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The Press.

THE CASE OF ACHILLI *v.* NEWMAN.

(*From the Examiner.*)

For what has the foul stream of obscenity flowed through the public press for the last week? For what have indecencies been brought under general view the like of which would be prosecuted by the Society for the Suppression of Vice, if found in the bad books of Holywell Street? For the honour of the Holy Catholic Church! The honour of the Holy Catholic church required the destruction of the character of Dr. Achilli, bearing testimony against it. Achilli had left the Catholic church as Dr. Newman had left the Protestant Church, and had turned against the church he had abandoned with all the virulence of an apostate. He had been received in his new fold, as it is too much the custom to receive converts, with the sympathy which is only the correlative of antipathy, with the amity which is a circuitous expression of enmity, the bad good feeling to an enemy's enemy. He was cherished not for any merits known in him, but simply for his abandonment of the Romish Church, his exposure of its secrets, and the fierce invectives he launched against it. Dr. Newman might fairly have warned the Protestant public against giving their respect and confidence to a man who, to say the least, had done no honour to the church he had abandoned, and was as likely to do as little to the one to which he joined himself. But this would not satisfy a neophyte zeal. Dr. Achilli must be made out a monster of profligacy. He must be an ecclesiastical Juan, and something more, the monk of Lewis's fancy to boot. Since the O'Connell indictment there has been nothing like the charges against this man, and if they could be proved, how many more atrocities must there have been of the same nature, which had not come to light, or were not susceptible of proof. Warily, says the fabulist—

"Lest men believe your tale untrue,
Keep probability in view."

But probability was not kept in view in this case, nothing but the honour of the Holy Mother Church, which had the most extraordinary effect upon the memory of witnesses, keeping alive and fresh in their recollection the details of conversations that passed nearly a quarter of a century ago. The fatal fault was committed of proving too much. The jury had the sagacity to perceive that the evidence was in every way in excess, that superabundant as it was, more could as easily have been commanded if more had seemed needful for the object. Copious as had been the imputations of Father Newman, he had a witness in support of every one of them, and had they been tenfold what they were, tenfold would have been the amount of testimony in substantiation. It was for the honour of the Holy Mother Church that good Catholics should come forward to impeach the apostate priest. In one word, the thing was enormously overdone. On the other hand, Dr. Achilli had either the honesty or the wisdom to take the advantage of truth. A question was put as to his continency, which he declined to answer. He might have professed an amount of virtue as great as the amount of vice charged against him, but a scruple became him better in a witness's box that had not before presented the show or semblance of a scruple.

It is possible that truth might have borne hard upon the character of Dr. Achilli, but truth cannot always be made apparent, and in default of it untruth has been brought to bear without stint or shame. Too much of a good thing is good for nothing, according to the old proverb, and too much of a bad thing is about as unprofitable. Fielding makes his type of scoundrelism say that he never did an unnecessary mischief, for that mischief is too precious a thing to be wasted; and perjury also should be economised by those who would have it succeed. It is, indeed, a misfortune to an unprincipled party to have an unlimited command of this commodity, for the excessive issues are, of course, attended with a depreciation. The savage says—"more powder more kill," and bursts the gun. The Jesuit says—"the more false swearing the more defamation," and shatters the cause to atoms.

The Catholic Church has no reason to thank Father Newman for what he has done for her honour in the exuberance of his zeal. The posture in which her champion stands as a convicted libeller, waiting condign punishment, is not very reputable, and half a score of his witnesses are liable to indictments for perjury.

THE IRISH ELECTIONS.

(*From the Morning Herald.*)

Never, we verily believe, has there been more silly and absurd gasconade than that which has been indulged in by the friends of "the Pope's brass band" in reference to the result of the approaching elections in Ireland. Instead of increasing, these elections will diminish the numbers of the Irish brigade. There is now little doubt that the result of the general election will be to add considerably to the phalanx of the Irish Conservatives. In Dublin no one denies that Mr. Reynolds will be displaced by Mr. Vance; in Wicklow Sir Ralph Howard yields to Mr. Hume; in Monaghan Mr. Dawson retires before Sir George Forster; in Youghal Mr. Anstey, beyond all question, makes way for Mr. Butt; in Belfast there is no question that Mr. Tennent must be beaten, and the two Conservatives returned; and to these certain triumphs we believe we may, with equal confidence, add the borough of Armagh, in which there seems no doubt that Colonel Rawdon will be defeated by a supporter of Ministers—not to count the more than probable chances of success in Waterford, in Dungarvan, in Dundalk, and even in the county of Tipperary, with a host of other counties and boroughs now occupied by Whigs or Radicals, in which the chances of success of Conservative candidates appear at least as probable as that of their opponents.

