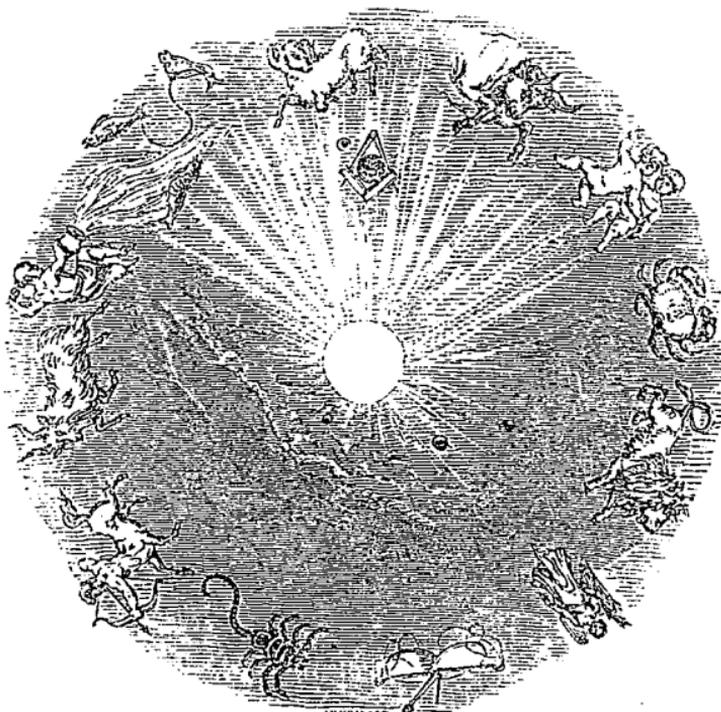


THE
FREEMASONS'
QUARTERLY REVIEW,

SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.



"LIGHT."

1848.

LONDON:

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CALCUTTA.

TO

BROTHER JOHN BIGG,

WHOSE PUBLIC AND PRIVATE VIRTUES HAVE MARKED HIM AS AN EXAMPLE
WORTHY OF EMULATION ;

AS DISTINGUISHED FOR MASONIC ZEAL AS GIFTED WITH POWERFUL ELOQUENCE,
GRACED BY COURTEOUS DEMEANOUR, IN SUPPORTING

THE PRINCIPLES OF THE CRAFT,

IN THE VINEYARD OF WHICH HE HAS, FOR A PERIOD OF THIRTY-TWO YEARS,
BEEN A FAITHFUL LABOURER, OPPOSING AND EXPOSING, WITH MANLY
DIGNITY, THE ENCROACHMENTS OF FOLLY AND PREJUDICE ;

AND UPON NO OCCASION WITH GREATER TRUTHFULNESS THAN ON THE LATE

MEMORABLE EFFORT,

WHEN HE WAS DEFEATED BY CIRCUMSTANCES AS UNLOOKED FOR AS UNMASONIC ;

TO THIS BROTHER,

WHOSE VALUED SERVICES ARE REGISTERED WITH RESPECT AND GRATITUDE BY
A VERY NUMEROUS AND ADMIRING CIRCLE OF MASONIC FRIENDS, THIS

THE FIFTEENTH VOLUME,

OF

The Freemasons' Quarterly Review,

IS FAITHFULLY AND FRATERNALLY DEDICATED.

1848.

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THE GRAND ORIENT AND THE PROVISIONAL GOVERNMENT OF FRANCE.

A deputation of the members of the masonic lodge, the Grand Orient, in their full attire of ceremony, yesterday arrived at the Hotel de Ville to hand in to the Provisional Government their adhesion to the Republic. They were received by MM. Crémieux, Garnier Pages, and Paguerre, all wearing their masonic orders. M. Bertrand, ex-president of the tribunal of commerce, representing the Grand Master, delivered a loyal address, which was most favourably responded to by M. Crémieux, after which the deputation withdrew, amidst cries of "*Vive la République!*"—*Morning Chronicle, March 10.*

THE MASTERS', PAST MASTERS', AND WARDENS' CLUB.

The formation of this association is looked to with the most intense interest; there appears no other mode by which the influence of the purple *in esse*, and the subservience of those who aspire to it *in posse*, can be controlled. It is not attempted to be denied, inasmuch as it cannot be concealed, that independent of the influence of those on the dais, as merely assembling on the occasion of debate, that the forthcoming business is not merely previously canvassed, but that arrangements are made to effect the wishes of the "managing clique." This was many years felt to be so oppressive to the vital interests of the Order, that "the club" was established as a counterpoise to this baneful cliqueism—and it succeeded in defeating it; and having done so, it suspended its meetings. Circumstances most imperatively call for its revival, and we hope it will be revived with even more than its former moral energy; and that its having for its objects, the dignity and independence of Freemasonry, its members, which already embrace the stalwart and the free-minded, may be as united as their cause is noble.

"Tho' opposed by many a foe,
Masonic soldier! onward go."

OXFORD.—*Alfred Lodge, Dec. 21.*—Bro. R. J. Spiers received, at the hands of the W. Master, a splendid Past Master's jewel, presented by the lodge in grateful testimony of their personal esteem, and appreciation of his zeal in the cause of Masonry. We regret that we are compelled to be thus brief in our record.

Our kind contemporary, the *Oxford University Herald*, has enabled us to report that at the Boys' School Festival, on the 22nd, the company, nearly two hundred, under the presidency of Bro. B. B. Cabbell, *M.P.*, were highly delighted, and that the collection exceeded 450*l.*; thus London masonic intelligence of importance reaches us before the Secretary of the Institution can find time to report.

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—MARCH 31, 1848.

THE GRAND MASTER A SELF-CONSTITUTED TRIAD.
JUDGE!—ADVOCATE!!—PARTIZAN!!!

“Mourn Judah! mourn.”

THE Mason's widow must still linger on the “hope deferred that maketh the heart sick.”

The conscientious Mason must seek, in the solace of his own thoughts, for relief from the agony which the thoughtlessness of the Grand Master has caused him to endure. Oh how doubly bitter is the sorrow caused by ingratitude—how dishonourable in those placed in high places, and with confidence and trust reposed in them, to be regardless of promises solemnly made.

“Verba animi preferre, et vitam impendere vero.”

The late Royal Grand Master died on the 21st April, 1843; the event, with an extended biography of the illustrious brother, was the subject of a supplementary number of the “Freemasons' Quarterly Review,” on the 15th of May, in which the following few words occur:—

“The Earl of Zetland—whom God preserve! as Pro-Grand Master, now rules the United Grand Lodge of England until the next period of election.”

The masonic interregnum was a period of probation for the noble Pro-Grand Master; he had a very delicate course to steer; there was a sacred obligation to maintain the chart marked out by his illustrious predecessor in such a manner that the memory of a Grand Master, who had for nearly thirty years filled the masonic throne, might not suffer in the estimation of the Craft by the sudden introduction of popular measures, or by the contrast of coercive regulations. We at the time entered into an elaborate examination of the general position of the English Grand Lodge, and without fear or hesitation delivered our opinion freely and at length. It is not too much to say that the inde-

pendent views delivered on the occasion went far to settle the uncertain state of affairs, which were becoming threatening in their aspect; as much owing to the amiable character of the Pro-Grand Master, as to the growing desire to place some other nobleman on the masonic throne who was not the "appointed" chief by the illustrious deceased.

In September 1843, "the question of limiting the masonic protectorate" to a period of three years, by the same individual, was publicly discussed, and a resolution to that effect was moved and seconded in addresses marked by due consideration, sound argument, and clear deduction. These addresses were heard with the deepest attention, appeared to have produced all the effect that could be wished for, and in all probability the motion would have been carried had the question gone to a vote. The presiding officer,* however, was of opinion that the time chosen was not proper; that during the "masonic interregnum" such a motion would convey something of a personal reflection, and tend to create misunderstanding, and under such circumstances he hoped the motion would be withdrawn. The feebleness of these objections, inconsistent with the sacred constitutional views previously entered into, was strikingly obvious; however, to prevent the possibility of any misunderstanding, and to set an example of acting courteously even when success was in view, the motion was withdrawn by consent, with an understanding "that it should be brought forward hereafter without prejudice." Thus we wrote in 1843! Could we then anticipate the possibility that a time would come when stern necessity should cause us to urge on the English fraternity the immediate renewal of this very notice of motion, and haplessly on the too well grounded charge that the Grand Master does not possess the undivided confidence of Grand Lodge. Let the reader continue to ponder well our observations. Time passed—the month of December approached, and with it the period for the nomination of Grand Master. We quote again from our leading article of that month:—

"That the Grand Master would be put in nomination was assumed as a matter of course; his long standing in the Craft, the high offices he has so honourably and efficiently filled, and the prominency of his position, rendered his nomination a matter of justice, if not a proof of gratitude. * * * This nomination was followed by the nomination of the Deputy Grand Master,* not by a wearer of the blue but of the purple—by the R. W. Brother who sat as the Junior Grand Warden."

At the time we gave cogent reasons for the election of the Pro-Grand Master—as Grand Master—not on the grounds of expediency but of justice; we thought that it would have cast an unmerited reproach on his fair fame not to elect him, and we acknowledge that in

* The Marquis of Salisbury.

our public capacity as journalists, and in our private position in the fraternity, we threw ourselves heart and soul into the cause;—but it is unnecessary to say more on this point.

In March 1844, the Earl of Zetland was elected, by a significant majority, to be Grand Master. We thus observed on the occasion:—

“In falling back on the peerage for our future support, we indulge the confident expectation that the Earl of Zetland, on his retirement, will amply merit and fully enjoy the esteem, the love and veneration of a grateful fraternity.”

Be it remarked, our words were that we expected that his retirement would be so graced; contemplating that he would retire, as a matter of course, at the end of three years, that other noblemen might be called to the protectorate, and thereby give the additional strength of their influence and position to the support of the Order. The masonic throne is not a life-tenancy—it is elective, although the election be, it is true, somewhat farcical; but as the present Grand Master does not read the signs of the times, it is “high time” that a new law should be presented for the Constitutions, to limit the period of the protectorate. Had this been done before, it would “have caused the widows heart to sing for joy,” and our masonic ritual would have been unstained by spolia-tion. Are we patiently to abide further insult and aggression? and especially at the hands of a Grand Master who, although it is to be confessed that his year of probation passed in the promotion of amity and peace, yet has proved that he is in reality not now equal to the high position; the change has come over him perhaps suddenly at a late moment, but it has come over him so clearly as not to admit of concealment. There are certainly two redeeming points in his masonic government—viz., his taking the directions of Grand Lodge as regards the Jewish Freemasons, who were insulted by the Grand Lodge of Prussia, and his adapting, by the consent of Grand Lodge, the masonic law to that of the law of the land, regarding the admission of the coloured population into Freemasonry—“*O si sic omnia!*”

It may be enquired, what has mainly tended to this change in the views of the Grand Master? possibly the advice of those by whom he is more immediately in contact; it is this unwholesome contact from which all future Grand Masters should be released—limit their period of office, and throw it open to the fair prospect of all the masonic nobility, and new enlightenment will dawn on the Craft; as it is, the purple is, in many instances, conferred on those who are incapacitated from doing mere justice, much less honour, to their appointment. From time to time it has been our duty to state the general circumstances of masonic polity, sometimes with satisfaction, oftener with regret. We have had to animadvert, perhaps somewhat severely, on

many leading points, yet have our strictures been suffered to remain uncontradicted. There are serious faults in our executive, amounting to grievances, endured by the Anglo-masonic community; in the relating of these we have merely been retaliated on by some occasional spluttering on a question of privilege.

That our entire legal constitution requires investigation we aver, its whole framework may be taken to pieces without detriment and reconstructed, and thus the members of a partial, if not a vicious legislature, may be effectually corrected; but this change must come about by the voice from below the daïs, and it must be followed by the “hand-writing on the wall,” or the influence of the purple will prevail, and we shall still find that our boasted laws will continue to be only “a mockery, a delusion, and a snare.”

Whenever the “voice” has really spoken, fear has impelled the executive to grant an instalment of justice; but are we to be content with instalments, when we can compel the payment of principal and interest? It is easy to show that whenever the executive prances in an attitude to do something generous or liberal, it curvets in fanciful pride, but exhibits nothing of the knightly nobility of Freemasonry—all is a measure wrung by necessity—a tribute to the fear of examination—a sop to circumstance.

The Grand Registrar we admit to be an efficient officer, but he is also President of the Board of General Purposes; but whoever heard of the identity of a prime minister and attorney-general? A prime minister may require the advice of the attorney-general, but in “re masonicâ,” an appeal must be from Philip ——— to Philip ———.

In sober truth, the Grand Registrar should consider himself to be a public officer, not the tool of power, for the humblest Mason has a claim to his service, equal to that of the Grand Master. A change in the protectorate would at once put an end to the banding together of those who owe their position to the preference of personal friendship, or as the reward of sycophancy. The daïs would be tenanted by brethren selected by different Grand Masters, who, each observing for himself, would endeavour to place before the prominent attention of Grand Lodge, such Masters and Past Masters as had honestly and truly done their duty—there should be no preference as to persons or lodges, the selection should be made with reference to service and position; and even should errors occur, they would not be frequent, for the opportunity would be limited; but now, THREE purpled sycophants have so poisoned the ear of the Grand Master, that our prediction is verified, and in listening to them he has lost himself. A nobler Mason, and of the highest rank, when living, held the opinions we now deliver; they made a deep impression on us, and the time has now arrived, when to conceal them would be treason.

We shall not forget our gratification at the declaration of the Grand Master, that it became necessary to issue a public circular of the transactions of the Grand Lodge; but we cannot conceal our mortification at the result of his editorial efforts—instead of truth we have its suppression, instead of argument we have fallacy. We have incurred his displeasure; be it so. We have a public duty to perform, and will boldly and fearlessly continue to discharge it.

Every one at all conversant with periodical literature, is aware that the current matter for the quarter is chiefly written, printed, and worked off many days before the date of publication; we may therefore have incurred the responsibility of error without the knowledge of having erred, and this we feel to be somewhat discouraging; nevertheless, as a public document, we shall always comment upon the circular with freedom, fervency, and zeal. We love Masonry for its own sake, and have given some proofs that we can endure painful sensations in the performance of sacred duties.

We shall continue to arrange our future materials with such due regard to their mystical development as shall convey no “improper idea (to the *profane world*) of the respectability and character of our Order.”

Fourteen years’ character in private service usually ensures to an honest man, a good repute. We challenge investigation into as many years’ public service to disprove our claim; let any Mason turn to a page wherein he can attain us of incorrectness or impropriety. We do not ask permission to do this of others; nor having forborne to publish many things, do we wish to claim forbearance as a merit, but only that it should be appreciated as a duty faithfully performed.

Our object being the “Good of the Craft,” we know no fear; we expect, therefore, such an arrest of judgment as honourable men would claim in courtesy, and which Masons, in virtue of their profession, claim as a right.

We have before said, that “coming events cast their shadows before them,” and that an Editor may stand on the brink of a precipice, yet the “head reels not, and the foot is firm.”

The low abyss, or the ethereal heaven is equally in the contemplation of all thoughtful men, who may claim, according to their desert, the approbation or the rebuke of their fellows. All we ask for is, let us have open charges and fair play.

“Whoso is wise will ponder these things.” “Let no man deceive you with vain words.” “Have no fellowship with the unfruitful works of darkness; but rather reprove them, for it is a shame even to speak of these things that are done of them in secret.”

“Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.”—Const. p. 5.

“None shall discover envy at the prosperity of a Brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another’s work so much to the lord’s profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.”—Const. p. 9.

“All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cap-stone, the cement and glory, of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honour and safety, and no further.”—Const. p. 14.

We have stated our belief that the Grand Master has now lost the confidence of the Craft—can this be shown? we think it can. At two consecutive Grand Lodges he has been compelled to show cause by two leading members of the Grand Lodge, why their addresses have been mis-stated and garbled; and how did he get out of the dilemma—by plain manly acknowledgment of error? Oh no—but by declaring his responsibility in the one case, and by stating in the other that the explanation given by the complaining brother was satisfactory! but the Grand Master did not condescend to say to whom the explanation was satisfactory, and for a very simple reason—no explanation was given: an explanation was sought for, but not found!

Again, in the last published circular, the Grand Master’s address is given against the vote to widows. Several brethren spoke on his side, and several against—but not one iota of any of their arguments. Yet the Grand Master, in a concluding address, states that he is of the same opinion; because he cannot agree with the dissentients from his own inconsistency; and he likens this mode of editing a report of one of the most interesting debates that ever took place in Grand Lodge,—to a summary after the manner of the “Times.” Well did a member of Grand Lodge term the thing a “mockery!”

After this will it be presumed that the Grand Master has any longer the undivided confidence of the Grand Lodge?

Will the Grand Master, or rather will the Grand Lodge, take a lesson from the times as they are, masonic or popular, (the term *profane* is a ribald mockery)? Will both of these constituent items examine into and construe faithfully the word “loyalty,” as a sentiment of honour that should direct their mutual impulse? If they are prepared to do this we unhesitatingly tell them that recently in a neighbouring nation, consisting of many millions, far outnumbering ourselves as Masons—the masonic Order have consecrated their mutual attachment by adhesion to the existing government, and given thereby hostage for their loyalty. The erring ex-monarch—a Mason—an exile, has found

refuge in England; pardon to his sad mistake, human nature is fallible, —but honour to “loyalty.” Faith, hope, and charity, should never be sullied by intemperate zeal, or aristocratical intolerance. We sadly fear the Grand Master has not chosen his time well, even for himself; it is a beginning not an end; and therefore the beginning should be cut short. There was, in the scene of the 1st of March, 1848, a departure from duty, a want of ennobling character, a forgetfulness of dignity. His minions may be indifferent to the result; but the Grand Master has much to answer for.

We noticed the absence of several high-minded Masons on the 1st instant, but they might well be absent, for the vote to the widows of Masons was previously carried by an overwhelming majority; could they have supposed that such a vote so passed would have been rejected? certainly not; and we are glad their feelings were spared the mortification of witnessing a most disgraceful scene.

Come we now to the manner of influencing the Grand Lodge. The Widows’ case has been before the Grand Lodge about four years! and for a moment we will introduce, for the Grand Master’s edification, a masonic extract:

“No mortals do more the Ladies adore
Than a Free and Accepted Mason.”

Let the Grand Master, and some of his especial supporters, once and for ever drop hypocrisy. We unhesitatingly tell many of the wordy Masons that they are out of court; some in particular are “marked men,” and although denunciations from the altar are godless, yet are their own actions unholy!

But the widow shall triumph yet; and a declaration wrung from the Grand Master, that a circular from a certain member of Grand Lodge might have met his consent, ought to be tried, and without delay, as the only means of rendering his position for the time a possible hold on the lingering affections of the masonic Craft. True he termed the mode of speech uncourteous and dictatorial; but were it so—which it was not—what availed the ill-timed remark, when contrasted with the ruling of a judge, who condescended to become the advocate in his own case, and then, failing in his brief, descended into the partizan.

Again we say, the widow must succeed; the last Grand Lodge was packed against her, the next must be packed for her, *tit for tat*. Had a division taken place, instead of counting hands, we question if her case had not been victorious after all—but the Purple cannot blush!

A word as to the law. Four years pass, and the law is not brought against the widow. Notice after notice is given, and the masonic attorney general is not retained to oppose the widow. An ESPECIAL Grand Lodge almost unanimously support the widow. The next Grand Lodge, on the imploration of the Grand Master, consent to postpone the confirmation.

At last, when no hope remained to stall off the holy grant, a Past Grand Registrar is called from his retirement to interpret the law against the widow—and he did unblushingly so interpret the law, in a manner that brought to our recollection that

“ Non sunt autem pejores lacquei quam lacquei legum.”

The Grand Master alluded to the fable of the hen with the golden eggs—we believe he should have referred to the goose ; but we have in remembrance a better fable, and founded on fact—that of the old woman whose cow always gave more milk than her neighbour’s, which she accounted for by stating that she milked it oftener than they did. The name of the cow was “ Charity.”

Special pleading, sophistry, and fallacy, prevailed ; and thus supported by his advocate, the Grand Master called in the visionary phantoms of insolvency, bankruptcy, and scorn,—those were the very words—to embitter the hopes of many a tearful widow, and to endanger the principles of *Freemasonry* ! which he had sworn to protect : but which we, after all, believe that he was not seriously aware that he may involve in ruin unless he shall retrace his steps.

We shall conclude by adverting to two masonic directions, the one is, that in the regulations of Grand Lodge, no one shall speak twice to the same question, unless in explanation, or the mover in reply, whereas, at the last Grand Lodge the Grand Master did speak twice, and then ingeniously left it to the good taste of a brother who had not spoken once, whether he would follow the Grand Master ! The next point is, a reference to the charge given to Wardens on their appointment to office, it runs thus: “ You should be patterns of good order and regularity, as without a due observance of the laws yourselves, you can hardly expect obedience to them in others.” The want of observance and obedience converted the last Grand Lodge into a bear-garden scene, during which the election of Grand Master was managed,—but, oh ! how changed the feeling !

At the approaching Especial Grand Lodge for the dispatch of business, the long-pending motion of Bro. Bigg will be brought forward. To offer our opinion before the arguments are gone into, would be not merely premature, but improper ; we shall therefore simply observe that if the Red Apron be an honour it should not be confined to certain lodges, if it be merely an expense it should in such case be shared by all.

The MASTERS’, PAST MASTERS’, AND WARDENS’ CLUB is forming, as offering the best means of protecting the interests and maintaining the dignity of English Freemasonry.

ON FREEMASONRY,
AS REGARDS ITS UNBOUNDED INFLUENCE ON THE MORAL
AND SOCIAL CONDITION OF MAN.

BY THE REV. GEORGE OLIVER, D. D.

EDITORIAL PRÆCOGNITION.

“En flûte.”—MOLIERE.

“The world is naturally averse
To all the truth it sees or hears;
But swallows nonsense and a lie,
With greediness and gluttony.
And though it have the pique, and long,
’Tis still for something in the wrong,
As women long when they’re with child,
For things extravagant and wild,
For meats ridiculous and fulsome,
But seldom anything that’s wholesome.”—BUTLER.

“Mus in pice.”—LATIN PROVERB.

“Qzpm Lzfkjgb wdpkt,

Rmjgb js zrtf fgpkj

Njkr bzbie eqjd gtprk!”—DUNCERLEY.

[We congratulate the fraternity on the re-appearance of our worthy and indefatigable friend, the doctor—after a long and lingering illness, in which his medical attendant prohibited him from using a pen or pencil, or even reading a dry scientific book. Being now somewhat recovered, the “Freemasons’ Quarterly Review” enjoys the first fruits of his convalescence. We have received a bundle of papers with the above title, which could not have made their appearance at a more acceptable time; for they relieve ourselves of a duty which we were beginning to think incumbent on us, of showing mankind the tendency of Freemasonry to promote human happiness. For our glorious Order is not without adversaries, who are actively employed in endeavouring to obstruct its popularity, and by that means embarrass its charitable operations; but their views are as hopeless as those of an unfortunate mouse, which, as our motto predicates, has vowed to demolish a barrel of tar.

