lived a carpenter and an architect? Would he pretend to say that these were the products of blind chance, formations brought about by a few atoms blindly hurled together? It is just as unreasonable to suppose there is no sun, though we behold his beams gilding the earth, as to conclude there is no God when we gaze upon his works. There is a God, and Masonry acknowledges his existence by pointing its votary to that "clouded canopy" where all good Masons hope eventually to arrive, by "*faith* in that God, *hope* in immortality, and

charity towards all men." But in casting our eyes over this world again, we find it inhabited by intelligent creatures, whose existence is involved in as much mystery as the world itself; yea more, for we find those creatures capable of holding converse with each other, experiencing pleasure and pain, sickness and dying: and when we ask, how came they here, where shall we turn for an answer? Shall we go to the philosopher?—alas, he stands mute, and we still inquire, *how came man into this world?* The answer is to be found in the Word of God:—"God created man in his own image, and after his likeness." If, then, man bears the image and likeness of God, I presume it will not be questioned that the manifest design of Deity, in creating the world, was to make it the peaceful and happy abode of the creature; and in filling up this magnificent temple for this specific object, the wisdom and goodness of the Creator seems to have been mutually employed to adapt everything to his capacity for enjoyment. The heavens above and the earth beneath, with its rivers, lakes, and seas conspire to make perfect his bliss, and to forward all his laudable undertakings. I cannot refrain from giving you a poetic quotation illustrative of this point:—

" Ask for what end the heavenly bodies shine,
 Earth for whose use—man answers, 'tis for mine!
 For me kind nature makes her genial power,
 Suckles each herb, and spreads out every flower:
 For me the mine a thousand treasures brings;
 For me health gushes from a thousand springs.
 Seas roll to waft me, suns to light me rise;
 My footstool earth, my canopy the skies."

Paradise, that hallowed garden, planted by God's own hand, received the great progenitor of our race. He entered its pleasant abode, not as we now behold his offspring, deformed and polluted by crime, but as pure and spotless as those beings who dwell nearest the throne of God. Guile was not found upon his lips; pollution had not thrown its blighting curse over his moral sky; sin had not placed wormwood and gall in his cup of earthly happiness, but dignity and glory, the very impress of the Deity, were stamped upon his visage, showing that he bore affinity to the Spirit above. But man is not that pure and sinless being now; his pristine glory has departed, and clouds darken his spiritual horizon. How child-like is *all his knowledge*, how scanty at best his *highest attainments*; how soon is the cup of pleasure hurled from his lips, and he left to mourn through life ruined hopes and blasted expectations. But gloomy as his fate may appear, man is not left to grope his way in utter darkness; the Star of Bethlehem throws its mellow light on his pathway, and points him to a celestial temple where his enjoyments will be spiritual and eternal. Its light pierces the darkness of the grave, and reveals the resurrection power of the "Lion of the tribe of Judah."

But we are asked, *what does Masonry teach?* We answer, that another of its prominent doctrines is the *unity of men*. As the result of an act of voluntary disobedience, men have been widely dispersed over the globe, divided into tribes and nations, separated by laws, religion, and habits—one bowing submissively to kingly dominion, and another exulting in the priceless love of liberty; one dwelling in the stately mansion, surrounded by every blessing that wealth can bestow, and another roaming in his native forests, the wild and uncultivated child of nature. Yet the Infinite Being has made all of “one blood.” He has given to each the same aversion to pain, the same desire for happiness. He has so ordered it, that each shall be dependent on the other; hence the Masonic institution recognizes all as God’s own great family, and, in a moral sense, brothers to each other. It levels those distinctions which have been introduced among us by the purse-pride of wealth. Its principles are purely democratic, making no distinctions except upon the score of personal merit, and then only to stimulate its members to deeds of virtue. At the entrance to the mystic temple the ruler and the judge lay off their robes of dignity, and mingle harmoniously with the poorest subject that tills the soil. Here the minister of heaven, who serves at the altar of God, and dispenses the word of life to the hungry soul, lays aside for the time being his sacerdotal distinctions; the rich and the poor, the young man in the prime of life’s early morn, and the father of venerable age, all meet as on equal and consecrated ground, hailing each other as brothers. Here the discordant passions of man’s corrupt nature are rebuked, and those animosities which are found to exist among men in the various pursuits of life, are buried for ever.