In the extracts we are about to make, let us ask our readers to recollect that the Sabbath was the day selected for electioneering displays. Mr. Lucas, it is right to say, originally belonged to the sect of which Mr. Bright is a member. From this body of religionists he made the rather unusual transition to the Church of Rome. In which of the two religions he learned his disregard of the Sabbath we will not undertake to say, neither can we venture to affirm in which of them he learned that the return of himself in preference to Mr. Grattan was, we write with reverence the words, the cause *of the Redeemer of Mankind.*

"I came here," said this most pious and religious candidate—"I came here to ask you the question," that is, whether they would vote for him or Mr. Grattan. "I knew the reply would be, that you, the men of Duleek, would stand by the county of Meath, stand by the clergy, stand by the cause of the country, stand by the regeneration of the land, stand by the Church of God, and the poor of Christ, against all the enemies of both."

After this specimen of bombastic blasphemy, our readers will, perhaps, not be surprised to learn that this champion of civil and religious liberty called on his hearers to reject Mr. Grattan, because, unlike Mr. Lucas, he did not change his religion, but was still a Protestant? About this appeal there is no mistake—"I will tell you (he said), I will tell you one reason why I think I shall make as good a representative for any Catholic constituency as Mr. Grattan, and that is the very simple reason that I am a Catholic."

We fasten attention upon these words. The plain English of them is, that whenever Catholics (Roman Catholics) have the majority, they ought not to elect a Protestant—this is the plain meaning of the appeal.

After this, Mr. Lucas proceeded in the following fashion to refer to the Irish Church:—"If," he said, addressing a mob almost as bigoted as himself, and even more ignorant, "if you wish to protect your religion—if you wish to save those consecrated ladies who educate your children from outrage and insult of the grossest kind—if you wish to save your priests from assault—if you wish to prevent their threatening your bishops with fine and imprisonment—the only way is for you to unite throughout the country as one man, and declare with one voice through all the constituencies of Ireland, that you will be hostile to every Government that will not make it a cabinet measure to cut down that accursed monopoly by the roots, to destroy it in this country for ever, and lay it level with the ground"

May we hope, in charity, that he forgot that if he did attain the object he was seeking, before he could vote upon any one question in the House of Commons, he would be obliged to swear that he never would use any privilege he would acquire, as a member of that House, to the detriment of the Church which he thus pledged himself to destroy.

Appropriately enough, this harangue was wound up by an assurance from Mr. Lucas that he canvassed the county under the special auspices of the blessed Virgin Mary—an assurance which, if we may judge by the cheers with which it was greeted, was received with very great satisfaction by the enlightened electors of Meath. "I venture," he said, in conclusion, "I venture most humbly to place my confidence, and my hopes, and my expectations in the gracious patronage and protection of the blessed mother of God, to whom we pay such honour and reverence as is in our power; and though it may seem foolish on my part to come before you, a layman, to make this declaration, I make it in all the sincerity of my heart. The struggle in which we are engaged on all sides, and on whatever side you look at it, is a religious contest, in which the interests of the Church are concerned, and in which the souls of the people are at stake. For my part, I repeat it, that I humbly place all this enterprise in which we are engaged, as far as I have any part in it, under the patronage of the blessed mother of God."

Whether we are to believe Mr. Lucas a hypocrite or a fanatic, when he gravely said that the eternal interests of innumerable souls are staked upon the issue of his (Mr. Lucas) being a member for Meath, it is melancholy to reflect that even a mob should be found to cheer the utterer of such blasphemous absurdities.

When candidates for the privilege of sitting in the British Parliament avow that they canvass under the patronage of the blessed Virgin Mary, and openly ask for votes as her candidates, the fact is certainly calculated to excite grave deliberation as to the influences by which we permit men to be returned to legislate for us.

PLEDGES AND THEIR LIMITS.

(*From the Spectator.*)

Political alternatives generally consist of two extremes and a mean; of which either extreme is simple and easy to be defined, the mean manifold and incapable of being exhibited in a definition. It is so with the theory of representation as opposed to delegation. The one extreme is that of the man who, thinking himself a master of the science and art of politics, would have the member to whom he gives his vote an *alter ipse* transferred to the House of Commons—a mouthpiece for his opinions, an automaton for recording his decisions; the other is the course pursued by the rarer individual who, conscious of not having made politics his special study, and not ashamed to avow his ignorance thereof, is guided in his choice of the representative by character rather than opinion, and bestows his political confidence upon a man whose general qualifications of integrity, talent, and social position, afford the best guarantee that the interests of the country will be safe in his keeping. Either of these extremes is rare—the latter, perhaps, in this country of political activity, almost unknown. The practice of the generality of Englishmen halts somewhere midway, at points as various as the varieties of temper and intellectual cultivation. But it may be safely affirmed, that few among us seek to bind the future votes of the representatives on all possible questions that may come before Parliament, while on the other few would vote for a candidate without any inquury into his political opinions, and without being in some measure guided by their accordance with the voter's own. So far, then, as the question of delegation is a practical one for us at the present day, it lies within two well-defined limits, though the space between is rather a wide one, and admits of considerable variety of action. Practically, too, the field is still further limited by the fact that electors have seldom more than two sets of candidates before them; so that the power of each elector to exact pledges is confined to such measures as are agreed upon by the whole party with which he votes, and he is quite unable to force his individual crotchet upon a candidate. The worst that the most obstinate voter can do is to stand aloof and spite his party, or to revenge himself by voting for a man with whom probably he has no points of sympathy or agreement. Even within these limits, it is quite possible for wrongheaded persons to do great mischief. Many of our constituencies are nicely balanced, and a score of voters may turn the scale either way. The next Parliament is besides in danger of being still more evenly poised than the present; so that each seat becomes of increased importance. Under these circumstances, it may be useful to indicate the conditions which render the exaction of pledges from representatives a duty, or the contrary, on the part of constituents.