The idea arose thus. A short time ago, as we wandered listlessly along Farringdon Street with the intention of passing into Holborn for a masonic gossip with “honest Richard Spencer,” and marking the stream of human beings which poured along the pavement with endless continuity—“the full tide,” as Johnson expresses it, “of human existence,” which he loved to contemplate—we were accosted by our friend B—, a most uncompromising anti-Mason; who, after the usual salutations, walked with us to the masonic library; amusing himself by the way, with uttering the customary jests against the Order, which we had heard too often to be at all affected by them; and in the course of a short conversation we happened to remark that the world was indebted to the influence of Freemasonry for the superior polish which distinguishes the times in which we live. My friend, with an incredulous look, observed:

“Why you surely do not mean to say that Masonry has had any part in producing the present high and flourishing state of morality which is the glory and boast of the British nation? Your science has about as much to do with it as the building of an Indian pagoda had in deciding the battle of Bannockburn.”

"Dear friend," we replied, "I *do* mean to say so. As a little leaven leaveneth the whole lump, so, I sincerely believe that the benign principles of Freemasonry—invisible though they may be—are sufficiently active to penetrate through every phasis of society, and by an universal infusion of its animating ingredients, *is* producing and *will* produce, the general amelioration of our species."

"But, sir——"

"But, me no buts. The assertion is a tangible one, and will, no doubt, startle many a cowan to hear it. I have made it deliberately, and deliberately it shall be proved."

B—— looked rather crest-fallen, and hastily interrupted me by saying, "But, my dear sir, the public voice is against you. It was only the other day I was at a dinner-party, where——"

"Aye," we replied, interrupting him in our turn, "where, I suppose, a coterie of respectable old ladies, habited in male attire, having met together for a gossip, the old theme was brought on the tapis—a condemnation of our glorious Order; and when they had talked *quantum suff.* of unmitigated nonsense, they no doubt complacently blew their noses, and sagaciously exclaimed—See how we apples swim! thus getting rid of what Theodore Hook denominated 'a troublesome complaint in the chest.' Ha! ha! why you are not surely arrived at such a pitch of scepticism as to believe Freemasonry an evil institution, because they abuse it who have had no opportunity of ascertaining whether it be good or bad."

"And yet," continued our pertinacious companion, "every one talks so knowingly about it!"

"And think themselves very clever. But the basis being ignorance, what is the fabric? They may be likened to a cobbler undertaking to solve a difficult problem in Euclid, or a Cantab sitting quietly down on a ball of wax, or other pollution, to manufacture a pair of Wellingtons. Each may expose his own folly, but will fail to accomplish the task. And we may dismiss all such absurd reasoners in the words of the well-known epigram.

Friend, at your sad attempt, I'm grieved,
So very much is said;
One half will never be believed,
The other never read!"

My friend turned quickly round, and looking me full in the face, as if he were determined not to lose the slightest expression of the triumph which he was sure his words would produce, said slowly and deliberately—

"Have you read the Tablet?"

"Yes."

"The Christian Remembrancer?"

"Yes."

"The English Churchman?"

"Yes."

"The Book of the Months?"

"Yes."

"Well?"

"Well."

A long pause succeeded; and B—— at length added, with his eyes wide open—"And still you are not inclined to abandon the Order?"

"Certainly not. All these attempts are puerile and ineffective, because they are aimed at the most impregnable quarter of the citadel. And only think of the Christian Remembrancer and the English Churchman making common cause with the Roman Catholic Tablet, in an attempt to injure the credit of our noble institution!"

My friend admitted, with a smile, that "the coalition, to say the least of it, is extraordinary, if not unnatural."

"Unnatural! you say right. Men, opposed on all other points, can unite

on this. The terms of such a league, with the sole end in view of embarrassing the charitable operations of Freemasonry, would be worth knowing, if they could be correctly ascertained."

"But they are too well guarded," rejoined B——; "and I opine, that these bold contemners of your secret, will keep their own too closely to incur any danger of a discovery."

"It is alas, too true; but I am still at a loss to know what there can be in Masonry to excite the ire of Protestant and Catholic, and cause them to unite, like Herod and Pilate against Christ, to disturb the onward progress of an unassuming society, and to restrict its means of doing good. We may venture however to remind them of a few historical facts from which they may learn the insufficiency of persecution to crush an adversary. Did the ten primitive persecutions, from Nero to Diocletian, extirpate Christianity? By no means; for even Gibbon could say—'these persecutions served only to revive the zeal and restore the discipline of the faithful.' Did the massacre of St. Bartholomew extirpate the Huguenots? Did the persecutions under our own Mary, destroy the Protestant succession in England? Did the Morgan persecution, although it was carried to such a length as to number two thirds of the population in the league against it, succeed in extirpating (as it threatened) every vestige of Masonry in the United States? All these tremendous engines of oppression signally failed in their effect. And so will the present crusade against Freemasonry in England, although Catholic and Protestant may exert their utmost energies to inflict upon it some grievous injury."

"There may be some truth in this, but it is to be hoped these worthies are not actuated by such vindictive feelings."

"My dear friend, we should be sorry to impute uncharitable motives to the contracting parties in this unholy alliance; but we confess our incapability of tracing it to a pure source." [We shall leave them therefore to their own reflections, which will not be very enviable when they discover, by perusing the following chapters, if they are candid enough to devote a few minutes to their consideration, how widely they have steered from the mark in accusing us of practices which have not virtue for their basis.]

"And supposing we are willing to admit the validity of this plea, what will you say to Mr. Soane's attack? He has taken a different line of argument from the reviewers; and, I think, has ably refuted your absurd pretensions to a high antiquity."

"Mr. Soane is a Bachelor of Arts, and ambitious of popularity. He has therefore offered himself as a candidate for the doubtful fame which attends an attempted exposure of the designs of Masonry. He has been imprudent enough to launch his javelin against the immortal Order. But, alas, the hand is feeble, and the dart recoils guiltless of blood. We hope no one will attempt to answer Mr. Soane. It will give him a consequence which he little merits. He has placed himself in precisely the situation which we wish him to keep; for he stands exposed to the ridicule of the whole fraternity, and we should be sorry to see his position disturbed. In the language of Cervantes, 'though injuries are apt to awaken choler in the humblest breasts, yet in ours this rule must admit of an exception. You would have me, perhaps, call him ass, madman, and coxcomb; but I have no such design. Let his own sin be his punishment; let him eat it with his food, and much good may it do him!' We are not sorry however to find that the doctor has given him a touch—a very slight one—a mere waft with the feather of his quill pen—but sufficient to fetter him so tightly to his position, with a chain of *dates*, that his ineffectual attempts to extricate himself will make our joyous fraternity laugh all the louder."*

"What! are you indifferent to Mr. Soane's assertion that Freemasonry is 'the fiction of a credulous age, and that, as the day of mysticism has gone

*See our notice of "A Mirror for the Johannite Masons," amongst the Reviews in the present number.

by, mankind can see too plainly to be any longer the dupes of such absurd pretences?"

"Snuff me those candles, quoth the barber! Yes; I am perfectly indifferent to all assertions which are unreasonable; and particularly to such *absurd pretences* as distinguish Mr. Soane's hypothesis; for the conclusion is the very same, and almost expressed in the very words, which Voltaire, Weishaupt, Cagliostro, and their associates, pressed upon the French people, to destroy the influence of religion, before that Great Revolution which brought a monarch and myriads of his subjects to the guillotine; and was reiterated by Paine, Carlile, and all the atheists and infidels of our own country, who were desirous of relaxing the bonds that cement the allegiance of the people to the altar and the throne. Its soundness has been tested, and cast aside, not merely as useless, but as destructive of the happiness of civil and social life."

We might probably have expressed ourselves warmly on this point, for our companion took us up with, "Keep your temper, my dear friend; your hobby still remains intact. The only wonder is, how Freemasonry, although it may be perfectly innocent, should be a hobby with any man of sense."

"There it is now! You think our pursuits are childish; and we admit it is not the first time that we have heard such an accusation maintained. Our opponents, assuming that Freemasonry is frivolous, will still allow—which is no slight recommendation of the Order—that it does not inculcate any practices which are at variance with the interests of society, for frivolity, however it may be unbecoming to the dignity of man, is at all events innocent."

"And therefore useless;" my companion quickly interposed.

"Useless! Let Masonry be carefully and minutely examined—let it be traced through all its divisions and degrees—let its doctrine, its discipline, and its ceremonies, be critically analyzed, by friends or by enemies—no matter which—and there will be found in it nothing really objectionable—nothing useless. The caviller may express his doubts about the eligibility or expediency of some particular rites, but it is because he does not possess the key to enable him to ascertain their moral and social reference."

"All this is very well," said B—, with that knowing twinkle of the eye for which he is so remarkable, "but *cui bono?* wherein is the Freemason superior to the profane?"

"Because he is in membership with an institution which embraces all those prominent virtues that bear directly on the public good, and tend to cement the general interests of our species, by an amelioration of the mind and manners, and a prevention of the evils which usually arise from the absence of moral cultivation."

"Why, then, are not these effects visible to the eye? Why do they not appear on the surface?"

"My friend, they *are* visible to the eyes of every wise and prudent man. But the cowl is wilfully blind—he will not enquire—he will not analyze—it is too much trouble. He has learnt by rote a few parrot-like phrases, and drivelling attempts at argument; and these he repeats, *ad nauseam*, without ever trying to ascertain whether they are true or false; although they have been refuted a thousand and a thousand times over. He can form no idea of the beauty of masonic sociality; and therefore he is content with retailing a certain modicum of twaddle, which goes down very well with superficial or prejudiced hearers, and satisfies them that he is a very clever fellow."

"It may be so. I am quite willing to confess that I know nothing certain about your practices."

"Then you have not read Dr. Oliver's masonic works, which we have so frequently recommended as worthy of your attention?"

"No, indeed. I am neither a Mason nor a lover of Masonry, and therefore it is very unlikely that I should spend my time in reading masonic

books. I laugh at you, because I sincerely believe that your *labours*, as you gravely call them, are a mere plaything, and therefore beneath the notice of an educated man. Beyond this, your deponent saith not."

"If this be the amount of your prejudices, we shall have you under the operation of the brand one of these days; for you admit—which is a preparatory step to a favourable opinion of the institution, and a desire of knowledge—that it contains nothing absolutely vicious, or contrary to the dictates of morality and religion; for in a confession of ignorance, there is a reasonable hope of amendment."

"I will go with you one step further, and acknowledge that I have often thought it strange that men should be bold enough to write condemnatory essays on any given subject, and commence their tirade with an open confession that they are profoundly ignorant of its first principles. Thus evoking a ghost, and enjoying a great deal of self-satisfaction in having been fortunate enough to knock it on the head. There seems to be a fair proportion of Irish bullism in such a proceeding."

"Since you appear open to conviction, we shall have some pleasure in enlightening your understanding; and before we have done, we shall undoubtedly inspire a desire for that more perfect knowledge which can only be attained by initiation."

From this conversation we felt ourselves pledged to pursue the subject by a series of essays in our widely circulated miscellany; assured that no other medium would so effectually promulgate the theory—when lo! the parcel of our friend, the Doctor, arrived most opportunely—our anxiety was assuaged—our labours superceded—and we have only the easy task of presenting the contribution for the perusal of those whom it may concern;—merely promising that every argument which has been at any time advanced against the institution, may be considered as answered by the very quiet method which the Historian of Masonry has pursued in the papers now placed at our disposal. He descends to no personal arguments—casts no uncharitable reflections on any individual opponent, how embittered soever he may have shown himself against the Order; but enforces the great principle, that an institution which inculcates all the moral virtues, both negatively and positively, must be fairly entitled to public approbation—worthy of the practice of all good and pious men;—and cannot be justly chargeable with such "high crimes and misdemeanours," as our adversaries so stoutly prefer.]—ED. F. Q. R.

CHAPTER I.

INTRODUCTORY.

"Hail Masonry, thou Craft divine!
 Glory of Earth, from Heaven reveal'd;
 Which doth with jewels precious shine,
 From all but Masons' eyes conceal'd;
 Thy praises due, who can rehearse,
 In nervous prose or flowing verse?"

From scorching heat and piercing cold,
 From beasts whose roar the forest rends;
 From the assaults of warriors bold,
 The Masons' art mankind defends.
 Be to this art due honour paid,
 From which mankind receives such aid

FELLOW-CRAFTS' SONG.

"That I might learn as a Mason to practice universal beneficence, by being eyes to the blind and feet to the lame; and that, in my progress through life, if I should meet a worthy brother in a state of distress, I should consider myself bound to stretch forth the right hand of fellowship, to comfort, succour, and relieve him."—MASONIC LECTURE.

FREEMASONRY is a comprehensive institution which embraces all mankind in a common bond of universal brotherhood. Creeds or modes

of faith are not allowed to interfere with or destroy its genial operation. All men are brethren. Those who are not Masons, lie under the same general obligation to act as brethren to us, and to each other, as we do to all the world, and in particular to those of our pious and honourable community. For by creation we are all the children of one common parent; of one blood, the Great Architect of the World made all the families of the earth. See the order of his work: he laid the broad foundation of the universe; he raised, without axe or hammer, the circular walls of this terraqueous globe; he roofed it with yonder beautiful canopy, and ornamented it with all those unnumbered and unmeasurable glittering orbs of shining light and lustre; perfected it in all its beauty, and furnished it with all its utility; and, like a workman who needeth not to be ashamed of his performance, pronounced the wondrous fabric good, perfect, and complete. Next he built the human frame, and furnished it with immortality; pronounced his creature man very good; sent him forth as an inhabitant of his new-made world; bid him multiply; and declared him the common father of the intended human race. From this stock all mankind were propagated—ALL ARE BRETHREN;—Adam was our federal head, and Adam was the son of God.*

As, therefore, all men bear the same relation to each other, Freemasonry, which professes to convey benefits to all ranks and descriptions of men, extends her arms of love and charity to the inhabitants of the earth, without reference to birth, language, education, or the colour of the skin; male and female, infancy, manhood, and old age—all are included in its universal bond; and all, I am inclined to believe, participate in its blessings. It is true the benefits derived by the uninitiated are less obvious, because they refuse to acknowledge them; but still they do partake, to a certain extent, in the unalloyed good which is distributed throughout society by the prevailing, though secret influence of masonry, to promote its moral and social interests.

Our Rev. Bro. Town says, “when we speak of the *moral* principles of Freemasonry, we mean such as emanate from the divine essence, and immutable perfections of God. Such as impress their own truth, and carry conviction of a just sense of duty to every enlightened conscience;—such as are perfectly adapted to the constitutional endowments of man as an intellectual, moral, and social being, and especially such as the understanding will at once perceive to involve his highest and best interests, both as a creature of time, and an heir of immortality. In this, we are not to be understood as saying that the masonic code embodies every distinctive principle of moral virtue, in its more expanded form, but only such as may be brought to bear on a specific object of common interest, and *in the best manner subserve the accomplishment of a special purpose connected with the happiness of all our species.*”

This proposition, which every thinking Mason will be able to verify, and none will venture to dispute, is still doubted by some of our opponents amongst the uninitiated, and denied by others. And it is most extraordinary, that men of talent, who are professedly ignorant of the true design of Masonry, should compromise their reputation by writing on a subject where the information is sure to be superficial and imperfect, because it is derived from false lights, which always lead the enquirer into error. And it is seldom that our foes will take the trouble of reading any authorized work on Masonry, lest, perhaps, they should be enlightened, and cease to be opponents. Such uncandid persons com-

* See Inwood's first sermon, *Golden Remains*, vol. iv.

mence their hostility by retailing slanders, and throwing out insinuations at clubs and private coterics, which are generally well received, because such assemblies are congregated for amusement only, and require nothing but racy anecdotes, true or untrue, to promote the exhilaration of the present moment. A rolling snowball rapidly increases in magnitude, and so does an unfounded report. The debutant, proud of his applause, widens the circle of his charges against the Order; and his popularity increases in proportion as they become more improbable and mysterious. Finding, greatly to his astonishment, that he has become, not only "a hero of dinner tables," but also "the pet of the drawing room," by denouncing an institution which excludes females from its secret celebrations; he at length determines to write, and thus seal the perpetuity of his fame. This, I believe, will be a correct description of the usual progress which has distinguished the career of all the adversaries of Freemasonry.

"The charges which pertness, flippancy, and bigotry, prefer against us," as the Chevalier Adamo once observed in a speech at a festival of Lodge 50, in Dublin, "I disdain to meet; but if any man in a spirit of sober investigation, seeks to know in what Masonry consists, I tell him that it venerates and honours religion; I tell him it prohibits intemperance, inculcates order, honesty, sobriety, decorum—that it enjoins the practice of abstemiousness, sincerity, and universal benevolence. If he says this is a vague assertion, I will convince him by facts. I will take him to the house of mourning, where the widow weeps hopelessly over her desolate children—where penury and want have made their abode—where the silence of despair is only broken by the sigh of the broken-hearted orphan. I will show him the benevolent spirit of our institution, entering the abode of wretchedness, presenting the masonic cup of consolation to the widow, assuring her of protection, and the orphan of support. But while the objects of our peculiar care are the members of our own confraternity, whom poverty and misfortune have prostrated in the dust, *there is nothing selfish in the charity we profess, for we are enjoined in the practice of universal benevolence.* I may be told that every Christian may do as much; I answer, yes, he ought,—but a Mason *must.*"

Such testimonies, from such men, must be sufficient, if candidly considered, to disarm this malignity, and make them friendly to the Order. Should it fail, there is no remedy but the infliction of that curious punishment which we find described in an ancient writer,* as a slight memento to those unfortunate persons who dogmatically presumed to dictate to others what they did not understand themselves; it was to this effect. A certain witty rake, called Muthodes, was much given to slander, and entertained his friends, at their symposiacs, with anecdotes that were invented for the occasion, and strictures on various sciences of which he was known to be notoriously ignorant. At length he began to meddle with the affairs of state, condemning all the wise and benevolent institutions of antiquity. Intelligence of this being conveyed to the Archon, he caused two tall stakes to be placed perpendicularly in the ground, and a third laid horizontally across the top; and commanded that the culprit should be suspended by the heels from the centre of the machine; this being considered the proper position of those who wilfully misrepresent facts, and turn the truth upside down. The unauthorized

* Discip. Cant. de verb. Trut. l. 84, c. 19.

words which Muthodes had been guilty of using, were then fairly transcribed, each on a separate piece of paper, and being rolled up into pellets, were enclosed in the leaf of a cabbage, and he was compelled to swallow them in detail, one by one, till all were consumed. Now the cabbage being esteemed a sovereign antidote against drunkenness, it was prescribed in this case, because the man who pretends to give an opinion on a subject which he does not understand, is guilty of wilful falsehood—and wilful falsehood is a species of moral intoxication. And, as a further precaution against a renewal of the offence, the delinquent was placed in an inverted posture, that the fumes of the indigestible verbiage might rise into the epigastrium, and the brain remain untouched. This was considered to be a never-failing cure for the complaint.

Our opponents will perhaps be gratified to learn, how reluctant soever they may be to admit the fact, in what manner the influence of Masonry operates; because, they may probably think, that as its effects do not always appear on the surface, and the institution does not obtrude itself on public notice by the use of such means as are resorted to by some other societies, to secure the applause of the multitude, its moral efficacy is questionable. I am ready to admit, that Freemasonry is of a retiring character; that it distributes its benefits noiselessly, and does not let its left hand know what its right hand doeth. But its influence on society is not the less certain, nor its benefits the less operative, on that account. And I shall endeavour to demonstrate this proposition by showing, that Freemasonry actually recommends all those virtues, and forbids all those vices, which tend to promote or retard the welfare of civil society; and that the example of its members imparts a silent lesson, which, though it may not be obvious to the sight, works secretly for the benefit of the community at large.

And first it will be observed, that influence is of two kinds, direct and indirect. The first embraces precept and example, the second may be subdivided into positive and negative. These I shall consider seriatim; and I flatter myself that I shall convince the reader—as I am myself convinced—that Freemasonry possesses considerable influence on the moral and social condition of man, however it may be overlooked by the thoughtless, doubted by the sceptic, or denied by those who regard our proceedings with envy and ill-will.

All such persons, from what cause soever their hostility may arise, in their ignorance of our practices, expose themselves in mass, by contradicting and refuting each others theory. One wittily accuses us of practising an institution which is out of the pale of Christianity; another condemns us because, as he says, we make it a Christian institution, and endeavour to pass it off as a substitute for the gospel. How can these two adversaries reconcile the grounds of their hostility to the Order, when neither of them can tell which is right and which is wrong? There are many other anomalies into which these critics fall and ensnare themselves, when they plunge into a stream whose depth has not been sounded. Our transgressions, according to the evidence of these worthies, are too numerous to be either overlooked or forgiven. Freemasonry is frivolous and absurd—it is useless—it is unsocial—it is anti-monarchical—it is an emanation of paganism—it imposes unlawful oaths—it is a spirit raising, gold making, fortune telling deception, exuded from the dross and filth of Rosicrucianism, &c. &c. But the exclusion of females appears to be the *pons asinorum* of the objectors. And he must be an adventurous knight, indeed, and clad *cap-a-pie* in armour of proof, who

will venture to set his foot on the unknown regions which lie beyond that forbidden barrier.

It is really a pity that any person of talent should place himself so completely under the dominion of prejudice, as to decry an institution which, at least, does no injury, even supposing that it does no good, which, however, I can by no means admit; for I consider it—and ever have considered it—the very first of human institutions; the dispenser of earthly blessings; because, as a masonic writer of the last century properly remarks—“It comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing that will remain with all times, circumstances, and places; and to which recourse may be had, when other earthly comforts sink into disregard. And more than this, it gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy, to social conversation. In youth it governs the passions, and employs usefully our most active faculties; and in age when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.”*

Under these circumstances I may be asked, as I frequently have been, why I give myself the trouble to enlighten the understanding of men who have eyes, but will not see; who have ears, but will not hear; and who have comprehension, but will not understand? It is a posing question, and can only be answered, by saying with the indifferent sportsman, that when he shoots into the midst of a flock of gulls, he sometimes, by chance, brings down a bird. So by these strictures I may succeed in opening the eyes of an occasional gainsayer to the truth, and show him what a gull he has been by giving implicit credit to crude assertions unaccompanied by proof. Besides, there is always a suspicion on the slanderer, which frequently turns his defamation against himself; and a very few words of vindication will often be sufficient to neutralize whole volumes of abuse. I once knew a schoolmaster who bestowed great pains to persuade his pupils of the moral turpitude of Freemasonry. And his denunciations of the institution were pompous and incessant. But the pedagogue overshot his mark; the suspicions of the boys were aroused, and when they were emancipated from fears of the birch, and became men, most of them sought initiation that they might ascertain the correctness of the hypothesis, and be enabled practically to refute the malicious insinuations which they had heard. And they entered with greater zeal into the practice of the Order, because they found good where they were instructed to expect evil.