It is a trite, but true maxim, that precept and example should ever go with equal pace, and on this basis we intend to examine the principles taught by Freemasonry, and analyse their tendency for good or for evil. And in our application of (practice to precept) we shall claim no more for human nature when found in a Mason than is readily conceded to the most rigid sects associated under any other form of truth or religion. I repeat, then, that Masonry acknowledges, teaches, and has ever taught, that there is a God—over all—ruling, reigning, and governing, not less in this than in the numberless worlds that are around us, all framed by the same Divine Artist, which roll through this vast expanse, and are all conducted by the same unerring laws. Masonry *requires* an unfeigned belief to be *audibly expressed* by all who enter its portals, in the one only living and true God. This is its *required religion so far as faith is concerned*. Is not this a good—can it be an evil? Are you Masons, let memory do its office, and remind you of your acknowledgments and promises hereon (the Bible) solemnly made. Let conscience answer how have you lived: review your whole Masonic life. Has Masonry been honoured, or have you lived only

for reproach to an institution you profess to love. Masonry receives the Bible as the word of God, as his inestimable gift to man, as a rule and guide to his faith and practice—the great light which is held as a “lamp to our feet and a light to our path.” Are not the tendencies of this for good ?

Freemasonry teaches us four great and essential duties, and even a fifth, which we will notice as we go along.

First, *our duty to God*.—“To reverence His holy name, to implore His aid in all our laudable undertakings, to trust in him for protection, to esteem him as the chief good, and bow submissively to His will”—all these are taught and enforced by express command. Surely, none but the stupid atheist can conceive aught of evil in any of these.

Second, *our duty to our neighbour*.—“Masonry enjoins us to admonish and reprove, to protect and defend him in his property, person, and character, and to aid, if possible, in his reformation from error ; to encourage his feeble energies, and to rebuke his presumptuous follies with the kindness and courtesy of a brother, and ever to do unto him, in the true spirit of the golden rule, as we would have him do unto us.” Nor does his duty stop here ; for, after we have heaped “ashes to ashes, and dust to dust,” and faithfully committed the spirit to the God of the Mason, who “gave and who taketh away,” our duty endeth not, nor can it until this mortality of ours shall put on immortality ; but lives to apologize for the weakness and foibles of a fallen brother, and to provide for and comfort, as far as possible, the distressed widow and helpless orphans. That this is a good, you surely will not deny.

Third, *our duty to ourselves*.—“It is our duty to avoid all irregularities of intemperance or excess that may impair the faculties of the mind or body,” and this duty is so clearly and prominently set forth by Freemasonry, that a “wayfaring man, though a fool, need not err, and he that runs may read.

By the fourth we are taught, that “in the state we are to be quiet and peaceable citizens, true to our government, and just to our country.”

And by the fifth position, which we shall add, show that it unites men of all countries and creeds, whether political, social, or religious, who acknowledge the same Supreme Being as the object of their faith and love, and who otherwise might have remained at a perpetual distance, softening the bigotted asperities which their peculiar creeds have engendered—teaching them the daily exercise of that forbearance towards each other which God extends to all his created beings. Is not this a good, and where, but on the great conservative platform which Masonry has erected, are all the multiform and sectional feelings of our race presented as a living sacrifice to peace, friendship, and harmony ?

And yet, strange to tell, there are those still to be found, who

would have you believe that the institution of Masonry is dangerous to the peace and well being of society, and who lack but the power to blast it from the earth. The tenets of Masonry are, "Brotherly Love, Relief, and Truth." Its cardinal virtues are, "temperance, fortitude, prudence, and justice;" against these there certainly can be no law. Surely none in this enlightened age can question the affiliation of these tenets and virtues with all that is great and good. Nor can we stop here, for Freemasonry, not content with collating all the duties of man in the complex and difficult relations which he sustains to his fellows and his God, carefully defines the duties relative to each stage of his short existence here on earth—youth, manhood, and old age. It enjoins a strict observance of the moral law, especially enumerating the Sabbath as "a day of rest from our labours, thereby affording an opportunity to contemplate the glorious works of nature, and to adore the great Creator."