The consideration which seems to bear most directly on the question is, that the House of Commons is (in its theory at least) a deliberative assembly, a branch of the highest deliberative assembly in the land. Now, to send a man to take part in the proceedings of a deliberative assembly pledged to a definite conclusion beforehand, would appear to be little short of an insult and an outrage both to the individual sent and to the assembly. Most of the subjects that come before Parliament come there to be discussed. What has gone on with respect to them out of doors is to make out a *prima facie* case for discussion, to show ground for moving, to urge cause of dissatisfaction with the existing status. The business of Parliament is to bring the scattered rays of public intelligence and sentiment to a focus, to collect facts, to contemplate all sides of the question, to make out the relations of the particular subject to the whole body of law and the general interests of the community, to develope its analogies, and to direct upon it the lights of experience and history—in a word, to endeavour to arrive at that compromise of sectional opinions, feelings, and interests, which in a free and complex society must be the final practical solution of all vexed questions. Now, few Englishmen are so blinded by fanaticism or party spirit as to cooly and deliberately wish Parliament to abdicate this its loftiest function; yet in exacting a pledge from a representative, each man is doing his best to deprive his country of the benefits of a fair discussion, and to substitute a packed jury, with a verdict in their pockets, for a dispassionate tribunal which will hear and award according to the evidence. It is needless to refer to the remoter issues of such a proceeding if it were the rule of our constituencies, and the practice of our Parliament; the plainest common sense can perceive that it would be applying, in matters of the highest moment and the widest result, a principle from which every one would shrink in the affairs of common life. It would be to substitute passion or interest for justice, and prejudice for reason and observation of facts.

It matters not that questions have undergone discussion in books, in reviews, in newspapers, and in private circles. Opinion speaks through these organs more or less without responsibility—without at least that peculiar responsibility afforded by the test of action; it is in these cases more or less an expression of what the writer or speaker would wish, not what he would venture to do in the face of all the facts, if they were before him. This it is which lends its immeasurable value to Parliamentary discussion, which distinguishes it from all other argument and expression of opinion, however able and disinterested, and makes us cling to it in spite of its tedious formalities and slow progress. Till a question has felt the searching virtues of this responsible discussion, it does not seem to us one upon which pledges can be with any propriety exacted from representatives; nor will an honest and high-minded representative pledge himself in such a case. Only gentlemen of the Theodore Hook stamp are so fond of pledging themselves as to volunteer to swear to *forty* articles, when the statutable demand is limited to thirty-nine.

The reason of such a rule as we have laid down would have been unappreciated in times gone by. But the characteristic of the fairer side of our age is its reverence for facts, and its consciousness that facts of immense significance are ever unfolding themselves for the eye that is open; that in all art and science, and certainly not least in that art and science which have to deal with the actions of men in political society, and their relations to law and government, the true book of study is life, and that no maxim, no generalization from the past, no *a priori* principle, is valid till the present has tested it. In proportion as members of Parliament, aspiring, as all ought to aspire, to the honoured name of statesmen, understand and participate in this spirit of their epoch, will they repudiate pledges as to their future votes: and is it too much to hope that, if statesmen are determined, and give reason for their determination, constituencies will learn before long to connect such pledges with ignorance, fanaticism, or merely self-seeking ambition?

In indicating the cases which exclude the propriety of exacting pledges, and stating the reason of the exclusion, the cases which justify them are at the same time indicated. When a question has been fully discussed before Parliament, and the facts of experience seem to a voter to coincide with the theories of speculative reasoners in support of any particular change—when a question has been long waiting for settlement, and no progress can be made in other directions till it is settled—then the voter is justified in making agreement upon that question the necessary condition of his vote. These two conditions—previous Parliamentary discussion and practical necessity of solution—ought to combine before a voter is justified in narrowing his representative's liberty of reason by demanding a pledge. By doing this, except under these conditions, he is defrauding his country of the right of an unbiassed reception of the evidence to be brought before her representatives; and is doing his part to introduce the very lowest and least efficient test of fitness for that high function, as well as to render the office distasteful and degrading to men of virtue and intellect.

Coronation of her Majesty.—Monday being the anniversary—the fourteenth—of her Majesty's coronation, a Royal salute was fired in the Phœnix Park by a field battery of the Royal Artillery.

FREEMASONRY IN ARMAGH.