All mankind are inclined to be captious, and to doubt the genial operation of what they do not perfectly understand. How else are we to account for the existence of all the absurd opinions which are afloat respecting the means of salvation, and particularly for infidelity and

* From Preston's Eulogium. See Oliver's edition, p. 38.

atheism. The infidel will object as strongly against Christianity as the caviller does against Masonry. Yet they both continue their walk of benevolence and charity, undisturbed by the passing slander, which makes no more impression on either than the waft of an insect's wing would make on the gigantic oak. Persecution has always strengthened the cause it would destroy; and new attacks are but the harbingers of renewed prosperity. Freemasonry, the handmaiden of religion, is, in our own times, menaced by religious professors, which will prove an effectual antidote to lukewarmness on the one hand, and neglect on the other; and the Order is sure to derive essential benefits from every attack.

I hope, however, before I conclude the series which I have now the pleasure of offering for your acceptance, to force conviction, even on our opponents, and compel them to entertain a favourable opinion of Freemasonry, if their hearts be not unnaturally closed against conviction; and if I should succeed in opening their eyes to some of its inestimable advantages, I shall not have laboured in vain.

THE FREEMASONS' LEXICON.

(Continued from page 421 vol. v.)

Russland. Russia.—Under the reign of the Czars Catherine the Great, and even before that time, lodges flourished in all parts of Russia. As early as the year 1731, the then Grand Master, Lord Lovell, in London, nominated Captain John Phillips Provincial Grand Master of Russia. In the year 1799, under Czar Paul, the lodges, of their own accord, closed their labours, but preserved the sacred fire in secret until more settled times, that it might be able to accomplish its benevolent intentions in peace. This time arrived in the year 1804, when the Czar Alexander permitted several ancient brethren to establish a lodge in St. Petersburg, called Alexander at the Crowned Pelican; and since then several lodges have been formed there; also at Riga, Revel, and other towns. There are two Grand Lodges in St. Petersburg, whose constitutions are sanctioned by the state.

Sachsen das Königreich. Kingdom of Saxony.—We find lodges in this kingdom which have been allowed to work, undisturbed by the government, from the first extension of Freemasonry in Germany; especially in Leipzig, Dresden, Bauzen, Freyberg, Schneeberg, and Zittau. Those lodges, particularly those in Dresden, distinguished themselves by their benevolence in the years 1770 and 1771, and are still of importance by maintaining a free-school in Dresden, which was openly acknowledged by the king, in 1778, as a useful institution, so that the brethren have the royal approbation of the work. In 1812 a Grand Lodge was founded in Dresden.

St. Germain, Graf. Graf St. Germain was despised as an adventurer and professor of the black art; his parentage is unknown; he sometimes called himself Aymar, and at other times the Marquis de Betmar—he was probably a Portuguese by birth. On his first journey into Germany Cagliostro formed his acquaintance, in Holstein, and profited by his instructions in carrying on his first schemes of imposition. St. Germain really possessed a knowledge of chemistry and other sciences, but his unconquerable desire to shine as an adept prevented him from pursuing

the common road to fame. He was continually travelling, and by his importunity, ostentation, and the gift of perceiving and taking the advantage of the weak side of those to whom he was introduced, he forced his way into the company of royalty. According to his own account, he was three hundred and fifty years of age; a water of life, as he said, kept him in good health, and was so strong that, by its means, he could transform an old dame into a young woman. That puzzling problem to all adepts, the making of precious stones, he was fortunate enough to discover, in the year 1753, in his second journey to India; and in the year 1773, he pounded a very valuable diamond, as he said of his own manufacturing, at the French ambassador's at the Hague, after he had sold a similar one for 5500 Louis d'or. The secrets of futurity were also unveiled before his eyes, and he foretold the death of Louis XV. He subjected serpents to the power of music. Among the qualifications he did possess, belonged the rare gift of writing with both hands upon two sheets of paper anything which was dictated to him, in such a manner that it was impossible to find any difference in the two writings. He played the violin in such a masterly manner as to make the audience think they heard several instruments. Generally speaking, he was neither deficient in talent nor in learning, and would have been a celebrated man had he not preferred being a despised one.

Saint Nicaïsse.—This hero, like the hero of the Gabalis, owes his existence to a book which is frequently mentioned in Freemasonry. The full title of the work is: "St. Nicaïse; or, a Collection of Remarkable Masonic Letters, from the French. Frankfort (Leipzig), 1786." As a false place of publication is printed, so is it also false that it is a translation from the French; it is of German origin, and the author, probably, was the chief court chaplain, Stark. Br. Kessler, of Sprengel, wrote in answer, an Anti-Saint Nicaïse. The book professes to contain the letters of a French Freemason, who was travelling on account of Freemasonry at the time of the Strict Observance, the Rosicrucians, and the Clerikers. He learnt the manner of working in London and in Germany, but was everywhere dissatisfied, and finally found content in a cloister in France; but where situated, and in what it consisted, he does not say. He praises the Holy Macarius and Thomas à Kempis, as good mystics, from which we may judge from whence he derived his information.

Salomo.—Solomon, son of David, by Bathsheba, at whose request he was declared by his father to be heir to the throne of the Hebrews, thereby setting aside his elder brother: he enjoyed during a long and peaceful reign, from 1015 to 975 before Christ, the fruits of the deeds of his father. To establish his throne, he caused his brother Adonai, and some discontented noblemen of his kingdom, to be murdered. But the wisdom of his judicial decisions, as also the improvement and perfection of the system of government he introduced, gained him the love and admiration of the people; and his fame is immortalized by the building of the Temple, which, for size, magnificence, and beauty, far exceeded all the works of architecture ever before seen. This Temple is one of the most sublime symbols in the Order of Freemasonry, for which reason Solomon's name has been introduced here. The forty year's reign of King Solomon, which he ended weaker and less gloriously it is true than he began, are, on account of their splendour and their happy peacefulness, still prized by the Israelites as the brightest portion of their history; and the whole eastern nations behold in it a golden age, in the pictures of which, drawn by oriental poetry, the wisdom of this king is

drawn as supernaturally great. In the writings the Bible contains under his name, there speaks a philosophical spirit which has raised itself far above the exclusiveness of Hebrew nationality. His proverbs are rich in spirit and strength, and his preaching reminds us of the philosophy with which the rich and intellectual portion of mankind speak of the lassitude of a long life spent in the enjoyment of every luxury which wealth and power can procure: his wisdom and happiness have become a proverb among his successors. He died 975 years before Christ, in the 58th year of his age.

Salomonischer Tempel. Solomon's Temple.—This is most important as a symbol to a Freemason, for in its time it was considered as the most regular and most magnificent building. Solomon built this temple at Jerusalem, and it was not only a place for the worship of God, but also a dwelling for the priesthood and a depository for the ark. David provided a great quantity of building materials, and left an enormous sum of money to pay the expenses of the building, which was carried on in perfect quietness. All the stone and wood were prepared without the city, and then brought to Jerusalem. The foundation was laid in the year of the world 2993, and at that time the Phœnicians possessed the best artists of every description, and in architecture they took the lead of all other nations: in order, therefore, to build his temple according to the best rules of architecture then known, Solomon requested Hiram, King of Tyre, to furnish him with an architect; and he sent him one who was also called Hiram. In the Holy Scriptures we find this architect twice mentioned; in one place he is described as the son of a widow of the tribe of Napthali, and in the other as the son of a woman of the tribe of Dan. Hiram not only possessed scientific knowledge, but also sufficient practical skill in his art to enable him to make everything according to the wish of King Solomon, as well in the building of the temple with regard to magnificence, as also in originality of formation, and in the appropriateness of the sacred vessels which were necessary in the sacrifices and burnt offerings, and which were all formed in strict proportion, according to the rules of geometry. The walls that surrounded the temple were 7700 feet in circumference. The large and noble hall stood towards the west, and the Holy of Holies in the east; here was placed the Ark of the Covenant, and a wrought curtain, which the high priest durst only open one day in the year, separated it from the other part of the temple. The rest of the temple was formed into convenient chambers for the kings and princes, for the high council, and for the priests and Levites, with a large court for the members of other religions; for Solomon's object in building this temple was not limited to his own nation, who honoured God according to the laws of Moses, but he appropriated it as an universal house of prayer for all those who would visit it in order to worship God. At its building, not only the Israelites, but several of the neighbouring princes and noblemen willingly and richly contributed towards defraying the expenses. This court was so large that it would contain 300,000 men. The pillars of the temple, of which there were about 1500, were made of the finest marble—and the Sacred Scriptures especially distinguish two of them, which are thence called Jachin and Boaz; Jachin signifies "to be established," and Boaz, "in thee is strength." Besides these there were twice as many pillars which supported the altar, the choir, and the veil. For light and sanctity there were about 1500 windows, in addition to those which were upon the plaster pavement (Estrich). When the building was finished,

the king caused it to be overlaid on the inside with gold, and adorned with an innumerable quantity of diamonds and other precious stones. The whole number of people who were employed in the building of this temple was 183,600. We are compelled to wonder at the short time in which this temple was built, but when we take into consideration the fact that nearly 200,000 men were engaged in the work, we cease to be surprised at the rapidity of execution. It was completed in seven years and six months, viz., in the year 3000 from the creation. Solomon dedicated it with many costly offerings and with fervent prayers; after which, upon the happy conclusion of the work, the whole of the work-people had a festival. The Sacred Writings inform us of the destruction of this magnificent building.

Samothratische Geheimnisse. Samothratical Mysteries.—This is the principal name which antiquity gave to the mysteries of Bacchus; they were likewise called Kabarical Orgies, Dionysian, and, according to their ramifications and branches, also Taurobolian Bacchanalian, and all this in only a limited sense, for in its more comprehensive meaning it included the whole of the mysteries of classical antiquity. They originated in Creta and Phrygia, and came into the island of Samothracia, from whence they extended themselves over the whole of Greece. They stood in the closest connection with those of Ceres, and in many of their ceremonies they were quite alike. Ceres was the mother of Bacchus, and Plutarch assures us that Ceres was the Egyptian Isis. Bacchus, Osiris, and the Grecian Dionysians, were only other names for the Egyptian Paraites. In the degenerated age of the Grecians, these Dionysians were more celebrated for their gluttony and debauchery than for their promotion of virtue and the sciences; and Bacchus, who was first worshipped as the god of science, afterwards became the god of wine and nocturnal revels. Two hundred years before the birth of Christ, the Dionysians came to Tuscany, and from thence to Rome, where they were afterwards prohibited by a decree of the senate. The mysteries of Ceres and of Bacchus were founded about 400 years before the reign of Solomon; and Josephus maintains that the societies of the Dionysian and Ionian architects existed before the building of Solomon's temple, and that both Dionysian and Ionian architects assisted at that great work, which places the architectural skill of the Dionysian artists of that period beyond doubt. The opinion expressed by some masonic writers, who date the origin of the Order from the building of Solomon's temple, may in some measure be thus proved, for if the identity of the two societies can be proved by the similarity of their outward forms, we are justified in concluding the brotherhood of the Ionian and Dionysian architects and Freemasonry to be one and the same society.

Sarsena.—This name caused a great sensation among young Masons and those who had not been initiated, about the year 1816-17. It is the name of a book whose full title is, "Sarsena, or the perfect architect; containing the history of the origin of the Order of Freemasonry, and the various opinions upon what it should be in our days, &c. &c. Truly and faithfully described by a true and perfect Brother Mason. Extracted from the papers he left behind him, and given to the press without alteration." This was advertised in all the public papers by the anonymous publisher, (Kuntze in Baumberg) as the genuine secrets of Freemasonry, and every advertisement was followed by the fire triangle, Δ . Through this mystical announcement he obtained the desired object, namely, purchasers of the work. Who the great Sarsena was the book does not

enable us to discover; and, so far from the secrets of the society being explained, the author candidly acknowledges that he does not know and has never learned them, although he had been for forty-three years a Freemason, and notwithstanding that the advertisements term this book an exposition of the secrets of Freemasonry. That which is new in this book, especially upon the history of Freemasonry, contains very little truth, and that which is true had been published upwards of fifty years. There is, for instance, a ritual of the oldest and most obsolete kind; similar ones are to be found in the German edition of "Anderson's Book of Constitutions"—in the "Fraternity of Freemasonry," &c. &c., by Pritchard, 1736—in "The Ruined Mason," 1746—"The Freemason discovered and divested of all his secrets," 1745—and in "The Dissected Freemason," 1746. He who knows that there have been and still are upwards of twenty rituals, and that a ritual does not contain the secrets of Freemasonry, will best know how to value Sarsena. If the reading world had not forgotten the old works mentioned above, and had the advertisements not been adorned with the mystical triangle, this book would have made little or no sensation. Bro. Gerlach, in Freiberg, published, in 1817, an enlightened Sarsena, in which the author of Sarsena was sharply and clearly enlightened.

Scaffner. Deacons.—In lodges under the English system we find two Deacons, who convey the commands of the Worshipful Master and Wardens. The Senior Deacon is therefore placed in the east, and the Junior Deacon in the west.

Schatzmeister. Treasurer.—The old founders of the lodges must have intended to collect large sums of money, or very small sums must in those days have been considered large treasures, for they have given the title of treasurer to the brother who has charge of the lodge funds. Every lodge has a treasurer, and it is his duty not only to take care of, but to collect all the lodge dues. Part of the expenditure of the lodge is fixed, and part is voted by the Master Masons for charitable purposes. Those lodges which are in the habit of *practising the charitable virtues, inculcated so forcibly in Freemasonry*, seldom are in possession of large funds; and lodges which pride themselves upon being rich, seldom enjoy a great reputation in Freemasonry.

Schlage, starke. Heavy rap.—The door of a Freemason's lodge does not stand open for every one to enter, neither do we call labourers to the work, but those who wish to work with us must voluntarily offer their services. If he desires to be admitted, he must knock earnestly and manfully. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He who cannot knock in the full confidence of an honourable feeling, and is not convinced in his own mind that he deserves to be admitted, ought not to have the door of the lodge opened to him.

Schlägel und Steinmeissel.—The mallet and chisel are frequently used by Freemasons, for every one finds rough stones upon his passage. He who makes a circuit round those stones, and thus leaves them behind him, rough and unpolished as he found them, has not performed his prescribed duty.

Schleswig.—St. John's Lodge Solomon, at the Golden Lion, founded 1775. In the year 1801 an hospital for the poor was built here, and in order to enlarge it and add a story to it, especially for the reception of helpless lying-in women and neglected sick, the lodge presented to it, on the 1st May, 1801, a piece of land, which had until then produced

to the lodge one hundred and forty species dollars (about 30*l.* sterling) per annum. The foundation stone was laid by the authorities of the town, and a copper plate, containing an account of this gift, was inclosed in it.

Schlegel.—Johann Samuel Benedict, a merchant in Leipzig, died about the year 1803. He was for many years Worshipful Master of the lodge at the Linden Tree in Leipzig. In the latter years of his life he was blind, and could not attend the lodge. He was initiated, in the year 1764, in the Lodge Minerva, at the Three Palms in Leipzig; and in 1772 his attention was attracted to Schröpfer, whose deceptions, by the pretended appearance of spirits, he was the first to detect, having, unnoticed, bolted a door on the inside, so that the cited spirit could not gain admission. He wrote a small work upon this event, called "J. S. B. Schlegel's Journal of his Intercourse with T. G. Schröpfer, with additions, many letters," &c. &c., 1806; which after his death was published by his son-in-law, the publisher Kôhler in Leipzig.

Schlüssel. *Key.*—The heart of man is not easily opened, and it is often very difficult for us to open our own to ourselves; therefore every brother should remember the key, and when he looks upon it he ought to open the chamber of his heart to every good brother, and each one ought to find them pure, and in order for reception at all times.

Schluss. *Close.*—When it is proper time to close the lodge it is always high midnight, and the brethren then go peaceably home, remembering that the high midnight of life may overtake them without a moment's warning.

Schnur. *Line.*—The universal bond with which every Mason ought to be united to his Brethren, should consist of sixty threads or yarns, because, according to the ancient statutes, no lodge was allowed to have above sixty members; but it neither depends upon the quality of the thread, nor the number of the brethren, if the bond which unites us all is composed of true brotherly love.

Schônheit. *Beauty.*—The Freemason is a true admirer of all the liberal arts and sciences, but he much more admires a beauty of his own, which stands as fast as the pillars of the earth—is immoveable and immortal. He must labour to promote peace and good-will among all mankind, and thus beautify and adorn all the social and domestic duties of life. All his actions must be accompanied by a cheerful and attractive desire to improve, instruct, and please; and he must ever stand forward as an example worthy of imitation by the uninitiated. To unite temporal and spiritual beauty is our first duty. It is for this reason that the object of our labour is represented by the building of a beautiful temple. All our working tools are given to us to find out symmetry, proportion, and applicability. We are conducted by every step in our Order to order and harmony, the very being of beauty. We do not crawl in loathsome caverns, but our places of meeting are beautiful halls. The outward tokens and clothing of our Order are composed of the most beautiful colours. We refuse neither silk nor metals in our jewels, we rejoice in the purity of the clothing of our Order; but more especially we endeavour to make the spirit of true beauty shine in our assemblies, and not to allow it to degenerate into a lifeless appearance.

Schottische Maurerei. *Scottish Masonry.*—One of the highest degrees in Freemasonry. It is derived from the disciples of the Scottish lodges and their members, who, after the beheading of Charles the First, January 30, 1649, joined the party of the persecuted Stuarts, and fol-

lowed the unfortunate King James II. into France. The motive for establishing this degree has ceased to exist long ago, and Scottish Masons were at that time only a small party, excluded from the general body of Freemasons. There exist Scottish lodges in the present times, but they have a very different object and regulations from what they had at their first commencement.

Schottland. Scotland.—Masonry is extended over the whole of Scotland, and all the lodges there are under the Grand Lodge of Scotland in Edinburgh. This Grand Lodge has published a "History of Freemasonry, from authentic sources; with an account of the Grand Lodge of Scotland, and an Appendix of original Papers;" written by Bro. Lawrie. A German translation was published at Freiburg in 1810. This history is the same for the Scottish Masons as Anderson's Constitution Book is for the English. The Grand Lodge of Scotland was formed on St. Andrew's day, 1736; but Freemasonry must have flourished in Scotland long before that time, for on that day thirty-two lodges and deputies assembled to elect a Grand Master. Scotland is divided into sixteen provincial grand districts, in those sixteen districts there are about three hundred lodges at work. In Scotland, as well as in England, Freemasons frequently assemble in their masonic character, and in full costume, to lay the foundation stones of public buildings, and are even frequently invited to do so by the officers of state and magistrates. One of the most celebrated processions of this description took place on the 9th September, 1753. The foundation stone of the new Exchange in Edinburgh was to be laid on that day, and the Grand Master of Scotland was invited to perform the duty. About three o'clock each lodge, under the conduct of its own Master, met in St. Mary's chapel to join the procession, which took place in the following order:—1. A body of Freemasons who did not belong to any lodge; 2, a band with French horns; 3, the twelve lodges in Edinburgh, according to their rank, the brethren in new dresses, and the Masters and Wardens with their jewels; 4, a number of foreign and visiting brethren; 5, a band with clarionets and hautbois; 6, the golden compasses borne by a Worshipful Master; 7, three Stewards with their rods of office; 8, the Grand Secretary, Treasurer, and Clerk; 9, three Stewards with their rods; 10, the square, level, and plumb rule, carried by three Worshipful Masters; 11, a band with French horns; 12, three Stewards with their rods; 13, the Grand Wardens; 14, the cornucopia and a gilt hammer, one carried by an officer of the Grand Lodge, and the other by a Worshipful Master; 15, the Grand Master, supported by the Past Grand Master on his right, and the Deputy Grand Master on his left; 16, a number of brethren who closed the procession, followed by a company of the city guard. All the brethren, six hundred and seventy-two in number, were uncovered, and when the procession came to the guard-house the guard were called out, and saluted it with full military honours. Near the parliament-house the procession was headed by the mayor, magistrates, and senate of the city, in their official robes, preceded by the servants of justice, who carried the sword of justice and the city arms. The brethren were followed by the most respectable inhabitants of the city. On arriving at the appointed place, the magistrates took their places on a platform, erected for that purpose in the west, and the Grand Master and his officers one in the east, before which stood the masonic working tools, the cornucopia, and a silver cup with wine, another with oil. When the foundation stone was brought into its place, the Grand Master and his officers drew near to it, and

the Deputy Grand Master placed three medals, struck for the occasion, in their places formed for that purpose; the position of the stone was then proved by the Grand Master with the square, level, and plumb, and then struck it three times with his hammer; an air was played by the band; after which the Grand Master emptied the cornucopia and the two cups on the sides of the stone, repeated a prayer for the occasion, the brethren expressed their approbation masonically, and sung a song of thanksgiving, which closed the ceremony. On one side of the medal was the bust of the Grand Master, with his face towards the front of the hospital in Edinburgh, which is a monument of the benevolence of the brethren, who purchased the site and finished the building in 1738. In the course of the last century the Grand Master has frequently been invited to lay the foundation stones of important buildings, which has always been done with great ceremony. On the 14th May, 1801, the Grand Master and twelve hundred brethren laid the foundation stone of the docks at Leith, having been invited to do so by the magistrates of the city.

Schritte. Steps.—The reflecting man is cautious how he takes a step, and it is not indifferent to him whether they are directed to the east or west, north or south. His desire is to be continually progressing, and he does progress, even though he is compelled occasionally to wait, or even to take a by-path. But to him the three grand steps, which symbolically lead him from this life unto the source of all knowledge, are of the utmost importance. He advances with a firm step, and he never turns back.