The various emblems and symbols of Masonry which you see were selected for the moral lessons they teach, as well as to impress on the mind of the intelligent Mason wise and serious truths. Of these, none are more striking than the *All-seeing Eye* and the *Naked Heart*, which constantly remind us that the darkness and the light are both alike to God, and that the secrets of our hearts are always exposed to his view. And not less important are the *Circle* and the *Triangle*; the one illustrating the nature of Deity, without beginning or ending; the other, the three great attributes of that nature which is Omnipotent, Omniscient, and Omnipresent. But above all, the everlasting Sprig Acacia, that which ever blooms in immortal green—which endures the scorching rays of a southern sun and the chilling winds of the north, and yet it withers not; this, this of all others, is most consoling, impressing the heart of the good Mason that he, through the merits of the *Lamb*, may ever live and flourish in immortal green in the presence of Him where there is fullness of joy and bliss eternal.

In offering you these remarks, I have not nor do I contend, as some of its votaries do, that Masonry is the palladium of all virtue; that in its symbols and hidden lectures are contained doctrines more just than the laws of Moses, more pure and heartfelt to the soul, than the teachings of the Man of Calvary, and mightier in moral influence than the spirit that giveth life. We do not ask you to believe so much. Nor do I agree with those who tell you that all the deep envelopments of ancient philosophy, the profound truths and reasonings of Plato and Aristotle, Euclid and Seneca, are but the teachings of ancient Freemasonry. Nor do I wish to impress on your minds the opinions of those who regard Masonry as old as Father Time himself. Masonry, as an institution, needs no such aids or defences; the bulworks of her strength are not built of fable and fiction.

Nor shall I join issue with *all* who oppose our Order. I will,

however, allude to some of our most prominent enemies,—the Jesuits, who now govern the church of Rome, especially here in our own country. They, however, do not *attack* our institutions ; they publish no argument, nor give any reason for their course, and yet no son of the church while under the Masonic pledge, can receive absolution from his priest ; and the dying man who is a Mason, is denied the last sacraments of the church until he has renounced his Masonic vows ; and one who dares in that hour of weakness and of fear to die in the Order, is denied even a burial in holy ground and with holy rites. A course so terrible to those exposed to its dominion ought to be sustained by reasons the most profound. Of these reasons they keep us ignorant. It may be that the power of the church is weakened or endangered when it becomes known, and is allowed to be true, that there exists within its pale any secret which the confessional may not know. It may be, also, that the sons of Loyola can brook no rival as a secret and mysterious Order, and therefore denounce an association they cannot control.

Some years ago there was kindled up in our country a fanaticism of Anti-Masonry. It was one of a series which have passed away. So far as the thing was not a mental epidemic, infesting people without a visible cause, as did the "*grippe*" a few years since, its sole foundation was in an invented and perverted syllogism, thus expressed : "*Some* Masons have done wrong and wicked things ; therefore, *all* Masons are bad men, and the Order ought to be suppressed." Now, let such sophistry be answered by working the same logic upon other subjects, for instance : "*Some* Judges have been corrupt, therefore *all* judges are bad men, and the courts ought to be abolished." Again : "*Some* husbands are unkind to their wives, therefore *all* husbands are unkind, and the sacrament of matrimony should be abolished." Others, again, have attacked the Order theologically ; they say "the church is a society instituted by the Almighty God himself, and that membership in any other implies an imperfection in God's works." Now, apply the same logic to something else and see its worth. Thus, for instance, rain was appointed by Almighty God to water and fertilize the earth ; so that he who waters his field or his garden charges the Almighty with imperfection. Others again say that secret societies *may* be dangerous to human liberty, since the power is immense, unseen, and irresponsible, which a secret society well organized can wield, and on this account they ought to be denounced. But before men run so entirely wild with imagination, they should look to see where it will lead to. Fire is dangerous, and water is dangerous, and many other things, but does that begin to prove that they ought not to be used ? No. Indeed, it is man's noblest attribute that he can wield with safety, that which is dangerous. Such sophistry is beneath the dignity of intelligent beings : it ought to be abandoned : it degrades the intellect.