On Thursday last (St. John's Day) the Senior lodge of St. Patrick—No. 623—which for more than a century has held a warrant in Armagh, assembled in their Lodge Rooms, when Brother Malcolm McNeale Johnston was reinstalled master for the second year, in order emphatically to mark the brethren's approval of his exemplary zeal, and unceasing exertions for the good of the craft, and also the respect entertained for him as a citizen and a friend. This is a compliment rarely conferred, and in itself indicates the high deserts of Br. Johnston, as a Mason. The following brethren were installed as officers of the lodge for the ensuing six months:—John Douglas, S.W., Henry Carpenter, J.W., M. R. Bell, Secretary, Fleming Boyd, S.D., William Barnes, J.D., and Hamersley Hazleton, Inner Guard.

In the evening, the brethren of 623, with those of Lodge 409, Armagh, and other brethren from the neighbourhood, dined together in the Tontine-rooms, in celebration of the anniversary of St. John's Day. There were about fifty brethren present, and the re-union was one of a most agreeable and festive character. The banquet was laid out with the greatest profusion and elegance, in the large room of the Tontine. The Master's chair of Lodge 623 (a really splendid one) was appropriately placed at the head of the table, which was profusely ornamented with Masonic and other devices. The brethren having assembled in the ante-room, all dressed in the beautiful insignia of the several orders, were, at seven o'clock, summoned to dinner. The chair was occupied by Brother Malcolm M'Neale Johnston, Worshipful Master of Lodge 623, who was supported on his right by Brother Ross S. Moore (one of the candidates for the representation of Armagh), Brother T. G. Tenison, J.P., Portnelligan, Tynan; and on his left by Brother J. A. Henderson, P.M., Lodge 154, and Provincial Grand Jun. Warden, Belfast and North Down. The Senior Warden's chair was occupied by Brother M. R. Bell; the Junior Warden's by Brother Carpenter. Among the other brethren present were:—Brothers Geo. Scott, J. M'Kinstry, Crown Solicitor; Wm. Hardy, Loughgall, Under-Sheriff; Robert Riddall, J. M'Kee, Solicitor; J. S. Riggs, W. H. Leathem, W. Carroll, Robert Sturgeon, Solicitor; Robert M'Culla, Fleming Boyd, William Barnes, Thomas Pratt, M.D.; John Woods, —— Ashplant, William Hutcheson, W.M. of 409; David Griffin, James Gardner, John M'Watters, John Douglas (Armagh), John Douglas (Mountain Lodge), Hamersley Hazelton, Robert Hazelton, Maxwell Morrow, Jas. A. Vint, Dr. Leslie, James M'Donald Bell, N. Greacen, John Vint (Northern Bank), N. Colvan, Joseph Wilson, Howard Burton (Belfast Branch Bank), &c., &c.

The banquet was provided under the purveyorship of Mr. William Bright, of English Street, who is *au fait* at all that appertains to the luxuries of the *cuisine.* The dessert also afforded a pleasing evidence of Mr. Bright's *recherche* taste as a votary of Pomona.

Dinner having been concluded, thanks were returned by the Chaplain.

The Worshipful Master, Brother Johnston, then proposed, with appropriate introductions, the following toasts, which were all received with enthusiasm:—"The Queen—Patroness of the Masonic Schools and Charities; the daughter and grand-daughter of Freemasons, and niece of three Grand Masters—may she enjoy a long and happy, a prosperous, and peaceful reign;" "Prince Albert, and the Royal Family;" "The Duke of Leinster, Grand Master of Ireland, and the Grand Masters of England and Scotland." (This toast was received with due Masonic honours.) "Masonic Charities—increase to their means, and decrease to their objects."

The Worshipful Master, in proposing the next toast, said he did so with pleasure, not unalloyed by pain, as he was going to ask them to drink the health of two worthy brothers of Lodge 623, who were about proceeding to Australia—Brothers Hazelton and Morrow. Our noble institution (continued the Worshipful Master) must sustain a loss by the departure from amongst us of our two worthy and valued friends, of whom, however separated by the intervention of seas, it may be emphatically said that, though absent in person they will be ever present in heart. The mystic bond embraces the civilised world; the sentiment of one is the sentiment of all, and the intercommunion of feeling requires not the artificial aids of the electric telegraph. Our friends will need from us no introduction to the brethren in distant Australia. There the feeling of brotherhood, which cements us in purest friendship, animates them; and our two worthy friends may calculate on a cordial reception, without having to undergo cold ceremony of a formal introduction by letter. Freemasonry is the passport in all climes to the friendship of the best men in all countries. (Loud cheers.) On meeting the brethren at the opposite extremity of the earth, our friends will feel that they are not exactly strangers—that they meet, if I may so express myself, second editions of ourselves. It is thus the magic charm of Freemasonry, like the touch of generous nature, makes all akin. (Loud cheering.) Our ardent wish for our Brothers Hazelton and Morrow is, that they may enjoy a future of prosperity and contentment—that they may reap a golden harvest of wealth, and the far more precious harvest of happiness, which is ever the concomitant of virtuous lives, and the reward of creditable citizenship; and may it be their happy lot, true patriots as they are, to revisit the land that cradled their birth, and to witness the enlarged influence of those principles which animate Freemasonry—the principles of that brotherhood and good feeling which alone can generate and sustain an independent nationality. (Great cheering.) And now brethren join with me in pledging the toast—"Health, prosperity, and happiness to our respected Brothers Hazelton and Morrow." (The toast was received with enthusiastic applause.)