Schröder.—Friedrich Ludwig, born at Schwerin, 3rd November, 1744, and died upon his estate, Relling, near Hamburg, 3rd September, 1816. He commenced life as an actor in Vienna, and other places; he afterwards became manager and proprietor of the theatre in Hamburg, and was equally celebrated as an actor, dramatic writer, and man. As manager he distinguished himself by his thorough knowledge of theatrical affairs, by his zealous care for the morals and intellectual improvement of the actors, and by his exemplary good moral conduct. In the year 1771 he first appeared as a dramatic poet and writer, and many of his pieces are most excellent compositions. We do not know when he first received the light of Freemasonry, but as a Freemason he was very distinguished. The whole extent of his masonic labour is known to many of the brethren, but by our constitution the world was prevented from perceiving it, although it has reaped much benefit from it. His activity as a Mason first really commenced in 1800. When he was elected Worshipful Master of the Lodge Emmanuel in Hamburg, in 1787, he pledged himself indefatigably and with all his strength to devote himself to promote the welfare of Freemasonry, and this pledge he executed in its most comprehensive meaning. In the year 1799 he was elected Deputy Grand Master of the English Provincial Grand Lodge in Lower Saxony at Hamburg, and in 1814 he was elected Grand Master. It was only the sacredness of his pledge to promote the welfare of the Order, and his devoted attachment to the Craft, that could induce him to accept of the Grand Mastership in the seventieth year of his life, and which he only filled two years. Few have so deeply investigated into the hidden mysteries of Freemasonry, and none have made such a practical use of their investigations. He proceeded from this point—that Freemasonry came from England to the continent, and thus the English Constitution Book and the ancient English Ritual were to him the chief

records of Freemasonry. He regarded them as the only pure source from which a true knowledge of the end and aim of Freemasonry could be obtained, and a true judgment of its value formed. He communicated his convictions upon those subjects to the lodges in Hamburgh and some neighbouring states, and thus induced them at the commencement of this century to introduce the ancient ritual, with a few unimportant modifications, made to lessen the objections of other lodges as much as possible. The words which had been introduced upon the continent he abided by. In the course of sixteen years, or at the time of his death, thirty-six lodges wrought by this ritual. It must also have afforded him great satisfaction to have been informed, a short time before his death, that the Brethren in England had taken the same views of Freemasonry as himself, and that this had occurred without any attempt to force his opinions upon them. Many of the landmarks in this portion of the Order were introduced by him.

THE GRAND LODGE OF ENGLAND, AND THE REPRESENTATIVE SYSTEM.

(Continued from p. 430, vol. v.)

“ By a certain class of statesmen, and by all men of harsh and violent dispositions, measures of conciliation, adherence to the spirit of laws, regard to ancient privileges, or to those rules of moral justice which are paramount to all positive right, are always treated with derision.”—HALLAM'S MIDDLE AGES.

In my previous letters I have confined myself as nearly as possible to the first words of the “law masonic,” or Book of Constitutions—the intentions of the clause, its origination (in its present form), the present difficulty, its apparent impossibility, and the necessity of its operation being adapted to suit the altered circumstances of the extension of the fraternity, from the date of its enactment to now. I have slightly alluded to the injustice entailed upon the masonic body, by the restrictions placed upon those who should be allowed to attend Grand Lodge, who are nominally rulers; and the contradictions that present themselves in the practice of the theory of our representative system. It will be admitted by all who have given any thought to the subject, that legislative assemblies are appointed for the purpose of altering, revising, and abolishing incongruous laws, and for the further purpose of establishing such new laws for the future, as are or will be required to meet the altered wants of society, otherwise a code of laws once established, would only require executive instead of legislative bodies; but of all the duties such bodies are called upon to perform, not any are so difficult, so frequently avoided, and so continually postponed, as making laws for their own improvement, and modelling themselves in a manner desired by their constituents, or the laws by which they were originally created. Yet no doubt can be entertained, that the first task of the representative, should be to inquire if the assembly, of which he has become one, is formed in a manner consonant with the constitution; such appears to be the view of the subject taken by our House of Commons, for among the first duties of the members, are those of declaring their qualifications, forming committees for investigating petitions against the return of members, and such other business as is connected with their own formation.

The neglect to amend or reform themselves has led to the most serious and fatal consequences in this as in other countries, even the omission to turn its eyes back upon itself may be productive of inconvenience to the Grand Lodge of England ; for public and private institutions require the corrective principle : but the corrective is not so much required in Freemasonry as the fulfilment of the original design, if such be possible ; if it be not, then, indeed, some attention must be paid to such correction as shall preserve the original intention, with its adoption and practice at the present day ; the arrangement as it now stands must be admitted to be curious, for it makes the subscribing Masters, Wardens, and Past Masters of a lodge to be the only eligible persons to attend the legislative body, yet the lodges to which they subscribe may be, and in fact are, in very many instances situated thousands of miles from the place of meeting, distributed over the habitable globe, making their attendance at the deliberations of the governing body, part of which they are, and which has the sole power of making, altering, or repealing laws, utterly impossible, leaving, of necessity, the making of new laws, or the altering those in existence, to such fortunate members of the fraternity whose place of residence may chance to be in the vicinity of the locality of the seat of government, but who may likewise be deprived of the privilege and right, as their absent co-legislators are, by any accidental removal of the place of meeting, at the caprice of a majority who happen to be present when such removal is proposed and voted. It is impossible to form a *more complete disfranchisement of the Craft than is in operation at the present moment* ; the majority of the members of Grand Lodge are unable to attend, from causes over which they have no control. The members of Grand Lodge being the Masters of Lodges, Wardens, and Past Masters, are of necessity at the places in which the lodges are held, though the merely altering that one clause of the laws would not much facilitate the attendance of the eligible members, but that and other arrangements would enable the members of Grand Lodge, as at present constituted, to arrange a means of availing themselves of the privilege to which they are entitled, and which they are called upon to exercise. Neither reason nor justice can palliate the constrained absence, and by that means disfranchisement, of a large portion of the rulers and the governed, nor can the impolicy of such a course be excused. It would be ridiculous at this time of day, to point out the great dissatisfaction that has been expressed, by the people of every country, against their exclusion from participating in making the laws by which they were to be governed, and from their forced concurrence to the taxation they were compelled to pay, without an opportunity of their participating in a discussion upon the merits of such arrangements.

It is matter of notoriety that the dismemberment of societies, the decay of states, the revolutions of empires, the change of dynasties, the disorganization of entire populations arose from a partial, or unfair representation of the people in their legislative assemblies, or from the exclusion of either themselves or their representatives, when they had arrived, by their education, wealth, and civilization, at a state fit to be entrusted with the franchise, yet were nevertheless prevented, by direct or indirect coercive measures, from the performance of their prerogative. If the policy of some, either monarchical institutions or tyrannical governments, induced such a course, it may have been borne with patience by the sufferers, awaiting the dawn of more enlightened time ; but what can be said for a society, which starts by saying, every member of it is on an

equality, and is to be designated *fraternally*, which concedes in the first clause of its laws the fullest, fairest, and most extended system of representative government, yet closes, by its silence or subsequent enactments, the possibility of more than a small section being the rulers. With the greatest care, the nicest sense of honour, and desire of impartiality, inequalities and abuses will spring up in an irresponsible body, constituted as the Grand Lodge of Freemasons is at present, which neglects the interest of the Craft when it neglects its own constitution and improvement; this improvement it must and can effect, wisely if not rashly, it must augment its power by increasing its efficiency, in accordance with the intentions of its formation; it must not disturb its constitution, but must concede something to the welfare of the Craft, which it pretends to be or to represent; it must reform itself within—from without in the spirit of its appointment. It is impossible to conceal from ourselves that at present it is in fact, but not in name, a despotism under the semblance of an unlimited and impartial constitution—unlimited in its power, if it have the inclination to coerce—it has no such intention or wish, and under the present Grand Master, no danger need be apprehended, nor fears entertained; the disposition of the Mason is tranquil within his lodge, as it is imperative without; but it is also in times like these, of satisfaction, ease, tranquillity, and the absence of abuse, that we can safely hold the mirror to ourselves, and seeing our defects, temperately and dispassionately urge them upon the consideration of the thoughtful.

It is by such means the intellectual activity of the Masou will be increased, and the various demands for the alterations required by the present altered state of the society, be accomplished.

AN ACCOUNT OF
THE VICISSITUDES OF THE NEAPOLITAN MASONRY;
AND SEVERAL ANECDOTES RELATING TO IT.*
BY A***** C*****.

EVERY one knows, especially the English as a free nation—and who could be ignorant in the century in which we live of the fact—that the so called successors to St. Peter, viz: the Bishops of Rome, or Popes, and afterwards the *Three Crowned Kings*, have kept the nations of the entire globe in ignorance. To this end they have had recourse to every means, even to those of cruelty, oppression and crime, in order to obtain the mastery over the rights and property of the rest of the people, without excepting the kings, with whom they waged war when they were weaker, and whom they excommunicated when they were stronger.

The Holy Inquisition—this false, terrible and detestable tribunal of carnage—is it not known throughout the world?—is not its aim apparent?—have I not myself entered several dungeons of the different inquisitions in Spain?—have I not seen the quartered limbs of human beings hanging in the dungeons?—have I not touched with my own hands the

* We have inserted this account of Neapolitan Masonry *literatim*, in the author's own words, and without comment.

cruel instruments which this hellish tribunal made use of to torment the wretched beings who had committed perhaps no other crime than that of not consenting to be dishonoured, by voluntarily delivering over their own sister, daughter, or even their wife, to the sordid lusts and fancies of a monk or of a prelate, or of having simply uttered a word which this diabolical tribunal did not sanction.

The so-called *bull*, by means of which even a king found himself excommunicated—separated from his wife and family—deprived of his rights, even of that of his birth, a right, which was even admitted and required by the same holy mother the Roman Catholic Apostolic Church, of which the holy father is the chief; this representative of Christ, who even forbids reading the Holy Scriptures, which is the word of God, who assumes the exclusive right of interpreting them to his fancy, of erasing some passages and entire chapters, and replacing them by others, forged by his head; taking upon himself the right and the power to modify, to change, and even to do away with that which Christ has told us in His word.

Although it be not my aim to speak of the popes and of their famous doings, yet I had to premise a few words in regard to them as they were the chief source and cause of all the evils, which weigh down humanity.

The Pontiff Leo X. added to the bull, edited on the 15th of June 1520: "*That the pope has the power of interpreting the Scriptures and of teaching them as he pleases;*" and in the 30th article of the same bull he says: "*The pope does not receive his authority, his dignity and his power, from the Scriptures, but the Scriptures receive it from the pope*" (horrible). Moreover, Gregory VIII. says, in one of his writings, that no book of the Holy Scriptures can be accepted as Canonical without his authority; that the pope can change the nature of things, and can call forth from nothingness any quantity he likes; that he can dispose in regard to the Gospel, to the Apostles, and to the old and new Testament, being beyond all of them, and that it is sacrilege to judge of the actions of the pope. This will be sufficient to prove, that the evils of humanity proceed from the injustice of men who have ruled over us, and who unfortunately rule over us this day.

After these few preliminary words, let me now introduce the reader to the object of my present discourse.

Before 1793, the Freemasons of the Kingdom of Naples consisted only of a small number, composed of men of the highest honour and respectability, and part of the nobility. Their meetings were inaccessible, and even the court did not know that such a society existed. The choice of learned men formed its greatest part, and their labours had not the least political tendency. The people were not burthened with heavy taxes; tobacco did not pay any duty, and the literary men, who, on account of their close application to study, had most need of making use of it, could procure it at a small expense. Towards the end of 1783, the king being in want of a sum of money, alleging that it were required for an unforeseen emergency of the state, summoned his private councillor, and having communicated to him his wishes, was told, that there was nothing more easy, and that a small duty on tobacco, which was extremely cheap, would realize beyond that sum, and that neither the young people who were smoking, nor the small number of aged men who took snuff, would venture to complain about it. On the ground of this proposition, a duty was laid on tobacco; and the treasury advanced the sum wanted by the sovereign. The snuff-takers, however, who had been

able until now to procure this luxury at a trifling expense, which had become by habit a want to them, began to grumble and complain. They united, according to the advice of several dissatisfied snuff-taking Masons, and resolved to put, during the night, their snuff-boxes before the gate of the royal palace—and it was done so.

Next morning it was reported to the king, that about 3800 snuff-boxes had been found at the gate of the palace, and the prince, surprised at the unanimity in this expedient, and having received the required sum, commanded that the order which was given in regard to tobacco should be retracted.

In 1793, after the French Revolution, some relation was established between the French and Neapolitan masons. At this period, the ignorance in Naples being almost complete and general, there were but few educated persons; and in consequence, a few Masons, who, seeing their poor country suffering on account of ignorance under the oppression of an imbecile king, of an impious and cruel queen, and of thieving and ignorant ministers, joined to their philosophical objects, those of politics, which tended to the liberty of their country, by means of instruction of the more clever and the more talented young people. As this class of enlightened persons were all applying—one to the civil law, another to medicine, others to public lectures in philosophy, law, mathematics, poetry, and literature, they were able, after a persevering labour, to form clubs and instruct a part of the young people of the middle classes, some unprejudiced nobles, and some ecclesiastics, who made themselves conspicuous in the cause of liberty.

Superstition and ignorance of the people were the cause of so many disasters, which befell the human race. In 1798, the republican French army under command of General Championet received orders to take possession of the kingdom of Naples. The government of Bourbon, instead of taking measures to defend itself and to oppose the invading army, which was of little consequence, and might have been beaten—even routed—took to flight after having emptied the treasury and boxes of the state, and went to Sicily, with the king and all his family, leaving everywhere placards which enjoined the people to keep themselves quiet, as the French were coming as friends. Then the employées deserted their offices, and their chiefs were the first among them to leave the coast, imagining that the French were cannibals, who wanted to devour them; and the arsenals, magazines, manufactories of arms and ammunition, and all other public property, became a prey to the lower orders. In this state of affairs, the Neapolitans of the middle classes took arms to preserve public order, and to prevent the disorder into which the lower class might have thrown themselves, who thought only of rapine. Those of the middle classes, armed, went through the whole town, even on the high roads, with the greatest perseverance, and they succeeded to maintain order until the French arrived at Naples.

The French general, informed of the state of affairs, assembled the few influential persons who were pointed out to him, and they took measures to put the affairs of government in order again, already constituted as a republic. A number of instructed persons, nearly all of them Masons, were called to the patriotic chamber, and were given as chiefs to all branches of public administration. This new government, which was no more in opposition to the rights of man, and the chiefs of which were the most distinguished persons of the land, made room for the patriotic and philanthro-philosophical re-unions.

The Masons re-united, several lodges were formed, and in the space of eight months they increased considerably. The enlightenment made rapid progress; but to accomplish the instruction of the lower classes, which were plunged in ignorance, and filled with prejudices, was a difficult task. The clubs, which had been formed, consisted of public re-unions, into which the lower classes were admitted, and they effected some progress in knowledge; but the time was too short, as, unfortunately for the Neapolitans, it lasted but eight months. The queen, who, at this moment in Sicily, vexed at having left the kingdom in the power of the French and of the republicans, did not lose a moment, and sent an emissary to Calabria, in order to stir up this cruel, ignorant, and superstitious people against the republicans. This emissary was the Cardinal Ruffo, who, putting himself at the head of some men liberated from the galleys, of some bandits and slaves, devoted to the tyranny for their own interest, came from Sicily, disembarked in Calabria, in order to preach to this rapacious people the right of legitimacy of the king. He made them believe that the holy faith was opposed to all principles of liberty, that the republicans were excommunicated as enemies to that holy faith, and in consequence damned; that they must fight and destroy them; that their possessions and inheritance became the property of the defenders of the holy faith. He would put himself at their head, and would give them leave to pillage the whole population, who should dare to defend themselves, and to resist the army of the holy faith. He would grant them full indulgence and remission of sins for every murder which they might commit.

These promises, given to a rapacious people, were followed by the greatest results. An immense number of Calabrians joined themselves to the cardinal, and marched upon Naples.

It would be impossible for me to relate the atrocity committed by this mass of tigers, eager for blood and prey, who robbed whilst assassinating the peaceful inhabitants whom they met. It was reason enough to have the hair cut, that is to say to those who wore no tail, to be put to the most cruel death, under pretext that they were Jacobites (that was the name these robbers gave to the republicans which they robbed and killed.) But all this is nothing in comparison with that which they committed on arriving at Naples—there the pillage and carnage lasted four days. No regard was paid to old age, children, or invalids, if they only were pronounced Jacobites. This name was sufficient for the unfortunate citizen being robbed, killed, cut to pieces, thrown into the fire, and devoured by this kind of very brutes in the human shape. Excited and encouraged by the cardinal their leader, these *brave and faithful* followers gave themselves over to the most horrible of atrocities. Fires were blazing in all open spaces, in order to throw into them, alive, the most respectable inhabitants of the town; the heads of the fathers of peaceful families were paraded on pikes through the streets, and with them they played foot-ball. I shudder with horror whilst writing these recollections of my boyhood, and I am almost too weak to write them. Some readers will think that I exaggerate things by making use of such definite terms in my narration; but no, I relate truth and real facts, without exaggerating or changing them: and I appeal to history as my witness.

After this most barbarous carnage, the parallel of which is not to be found in the history of any nation in the world, they proceeded to the imprisonment of all the citizens who had filled public situations, or who had written or acted in favour of the republic. But, who were those men?

These were men of the highest integrity, men of the soundest erudition, men of the literary republic—they were the Masons themselves. Let me cite the names of some of them, who, despising the greatest torment, and even death, upheld the honour and dignity of character of brave men of citizens and of masons, and who have rendered themselves worthy of being remembered by history, and of being ranked among the heroes of that period.

Serrao, Bishop of Potenza, hanged; Admiral Carraciolo, competitor with Nelson, hanged; Battistessa, hanged badly and afterwards had his throat cut; General Schipani, hanged; General Mantonè, hanged; Granalé, from the ladder of the scaffold looking at the people, exhorts his friends to revenge the betrayed nation, and dies a hero; Conforti, a distinguished author, hanged; Fiano, Serio, and Velasco, hanged; Carafa, one of the Dukes of Andria, hanged; Pignotelli, and five others of the same name, hanged; Cirillo, the famous physician, condemned to death,—had grace offered him for the services he had rendered the king and his family, but he refused it, saying, that only assassins needed grace; Colonna, Falconieri, Fiorentini, and Scotti, author of the nautical catechism, hanged; Russo, Ciaja, Baffi, and Neri, hanged; Luogoteta, the famous lawyer, Rotondo, Pagano, the famous poet, Deflippis, then minister of war, Albanese, General Federici, Bishop de Vico, Muscari, Prince of Tarella, Troise, Masso, and Mancini—all hanged. The Duke de la Torre, and five other Masons, were burned alive; and a great number of brave Masons, whom, for the sake of brevity, I will not name, with forty priests, and thirty magistrates, were all hanged.

I will now continue my relation; but allow me to give an explanation of the term "Holy faith." This lawless band of robbers signified by this expression, that the pillage and carnage were committed in the name and by the authority of the holy faith: and this appellation was given them by their leader, the Cardinal Ruffo.

The French republican army was so small in the States of Naples, and especially in the town itself, that it scarcely sufficed as a garrison of one fort; and all the other forces which were opposed to the famous Cardinal, were composed of young people of the best families in the kingdom, and commanded by the choicest of the middle classes, and by nobles, almost all of them being Masons—viz., Mantoné, Federici, Schipani, and many others, who lost their lives in the most heroic manner on the scaffold, in defending their rights, those of their country and of their brethren.

The arrests continued, and the prisons of the capital and of the whole kingdom being filled, the new government was obliged to take measures for emptying them. As even the Ruffistes themselves were tired of so much slaughter, they took to the expedient of exiling a number of the prisoners; who were embarked in vessels of the government and transported to France. Imagine to yourselves an immense number of these martyrs, disembarked in France, which at this moment was preparing to defend herself from her enemies of the whole north of Europe, who threatened to invade her. Without means, without trade, these poor exiles were obliged to disperse themselves through the different provinces in order to procure employment, and not being able to obtain it, they had no other resource than to enlist, and were placed in the regiments which constituted part of the Italian army. This army, having crossed the Alps, and having afterwards obtained numerous victories over the allies, made themselves master of all Italy, and thus the Neapolitan exiles were restored to their country.

The dawn of liberty now appears ; the patriots reunite ; several lodges are established, and a great number of respectable persons of all ranks and professions are admitted to them ; so that in 1811 Neapolitan Masonry had reached the highest degree of splendour. The Masons, however, worked according to the French rite, which was very different from the Scotch ; and this difference separated them from the rest of the Masons of the universe, exactly at the moment when advantage might have been derived from Masonry by those initiated in it. In order to remove this inconvenience, the lights of several lodges of the kingdom assembled at different times, but, not agreeing unanimously, the Lodges of Josephine, the greatest part of which were composed of the officers of lancers of the guard of Prince Murat, then King of Naples, changed their rite, and adopted the Scotch one. The other lodges, convinced of the disadvantage of such schism, and being desirous of deriving the benefits which as military Masons they would enjoy from the uniformity of the signs of this extensive family, altered their rites also. The news of this change reached the ears of the king, who was their Grand Master ; he was surprised at it, even vexed, and employed every means in his power to discover the cause. But, despot-like, having trodden under feet the laws of justice, freedom, and fraternity, he immediately suspected that the Masons of the kingdom had established a correspondence with those of England, which he feared might be detrimental to his interests. He thought therefore of surprising them, and that this surprise might produce the desired effect, Murat, one evening in the year 1812, accompanied by General Dery, both dressed in all the pomp of their grand uniform, and covered with all their decorations, presented themselves at the door of the Lodge of Josephine, and demanded admission. After all usual precautions, having regard to the Grand Master of the kingdom, and in order to let him know that they did not fear him, he was admitted with all the ceremonies due to his masonic degree. They let him pass the sword arch, and when he was at the foot of the altar of the venerable, who was an old Polish officer belonging to the lancers of the guard, the same said to Murat, that he must know Masonry did not acknowledge all his profane decorations, and that when he came in different apparel, he would be received with great joy by all brethren, and with the honours due to his degree. Murat then retired, and returned in a few minutes in the dress of a civilian ; he was then received with all the pomp and splendour due to his attributes ; the venerable offered him the hammer, which he accepted for a few minutes ; but not having been able to discover anything (as really nothing existed of that which he had suspected), for the lodge had rendered him the honours of their degrees in the new rite, which wounded his self-love, and he left the temple much more enraged than when he entered. His suspicions, instead of being removed, or at least diminished, increased ; he declared himself their enemy, persecuted and suspended several of them, and others he dismissed from his guard under some pretext. The Masons, perceiving that the little of liberty which their country still enjoyed, would disappear by degrees, and not being able to struggle, on account of their weakness, against government, nor being willing to admit the populace to the lodges (though they were aware of the necessity to make known to the people the rights of men as the only means to rally together all classes) established a society, called the Carbonari. This society is the legitimate daughter of Masonry, and has for its aim, love of our fellow-men, liberty through means of faith, hope, and charity,

and comprehends in a few degrees all that are found in Masonry. Men of all classes made part of this society; the provinces were all Carbonarized: and the Abruzzis constituted the greatest number. The government was aware of this, and military commissions were established in all the provinces to judge them. Many were condemned to death, a great number to the galleys, while others were obliged to expatriate themselves. In spite of all these persecutions, the efforts for the liberation of the country, and for the obtaining of a constitution, with laws more adapted to the enlightenment of the day, were continued. The government inveighed continually against the unfortunates who desired nothing but to be governed as men, for they were treated like slaves. All persecutions had no other effect than to make them more obstinate in their aim. Bands of them threw themselves into the country, preferring to die with the musket in hand to surrendering to the despot.

The year 1815 arrived. Napoleon was in France. An army of 40,000 Austrians was marching towards the frontiers of Naples. The king gathered an imposing army, and went to meet the invading forces. There can be no doubt but that had the Neapolitan soldiers fought, they would have destroyed their slavish opponents; it was not so, however; but they took advantage of the opportunity to break their galling chains, and without coming up to the enemy disbanded themselves, and Murat was in consequence obliged to embark and leave the kingdom.