Now, let us, with the coolness and patience of an impaneled jury, ask what Masonry, as such, has done, before we make war upon it. Its footmarks are on our own soil for more than a hundred years. Its vestiges mingle with the history of modern times, and we may surely be able to see what it has been and safely infer what it will be. If, "like the baseless fabric of a vision" it leaves *no* wreck behind, it is surely very innocent, to say the least of it. Does Masonry, then, as an institution of known influence, diffuse immoral principles or false doctrines, and spread in this channel slow and silent but fearful ruin over the communities among whom it works? No. Its teachings as far as they go, are confessedly good. Do men without our being able to discover the cause, generally become worse men after joining the lodge? No. On the other hand, they often become better men, and are sometimes led into pure, spiritual religion, by impressions made and taught around the altar in the lodge. Does Masonry commonly allure to its embrace by the mysterious sympathy of "like to its like," base, worthless, unprincipled men? No. It embraces those whose intellect, morals, and standing in society are thought to be good, and above the average. Has Masonry ever, when, as often happens it has the power, the opportunity, and a strong temptation, interfered with the freedom of election, held caucusses, overawed the ballot-box, or in any way exerted a Masonic influence? No. Has it warped or hindered the administration of justice, tampered with judges, kept its emissaries around the tribunals of justice in order to have them put upon juries where the brotherhood or its interests were concerned? Never. Or, has it, like most state institutions, legislatures, schools, and colleges, in order to seem to be sure of impartiality among the sects, taken a position rather opposed to all religion? No. The Bible is owned and revered in every lodge.

What then has it done?—what are its known and abiding works? It has incurred the expense, and rendered the funeral honours of the sepulchre to rich and poor, high and low, in the Order. It has lent its sympathy to the widow and the orphan, and opened its treasures for their relief; and succoured the way-faring stranger, when fallen into decay, or stricken down by disease. These are the works which it appears in evidence Masonry has wrought.

Masonry claims the Bible as her standard of morals. She has not sought out a code of morals suited and accommodated to human depravity; she has not conformed its rules to the changing caprice of the multitude: her morals are taken from the lessons of Him who "taught as never man taught." The Bible is the man of her counsel. Our Lodges are opened and closed with prayer. The Bible is our chart, and always lies open before us. From its sacred pages we read the character of God, the origin of man, the history

of his fall, the truth of his redemption, the immortality of the soul, the resurrection of the body, future rewards and punishments, the pain of the wicked, the bliss of the righteous. The principles, the morals, the religion of our Order, all compose a part, the chief part, of the revelations of God to man. No sceptic can be a Mason; no prayerless man can be a Mason. Of his own free will and accord, every Mason has virtually subscribed to the doctrines of revealed religion, and pledged himself "to do justly, love mercy, and to walk humbly with God." These are of her works, her teachings.

Masonry is the rallying point, the neutral ground, where men of all nations and of all orders meet. Among its members and supporters have been the great and the good of the earth. The halls of science, the study of the philosopher, the senate, the pulpit, the throne, and the field of war, have laid many of their proudest and best men upon her altars. Men of highest rank, men of purest morals, the mansions of the rich, and cabin of the poor, have laid their contributions at her feet, and felt that in so doing society was benefitted, man was elevated, and God was glorified. The patriot and the Christian have fraternized in the duties of the Order, and each has met the other upon the line and parted upon the square. Each has strengthened the tie that binds man to his fellow man. Many of the purest men that ever lived have felt it a privilege and an honour to be admitted to our Order. Many of the most zealous Christians, "of whom the world was not worthy," have loved and promoted the interests of Freemasonry. These facts are sufficient to silence the tongues of the clamorous troop, who charge us with purposes unworthy of men and of Christians. Earth has known no names more honourable than have been enrolled among the active members of our Order. Could Newton, Hale, Franklin, Lafayette, and Washington, the statesman, the patriot, and the Christian, lend their influence to the support and prosperity of an institution, the tendency of which was to produce evil to mankind? I have already said that we are of all nations, each entitled to and exercising his own political and religious opinion, and each protected in its exercise. Are such men capable of a combination perilous to the church or to the state? The shade of the father of his country would rise up from the tomb, to rebuke so foul a slander.

It has been charged upon us, that if we do perform good deeds they are confined to the members of the Order. We do not deny that the members of the Order, their wives, widows, and orphans, possess a first claim upon us; but we do deny that our aid is confined to these. There are no more liberal men in any community, according to their means, than the members of our fraternity. But suppose it true, is that a fault? Is not the same true of our state and government? Is not the same true of the different denominations of Christians? Our avowed object is mutual aid, but not to

the exclusion of others. We are, in that volume, the Bible, taught to "do good unto all men, especially to the household of the faith," the Brethren of the Craft.