Brothers Robert Hazelton and Maxwell Morrow both returned thanks, and their remarks were received with much applause.

Brother Tenison, P.M., said he availed himself of the privilege of proposing the health of the worthy brother who so well discharged the duties of Worshipful Master of 623, and who had at all times evinced so laudable an anxiety for the extension of those principles of universal benevolence and charity which were the characteristic attributes of their time-honoured order. Independently of his Masonic zeal, Brother Johnston was esteemed as a public officer, a useful citizen, and sincere friend. Brother Tenison, after several other remarks, in his own eloquent and impressive style, proposed the health of "Our Worshipful Master, Brother Malcom McNeale Johnston, and success to 623." (Enthusiastic applause.) Masonic salute. A song, "Here's Johnston's good health, God bless him," written expressly for the occasion by Brother Tenison, followed, and elicited cordial cheers.

The Worshipful Master returned thanks for the cordial reception they had given to the toast. He said—Ardently devoted, as I am, to the ennobling cause of Freemasonry; regarding, as I do, our Lodge-rooms, as oases or green spots, which the blight of bigotry cannot invade, I prize an honour conferred on me by the brethren of the mystic union, as one far and away above any other compliment which could be bestowed. It has been said, that to be praised by one worthy of public applause is the highest honour. What, then, must be my feelings when, not merely an honour of an ordinary character, but such a signal mark of your favour as my re-election to this chair has been conferred on me, with not only unanimity, but every indication of good-will and personal regard. Believe me, brethren, I can appreciate the responsibility imposed, as well as the honour conferred, on me. I feel that the character of a public society is, to a certain extent, compromised by any lapses or remissness on the part of any of the brethren, and more particularly in the case of those holding what may be regarded as prominent official positions. I say, in perfect sincerity, that I feel utterly incompetent to give expression to my estimate of Freemasonry. (Cheers.) I am, however so fortunate as to be able to shelter my own incapacity in this way, by borrowing the sentiments of good, great, and gifted men who possessed those lofty powers of eloquence worthy such a cause as that of our ancient and honourable craft. I shall then make no apology for quoting from the speeches of two eminent and deceased brethren their sentiments on the time honoured craft. The late Earl of Durham said—"Freemasonry I have ever felt it my duty to support, and encourage its principles and practice, because it powerfully developes all social and benevolent affections—because it mitigates without and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse." The late Mr. Charles Wm. Moore, said—"What a blessing it would be if the whole world were one Masonic Institution. How like a blessed spot would earth then be, with no distractions of envy, petty malice, evil thinking, or evil speaking. The panoply of controversy would be thrown off as an unfitting garment, and all mankind drink of the life-giving waters of benevolence from the same bright goblet of Christian forbearance. There would then be no lack of that Heaven-descended charity which leaves the conscience to God, and subjects deeds only to the judgment of man." (Loud cheers.) The opinions of such men as these, and of kindred spirits who have figured conspicuously before the world's view in exalted public situations, are the best response to that vulgar intolerance which assails what it has not the mind to appreciate or the heart to cherish. (Enthusiastic applause.) But, brethren, I shall not on this festive occasion diverge into any notice whatever of unworthy and impotent assailants of our time-honoured institution, which has waxed strong in the public estimation, in all civilized countries, no matter what the distinctive complexion of their politics or their religion. We hold an elevated position, and can afford to look down with contempt or rather with pity on the prejudices and bigotry which still have their lurking places on this earth. Be it our office to persevere till we shall have dissipated the atmosphere of prejudice, and enabled men to see one another in the true light which Masonry sheds around the light of brotherhood and Christian charity. So long as our proud citadel is fortified by good feeling and that comprehensive charity which recognises all men as neighbours—which has no geographical limit, but would fraternise nations as well as individuals, so long will it be impregnable to any assault on the exterior. Gratitude, as well as a sense of duty, will re-animate my efforts in the noblest cause that can fraternise men in their own country, and establish friendly relations with strangers in other lands. [The Worshipful Master resumed his seat amid loud and enthusiastic cheers.]

The Worshipful Master rose again, and said that he had omitted noticing a favourite theory of his, one which he cherished, and which he would yet see practically illustrated—namely, the project of erecting a Freemasons' Hall in Armagh. At present, he would not say more about it, but it was a building he was determined to see erected.

The Worshipful Master called on the brethren for a bumper for the next toast—"The Worshipful Master and brethren of 409, and success to it." (Cheers.) He felt satisfied that there was not the slightest necessity to say a single word, in order to induce the brethren to drink this toast with all the honours; to say anything in favour of 409 would be a work of perfect supererogation. They have been long known to all here as good and true-working Masons. He was certain that every member of 693 felt, equally with himself, highly honoured by their joining our party on this the anniversary of our Patron Saint.