The Austrians being once in possession of the States of Naples, and knowing that those who had allowed them to enter without a gun-shot, might as easily drive them away again, began to persecute the Carbonaris, and the Masons who were their source. Rigorous measures were taken, and the Masons were obliged to suspend their meetings. Some time elapsed in inactivity; but the taxes increased every day, and coercive means were employed to enforce them. These excesses of oppression, exasperated the unfortunate ones to such a degree that they again began to meet, and even penetrated into the quarters of the troops, a great number of whom they made Carbonari. Thus time passed away; the army of occupation retired; and with so much secrecy were the affairs of the Carbonari conducted, that the new government of the Bourbons were in utter ignorance of their meetings.

The month of May, 1820, arrived. A camp was established, where the troops had to practice their manœuvres; and as the king, Ferdinand I., attended it, the Carbonari wished to take advantage of this opportunity to strike for their rights; but some one among them, in order to ingratiate himself, discovered the conspiracy. The camp was broken up, and the regiments re-entered their quarters. The loss of this favourable opportunity served but to redouble the zeal of the Carbonari. Some general officers interfered, putting themselves at the head of the movement, and the revolution fairly commenced. They fixed for their meeting a place well suited for the defence, called Monteforte, in the province of Avellino. In the night of the 26th of June the regiment of Bourbon cavalry, with a part of the inhabitants of Nola, which was their garrison-town, left their quarters, and marched upon Monteforte, taking with them the troops which were in quarters on their route. The regiment of prince-cavalry followed the movement, and a great number of people of all ranks in the different neighbouring provinces assembled. The government, hearing of this movement, commanded General Carascosa to pursue the rebels with one division. He attacked them, and a skirmish took place; but whilst the government was awaiting the tidings

of their destruction, the regiments of dragoons of Ferdinand, that of the queen, and a battalion of the royal regiment of Naples, left the capital at midnight of the 1st of July. At this intelligence the people surrounded the balcony of the royal palace, and demanded the constitution of Spain, to which the king, having heard of the disaffection of his troops, agreed. A courier was despatched to Monteforte, and a mass of 200,000 men, including the troops, entered triumphantly into the free and beautiful Parthenope.

It is impossible to describe the joy which the people evinced at these concessions. The town of Naples, every where illuminated, doubled its inhabitants on this day, and national feasts and rejoicings took place throughout the kingdom. The king swore to the constitution, and his eldest son was received among the Carbonari—but, alas, only to sell and to betray them. Austria was made acquainted with the revolution and its results, and immediately marched an army towards the frontier of the kingdom betrayed by its own sovereign; who, in order effectually to succeed in his treason, presented himself to his parliament and requested permission to meet the emperor, that he might, by informing him of his agreement with the new constitution, prevent his interference in the affairs of the state. On this specious pretext the parliament allowed him to depart; but instead of returning, the bearer of peace, it was discovered that he was coming at the head of the Austrian army. Troops were despatched to defend the frontiers; but the treason was too well framed. The chief generals had surrendered to the despot; an imposing army, concentrated in one point, being in want of the necessary supplies, was abandoned by its chiefs. Still some battalions of tirailleurs had begun a murderous fire; but when they tore off the first cartridge of the second packet, they found wood instead of powder! They then fell back upon the army, and being convinced of their betrayal by the fictitious cartridges, they dispersed in small bands and went quietly to their homes.

After such an event, the disastrous consequences of so sudden and dangerous a change were looked for by those who had interfered in politics. The chiefs of the corps, who had taken part in the proclamation of the constitution; then the officers, the subalterns, and a number of citizens of all classes were arrested. Those who were able to escape, expatriated themselves. Laws were passed to condemn the unfortunate prisoners; and all military men who were arrested were put under process, after having been deprived of every military honour. A tribunal, composed of individuals devoted to the cause of the king, was established; and, after an imprisonment of seventeen months, all officers were condemned to death, and the subalterns to the galleys. The fear alone, that such a butchery of human beings might bring troubles on the country, prevented the execution of this bloody decree, and in consequence two only suffered the extreme penalty, and the others were sent, for the various terms of thirty, twenty-five, twenty, fifteen and five years, to the galleys. Those who could save themselves from the hands of this tribunal, exiled themselves for ever to the different parts of the globe. And these unfortunates, who thus wandered about, without the means of support, without direction or guidance, were the Masons.

This is their cruel destiny. Yet, after having wandered through all the various parts of the globe, exposed to every vicissitude and privation, they did at last find hospitality in England—the abode of true liberty; where man, of whatsoever nation he may be, can enjoy all its many privileges. There, happy John Bull, the worthy son of old Great

Britain, proud, generous, and hospitable, protects in his country other nations, the evidences of foreign barbarism and cruelty; and beneath his sheltering wings the remains of these unfortunates, the martyrs of liberty, sacrificed to the caprices of despotism though worthy of a better fate, find security and peace.

And the eye of providence has never lost sight of this nation of virtuous, brave, sympathising, industrious, benevolent, and generous men, who are the friends of the unfortunate and the protectors of the oppressed.

(To be continued.)

TO THE PROVINCIAL MEMBERS OF GRAND LODGE.

BRETHREN, if ever "the hour of peril was near;" if ever our *venerable*, (and by all of you, I trust, *enerated institution*.) was threatened with fatal innovations, it is at this time. Those of the provincial brethren who look beyond the outward trappings of Masonry—who love that HOLY HANDMAID OF RELIGION and MOTHER OF CHARITY, not for the rank or clothing she may give them in an earthly lodge, but for those *better feelings and sentiments* of our nature which she so forcibly inculcates—to those brethren the proceedings of Grand Lodge on the 1st instant have given a lesson, well calculated to call forth their serious attention and rouse them to exertion. The present state of masonic government, or rather mis-government, arises partly from the ignorance, too general in the provinces, of what takes place in Grand Lodge, and partly from the brethren leaving things to take their chance. The first of these causes might easily be removed by an extended circulation of the "Freemasons' Quarterly Review." I know that that publication has met with great opposition from certain parties; it has been stigmatized as an *unauthorized* publication, full of *ex parte* and garbled statements. Like every other work of man, it might be improved; but as a *whole*, it is a *valuable* work, well deserving of a *greatly increased* patronage. To counteract the supposed poison of this *unauthorized* periodical, a notable expedient has been resorted to. An *authorized reporter* attends, draws up a summary of the proceedings of Grand Lodge, and submits it to the inspection of the Most Worshipful Grand Master; it is then printed and circulated, *cum privilegio*. At the Quarterly Communication, in December last, the Most Worshipful Grand Master *distinctly and emphatically* expressed his wish that "the brethren should be put in possession of a *correct and authorized* report of the proceedings of Grand Lodge; he did not mean that *every* speech should be reported at *length*, as it would lead many of the brethren to make long speeches for the sake of seeing themselves in print. But what he intended to look over and *authorize*, was such a *summary* of the debates in Grand Lodge as was given of the debates in Parliament by the the 'Times' Newspaper." Now, brethren, mark the beautiful, the *impartial*, accordance of this declaration, with the *authorized* report of that *very meeting*. The Most Worshipful Grand Master moved a resolution, which was carried. Of the debate which took place on the motion, you have been favoured with the Most Worshipful Grand Master's address nearly *verbatim*, from beginning to end. So far, so good; but look on the *other* side, and you are simply told, that brothers so and so, "expressed their dissent." But not one word of what they said—not a syllable of the *powerful*

addresses of Bros. R. G. Alston and Dr. Crucefix is recorded. The rejoinder, however, of the Most Worshipful Grand Master is not omitted. You are thus left to draw a very natural inference—that the argument was all on one side; and that it was not worth your while to oppose the confirmation of the resolution. In the name of common sense, let us hear no more of *ex parte and garbled reports*.

The resolution was, "That the Most Worshipful Grand Master be authorized to confer on Provincial Grand Masters in the Colonies and foreign parts, a power of dispensation, in cases of urgency, for a brother to be advanced to a higher degree at an interval of one week, instead of four weeks." It is *said* that for want of this indulgence, many join the Scotch and Irish lodges, because they can thus obtain all three degrees in a few days; often on the same day. But this is a very insufficient argument for such an innovation in the laws of the Grand Lodge of England; inasmuch as an Entered Apprentice is entitled to a certificate of his first degree; which would enable him to be advanced in any place he might be removed to. And, in case of accidental misfortune or distress, he would receive assistance equally with a brother who had taken all his degrees, or even held high office in the Craft. The strongest advocates for this innovation, *even* the Most Worshipful Grand Master *himself*, admitted that they do not act from PRINCIPLE, but on grounds of EXPEDIENCY. Brethren, look well to this admission. For if you do not give a timely check to the secret influence which has so LONG, so BANEFULLY, swayed the measures of Grand Lodge, rest assured further innovations will be made. Applications from some of the maritime Provincial Grand Masters have already been made for a similar indulgence. This will be followed by a demand for a reduction of the initiation fees; which, upon the plea of EXPEDIENCY, will be conceded. What! brethren! is the Grand Lodge of England, (after so ably and successfully maintaining the cause of our Jewish Brethren, upon motives of PRINCIPLE) upon grounds of EXPEDIENCY to sacrifice the great bulwarks of our Order, and throw PRINCIPLE to the winds? Is English Masonry to be brought down to a level with all the spurious forms of bastard Masonry? No! let us rally round our standard: let us tell these innovators, that "we seek no change; and least of all such change as they would give us."

Amongst other pieces of "special pleading," we were told at the last Grand Lodge that this measure is *not an innovation*; that it is only a return to a practice which prevailed up to the time of the UNION. Be it so; the argument is of no weight. Look at the state of confusion Masonry was in at that period. It was then considered necessary to *revise the working of our ceremonies, and remodel our laws*. Can any one suppose that the restriction, now sought to be set aside, would have been introduced into our MAGNA CHARTA, without due *conviction of its necessity*; without a *firm persuasion* that the then existing practice worked *detrimentally*? The brethren entrusted with this work, possessed *able heads, and honest hearts*. They were not bitten with the fashionable nostrum *expediency*. They wished for no *free trade* in Masonry. Upon the back of all the special pleading, came, what must have pained many to hear, a *threat*, that if the measure were not carried, the Most Worshipful Grand Master would resign. I trust there was not a brother present wanting in feelings of proper respect to the noble head of the Order; but does he expect that we are to give up our private judgment and conviction, and be no better than serfs? It is high time

to put an end to the "*sic volo, sic jubeo*" system. The close borough influence of the Dais, must be counteracted.

Soon after the first appointment of the present Most Worshipful Grand Master, Dr. Crucefix gave notice of a motion to limit the office to a term of three, or five years. If he has refrained from following up his notice, deluded by a hope that matters would be better managed, than they had been latterly, the proceedings of last Wednesday must have convinced him of his error; the sooner the motion is again brought forward, and carried, the better. The present head of the Craft never has possessed the confidence of the brethren in general. He was elected by means of the metropolitan interest, and that interest exerted "*per fas, et nefas*." And by that interest have he and his advisers been able to do as they like. But, if the most *unbounded confidence* had been placed in the Most Worshipful Grand Master, let me ask, whether he is *any longer deserving* of it? When a motion is brought forward striking at the very foundation of our bulwarks—when, to carry that measure, *threats* are resorted to—what *confidence*, what *rational expectation*, can we entertain, that, ere long, some other innovation will not be proposed, and *carried*. Now, brethren, let me conclude this feeble advocacy of our cause, by exhorting you to bear in mind *Wednesday, the 6th of December next*. Upon your energy, or lukewarmness, it mainly depends, whether we shall have a new sovereign to preside over us—or remain in thralldom. But to have our masonic state well governed, it will not be sufficient to change our sovereign, W. H. Guizot and company must be put "*hors de combat*."

PHILO MASONICUS.

London, 4th March, 1848.

MISSILES FROM THE MOON.

HINTS TO INSURANCE COMPANIES.

"If, as we are inclined to assume," says Brother Professor Nichol, in his *Contemplations on the Solar System*, "the phenomenon of the rays from the crater Tycho indicates a protrusion from below, through rents in the moon's crust—whence those rents? They are not mere chances, or irregularities; it is not as if the protruded matter only filled a gap where it found it, a thing which happens so often with our own trap rocks. These rents proceed along great circles of our luminary, from Tycho as a central point; they are, and can be no other than cracks, extending over a vast portion of its crust, produced by the convulsion which formed that stupendous chasm. The formation of the rays and of the crater was therefore the same; and the crater is the mere mouth or point of escape of some tremendous internal and eccentric force. And thus, at an early age in the history of the present crust of the moon, at least five thousand cubic miles of rock were displaced, and the solid surface in all directions rent, in one case through the length of one thousand seven hundred miles, by some terrific convulsion. And where is the displaced matter? Making allowance for the wall and protrusions, some three thousand cubic miles of rock have disappeared from the moon, *blown out at Tycho*. Have they been drawn back by her attraction? No such thing, the mass has gone into space, *erupit*,

evasit; it is missing, and must be found! Three thousand cubic miles of rock cannot have been disposed of like a metaphysical dogma, which any day may be taken up by another, and discussed and sent to Orcus. In space they are, careering frenziedly, only restrained in somewhat by the arm of the sun! And, ye insurance companies, that, on the ground of well-calculated tables, guarantee both men and things from every imaginable mischance, take heed solemnly, and lay it both to heart and pocket, that before *space*—the space within which we live, and which you are insuring—is safe from the past actions of this Tycho, a small spot on the surface of a very small globe—at the least, and on the most favourable hypothesis, *two thousand cubic miles of rock* will yet have to be discharged somewhere, in the shape of *meteoric stones!*”

Breakers a-head! Verily, some new patent skull-cap must be invented, proof against such a pepper of stone-blocks as the above, or no man can trust for a moment to the thickness of his own cranium, however dense its substance, or impenetrable to ordinary agencies! Seriously, however, the opinion that meteoric stones are projectiles from the moon is entertained by many eminent philosophers, as well as by the above writer. M. Arago, in particular, considers it the most probable theory that has been broached, and the only one that seems to satisfy all the phenomena observed. At same time he allows that it is still but a simple hypothesis, presuming upon the existence of lunar volcanoes—a fact which is by no means demonstrated, though it may appear probable. Aerolites have fallen on the continent of Europe weighing two hundred and three hundred pounds; and in America a mass of iron, of seventy cubic feet, fell in 1800. An instance occurred in this country, in 1795, at Wold Cottage, Yorkshire, the stone weighing fifty-six pounds. The fact of such stones falling is indeed undeniable; and that they are of an extra-terrestrial origin is admitted now to be certain.

GREAT SOLAR SPOT.

TO THE EDITOR.

February 2, 1848.

SIR AND BROTHER,—As in my terrestrial wanderings I sometimes do turn my eyes, like other pious pilgrims, up to things celestial, perhaps the following notice, though somewhat of an astronomical character, may not be considered out of place in your pages; inasmuch as I believe there is, or was anciently, an intimate connexion between astronomy and Masonry; which, indeed, is deducible from the etymology of *Masonry*, derived from a Greek word, signifying, “in the midst of the heavens,” referring to the sun. Looking admirably one day (25th January last) upon the great source of life, who had long before that opened the glorious day, and was past the meridian altitude of his course, I saw, or thought I saw, an obscuration on his disc (even as one will sometimes discover specks in the Master Mason himself), and, an intervening haze or fog, mixed with city smoke, dimming the radiance of the lustrous orb, and rendering his disc of a deep orange-red colour, I could so steadily gaze on him as distinctly to discover that the appearance was in reality a vast spot, of the apparent size and shape of a large bean. It was perfectly palpable to the naked eye, and rather of a mottled, dusky aspect, than of a pitch-black. Taking up a small spy-glass which lay near, I saw at once that there was no mistake, and again regarded it de-

liberately with the unaided eye. A row of high houses was about to hide the unexpected vision from my sight ; but I had time to plant an achromatic refractor before it vanished, when, with powers of sixty and one hundred and twenty, which I rapidly applied, the obscuration resolved itself into a great congregated group of spots and shallows, two large, long ones lying in the centre, surrounded by a number of lesser spots. There were, besides, in different parts, a good many other small spots. That the perception of this great spot, or cluster of connected spots, indicated some extraordinary movement in the solar elements I am well aware ; but I am not astronomer enough to presume to speculate upon the causes. Some consider these spots to be rents or openings in the sun's luminous atmosphere, resulting from tremendous rains or discharges of moisture, so rarifying the atmospheric envelope, as to disclose the dark solid body of the sun. Professor Nichol, of Glasgow, conceives them to be the effect of winds, whirlwinds, tornadoes displacing the circumambient atmosphere of the sun, and creating, as it were, a vacuum, through which we see as through a funnel, the opaque body of the sun peeping out at the small extremity. These, however, and other hypotheses, may not here be enlarged on ; nor should I have troubled you at all with this notice, but that the fact of the visibility of such spots by the naked eye is of very rare occurrence, and has even been doubted. I therefore give my testimony, with name should it be asked for.

So far as my sources of reference reach, I can only find two clear cases upon record. The first is that given by Hakluyt, in the following entry from the log-book of a ship on the coast of Africa, in December, 1590 : —“ The 7th, at sunset, we saw a great black spot on the sun ; and on the 8th, both at rising and setting, we saw the like, the spot appearing about the size of a shilling.” This occurred before the telescopic observation of the solar spots by Galileo and others, and is probably the earliest notice of the kind. The other well-authenticated instance is that of Sir W. Herschel, who saw a spot, in 1779, large enough to be distinguished by the naked eye. I doubt not, however, there may be some other cases. Dr. Dick, a well known astronomical writer, who has many times examined the sun, appears never once to have seen a spot with the unaided vision. In a letter to a friend he says—“ If any spots have been visible to the naked eye, they could not have been much less than fifty thousand miles in diameter.” The spot above described was probably still larger, from its apparent size.

PILGRIM.

Postscriptum.—Since writing the foregoing the writer has had the satisfaction of a full corroboration of the facts mentioned, from several respectable witnesses. John Wanchape, Esq., of Edmonstone, county of Mid Lothian, N. B., distinctly observed the same solar spot, and describes its appearance to the naked eye in terms accordant with the above. Two other gentlemen in Edinburgh have in like manner testified to the fact. So that, so far as the visibility to unassisted vision goes, the fact is put beyond doubt, if it were not sufficiently confirmed before. But it is not the mere establishment of this circumstance that renders the observation of interest or importance. The idea presses itself upon the mind, what must be the enormous extent of such obscurations to be thus palpable to the naked eye, at the distance of ninety-five millions of miles? What, too, must have been the force or power that could so turn light into darkness? With the latter question I may

not intermeddle. Speculation has already done its best, or its worst, as either may be interpreted from the theories above mentioned. Analogy is exhausted in the attempt. But in respect to the former, from the vast space *evidently* occupied by the obscured part on the surface of the sun, and judging by the eye, in the absence of any micrometer or other instrument, the diameter of the spot must have much exceeded the *minimum*, as given by Dr. Dick, possibly about one-twelfth of the solar diameter, or seventy-three thousand miles, might have been so observed. This, of course, is a very rough calculation, or rather conjecture, from the nature of the case; but those who saw the spot, or obscuration, whether the result of one or of many united spots, will, I am persuaded, not think it far from the truth.

Altogether, from a consideration of this subject, we may with greater confidence receive the accounts transmitted to us by some ancient authors of obscurations, which have been considered as incredible. Plutarch, for instance, recounts, that in the first year of the reign of Augustus, the face of the sun was so dim, that people could gaze steadfastly upon it, at any time of the day. And Abulferagius relates, that in the seventeenth year of the Emperor Heraclius, half of the sun's body was obscured from October to June. It is known that the great darkening of the light, sent as a plague to the Egyptians, could not have resulted from a natural solar eclipse, as it lasted three days. Might not the Almighty have employed these spots, as they are termed, as his agents in effecting the supernatural obscuration? The supposition by no means affects its miraculous character, as a departure from the ordinary course of things.

TO THE EDITOR.

SIR,—You will much oblige some inquisitive brethren by informing them who at present is Grand Master of the Templars; I allude as to being in possession of the Templars' Cross which Sir Sydney Smith held. Who is his successor since the publication of your 18th Number of June 27, 1838? and by so doing you will confer an obligation on yours very faithfully,

W. H. JERIF, Captain R.N.,
Lodge Sincerity, 224.

Feb. 21, 1840.

[Will some Templar-Mason kindly reply to the above.—ED.]

TO THE EDITOR.

GRANT OF THREE HUNDRED POUNDS TO FORM A WIDOW'S FUND.

DEAR SIR AND BROTHER,—One strong reason urged at Grand Lodge against the confirmation of the above grant, why the country lodges would not agree to an augmentation of their dues, was, "that they already had annuity funds of their own, to which they subscribed in the various provinces."

Such being the case, why should not the lodges in the London district also have their annuity fund, restricted to the widows of Masons having belonged to such lodges? There are, I believe, one hundred and six lodges in the London district; assume them to have an average of fifteen

members; at 4s. each, the proposed augmentation, an annual amount of 318l. would be obtained. Take a vote of Grand Lodge upon the subject, and make it compulsory on every London lodge to subscribe. Or, if it be impossible to legislate for a portion of the Craft, let some influential member (yourself for example) convene a meeting of the Masters, Past Masters, and Wardens of such lodges, and ascertain their feeling on the subject. They might then bring it before their respective lodges, and I am satisfied the greater proportion would readily accede to the plan. I belong to two town lodges, averaging more than the number I have assumed, and I am sure I may promise the prompt and cordial support of both. Excuse my troubling you with this suggestion, and believe me,

Dear Sir and Brother, yours fraternally,
A MASTER.

March 5, 1840.

TO THE EDITOR.

SIR AND BROTHER,—In this province (Durham) we are aghast at the decision of the Grand Lodge on the matter of limiting the period of probation, for now there is an end of our calling. Hitherto we have been able to maintain the distinction of “border masonry” by the symbol of authority, but now, thanks to the Grand Registrar who rules potentially over the Grand Master and by the Constitutions over several provinces—himself too a Scotch brother—we shall have an overwhelming influx not merely of peripatetic visitation, but of masonic mendicancy, which is already insupportable. However, we must I suppose patiently abide the next surrender, and so on until those in high places, when they shall become appalled by the effects of their mis-government, will like the rats, desert the ship. Alas for Freemasonry! Have you courage to insert these remarks from

A PAST MASTER.

March 8, 1840.

TO THE EDITOR.