But it is said, Masons are no better than other men, and pure as our moral principles are, the drunkard, the swearer, the dishonest man, are of the Order. Masons are frail as well as others, and are not necessarily converted men, nor have we claimed for Masonry any power to transform man, and make him "a new creature in Christ Jesus." It can only modify or check, not regenerate; hence, it receives men degenerate and defiled; and though we deeply regret the indiscretions and sins of the members of the Order, while all other institutions composed of mortals are liable to the same afflictions, we will not abandon ours for sharing a similar fate. Nor do I intend by these remarks to justify our errors, much less excuse the gross abandonment of principal which is manifest in the conduct of some men who have been permitted to enjoy the lights and benefits of Masonry, and then return like the sow to wallow again in the mire. Neither do I wish to be understood, in speaking of Masons, as embracing these. No man thinks of including Arnold among the heroes of the revolution; and no man includes Judas among the self-denying band of Apostles, who followed Christ and "witnessed a good profession."

Brethren, while upon this subject, let me caution, let me entreat you, officers and members here assembled, to guard well the outer doors of the temple. No man should be admitted, whose public or private character is known to be immoral—"Know no man after the flesh." If your own brother, or father, knocks for admission, and you know him to be unworthy, turn a deaf ear to his application. Your officers should be "good men and true," and the reins of government should never become slack. Who that has watched the path of Masonry does not see, that the fury of its foes has been greatest, when the unworthy are seen in our ranks. But the history of the past admonishes us of our danger, and furnishes us with instruction too important to be neglected. The church and the state, the kingdom and the republic, the prince, and the subject, the evil and the good, have marshalled their combined forces to overthrow us; like the "waves of old ocean" have the floods gathered and broken against us, and yet we stand. We are this day the oldest human organized body on the face of the earth; our foundation was laid deep and broad, and time, which wastes most things, has given strength and grace to the superstructure we have wrought, and firm we shall stand, until He who "spake, and it was done," shall dissolve the framework of nature, and transfer the *Ashler*, polished here, to "that house, not made with hands, eternal in the heavens." Our foes are powerless, unless we are shorn of our strength by the indiscriminate admission of members, or the base inconsistency of those who, with the light before them, plunge into the darkness. The for-

tress is safe, unless disguised traitors enter, and then deliver us over to our enemies. If we abide by our ancient "land-marks," if we hold fast the principles of our Order, no power of earth can prevail against us. Let your light shine abroad ; wipe away the reproach heaped upon you ; publish it abroad, that he only, whose head and heart and hand is employed, and employed for purposes of good to mankind, need apply for entrance into the sublime benefits of the Order. Let none pass who are not worthy and well qualified ; let none be raised to the honors and distinctions of Free and Accepted Masons, who are sunk in brutality and vice. Lift up your standard ; let it be known, publish it to all the world, that you cannot and will not suffer your time-honoured institution to be trampled with unhalloved feet.

To the favor and support of my fair hearers, I most cordially recommend Freemasonry. It has ever been the guardian of woman's virtue, the friend whose heart grows not cold. No lady has ought to fear for her husband, if he be but a true-hearted Mason. We assure you, ladies, that it is not because we fail to appreciate your high moral and intellectual worth, or your ability to keep our secret, that you are not permitted to share in our rights and privileges. None entertain a more profound admiration of the female character and virtue, than Freemasons ; but it is because we respect women most in her own peculiar sphere, not mingling with the crowd, but in retirement ; not busying herself with the affairs of communities, but with her household relations. Here is her proper theatre of action, her kingdom where she rules, and where we bow most cheerfully ; here she appears to most advantage ; and here those rich endowments, those lovely qualities which kind heaven has so lavishly bestowed on her, shine most illustriously. Where she to be seen at night in our lodges, engaged in masculine employments, and taking part in our peculiar rights and ceremonies, frequently away from the natural protection of a brother, husband, or father, our respect for her would be diminished, and we should consider her as much out of place, as if she were to assume the politician's stand or the Judge's ermine, the sacred minister's office, or clad in habiliments of war, leading a band of soldiers to carnage and bloodshed. Yet woman is not excluded from the benefits of the Order. Let me tell you that a Mason's wife, daughter, mother, sister, are objects of deep and abiding interest to every brother Mason. Unseen by them, he watches over them, averts many a danger, affords them timely aid, if need require it, and unites with their natural protectors in asserting their rights and maintaining their cause. Let your smiles then continue to encourage the Order, and the just approval thus bestowed shall yet be to you as the shade of a great rock in a weary land. Should widowed destitution ever appeal to us, it shall not appeal to us in vain. Should an orphan's wants reach our ears, he shall not be turned away empty. While I entreat for Masonry your favour, I commend you