Brother W. A. Hutchinson, Master of 409, returned thanks. He felt highly favoured by the kind notice taken of himself and the Lodge over which he had the honour of presiding; and he trusted that he and his brothers of 409 would always merit, by their strict adherence to the principles of Freemasonry, that praise which all the brotherhood so freely accord to sincere and true Masons. (Loud applause.)

Brother W. H. Leathem, P.M., said—Having the honour of being treasurer of 409, the generous feelings which have given such a reception to the toast, force me before you to say how grateful I feel, as I am sure all others of my brethren of 409 do, for the compliment you have paid us. Who, looking round this board, and seeing the number of honest faces that beam upon us—full of good nature and brotherly love, would have the temerity to say that our success as a lodge was not heartily and earnestly desired? But, worshipful sir, and brethren, the direct tendency of such a meeting as this is, not only to succeed as a lodge, but to promote and advance the cause of this most noble and honourable institution. For the master and my brethren of 409, I hesitate not to pledge myself that we shall at least deserve success, by a steady adherence to the principles of our craft,—by our devoted loyalty—our love of justice and truth, and an unbounded feeling of brotherly love. (Applause.)

The Worshipful Master then proposed as a toast—"Our Visiting Brethren," which was received with Masonic honours.

Brother J. A. Henderson, P.M., and Provincial Grand Junior Warden, being called upon, replied to the toast. He would have preferred that his respected and learned brother Moore had done so, but he believed that Masonic etiquette required that, as he was the highest officer present, he should have the privilege of first responding to the toast; and he felt it a privilege to be present at their delightful meeting that evening, where so much kindly feeling prevailed. He had not had the gratification of being with them when they were engaged in the labours of the Lodge, but, if he was to judge of them by their appearance at refreshment, their Lodges must be most prosperous. The toast was one easy responded to in a Masonic Lodge; for, go where they would, North, South, East, or West, the "visiting brethren" were ever received with that brotherly kindness and good feeling which alone are known and appreciated in a Freemason Lodge. In it they recognised not the "visitor," but the "brother," and the right hand of fellowship was freely extended to him. This was one of the advantages of their noble order, which had for its bulwark the blessings of brotherly love, relief, and truth. Honour to God, love to the brethren, charity and good will were the true characteristics of their institution; and, though they might be condemned by those who knew not their workings and actions, yet their good was done in secret, without caring for the applause of the world. The widow's tear had been dried up by their sympathy and benevolence, and the brother in distress had often, with a heart full of thankfulness, acknowledged that the liberal charity of the brethren had saved him and his family from starvation. Having referred to two cases of this description, with which he was lately acquainted, although the objects of charity lived at a great distance from that town, he proceeded to say that this was the great blessing of Freemasonry, that a Mason would never shut his ear unkindly to the reasonable requests of a brother in distress, no matter whence he came. It was, he said, most agreeable to the accomplished Freemason to see a Lodge properly worked, and all the officers acquainted with their duties. But the forms of Freemasonry could not influence the heart of a worthy Freemason, unless its spirit was fully carried out in practice. It was delightful for him to see so many respectable citizens of Armagh assembled on that occasion—many of different politics and persuasions—all uniting together under their banner of mutual love and forbearance. Though they held opinions of the very opposite description, yet, when assembled as Masons, they cast away all those differences, and only remembered that they were brethren. An agreeable evening spent together in this way prepared them the better to mix with the world, and when they went again among their fellow-men, their hearts were more open to acts of good fellowship and kindly feeling. The attrition of brotherhood was such as to cause a spark to glow in the heart of all, which would not be easily extinguished. It was a pleasure to him to see their order extending itself so much in their city, and he was happy that it was in his power to report the same in reference to Belfast, where he now resided. Some of the greatest lights in the learned professions were now becoming the greatest lights in Freemasonry. He congratulated the Worshipful Master on the distinguished position he occupied in presiding over such a respectable and numerous lodge; and, after remarking on the affectionate manner in which the two brethren, who were about to emigrate to Australia, had been received and honoured by them that evening, he concluded by expressing the pleasure he felt at meeting with his esteemed and distinguished Brother Moore that evening, who had the honour of wearing a decoration which none but a worthy brother could wear—that of a Knight Templar. Brother Henderson was warmly applauded on resuming his seat.