SIR AND BROTHER,—As our Grand Master, who is also the Prov. Grand Master for the North and East Riding of Yorkshire, has ruled (for it is idle to talk of the Grand Lodge ruling, after an examination of the arguments at the previous Grand Lodge, and the *garbled, suppressed and untrue* report circulated), that we are tributary in discipline to the Scottish ritual (God save the mark). I presume the next thing will be to put us at once under the order of the Grand Secretary of Scotland, first superseding him of the Grand Lodge of England; next let us reduce the fees to those of Scotland, and have *operative Lodges* at one guinea per man; next grant all degrees in one night, and go back to the orgies, and saturnalia from whence it had hoped we had for ever emerged—nay, *hey presto*, let us become once more Picts and Scots of the former day, and turn back the stream of our Saxon blood into that of fraternal cannibalism; let us once more dance and shout, like ghouls, over our victims. Grand Master, you have much to answer for!

A SUNDERLAND MASON.

TO THE EDITOR.

SIR AND BROTHER,—I am one of those who are honoured by her Majesty's commission, and have just returned from one of the most important colonies, the Cape of Good Hope, where I have learned the principles of Freemasonry, and feel it my duty to protest against the degrading slur attempted to be cast on the brothers who sojourn, but for a time, and who are made to appear as desirous to have the period of probation limited. The truth is quite otherwise; for had the probationary time been extended, certain it is that both discipline and practice would have been improved. As a soldier-Mason I entreat of you not to relax in your praiseworthy endeavours to protect the honour and dignity of Freemasonry, which has been sadly compromised by those who, being in power, have shamelessly abused the trust reposed in them.

A LOYAL MASON.

London, March 11, 1848.

TO THE EDITOR.

SIR AND BROTHER,—One thing now only remains for us in the provinces, viz.:—at once to memorialize Grand Lodge to allow us the same privilege granted to the colonies, and at the same time to reduce the fees accordingly. How in the name of wonder English Freemasonry can withstand the attack on its dignity is a problem that will soon be solved.

A BROTHER OF THIRTY YEARS STANDING.

Newcastle-on-Tyne, March 17, 1848.

TO THE EDITOR.

SIR AND BROTHER,—I had prepared a lengthy letter, but I prefer one sentence. The Grand Master has willed that English Masonry shall be disgraced in its working, and that the grant to the widows of Masons shall not be confirmed. Why not limit the period of his own further probation?

A CHESHIRE MASON.

TO THE EDITOR.

SIR AND BROTHER,—It may not be generally known that so far from admiring the Scottish mode of making, we usually pass and raise over again such members of the Grand Lodge of Scotland who are desirous of joining.

A LIVERPOOL MASON.

TO THE EDITOR.

SIR AND BROTHER,—It must have been apparent to every brother who attended the last Grand Lodge, that no pains are spared on the part of our rulers in Freemasonry to gain a point, or carry any object at the quarterly meetings. It was with sincere regret that I beheld the W. Bro. Henderson placed in the front of that battle against the widows of the indigent members of the Craft. A gentleman highly amiable in all the walks of life ought not to have been so placed, and it is to the kind and gentle disposition he possesses to an eminent degree, that I attribute the circumstance of his having been selected for the no very enviable task of moving the non-confirmation of the minutes. The circulation of the statement of account, at the expense of the Craft, also in my opinion, was, to say the best of it, unwise, because, although not so intended by the promoters, it might be made the medium of argument the very reverse of that for which it was put forth; but the crowning injustice was the speech or reply of the M. W. Grand Master; the manner and tone were of such a character as to cause a large amount of sorrow to many of the best and purest members of Grand Lodge. The speech, however, had its effect, and the widows are for a time to remain unheeded and neglected. Now, sir, it occurs to me that the very best way to gain the sympathy of Freemasons is to ask them calmly to consider the object and purpose of their being knitted together in one common brotherhood. If I mistake not the moving power is, or ought to be, charity. Is such the case? Look at the splendor of our temple, the costliness of our attire, the gorgeousness of our banquets, our imposing ceremonies, our formal processions, our patrician display and funded property, and tell me if charity be not rather the catchword than the real pursuit and object of our Order. I desire to know what right we have to accumulate eleven thousand pounds whilst one widow is pining in want and misery. The public vaunting of our wealth may be flattering to our vanity, but is most injurious to our cause; and I believe that Freemasonry is doomed to decay and ruin unless those members who have at heart its best affections by every effort endeavour to raise it to a purer and healthier altitude. Grovelling and base have become many of its pursuits, none more so than the accumulation of property. Its possessions will pierce it through, and will ultimately perish in its grasp; but if properly distributed will cause the widow's heart to sing for joy.

A mighty change is going over the length and breadth of this world, and assuredly the society to which we belong will not escape the general commotion. In all revolutions it is the noble, the mighty, the grand who have suffered; the storm passes over, and leaves the masses, the poor, the feeble unscathed. O! that our mighty ones would learn wisdom, and in time avert the consequences which now threaten to overtake them.

Finally, I would invite your powerful co-operation and the assistance of the Craft, by pressure from without, to cause in high places the exercise of that virtue which is twice blessed, instead of that spirit of domination and aggrandizement which so unhappily prevails.

I am, Sir and Brother,

PISA.

TO THE EDITOR.

SIR AND BROTHER,—Permit me, through your medium, thus publicly and most cordially to sympathize with that patriotic Mason Dr. Crucefix, on what, to him in particular, must be a grievous disappointment, in his endeavours to extend the benefits of our noble Order—noble still, though prostituted, in the case alluded to, to unworthy purposes. The Grand Master is evidently governed by the opinions of mercenary men about him, who fear that if so much money be applied to the sacred purposes of charity, there will remain so much the less for misapplication.

This is the great secret, and it will and *must* come out. History will record the truth, and I am quite sure there are men in the fraternity, and high in the Order too, who would not hesitate to break every law, and alter every landmark of Masonry, to serve their own dirty purposes. But what can be done—*might* will overcome *right* in spite of us. A majority can always be packed in Grand Lodge to carry anything. However, if the Grand Lodge by authority begins to restrict Masonic benevolence, the institution will soon be strangled in its own cable tow, for under circumstances we have very little else to boast of.

A PROVINCIAL MASON OF FIFTY-TWO YEARS STANDING,
AGED SEVENTY-ONE YEARS.

POETRY.

ADIEU AUX FRÈRES DE LA LOGE DE SAINT JAMES.

PAR M. LEON DE WAILLY.

ADIEU ! un chaleureux et tendre adieu,
Chers frères du nœud mystique !
Vous du petit nombre des favorisés, des illuminés,
Compagnons de mes joies mondaines !
Quoique je doive me hâter vers des terres étrangères
Poursuivant la boule glissante de la fortune,
Le cœur attendri, et l'œil plein de larmes,
Je penserais toujours à vous, quoique bien loin.

Souvent je me suis réunis a votre bande joyeuse,
Et nous avons passé la nuit en gais festins ;
Souvent, honoré de commandement suprême,
J'ai présidé les fils de la lumière :
Et a cette clarté hieroglyphique
Que les artisans seuls peuvent voir,
La mémoire fidèle écrira dans mon cœur
Ces scènes heureuses quand je serai bien loin.

Puissent la liberté, l'harmonie et l'amour
 Vous unir pour le grand dessein,
 Sous l'œil omniscient d'en haut
 Le glorieux architecte divin,
 Afin que vous puissiez garder la ligne infallible,
 Vous élevant toujours par la loi du plomb,
 Jusqu'à ce que l'ordre brillant refuse complètement
 Telle sera ma prière quand je serai bien loin.

Et vous, adieu ! Vous que vos mérites appellent
 Justement a porter ce signe suprême !
 Que le ciel benisse votre honoré et noble nom,
 Cher à la Maçonnerie et à l'Ecosse !
 Permettez moi ici une dernière requete
 Quand vous vous assemblez tous annuellement
 Un coup à la ronde, jè le demande avec une larme,
 Pour le barde qui est bien loin.*

A MASON'S WISH.

MIND the world's wilderness—its form and show—
 Its tears unfelt—its smiles that hide deceit—
 Yet one green spot untainted let me know,
 Where kindly thoughts in mystic union meet.
 Though love grow cold, and friendships die away,
 May fond remembrance of the moments flown,
 Still beaming on, and smiling at decay,
 Leave in my heart its first and fondest tone.

Oh ! thou who madest me—seest me in my need,
 Take from my soul each thought of bitterness,
 That e'en ingratitude may never lead,
 My heart to love thy erring creatures less.
 Teach me to gather in earth's dreary mine,
 Some gems that show their lustre yet is thine.

* We suspect the author is not a Mason, from various touches in the above. He has, however, published a volume of French Translations from the Scottish Poets which are in general wonderfully well rendered, considering the different idioms of the two tongues; few errors, indeed, occurring which even an Englishman might not fall into. We only select the "Farewell to the Brethren of St. James's, Tarbolton," because it is masonic, not because it is best: might it not with a little ingenuity be rendered into rhyme ?

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *February 2, 1848.*

Present, about ten members: nothing of importance was transacted.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, FEB. 23, 1848.

Present—Bros. Norris, Crucefix, A. Henderson, Shute, &c.

Report of Annual Audit Committee read.

Report of Board of General Purposes read—containing the resumed investigation of the fraudulent five-pound case; there appeared no mention thereof entered in the minutes of the lodge—no mention of the name of the petitioner: ordered that Stevens do pay the money, which not having done, he was suspended.

A Committee appointed in the matter of Bro. Scarborough and the library.

The Quarterly Report of Finance was favourable.

NOTICES OF MOTION.

Bro. PHILIP—To reduce the additional grant to the Royal Masonic Benevolent Annuity Fund from 200*l.* to 100*l.*—also to reduce the proposed grant to widows from 300*l.* to 200*l.*

Bro. DOBIE—That all grants of 20*l.* by the Lodge of Benevolence be subject to the confirmation of the next Board.

Bro. BIGG—Renewed notice as to Grand Stewards, also as to the unwarranted assumption of power by the President of the Board of General Purposes, on a certain meeting of the Board.

Bro. HAYERS—As to alterations in the Grand Festival, and its being converted into a charitable festival in aid of the Benevolent Annuity Fund; and that Stewards serving all charities take rank as Past Grand Stewards.

Bro. SAVAGE—Grants not exceeding 50*l.* to be paid forthwith—larger grants to abide confirmation.

At the subsequent Lodge of Benevolence the grants were truly masonic; among them was a recommendation of 200*l.*, for the approval of Grand Lodge, in aid of the fund collecting for the worthy and estimable patriarch of Masonry, Bro. Husenbeth, eighty-three years of age, Past Deputy Grand Master of Bristol—the recommendation was carried by acclamation.

QUARTERLY COMMUNICATION.

[We here purposely abstain from noting the marked disapprobation or cheers with which the speeches of the brethren were greeted; those who were present will understand the cause, while the absent would think us partial].

March 1.—Present, The Right Hon. the Earl of Zetland, M. W. Grand Master on the throne; Bro. Lewis, P. G. M. Sumatra, as D. G. M.; Bro. Simeon, P. G. M. Isle of Wight; Bro. Morris, S. G. W.; Bro. O'Callaghan, J. G. W. Worshipful Brothers Sirr, Dobie, Henderson, Crucefix, *L. L. D.*, Masson, Philipe, Bossy, Morris, G. Rowe, *M. D.*, P. Thomson, H. B. Webb, Forman, Chapman, and a great many other Grand Officers, the Grand Stewards—the Master, Past Masters, and Wardens, of the Grand Stewards' Lodge, and the same of many other lodges.

Every brother on signing his name was presented with two printed papers, of which the following are copies—

Statement of Receipts and Disbursements on Account of Fund of Benevolence for Six Years, 1842 to 1847 inclusive.

YEAR.	DISBURSEMENTS.			RECEIPTS.			BALANCE.		
	£	s.	d.	£	s.	d.	£	s.	d.
1842. Contributions of Lodges				1171	3	10			
Dividends, Fees of Honour, &c.				346	3	9			
				1617 7 7					
Grants to Petitioners	1013	10	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
				1432	8	0			
							84	19	7
1843. Contributions of Lodges				1284	18	4			
Dividends, Fees of Honour, &c.				404	7	6			
				1689 5 10					
Grants to Petitioners	1042	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
				1460	18	0			
							228	7	10
1844. Contributions of Lodges				1354	14	7			
Dividends, Fees of Honour, &c.				378	11	0			
				1733 5 7					
Grants to Petitioners	748	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
				1166	18	0			
							566	7	7
1845. Contributions of Lodges				1308	5	1			
Dividends, Fees of Honour, &c.				471	18	3			
				1780 3 4					
Grants to Petitioners	715	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
				1133	18	0			
							646	5	4

	DISBURSEMENTS.			RECEIPTS.			BALANCE.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
Brought over							1525	18	4
1846. Contributions of Lodges				1321	11	0			
Dividends, Fees of Honour, &c.				463	5	6			
				<hr/>					
				1784	16	6			
Grants to Petitioners	689	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
	<hr/>			1107	18	0			
							676	18	6
	<hr/>								
Surplus in Five Years, 1842 to 1846							2202	18	10
1847. Contributions of Lodges				1399	12	10			
Dividends, Fees of Honour, &c.				408	11	2			
				<hr/>					
				1808	4	0			
Grants to Petitioners	1581	0	0						
Benevolent Annuity Fund	400	0	0						
Expense of Meetings	18	18	0						
	<hr/>			1999	18	0			
							191	14	0
Excess of Payments over Receipts in 1847									
Being a nett surplus in Six Years of							2011	4	10
							<hr/>		
Or an Average Annual surplus							335	4	1
							<hr/>		

Statement showing the number of Stewards for the Female School, and Institution for Boys, sent by the London Lodges during the seven years, 1841 to 1847, inclusive, and the amount of Money paid through them, distinguishing the Red Apron Lodges from the others.

	RED APRON LODGES.			OTHER LONDON LODGES.		
	No. of Stewards.	Amount Paid.		No. of Stewards.	Amount Paid.	
		£.	s. d.		£.	s. d.
FOR GIRLS' SCHOOL	87	3640	14 3	58	1855	16 6
FOR INSTITUTION FOR BOYS	80	2177	19 3	45	1031	12 6
	<hr/>			<hr/>		
	167	5818	13 6	103	2887	9 0
	<hr/>			<hr/>		

The Grand Lodge was opened in ample form, with solemn prayer. The Minutes of the last Quarterly Communication having been read, Bro. PHILIP called attention to the authorized report of the proceedings of Grand Lodge, printed and published by order; he could not allow the opportunity to pass without expressing his regret, on finding that a document, sent to every lodge, should have a report of his address so completely unlike what he had stated at the last meeting, as the one he held in his hand; it so entirely misrepresented his statements that he was at a loss to conceive how it could have happened; and as his views were directly contrary to what he is made to say, he must express also his displeasure. The report has "that the provincial brethren would not object to their quarterages being increased if they were appealed to,"

—he held opinions completely at variance with such an assertion, and could not therefore have uttered one word in support of such sentiments. The circulation of such views in the authorized publication was injurious.

The GRAND MASTER had understood Bro. Philipe to have expressed such opinions, and was not singular in that supposition; but as Bro. Philipe had given an explanation it would no doubt be satisfactory.*

Bro. HENDERSON, P. G. R., rose to move that the grant of 300*l.* per annum towards a fund for the relief of the widows of Masons which had been passed at the Especial Grand Lodge in November last, be not confirmed. He undertook to move that, because the masonic body were not in a position to grant so large a sum out of their revenues. If any one would look at the sums received and distributed, they would find the sums that they already stood pledged to give, and their casual charity, amounted to all they could afford—last year, indeed, the balance was against them, and from the badness of the times a like unfortunate result might be again anticipated. Taking the years from 1842 to the present time, only 335*l.* per annum remained over; with this sum they proposed to grant 300*l.* to widows, and 200*l.* more to annuitants: it exceeded his powers of calculation to know how that was to be accomplished—but he would deal with one item at a time. If they passed this vote, ten-elevenths of their average increase was at once disposed of, and must of necessity considerably curtail their capability of granting casual relief. One other weighty consideration was, this proposition was not for a temporary purpose, but, if passed and acted upon, was for perpetuity; if they once made the contract they were bound at all risks to fulfil it—and where was the money to come from? They had but 11,000*l.* funded, and that was required to meet the engagements already made, and increased contributions were with difficulty obtained, as a repugnance to increased quarterage had been shown to exist on a former occasion. To vote away 500*l.* per annum they should be sure of its receipt; but such not being the case he hoped Grand Lodge would not confirm the grant.

Bro. GIBBINS seconded the proposition.

Bro. STEVENS wished to enquire if the order was quite regular; two propositions were mixed into one, both were blended together, and yet one only proposed. We might be dealing with shadows; did the worshipful brother mean to move that the one or the two grants be not confirmed; he had argued upon both?

Bro. HENDERSON had moved for the non-confirmation of but one.

Bro. CRUCIFIX could not refrain from expressing his surprise, regret, and bitter disappointment at the course permitted to be taken by the learned brother who had moved the non-confirmation of the charitable grants; in fact he looked on the course now taken to be altogether a breach of masonic faith—neither more nor less. What! after suffering such a period of time to elapse, before the question to aid the widow could be brought forward, and then after the question had been decided in her favour by an almost unanimous and numerous Grand Lodge, to turn round, and by the side-wind of special pleading to get rid of the matter by stating the law would not permit the exercise of charity! It was monstrous and unholy; he did not believe that the learned brother could be aware of the real facts of the case, or he would not

* Satisfactory—to whom?

have suffered himself to be retained on a mere legal quibble against the vital existence of the Order itself. For once more he (Dr. C.) warned the Grand Lodge that it would become non-existent if it did not prove itself to be based essentially on charity; and he further warned them that their tenure under the act of parliament had been rendered altogether insecure. Were they to be disgraced by mere sophisms and fallacies, instead of consistent investigation into the causes and effects of their moral position. They owed a duty to the popular or profane world—the latter a most ridiculous phrase; and the popular world would, ere long, take their case into consideration, and would be no longer imposed upon by special pleading. Again, he was further unfairly dealt by, by having the widow's grant picked out for an obnoxious debate. Why not have moved for the non-confirmation of both grants? was it intended to pass the other after defeating the widow? At any rate the widow's case being the second, should not have been put first. The mode now proposed was selfish, unfeeling, unmanly. He (Dr. C.) had not thought it possible that any opposition could have been taken to the vote, and he was certain that so many excellent brethren who had supported it at the last Grand Lodge thought so too, or they would not have been absent on the present occasion; and nothing was clearer to him than that the opponents felt their weakness in a moral view, or they would not have found it necessary to call in from his retirement the aid of a special pleader, who, however talented and learned, must feel his position to be after all but an equivocal one. There was a want of generosity in the mode of treating this case. Be it borne in mind that at the last Grand Lodge the question would have been carried, but that it was thought more honourable to give a little time for consideration; but the case now became one of most unhallowed precedent, and would guide his (Dr. C.'s) views in future. He should ever bear the present course in mind; and as to the law itself, in spite of special pleading, he firmly declared that it admitted the widow's claim.

Bro. LANE had never heard so weak an argument against so strong a claim, nor seen documents which refuted so completely what they were intended to establish. He had never yet heard that the grant should not be made, nor that the widows of Masons were not fully entitled to their best consideration. Their relief was as much a matter of importance as relief to their own sex; their charity, which professed to be universal, was evidently selfish, for when they were gone they seemed to care but little for those who were left behind. It must be a source of grief to all, as it certainly was to him, to find such a feeling exist as had been evinced against the Mason's widow. She, the first entitled to their support—the first thought of by every other society, was only mentioned when annuities had been granted to themselves, schools and other sources of relief, of comfort and improvement established for their offspring, but when the widow was at last brought before them, her claims were met firstly by legal objections, then by financial statements. He solicited the brethren to confirm the vote almost unanimously passed on a former occasion.

A Grand Steward on the dais (the name escaped us) had not heard that any member of Grand Lodge had proved that they could afford to grant any relief; if they had not thought of the widow before it was to be regretted, but if they brought her case forward when they had nothing to give her, they must not complain that they did not

give her relief. He should support the proposition of the Past Grand Registrar.

Bro. J. LEE STEVENS, P. G. Steward, said he wished to make a few observations in support of the confirmation of the minute of proceedings, objected to by the P. G. Registrar. That very worshipful and learned brother, he thought, had not brought forward his motion fairly; because, by not disposing first of the vote of 200*l.* in favour of the Benevolent Annuity Fund, the Grand Lodge would be misled in supposing that the vote now under discussion was one which involved 500*l.* instead of only 300*l.* per annum. Perhaps Bro. Henderson had passed over the proposed addition to the Benevolent Annuity Fund, to get rid of a paradox that would otherwise fatally affect his reasoning; for that was a permanent vote out of what he had represented to be a fund established for temporary relief only. Now it was quite evident that the grants already made to the Benevolent Annuity Fund were so many precedents in favour of the collection of annuities to the widows of Freemasons. For this, then, he thanked the Grand Registrar and the Grand Lodge. He had also some anonymous compiler to thank, for an account of the income and expenditure of the Fund of Benevolence, for the six years, 1842 to 1847 inclusive. That paper, intended to prove the contrary, gave the strongest possible evidence of the ability of Grand Lodge to allot 300*l.* a year to widows. On the first year, 1842, *before masonic charity had well begun to be stimulated in favour of a new class of recipients*, the surplus was only 84*l.* 19*s.* 7*d.*, in 1843 it advanced to 228*l.* 17*s.* 10*d.*, in 1844 to 566*l.* 7*s.* 7*d.*, in 1845 to 646*l.* 5*s.* 4*d.*, and in 1846 to 676*l.* 18*s.* 6*d.* Could any progressive improvement be more gratifying? Could anything prove more decidedly that the charity of Freemasons was increased by the nature and extent of the calls upon it? But in 1847 there was a lamentable falling off. An exception took place to the rule, and by that exception, and not to the rule, those who differed with him called upon the Grand Lodge to legislate. Was that fair? Because famine, and high prices, and a money panic had ruined thousands in 1847, and turned richness into pauperism, charity into coldness, benevolence into the beggary it had relieved—was 1847 to be, for these reasons, a type of every future year? He called upon the Grand Lodge to say, no! to such a monstrous absurdity. Why even in 1847 the contributions of lodges had increased, being stated at 1,399*l.* 12*s.* 10*d.*, as compared with the 1,321*l.* 11*s.* of the preceding year. But the terrible run upon the Benevolent Fund, which all must be very thankful could well bear it, had caused more than twice the usual amount of expenditure. Indeed the disbursement in 1847 exceeded, by 187*l.*, that of 1845 and 1846 put together; and was he to be told that the three masonic virtues were to be struck out of practice from the conclusion of 1847? Was there to be no *faith* in good works? no *hope* of better times? Was *charity* to be restricted for the future because misfortunes had absorbed so much in one ominous year out of six? Rather let Grand Lodge say the widow must and shall be cared for, and the good work would be well and speedily done. He supported the plan as a country Mason, as one initiated in one province, and then representing a Lodge held in another; although now, perhaps, better known in Grand Lodge than in either; and, as a country Mason, because if the Widows' Fund were established, the country Lodges would be entitled to vote by

proxy; and, after describing the hardship that Masons' widows laboured under in obtaining relief from the Fund of Benevolence, to which they must apply with their sorrows fresh about them, or be debarred from its aid, and showing that for more than two years he had struggled against the forms and obstacles that had been thrown in his way, before he succeeded in getting a grant of 50*l.* for the widow of a Deputy Prov. Grand Master. Bro. Lee Stevens concluded a forcible appeal, by calling upon the brethren present to do their duty by the widows of Freemasons.