to the constant and unsparing kindness and protection of the members of the Fraternity. I have done. "I love Freemasonry, I love her gates and altars, I love her piety and truth, I love her principles, and her fraternal union and fellowship. Soon shall we be called from our labours here; may we be summoned to our places worthy and well qualified, duly and fully prepared, to stand as pillars in the Temple of our God."

LITERARY NOTICES.

Ceylon and the Cingalese. By Henry Charles Sirr, M.A. 2 vols. London: Shoberl.

The author of these volumes is well known to the Craft as the Past Representative of the Grand Lodge of Ireland, who gave up that appointment when leaving this country. As he lived for some time in Ceylon, he is consequently able to speak experimentally of the history, government, religion, and other peculiarities of a very singular race of human beings from personal knowledge. As Bro. Sirr held an official appointment during his residence in this island, he was enabled to judge accurately and fairly of the various castes, with whom his duties brought him in daily contact; and this, no less than his own intelligence, has furnished him with ample materials to prepare a most gratifying and interesting narrative, which has already become highly popular, and will be used as the basis for preparing measures for the amelioration of the moral and social condition of the Cingalese. Amongst other valuable points of information which these volumes contain, Bro. Sirr has most ably fulfilled his intentions of unfolding the capabilities of the island, and has conclusively shown that this colony may not only become one of the most valuable to the interests of the mother country, but a jewel in every respect in our foreign dependencies. We are only able to glance at the many excellencies which "*Ceylon and the Cingalese*" possess; but nevertheless we are able to say that we consider this most amusing and instructive book as most creditable to the author, and a fit sequel in every respect to his very agreeable volumes, "*China and the Chinese*," of which the highest opinion has been formed by all who are calculated to record their judgment upon these portions of the globe.

Account of the Proceedings at the Dedication of the Freemasons' Hall, Donegall-place, Belfast, &c.; with an Address of the Ven. and R. W. Archdeacon Mant, P. G.M. of Belfast and County Down. Belfast.

Had not the pressure upon our pages been more than usually heavy this quarter, we should most unhesitatingly have reprinted the whole of this very interesting narrative under the head of our Irish intelligence. We regret very much our inability to do so, and that we must confine our good intentions in its behalf to a most earnest recommendation to the Craft at large that they may read it for themselves. Anything more satisfactory than Bro. the Ven. Archdeacon Mant's address it is impossible to conceive. It is in every respect purely Masonic; and in saying this, we pronounce the highest eulogium that can be passed upon this instance of that worthy Brother's indefatigable exertions in behalf of a society the usefulness and value of which is nowhere more fully developed than in Ireland.

NOTICES TO CORRESPONDENTS.

✓ A DURHAM MASON.—The attempt at the formation of a Masonic library attached to the Grand Lodge of England proved a failure. Every facility was afforded to the Craft to consult the volumes in the Grand Secretaries office;—the Library Committee took every pains to carry out the wishes of Grand Lodge; a librarian was appointed, and paid a salary for one year; but after a fair trial, it was found that not a dozen Brethren had ever come near Freemasons' Hall to visit the library, and the Brother, through whose exertions it was tried, never once availed himself of the means he had so strenuously advocated. The consequence has been that the library is closed, and no convenience now exists.

IRELAND.—*Belfast*, E. G. B.—We have much pleasure in accepting the information, of which we have made use in the present number of the "Freemasons' Quarterly Magazine and Review," and will gladly avail ourselves, with many thanks, for promised aid in future. Will E. G. B. make the publication of this Magazine known as widely as possible in the province, with which he is connected.

Leinster, B. M. P.—Thanks. Such fraternal communications are always acceptable, and will be acknowledged as they deserve.

HAGGAR AND JOSHUA, bearing the Trinidad post-mark of 28th August, but without date or address, is received.

We beg to thank ARCHITECTOR, FELLOW CRAFT, WM. WILLIS, and other Correspondents for their valuable papers, which are unavoidably deferred for want of space.

. Anonymous correspondence is inadmissible.