Brother Ross Moore, being also loudly called upon, was received, on rising, with cordial applause. He felt, he said, some hesitation in addressing them after the truly eloquent Masonic speech which had just been delivered by their worthy Brother Henderson, who had so well explained to them the duties enjoined by the noble institution to which they belonged, that little was left for him (Mr. Moore) to say in addition. This, however, he would say, that it gave him delight to be among them that evening, and to see so many of the respected citizens of Armagh, of different religious persuasions and political feelings, assembled together as Freemasons, to enjoy that friendly intercourse, the pleasure of which can alone be felt or appreciated by the members of their order. It was long since he first had the pleasure of being connected with the respectable body to which they belonged. He rejoiced to see it so prosperous in Armagh, and was happy to find, from all he had known or heard, that their order was vastly extending itself in the metropolis of Ireland. Their society was calculated to effect much good. As had been truly stated, charity was one of its fundamental principles, and charity was the most humanizing and expansive of all the virtues. He was peculiarly struck with the motto upon the certificate, which he held in his hand—"Peace on earth, and good will towards men." Surely, the society which inscribed such a motto on its banners was one which a man might be happy and proud to be connected with! Though they were not all of them Masons, in the technical sense of the term, qualified to rear up, like the great masters of their order in days of old, majestic edifices to remain as monuments of their genius and their piety, yet were they enabled, nevertheless, by practising the rules of their craft, and acting up to their spirit, to rear up a moral structure which would endure long after the artificial edifices of man's handicraft had crumbled into dust. After a very eloquent address, which occupied some time in the delivery, the learned gentleman concluded by proposing, in highly complimentary terms,

"The health of Brother Henderson, in connexion with the Press."

Brother Henderson responded, thanking Brother Moore for the kind personal remarks he had been pleased to make in allusion to himself, and the brethren for the flattering reception they had given to his name. He was proud, at all times, to have his name associated with the Press, which was a mighty instrument, capable of effecting much good or much evil; but he trusted that the good it inculcated, would always predominate over the evil, and that the Press would thus be rendered, what it was often assumed to be, one of the recognised estates of the realm.

The next toast was "Success to Masonry."

Brother M. R. Bell having been loudly called upon, acknowledged the toast in the following terms—Brothers and gentlemen, in toasting success to Freemasonry you symbolise your desire for the prosperity of a society that inculcates the practice and love of every moral and social virtue—that teaches more true nobility of mind than perhaps any other institution that man has ever established. (Applause.) It has stood intact and scatheless, during the vicissitudes of centuries, and amid the ruins of empires and of thrones, secure and immutable in its own integrity. Such, gentlemen, as we have received it, such let us maintain it; let the principles of Freemasonry be ours as Freemasons—let our lives and actions accord with them, and that success to the cause which you have so heartily wished this evening, it will most certainly obtain. (Loud cheers.)

Brother M. R. Bell then proposed "The health of Brother Tenison, in connexion with Lodge 50"—(loud cheers)—and thus commended the toast:—To be a good Mason you must be a good man—anything else is incompatible with Freemasonry. (Loud applause.) Such, all who enjoy the pleasure of Brother Thomas Joseph Tenison's acquaintance know him to be. (Great cheering.) Brethren, at one time Freemasonry did not bear the flourishing appearance which the meeting we have this evening testifies it enjoys at present; and I believe this revival is, to a great extent, due to the untiring exertions of Brother Tenison to promote and regenerate the principles of Freemasonry. After the toast followed the Prince Mason's Salute, with song and chorus—"Fill to him to the brim."

Brother Tenison, in returning thanks, congratulated the city of Armagh on having such a meeting held within its precincts, assembled on neutral ground to enjoy the pleasures of a society which, from its peculiar constitution, is entirely free from the bickerings and sectarian influences of the external world. (Cheers.)

The next toast was "Long life and prosperity to Brother David Griffin." Brother Griffin returned thanks.

Brother Tenison then proposed the health of Mr. William Bright, by whom the elegant and sumptuous entertainment had been provided.

Brother Hamersley Hazelton returned thanks on behalf of Mr. Bright.

The health of the Wardens, brothers Douglas and Carpenter, were proposed, received with great applause, and acknowledged in pithy and appropriate speeches.

The Worshipful Master then said that the chivalrous of all ages delighted to manifest their devotion to the fair sex—the ornaments of home, and the refiners of social manners. He would, therefore, without any further preface, propose a toast which is self commendatory, "The female friends of Freemasons." Song and chorus—"Here's a health to all good lasses."

This concluded an evening passed with the greatest sociality and good fellowship, and which was characterised by eloquent addresses, vocal harmony, and interchange of ennobling sentiments—an evening which has also given a new impulse to Freemasonry.

Foreign Intelligence.

AMERICA.

Liverpool, Sunday.—The British and North American Royal mail steamer Asia, Captain Judkins, arrived in the Mersey this morning from New York, after a passage of ten days and a-half, having sailed from that port on the 16th instant. She has brought home 186 passengers, and a large amount in specie.

The proceedings in the United States' Congress continued to be of a character to possess only local interest, whilst the various classes of politicians throughout the country were busily occupied in preparing for the forthcoming presidental election. The nomination of General Peirce, as the Democratic candidate, has given general satisfaction. The Whig convention was about to assemble at Baltimore for the purpose of fixing upon the Whig candidate to be nominated in opposition to General Peirce. The most likely man to be nominated is the Hon. Daniel Webster, the present Secretary of State, and it appears probable that the present President will throw in his influence in favour of Mr. Webster. General Scott is represented as having no chance.