Bro. SCARBOROUGH would like to know by whose authority those papers had been printed and distributed, for—

The GRAND MASTER—By mine.

Bro. SCARBOROUGH—for he thought it was a pity that any brother should spend the money intended for charity to printing such documents. He also held in his hand a copy of the Grand Lodge circular last issued, which contained a report of the Quarterly Communication, from which he was obliged to be absent. He never saw such reasons adduced for not confirming so necessary a grant as were there stated; a reverend brother from the provinces had said, they were desirous of having it carried; the Provincial Grand Master for Essex had spoken warmly to the same effect; every provincial brother who had spoken was in favour of the grant; the members of Grand Lodge were unanimous in their votes, and yet they were now re-discussing it, instead of having the provincial brothers among them, opposing the grant—what were the reasons?

The GRAND MASTER explained, that as the circular of Grand Lodge was likely to come into *profane* hands, it was not proper that everything should be therein stated.

Bro. SCARBOROUGH (in continuation) did not find fault with what was not in the report, he, like every one else, complained of what was in it; there was nothing in it that ought to influence the brethren to postpone so great an act of justice, though long delayed, it did not militate against its propriety and its importance, and as every one had conceded its right, why not either state the real reason of not carrying it, or sanction it at once; it was clearly not a money question, that point was given up. Every argument would tend to its advantage, and none had been discovered against it, and yet the opponents would not yield, they seemed to forget their Order was based on charity, deprive it of that and it became worthless; what was it without charity in its best sense, and what charity was nobler than relieving an aged widow, incapable of helping herself. They were informed they had a large capital invested, and they were poor; then he would say, sell out and become rich; if that did not answer, get a few shillings a-year more from the good-living lodges—charity first. What said that luminary, Dr. Oliver, upon the subject? Bro. S. then read some extracts, and appealed to the brethren on the floor to do their duty, for he confined himself to soliciting those, because of the brethren on the dais he had no hope, they were numerous, but the exceptions were very few; he entreated the representatives of the Craft to do justice to their professions and their obligations.

Bro. HAVERS—Had had occasion some years since to make some enquiry and search into masonic papers, and had extracted at that time the revenues and expenditures of several years; but as that had now been put before the brethren in printed form, he should not trouble Grand Lodge with any comment upon that subject. He was among those who admitted the value of the proposition to give an annuity to

widows, and would be happy to place his ten pounds to a fund for such an object; but could not agree, in the present state of the income of the Benevolent Fund, to saddle it with five hundred pounds more per annum.

Bro. PHILIP—Had a distinct motion, on the paper of notices, on this subject, but as it had been determined, he could not move an amendment or confirmation of minutes, although he did not see that clearly, he would submit to such decision; but he had heard nothing to show that the fund for widows was incompatible with their present state, nor had any one, when this subject was discussed on its merits, attempted to show that the sum was too large, he would at once concede the necessity for such relief being given, and if they had not three hundred a-year to spare, let them give two, or one, or as much as they could; every charity in the Order spent as much as possible in doing good, and that was what he desired to see practised towards the Mason's widow.

The GRAND MASTER—Did not think the motion had passed quite unanimously, still he admitted no votes were against it, but he thought disapprobation was expressed when it was put; that, however, did not have anything to do with the question before Grand Lodge; it was for their consideration if such a grant as that of 300*l.* per annum could consistently be made; he should recommend to Bro. Crucefix to issue a circular, calling upon all the lodges in the Craft to express their willingness to pay a trifle a-year more towards the Benevolent Fund, and if that were agreed to, he should gladly support the formation of such a charity as now proposed; no, he would not be the man to do it, nor to sanction it publicly, but he had no objection; at present he thought they were going the way to kill the hen that laid the golden eggs. Although many of the brethren said they knew the opinions of the provinces, he could say he knew the opinions of other counties; he knew Yorkshire, and they objected to give; and Northumberland and Durham, and he believed a part of Lancashire, objected; and now he had mentioned nearly half of England, he admitted that considerable misconception prevailed on the former occasion, when the brethren were asked. He admitted the word tax had been used, and considerable misunderstanding prevailed as to what was to be done with the tax, the word was obnoxious, and the provincial brethren were not aware that the sum thus collected was to be given to widows of Masons only; but now it could be tried, and if the money came, he saw no objection to such a distribution of it. He thought Bro. Crucefix used an unbecoming and dictatorial tone unsuited to the subject; but he would not be put out, he had quite made up his mind, and stood pledged to the brethren in parts of the north to oppose this confirmation; so much, indeed, and so strongly did he feel upon it, that if it were confirmed he should resign, he had given the subject consideration, and that was his determination; he would not permit the Grand Lodge of England to become bankrupt and insolvent, and the scorn of the world—and what was more, he would maintain order.

Bro. WHITMORE was interrupted when about to speak by the Grand Master stating, he did not think any one should speak after himself—he thought he was the last speaker.

Bro. WHITMORE would remind the Grand Master that the mover of a resolution had the right to close a debate by replying to the arguments adduced, and until then the debate was open; if the M. W. Grand Master refused to allow him to be heard, he would at once take his seat, but part of what he had stated was—

The GRAND MASTER would ask, if it was good taste of Bro. Whitmore to speak after what had passed. Bro. Whitmore then sat down.

Considerable confusion, and cries of divide, divide—in the midst of which the motion was put, the Grand Master stating he declared the confirmation negatived by a majority, and if any one chose to dispute it they must stand up and say so, and demand a division. Order being a little restored—

Bro. CRUCEFIX, addressing the Grand Master, observed, that however grievously disappointed, he should most certainly avail himself of the Grand Master's suggestion to issue forthwith a circular to the Craft at large, calling on them, *en masse*, to support the cause of the widow.

Bro. HENDERSON moved that the grant of 200*l.* per annum to the Benevolent Annuity Fund be not confirmed. He would simply state the reason why he had not put the two in one motion before; the fact seemed to him to be that some might approve of 200*l.* to one charity, or to 300*l.* to another charitable object, but to move against both at once was not in his opinion the way to act with the two questions, each of which involved a separate and distinct principle; he therefore took the 300*l.* grant first—for it was quite at his option to move it as he had, namely, that a portion of such and such minutes be not confirmed, and now he took another part and proposed not to grant the additional 200*l.* as proposed.

Bro. PHILIPPE seconded the proposition, trusting that due care would be observed before grants of money to the Benevolent Annuity Fund were voted, when they were doubled in Grand Lodge without any previous intimation.

Bro. J. L. STEVENS thought that some object was behind from the way the question of confirmation had been dealt with, and the last being taken first; if they voted now for the 200*l.* to the Benevolent Annuity Fund it would be brought forward as an argument against them hereafter, and the widow would have a very indifferent chance. Whatever the motion intended he hoped it would not be carried.

Bro. CRUCEFIX.—As a consistent Mason, although the widow had been so ingloriously defeated, he must support the additional grant to the Benevolent Annuity Fund.

Bro. DOBIE wished to remind Grand Lodge that what appeared an increase of income was really the transfer of 400*l.* a year of expenses to the Fund of General Purposes; but now all the revenue of the Fund of Benevolence was devoted to charity, and, as was seen, pretty nearly absorbed. Before, the balance at the banker's was always on the debtor side, and frequently to some extent; but it was only since 1842 that a balance could be made in favour of the Fund.

Confirmation refused.

It having been moved and seconded that the minutes of the Quarterly Communication of the 1st December be confirmed—

Bro. LANE objected to such portion as permitted an infringement to be made in the time of giving the degrees in the colonies. He was the more sorry to be compelled, by a sense of duty, to press his objections, as the M. W. Grand Master had countenanced and introduced the innovation, for which no better reason than that of expediency had been offered; the whole subject had been allowed to rest on the consideration that Scotch and Irish lodges existed in some of our possessions, and those lodges adopted a shorter time for performing certain ceremonies than ourselves; no one had shown them to be more correct, on the contrary,

every argument had tended to prove that they were a very small minority, but that that small minority might obtain some members who would otherwise join us; in order to meet that we were asked to set up a sort of opposition where they were established, certainly a competition, and thus deprive them of getting those persons to become initiated in their lodges. But had the supporters of that proposition thought that if we carried our competition to the colonies to lessen the number of Scotch and Irish Masons, we might reasonably expect that the Scotch or Irish lodges would form or establish lodges here; there was nothing to prevent them; it was perfectly in character; and those warranted lodges would be as good and as legal as many of our own, for Bro. Henderson and every other well-read masonic lawyer must know that we had plenty of unconstitutional lodges, that every lodge above No. 329 was illegal, by the 29th of George III.; we could not object to them, therefore, upon the score of their illegality. Why should we thus create an unkind feeling, and a system of hostility, not required for any great purpose; they could compete, if competition was to be the order of the day, if we met them; in time they could reduce the price, and then we should make further alterations to meet the desires of a few unthinking colonial Grand Masters; first we abandoned the time, then the price would be conceded, and when the retaliation took place on our own ground, we should see the great error we had committed. He regretted to differ from some of the brethren, but his conscience required him to warn Grand Lodge of the consequences of such innovations.

Bro. SCARBOROUGH seconded the amendment, that so much of the minutes be not confirmed as shortened the time between the degrees; if it was good for the colonies why was it not tried here; surely England was as fit to try the experiment in as any of the colonies, because here they had no Scotch or Irish lodges to open further contests with; when it was found to work well here it could be extended to the colonies. If a captain of a ship arrived here and wished to be made a Mason, why not make him in a fortnight if it was wise to do it in Madras or Jamaica; surely all the ports in England had a right to ask for the same liberty that was conceded to those in our colonies. Why our own countrymen would wait till they arrived at their destination before they entered the Order, if they could get it without enquiry, trouble, study, and even cheaper. The expediency of the measure (it had been admitted to be only expediency) appeared very questionable; it was really only a money matter, to get the fees to flow this way, instead of allowing them to go to the Grand Lodges of Scotland or Ireland; he was surprized to see every landmark of the Order destroyed before the shrine of revenue, for into that it resolved itself. Discuss it as much as one pleased, put forward what arguments one liked, it was wholly and solely who should get the money. He never could consent to deprive other masonic lodges of their income, by adopting a great change in ours for such a purpose.

Bro. DOBIE reminded them that no new law was being made, but a privilege was asked to be given to the Prov. Grand Masters in the colonies, to be exercised at his discretion on emergent occasions only; he thought it a very desirable proposition, and would have the effect of enabling and inducing those to join who would not be made in an Irish or a Scotch lodge, and could not attain their proper rank in an English one.

Bro. MORRIS had seen the working of the law as it now stood, and was prepared of his own knowledge to say the alteration was desirable,

and would be attended with considerable advantage to the Craft in the colonies. Many military men would join and spread the doctrines of the Order in the interior of India and China, but who would know nothing of it, nor understand it; as at present arranged they could only have one degree, and that would rather displease them, perhaps, than make them very earnest in their efforts for its cultivation; when they arrived further in the Order they must admire it, and thus it would be productive of good.

Bro. BREG must oppose so great an innovation as that proposed; it was truly expediency against principle; and on what was that expediency founded or how supported, but by removing a landmark of the Order; in the discussion upon this subject, it had been said by some, it was, by others, it was not a landmark; but what then was a landmark?

“ Who should decide when doctors disagree,
And soundest casuists doubt, like you and me.”

Whatever it was, the alteration was unnecessary and uncalled for, and likely to disturb the harmony that had so long existed in the Craft. He held it to be a landmark, and could not avoid referring to that book which said—“Cursed be he that removeth his neighbour’s landmark, and all the people shall say amen.” It certainly was abandoning principle to expediency, which was impolitic. He did not believe one good Mason more would be made by the adoption of the change, and others were not required. Bro. Bigg concluded a very emphatic and eloquent address by a forcible appeal to the Grand Lodge, imploring its considerate reflection to the necessity of strengthening and not weakening the landmarks of the Order.

Bro. HENDERSON would tell the brother what a landmark was in law, sanctioned by custom, and hallowed by age. This law, as it now stood, was neither one nor the other; it was therefore not a landmark, but a thing of yesterday; for before the union Masons were made and passed in one day in England: they were not given the third degree, because that was then not given at all as it now was understood. The present proposal, if even it has gone the extent of altering the law, would only have placed that portion of our Book of Constitutions as it was before the year 1815. He could not see any cause for their fears, nor the opposition with which this suggestion had been met.

Bro. DOVER would read the law as it now stood, which set out by saying that even our own head, the M. W. Grand Master, could not grant a dispensation to suspend the operation of this law, which said a higher degree in Masonry should not be conferred on any brother at a less interval than one month from his receiving a previous degree, nor until he has passed an examination in open Lodge in that degree; if they meant to abolish that law, let them at once remove it, and do so boldly.

Bro. FAUDEL would urge the brethren to discuss this question more temperately than the former, and disabuse their minds of the party feeling by which they were, and still seemed to be actuated. The arguments which had been used all went to shew that a man could not be made a Mason unless we yielded certain points. If a man wished to be initiated in an Irish or Scotch lodge, or was there initiated, was he not as much a Mason as if made in an English lodge? was he not entitled to all the rights and privileges of the Order, and had he not as many claims upon them, if in distress, as if made in a London lodge? Why

then want any alteration at all. The same might be asked, and it applied as strongly to the other part of the subject. If a man have the first degree, is he not to all intents and purposes a Mason? If either of those questions could be gainsayed, then some reasons for altering the present laws might be brought forward, but if not, it would be better to leave them as they are.

Bro. HAYERS did not see the necessity of answering the question at present. If a Scotch or Irish Mason was a Mason at all, he believed advantages would be gained by the alteration as far as the colonies were concerned, and when the alteration was proposed for England, it would be time enough to deal with it.

Bro. CRUCEFIX having on a former occasion entered very fully into the subject, and expressed his entire dissent from the proposed alteration in the Masonic ritual, would take up but little of the time of the Grand Lodge, and would confine himself to such points as had arisen from his correspondence with the provinces since, and he stated that while he had received very many letters bearing out his own view that the proposed alteration was a violation of masonic principle, he had received not one single opinion in favour of the Grand Master's ruling. He might again be deemed unbecoming in conduct and dictatorial in manner, but he had also a public duty to discharge, and would not shrink from its performance. It was his duty to inform the Grand Lodge that in Liverpool so little reliance was placed on the Scottish mode of initiation, passing, and raising, that when brethren with Scottish diplomas were desirous to join, it was customary to repeat the ceremonies; and in Durham the number of mendicants with Scottish certificates were so numerous, that English Lodges required some protection for their discipline, not a relaxation in its vital points; and lastly, in conference with some colonial gentlemen, members of the Order, it was their opinion that an extension of time would have been the more dignified course. If this outwork was carried by the delinquency of internal discord, what would protect the "holy of holies," the citadel of Masonry! Alas, he shuddered while contemplating its inevitable fate—a fate which even the Grand Master was not careful to avert.

Bro. DOBIE must intrude before them to state that this was the evening appointed by law for electing a Grand Master; it now wanted but five minutes to eleven o'clock, and if not done within that time it could not legally be done at all.

Bro. SAVAGE wished one thing finished before another was began, particularly so important a one as that already under discussion, but he would conclude within the prescribed limits; he had but little to say, as no answer was required where no argument had been advanced. We were asked to commence the alteration of that which had been stated by the opponents was an improvement, and had been inserted after mature reflection and consideration, when the constitutions were established on their present footing; we should pause before we sacrificed what had been handed to us by our wise and enlightened predecessors.

The GRAND MASTER repeated his former opinion on the expediency of the alteration—that the half of England approved of it. Before finally putting the question, he stated that he would call an especial Grand Lodge to finish the arrears of business, about a week before the Grand Festival, as one brother had a motion on the paper which it was not advisable should be left in doubt while another subject would come before them affecting the character of a brother of high standing in the

Craft, which he was desirous should be early disposed of. He (the M. W. Grand Master) thought a week before the Grand Festival would be the time which the brethren should have notice in time to attend.

The motion being put, was declared carried for confirmation. Dissatisfaction being shewn, the M. W. Grand Master stated that he said the minutes were confirmed; if any one disputed it, they must move a resolution to that effect. Bro. Savage moved that a division take place. The Grand Master would take a show of hands, and the Grand Deacons could count them. Considerable confusion ensued, and the numbers were declared to be, for confirmation 123, against 87—majority for confirming 36. A great many brothers left Grand Lodge, while others went into the middle of the Hall; a very un-masonic scene of noise and irregularity took place, during which Bro. Gibbins moved the election of the Right Hon. the Earl of Zetland, &c. as M. W. Grand Master for the year ensuing. This being objected to on the grounds of the illegality of such a motion being received after eleven o'clock,

BRO. CARLIN would move that it was not new matter, and could be entertained.

The GRAND MASTER must tell the brother his motion was new matter, and could not be entertained.

BRO. SCARBOROUGH protested against the proceedings; he had not the slightest objection to the Right Hon. Grand Master, and had no one else to propose; but the masonic authority, the Grand Registrar, had told them, a quarter of an hour since, they could not do it after eleven o'clock, and yet they persisted in proceeding with the fresh business; would they do so with any other motion? He solemnly protested against the course now pursued.

Bro. White and many other brethren spoke amidst the noise, but nothing could be understood or heard distinctly, during which Bro. Lewis put the question, and declared it carried; many brethren voting against either by mistake, not understanding the proposition, or wishing to record their opposition. The M. W. Grand Master having, during the whole of the evening, shewn great partiality, and speaking on each subject as a partizan, evidently gave great umbrage to the brethren. We would most respectfully suggest that a chairman should act between two Masters, if there be opportunity, as in a debate. The Grand Master having been saluted, Grand Lodge was closed in ample form, with solemn prayer, but not with the usual dignity.

THE PORTRAIT OF THE GRAND MASTER.—COMMITTEE, JAN. 13.

Present—Bros. Dobie (in the chair), Alston, Morris, Crucefix, Hardwicke, Whitmore, and S. H. Lee.

The minutes of the Grand Lodge (in reference to the portrait) were read.

It was resolved unanimously, "That the execution of the portrait of the Grand Master be entrusted to Mr. Grant, and that the *honorarium* be three hundred guineas, one half to be paid at the first sitting, and the remainder on the completion of the portrait."

"That the Grand Secretary do communicate the foregoing resolution to the M. W. Grand Master."

Bro. Dobie read a letter from Mr. Grant, regretting that he not yet joined the fraternity, but that it was his anxious desire to do so; and intimating that the Earl of Zetland was a very patient and agreeable sitter.

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES.—*Jan. 7, 1848.*—Present, Sir Knights Stuart (D. G. M.), Crucefix, H. Udall, Claydon, Cox, Wackerbarth, and Gibbins.

A report from the sub-committee appointed to examine into the subject of paraphernalia, was read, and ordered to be received, adopted, and acted upon, subject to the approval of the Grand Master.

Much inconvenience having been sustained by the want of the minute-book of Grand Conclave, on points of reference, it was resolved, "That in future such minute-book do lie on the table at all meetings of this committee."

March 17.—Present, Sir Knights Colonel Tynte (G. M.), Stuart, Crucefix, Udall, Henderson, Cox, Gibbins, Wackerbarth, and Vink.

The Treasurer's accounts were audited, by which there appeared to be, in favour of the Grand Conclave, the sum of 86*l.* 0*s.* 6*d.*

The paraphernalia and clothing were determined on.

The question of insignia was deferred until an extraordinary meeting of the committee, to be held previous to the ensuing Grand Conclave.

The Anniversary Festival of the Order will be held on the 14th of April.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.



A General Assembly of the Degrees of Dignity will be held in the month of April.

The following circular will be found interesting :—

Extract from an Act of the Legislature of the State of South Carolina.

Section 33. And be it further enacted, That Isaac Auld, *M. D.*, as Grand Commander; Moses Holbrook, *M. D.*, as Lieutenant Grand Commander; Rev. Frederick Dalcho, *M. D.*, as Past Grand Commander; James Moultrie, *M. D.*, as Secretary General; Moses C. Levy, as Treasurer General; Horatio Gates Street, Alexander M'Donald, and Joseph M'Cosh, with their associates and successors, be, and they are hereby incorporated and declared a body politic and corporate, in deed and in law, by the name and style of "Inspectors General of the Thirty-third Degree:" And the said Inspectors General of the Thirty-third Degree shall have power to regulate all orders and degrees of Masonry, from the sixteenth to the thirty-third (inclusive), according to the

Constitutions of the said several degrees; and the said Corporation, by its name and style aforesaid, shall have a common seal, with power to alter the same, and to make all necessary by-laws for their better government; and the said Corporation shall have power to purchase lands or personal estate, and to accept any devise, bequest, or donation; provided the same shall not exceed ten thousand dollars: And provided also, that nothing herein contained shall be construed to interfere with any powers, rights, or privileges heretofore granted to the Most Worshipful Grand Lodge in this State, or any other Grand Lodge of Masons heretofore incorporated.

In the Senate, the 20th day of December, 1823, the 48th year of the Independence of the United States of America.

JACOB BOND I'ON, President of the Senate.
PATRICK NOBLE, Speaker of the House of
Representatives.

The preceding extract is taken from an appendix to the by-laws of the Princes of Jerusalem, established in Charleston, 1788, and to the by-laws of the Sublime Grand Lodge of South Carolina, established in Charleston, 1783.

THE CHARITIES.

THE GIRLS' SCHOOL.*—The Anniversary Festival is fixed for the 17th of May.

THE BOYS' SCHOOL.*—The Jubilee Festival took place on the 22nd of March.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.—There are very numerous candidates for the election in May, whose claims are all most deserving the sympathy of the Craft.

THE ASYLUM FOR AGED MASONS.—Although nothing remains but some settlements of very minor importance, as to legal points; still, as until they are finally arranged it is impossible to give an outline of the design for the building, we must postpone full particulars until our next number, when we hope to lay before our readers an ample account; meantime we have great satisfaction in announcing that the Thirteenth Anniversary Festival is fixed for Wednesday the 21st of June, to take place at Freemasons' Hall, under a most efficient Board of Stewards, among whom the following brethren have already enrolled their names, viz.—Bros. Col. Hon. George Anson, *M. P.*, R. G. Alston, E. H. Bailly, E. Brewster, G. Barrett, J. P. Bull, F. J. Law, P. Mountain, B. S. Phillips, J. Pennington, T. Pryer, J. S. Robinson, R. J. Spiers, G. W. Turner, and Osborn West. The Ball on the 11th of February was numerously attended, and gave perfect satisfaction.

* Our notice of the Schools is necessarily confined to these brief announcements, as the Secretaries do not condescend to forward any reports. There are sins of omission, as well as there are of commission.