Among the Asia's passengers we observe the names of Miss Cushman, Miss Hayes, George Vandenhoff, and Mrs. Sinclair (Forrest).

A destructive fire broke out, on the morning of the 15th, in the building known in New York as "Washington's Head Quarters," at the corner of Pearl and Broad Streets, which was occupied as an hotel. The loss of property is stated at 25,000 dols., and, what was worse, fears were entertained that several persons were buried in the ruins, as many of the inmates could not be found. Three or four persons jumped from the third story, upon a tin awning, one of whom, a woman, broke through it, and was dreadfully injured. The fire was confidently stated to have been caused by an incendiary, one or two attempts to fire the building having previously been detected. The wheel of one of the adjacent fire machines had also been purposely removed. The building was well known as that in which Washington took his farewell of the officers of the army at the close of the revolutionary war, drinking with them a glass of wine, and pledging them to support and maintain the freedom and independence they had fought so valiantly and so long to achieve.

A great fire had occurred at Wetumpka, Alabama, which had destroyed property to the amount of between 300,000 and 400,000 dollars.

The Californian advices of the 18th of May, a brief statement of which was received by the last steamer, announce that the Legislature had passed an Act imposing a tax of three dollars per month on all foreign miners, and also a tax, for hospital purposes, on passengers arriving there. The question of Chinese emigration continued to attract a great deal of attention. The feeling against them had been considerably mitigated, but, to all appearance, too late, as the leading Chinamen had communicated to their countrymen at home an intimation of the opposition and threatened expulsion which they had met with, and urging their friends to remain at home.

Advices from Liberia mention that there was some little shyness between the authorities and the officials of the British Government there, which was supposed to have had its origin in the recent Grando rebellion. A British vessel of war had been lying in the harbour more than a week, without having in any way communicated with the Liberian authorities.

We have received one week's later dates from the Sandwich Islands.

We learn, from the *Polynesian*, that, on the 22nd of April, the treaty with Great Britain, of July 10, 1851, was ratified by the contracting parties.

The *Polynesian*, of the 22nd, says:—"By a letter received from Hilo, we learn that, on the night of the 14th instant, a severe earthquake was experienced in Hawaii; and, on the 15th, a new eruption broke out about three miles to the Northward of the one reported in February. We have not yet been informed of the extent of this last eruption; but if it prove extensive, we shall be informed by our attentive correspondent at Hilo. The late eruption did but little damage, having passed over an uninhabited district, and not meeting, in its course, either village or cultivated land. A gale of unusual violence commenced blowing on Sunday last, and continued for about thirty-six hours, with little abatement. It was accompanied with rain, and a more uncomfortable time to get about was seldom, if ever, experienced at Honolulu. Much damage was done to trees, shrubbery, fences, and houses, and a long time will be required to repair the injury, especially to the gardens in the vicinity."

COMMERCIAL.

New York, June 16.—The market continues to be more liberally supplied with money, and, from present indications, the low range of interest now current must prevail for some time to come. Government stocks and other leading securities continue in demand at gradually improving rates.

There has been a fair demand for exchange, with only a moderate supply of bills; consequently rates are firm. London, 110 to 110½; Paris, 5 18¾ to 5 15; Amsterdam, 40⅞ to 41; Hamburg, 36¼ to 36⅜; Bremen, 79 to 79½; Frankfort, 40½ to 40⅝.

Provisions.—There is an improved demand for all descriptions, and holders are not willing to sell large lots at current rates. Mess pork is firm at 18 dols. 25c.; prime, 16 dols. 25c. to 16 dols. 50c.; rump, 16 dols. to 16 dols. 25c.; sales of clear were made at 19 dols. 50c., but 20 dols. is now asked; hams, in pickle, bring 8½c. to 8¾c.; shoulders, 7¾c. to 8c.; city mess and extra beef, 12 dols. to 14 dols.

Cotton.—A dull feeling prevails, prices nominal and unsettled, below any other market in the United States, and very nearly on a parity with the last Liverpool quotation. It would be difficult to-day to sell largely at the prices current in New Orleans and Charleston, and imports from these points would, therefore, lose 1c. to 1¼c. per lb.

Freights are dull. Cotton has been shipped to Liverpool at ¼d. to 5-32d.; flour, 1s. to 1s. 2d.; heavy goods, 12s. 6d. to 15s. To Glasgow—Flour, 1s. 7½d.; rosin, 1s. 8d. To London—Naval stores, 2s.; flour, 1s. 6d. to 1s. 9d.; heavy goods, 20s.; measurement goods, 20s. to 30s.

Breadstuffs.—Flour and corn are dull, and we hear of no sales of moment. Oats are selling at 42c. for Chicago, and

"Foreign Intelligence." Belfast News-Letter, 30 June 1852. British Library Newspapers, https://link.gale.com/apps/doc/Y3202362229/BNCN?u=bayreuth&sid=BNCN&xid=2a2bb0c1. Accessed 15 Oct. 2020.