THE REPORTER.

[We have received several communications, complaining that our reports from lodges are both few and brief; we can only plead in excuse that the Grand Master rules we are an unauthorized (!) publication, which we presume will be accepted as accounting for brevity—but if our correspondents will furnish reports, we will—*malgre* our being unauthorized—insert them.]

Erratum in our last, *in re* "Oak Lodge." For Cornelius Horne—*read*, Cornelius Stovin; for Canille Horne—*read*, Carville Stovin.

EMULATION LODGE OF IMPROVEMENT, (No. 318), *March 17.*—*Presentation of the Testimonial to Bro. John Savage.*—In order that this tributary acknowledgment to a most deserving brother should lack nothing of due honour, the members of the Emulation Lodge of Improvement determined to have a banquet on the occasion, that the brethren might associate in full Craft costume, and thus give to the proceedings additional prestige. About sixty brethren sat down, under the presidency of Bro. Dr. Crucefix. The Doctor was supported on his right by Bros. Savage, Shaw, &c., and on his left by Bros. Hervey, Pratt, &c.; Bros. Faudel and Scrivener officiated as vice-presidents at the end of the side tables. Notes were read from Bros. Bigg, Lane, Whitmore, Mountain, and other brethren, regretting their compulsory absence, but all bearing testimony to the important masonic services of their esteemed Brother Savage.

The CHAIRMAN, after the banquet, prefaced the health of the sovereign lady of England, in happy contrast with the excitement that prevailed in every other country. The toasts then given successively were the Grand Masters of England, Scotland, and Ireland. The Chairman then gave "The other Grand Lodges over the whole world." During his address he drew the attention of the meeting to the declaration of loyalty on the part of the French Grand Lodge, who took immediate steps to send in their adhesion to the new provisional government; and he commented on the blessings that enshrined our own happy land, which, under the most trying circumstances, afforded protection and shelter to a Mason-king, in the sad moment of his exile from his native land.

The CHAIRMAN then entered on the subject of the toast of the evening, viz., the presentation of a Service of Plate to Bro. John Savage, commenting on his claims to the respect and admiration of the English Craft. He observed among the company many members of the Emulation Lodge of Improvement, such, and countless absent members, must feel gratefully sensible of the many advantages they had derived from the instruction of Bro. Savage, who never thought of the time bestowed or the trouble taken in promulgating the ritual of Masonry, which he, with other worthies, had derived from the personal attention of the late Peter Gilkes. Bro. Savage had thrown himself, heart and soul, into the Order, and thereby became a sound practical Craftsman; every ceremonial, every lecture was so intuitively fixed in his memory, that he might be looked on as the authority of the day. Such was the high opinion entertained by the Grand Lodge of his many qualifications that he was almost a standing member of the Board of General Purposes, and to carry this qualification still higher, the Board itself had twice

consecutively elected him to the distinguished honour of the Vice-Presidency, the very apex of the masonic pedestal; for although the Grand Master was formally elected annually, according to the constitutions, and himself appointed the President of the Board; the Grand Lodge sent Bro. Savage to that Board, who, estimating his mental powers, themselves elected him as Vice President. The fact was important, and the more so when reflecting on the present momentous crisis in English Freemasonry, to which he (Dr. C.) would not further allude than to express his conviction that Bro. Savage would prove equal to any exigency that might demand the declaration and fulfilment of free and fair masonic independence. He had now to request Bro. Savage to accept at his hands the Testimonial then on view, which was at once the record of the regard and estimation in which he was held, and of his own merit. The service of plate was a pleasing mode, too, of testifying to his excellent wife that her husband was thus loved and respected, and would serve to remove from the minds of many the prejudice that happy domesticity was a matter of indifference to Masons. He (Dr. C.) had before been the fortunate instrument of similar presentations, but on no previous one were his feelings in more perfect accordance. On the part of the company he proposed the health of Bro. Savage, and most cordially wished him a long and a happy life. The toast was received with the most affectionate acclamation.

BRO. SAVAGE rose, and, as soon as the applause would permit, replied to the chairman's address with considerable animation and feeling. He commented with much spirit on the several points that had been brought up in the meeting, more especially in reference to the "momentous crisis," which he looked on as the directing influence of a powerful necessity, that compelled Masons either to sit down contented to bear the yoke of a moral serfdom, or to determine that the mental should direct gallantly the physical power to become emancipated. There was no longer any hope from the Dais as a body; expectation therefore pointed to the floor of the Grand Lodge, and he gave the chairman only due credit for the amount of sincerity which he set down to his (Bro. S.'s) account, when he characterized him as one actuated by a sense of principle, and a resolution to maintain and uphold the pure spirit and independence of Freemasonry—which were most unequivocally endangered by the refusal to grant annuities to widows, and by the shameful surrender of one of the great bulwarks of the Order. It was at such moments as these that he regretted the want of oratorical power to give utterance to the thoughts by which he was impressed; but as the brethren knew his deficiency, their over-kindness must supply the means; by their aid, by a unity in effort, the result must be success; to will in a good cause would be so to dispirit the cowan, that if we could not regain a loss, we might at least secure the future from danger. There must be a revival of the Masters', Past Masters', and Wardens' Club; it had only been discontinued because it had effected its object: circumstances imperatively called for its reorganization, and without delay! The costly presentation offered to him by the company, through the chairman, would ever be contemplated by himself and Mrs. Savage with more gratification than pride, inasmuch as no satisfaction was so pure as the consciousness of the mutual regard that bound his brethren and himself in one common bond of mutual obligation; although the very pride of ambition in its better sense was a point not undeserving of consideration. Bro. Savage concluded a very clear and lucid address, amid general applause.

The CHAIRMAN next proposed the health of the Earl of Yarborough, the Deputy Grand Master; the Grand Lodge of England; and as a conspicuous member thereof, the health of Bro. William Shaw, the W. Master of the Grand Steward's Lodge, the consistent supporter of the best interests of the Order, concluding thus—"Brethren, when you can bring before us on any occasion a more zealous, upright, and independent Freemason, we shall be too happy not to deserve his good opinion"—(much cheering).

Bro. SHAW returned thanks in a very animated address; he concurred, without any reservation, in the remarks which had fallen from the chair, as well as in the address of Bro. Savage. It would be well if in the speeches delivered at Lodge there was always the same manliness of expression, the same honesty of purpose; and although he was, by the kindness of the Chairman, simply included in a toast and sentiment that in its range embraced so extensive a body, he took it as the greater compliment; first, because that the Lodge he had the honour to represent had great interests to protect, and next that having felt it to be his duty, as its Master, to pay a mark of public respect to Bro. Savage, it was his proud duty to give his adhesion to the sentiments that evidently marked the occasion, and in his opinion would probably direct the future. They had the lesson before them; were the objects they sought to obtain incompatible with reason and justice, then let them at least be met by fair argument, not by mere legal sophistry; but if they were grounded on principle, let them be demanded by the resistless power of public consent. With the permission of the company, he begged the use of the gavel, and when he stated that the power thus asked would be employed in proposing the health of the Chairman, he was not contented with anticipating their approval; he felt that such a toast would entitle him to their gratitude. On the gavel being handed, Bro. Shaw resumed. How could he commence; was he to remind the meeting that the Chairman was the martyr of English masonry; should he say that he was its prop, pillar, and moral protector—it was so difficult to say which, for he was all, that he must claim their indulgence for having ventured on a duty which, while all would envy them the attempt to discharge, would feel with him that the opportunity should not be lost of proving to the most devotedly attached Mason of the day to the Order he nobly supported, that he not only lived in their hearts, but that they hopefully relied on his liberal construction of their sentiments to continue his powerful advocacy during the present very difficult crisis, and that the Great Architect of the Universe would protect his banner, so that thus counselled by his wisdom and discretion they might yet look to the future without fear, much less despondency. With these impressions, and on the part of the company, he returned the gavel, most unaffectedly wishing their much loved Chairman the blessings of health and length of years to enjoy it—(continued cheers).

The CHAIRMAN next gave Bros. Faudel and Scrivener, the Vice Chairmen, adverting very pointedly to their respective duties as Treasurer and Secretary, and to the very efficient manner in which their duties had been discharged.—Bros. Faudel and Scrivener severally noticed the compliment paid to them.

The CHAIRMAN gave the "Masonic Charities," but our limits preclude the remarks, which were pertinent and happy; and after alluding to the absence of Bro. Mountain, the Vice-President, from indisposition, and to other friends from various circumstances, the business of the

meeting was concluded. The evening was greatly enlivened by Bro. Genge, who volunteered some of his delightful melodies; Bro. Spencer, who never lacks in his desire to please; Bro. Evans' "Father Paul," Bro. Smyth's "Robinson Crusoe;" Bro. Hawkins and others also added their efforts in the general amount of vocal entertainment. It was altogether an intellectual treat, and concluded by half-past eleven o'clock.

GRAND STEWARDS' LODGE—*Public Night—March 15.*—In consequence of the unpropitious state of the weather, the attendance of visitors was not so numerous as upon former occasions; this is the more to be regretted as the working was excellent, and gave great delight to those who were present; more especially to the junior portion of the assembly, many of whom had probably never heard the lecture worked until this occasion. The ceremony of the evening was the first lecture, and was ably gone through, in sections, by the following brethren, viz., Bros. Hodgkinson, Gibbins, Forman, Emly, Cox, Udall, and Norris. Where all were excellent, it would be invidious to particularize, but should we be asked to single out one, we should unhesitatingly say that the fourth section, by Bro. Emly, was the master-piece. Bro. the Rev. J. E. Cox, in a brief, but eloquent speech, expressed the thanks of the visitors; and which were very kindly acknowledged by our talented friend, Bro. Shaw, the much-esteemed Master of the Lodge.

OAK LODGE, *Feb. 16.*—That indefatigable Mason, Bro. Pryer, this day performed an "allotted task," with more than exemplary power—it should be recorded, viz., three initiations, two passings, two raisings, and a lecture on Egyptian Hieroglyphics, Masons' Marks, and the origin of Punic, Greek, Coptic, and Oriental alphabets. How brief the record, but how wondrous the text!

LODGE OF FIDELITY, No. 3.—*March.*—This lodge was visited by a distinguished member of the Craft, the Reverend Elie W. Stokes, a gentleman of colour, engaged on a mission from America, who addressed the lodge, stating that he was a Master Mason of the Union, No. 10, Pawtucket, and rector of Christ Church, Rhode Island, that he was very proud of the reception he had met with in England, where he had an opportunity of proving that, among Masons, fraternity meant something more than its common acceptation; and concluded by trusting that so long as men inhabit this earth, the brethren will continue to meet and to inculcate principles of morality and wisdom. He was surprised to hear from Bro. Goldsworthy that he believed nearly as many lodges held their meetings at the Freemasons' Tavern, London, as there were in the whole of America.* Bro. Sullivan remarked that the distinguished visit just made, and the ideas resulting therefrom, proved the value and correctness of the science of Freemasonry, which was not confined to any age, clime, or people—whose influence was as boundless as the sea and direct as the sun. Although his organ of veneration was not pre-eminently large, he had nevertheless a veneration and an adoration for a science which had stood the test of continuous ages. Freemasonry was the earliest science on record, and had passed unsullied and unscathed through the tests and ordeals to which men and time had subjected it; and had proved by its continued success that "age cannot wither, nor custom stale its infinite variety." And then came the re-

* Bro. Stokes must either have misunderstood Bro. Goldsworthy, or the latter has shown himself to be materially in error on this point.—Ed.

markable illustration of the extent of its influence. The presence of the brother who had visited the lodge this evening proved this influence better than any other means could do, for they had in him a living illustration that wide as were the ideas of our transatlantic neighbours from our own, different as were their customs, political creeds, and governmental constitution, the science of Freemasonry had been widely extended among them, and produced the verification of the political apothegm—"are we not men and brothers?"

ROYAL ATHELSTAN LODGE, No. 19, *George and Blue Boar, Holborn.*—The installation at this long-established lodge took place on the 12th of January. Bro. John Savage, Vice-President of the Board of General Purposes, has been presiding as W. Master during the past year (1847), having been, after a lapse of several years, a second time elected to that important office. As soon as the preliminary business was gone through, the W. Master, with his accustomed ability, installed his successor, Bro. Benjamin Starling; and, after the officers had been appointed and invested, (Bros. Bircham, S. W., Burch, J. W., &c.) the brethren sat down to a sumptuous banquet. Thirty-five were present, and among the visitors we noticed Bros. Bigg, P. M. No. 109, W. Watson, P. M. No. 25, Mountain, P. M. No. 318, H. Muggeridge, P. M. No. 227, Gardiner, P. M. No. 118, Levick, P. M. No. 85, &c. There was also a large attendance of Past Masters of the Lodge, among whom were Bros. Grosch (the much-respected father and Treasurer of the lodge), Honey, Gale, John Watson, Robb, &c. In the course of the evening an eloquent and luminous address was given by Bro. Bigg, having more especial reference to the proposed alteration of the Board of Grand Stewards. The worthy and gifted brother handled the subject with great ability and good humour; he was listened to with breathless attention, and the loud applause which followed the conclusion of his address unequivocally demonstrated the opinions of all present. Some excellent speeches were also delivered by the W. Masters Bros. John Savage, Honey, William Watson, H. Muggeridge, &c. At a late hour the company separated, highly pleased with all the proceedings of the evening. May continued prosperity long attend this united and comfortable lodge.

TEMPLE LODGE, No. 118, *Feb. 1.*—Bro. James Perrin was installed by Bro. Kincaid. It was gratifying to all the young members of this lodge,—celebrated for its admirable working, and the unanimity and fraternal affection which exist among its Past Masters (of whom there were present eight)—to find that during the past year the lodge had lost nothing of its former character. As usual, the late W. Master, Bro. Earles, received the thanks of the lodge for his valuable services; and well merits the testimonial (a gold Past Master's Jewel) which will be presented to him at the next meeting. It is the proud boast of this lodge that for the last fourteen years, viz., since Bro. Dr. Crucefix filled the chair, there has only been one exception in the list of W. Masters who have not well merited and received from the lodge a testimonial, in the shape of a gold jewel, accompanied by the thanks of the brethren. The present W. Master, Bro. Perring, is fully competent to discharge the duties, and can boast of officers who are all acquainted with their work.

BANK OF ENGLAND LODGE, No. 329.—The visitors of this lodge, and they are numerous, have been attracted by the inspection of the "portrait gallery" of its worthies; the impersonation of brethren "true and trusty, of good repute, and held in high estimation among the Craft," pass in

review before them—the visible sign of services performed ; the lineaments of the worthies themselves, stand forth in graceful and grateful commemoration, by the pencil of Bro. E. D. Smith, who, desirous of handing down to posterity the “deeds not mere words” of the patriot band with which he is proud to feel associated, has aided time itself to give a record of those who have not wasted the passing hour, but have marked a note on its dial ; and this, be it stated to his honour, without fee or reward, but as his own spontaneous aspiration to breathe a free-will offering at the shrine of Freemasonry. Would that every lodge could thus emulate Bro. E. D. Smith’s praiseworthy emotions, and consecrate, in such indelible proofs of his devotion, their appreciation of such an exemplar !

WELLINGTON LODGE, No. 805, *Bull Inn, Lewisham*.—This lodge was consecrated on the 20th of January. Bros. White and Crucefix were expected to perform the ceremony of consecration, but in their unavoidable absence the duty was kindly undertaken, at a very short notice, by Bro. William Watson, P. M. No. 25. The brethren were highly delighted with the able manner in which this expert craftsman performed the duties of the day, assisted by the valuable services of Bro. Honey, P. M. No. 19, as Senior Warden, and Bro. H. Muggeridge, P. M. No. 227, as Junior Warden. After the consecration, Bro. Watson proceeded to instal Bro. John Savage, Vice-President of the Board of General Purposes, who has been appointed by the M. W. Grand Master to preside over the lodge during the first year of its infancy. The newly installed Master afterwards initiated two candidates into the mysteries of the Order, having previously invested his officers—Bro. T. B. Collins, S. W., Bro. Dr. Mitchell, J. W., Bro. Randall, S. D., &c. Among the brethren present we noticed Bros. Scarborough, P. M. No. 40, Levick, P. M. No. 85, Henry, P. M. No. 247, Masters, P. M. No. 172, Randell, No. 229, and between thirty and forty others. At six o’clock, the brethren sat down to an excellent banquet, provided by the worthy host, Bro. Ireland ; and after the cloth was cleared several able addresses were delivered by the W. Master, and by Bros. Watson, Scarborough, Honey, Collins, Dr. Mitchell, &c. The evening was enlivened by some excellent singing from professional friends, who kindly lent their assistance ; and we must not omit to notice the newly initiated Bro. Clarke, whose vocal abilities are of no common order. After spending a delightful evening, the company broke up shortly after eleven o’clock, (many of them having to return to town), and the only drawback to the pleasures of the day was the absence of Bros. Crucefix, Bigg, Mountain, and others, who were previously engaged to attend the installation of the W. Master of the Royal York Lodge, No. 7. We heartily wish success to the Wellington Lodge, and hope they will profit by the able counsel and assistance of their respected Worshipful Master.

CHIT CHAT.

THE ODD MADE EVEN.—An Odd Fellow's marriage in New York is announced with the following verse :

The happy bridegroom now no more may pine,
Single and *odd*, to nature's laws contrary ;
From him the bride hath won the grip and sign,
As to his *lodge* he took the blushing Mary.

“THE LAW OF KINDNESS.—A worthy old coloured woman, in the city of New York, was one day walking along the street quietly smoking her pipe. A jovial sailor, rendered a little mischievous by liquor, came sailing down ; and, when opposite the old woman, saucily pushed her aside, and with a pass of his hands, knocked the pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner, and giving him a dignified look of mingled sorrow, kindness, and pity, said, ‘God forgive you, my son, as I do!’ It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned, and repentant. The tear started in his eye ; he must make reparation. He heartily confessed his error ; and thrusting both hands into his full pockets of change, forced the contents upon her, exclaiming ‘God bless you, kind mother, I’ll never do so again!’”

ADVICE TO WIVES.—A wife must learn how to form her husband's happiness ; in what direction the secret of his comfort lies ; she must not cherish his weaknesses by working upon them ; she must not rashly run counter to his prejudices. Her motto must be, never to irritate. She must study never to draw largely upon the small stock of patience in man's nature, nor to increase his obstinacy by trying to drive him ; never, if possible, to have *scenes*. I doubt much if a real quarrel, even if made up, does not loosen the bond between man and wife, and sometimes, unless the affection of both be very sincere, lastingly. If irritation should occur, a woman must expect to hear from most men a strength and vehemence of language far more than the occasion requires. Mild as well as stern men are prone to this exaggeration of language ; let not a woman be tempted ever to say any thing sarcastic or violent in retaliation. The bitterest repentance must needs follow such an indulgence, if she do. Men frequently forget themselves what they have said, but seldom what is uttered by their wives. They are grateful, too, for forbearance in such cases ; for, whilst asserting most loudly that they are right, they are often conscious that they are wrong. Give a little time, as the greatest boon you can bestow, to the irritated feelings of your husband.—*The English Matron*.

IMPORTANCE OF HOME DUTIES.—Were home more attractive, there would be less temptation to seek amusements abroad ; many a wife would see more of her husband, if attention were paid to these apparently small matters. A painful contrast is perhaps brought before his mind. Wheresoever he goes it is all smooth and pleasing before him, even though some carelessness may lurk behind. If he return to an untidy house, his wife slatternly, his children disorderly, if a gay and thoughtless man, he will leave his own fireside for others more attractive

—if a domestic and religious man, he will suffer in silence, and feel all his comfort destroyed ; while affections are trifled with in one case, and destroyed in the other. A cheerful countenance, a well-regulated house, and pleasing manners, will make the domestic life the happiest in the world. Were early education made more practical, such women would be less rare than they are. If young ladies would use their accomplishments, their talents, and dress, not for display, but as a means of usefulness, their brothers would be more disposed to stay at home, and much innocent amusement would take the place of idle dissipation. If we felt here, as everywhere, “thou, God, seest me”—if we remembered the account is to be given to God, and not to men—we should be impressed that our accomplishments are not for display, but as occupation in the absence of that which belongs to the working classes ; that a certain appearance in dress, and an attention to neatness, is a duty belonging to our station, and that an agreeable manner is a talent given us to improve. The way in which things are done, often materially lessens or increases their value. Much unhappiness in families arises from the trifling way women have of passing their time, and of gratifying only their eyes and ears, instead of their reason and understanding. The utmost of a woman’s character is contained in domestic life—first, by her piety towards God ; and next, in the duties of a daughter, a wife, a mother, and a sister.—*Life of the Rev. Robert Anderson.*

NOTHING IS SO INFECTIOUS AS AN EVIL TEMPER.—The strongest controul, the most enduring and ever-acting piety, the most determined resolution to bear and forbear, to love and forgive, however often pained and annoyed,—all these must be experienced and practiced by a wife, if the evil temper of her husband really fails to sour hers. Some meek, gentle dispositions, of unwavering sweetness of temper, may, indeed, stand the torrent of churlishness uninjured ; but in these, though the temper does not fail, health and energy both succumb, and the more lasting misery is the consequence.—*Women of Israel.*

OPINION OF THE JEWISH CHARACTER BY A CHRISTIAN WRITER.—It is the fashion in this country to decry the Jews—to represent them as invariably sordid, mercenary, avaritious, and griping—indeed, to carry the charges laid against them to such a length, as to associate with their names a spirit of usury amounting to the most flagrant and dishonourable extortion. And these charges have been repeated so often, and echoed seriously by so many persons deemed a respectable authority, that the prejudice against the Jews has become interwoven with the Englishman’s creed. But the exceptions have been mistaken for the rule ; and—strange as the assertion may sound to many ears—we boldly proclaim that there is not a more honest, intelligent, humane, and hospitable class of persons on the face of the earth than the Jews.

The fact is, when an Englishman is broken down in fortune, and can no longer raise funds by mortgage on his estate, nor by the credit of his name, he flies to the money-lender. Now Jews are essentially a financial nation ; and money-broking in all its details, is their special avocation. The class of Israelite money-lenders is, therefore, numerous ; and it is ten to one, that the broken-down individual, who requires a loan, addresses himself to a Jew—even if he take the money-lender living nearest to him, or to whom he is first recommended. Well—he transacts his business with this Jew ; and as he can give no security beyond his bond or his bill, and his spendthrift habits are notorious,

he cannot, of course, obtain the loan he seeks, save on terms proportionate to the risk incurred by the lender. Yet he goes away, and curses the Jew as a usurer; and thus another voice is raised to denounce the entire nation as avaricious and griping. But does this person, however, reflect, that had he applied to a Christian money-broker, the terms would have been equally high, seeing that he had no real security to offer, and that his name was already tarnished? Talk of the usury of the Jews—look at the usury practised by Christians! Look at the usury practised by Christian attorneys!—look at the greediness of Christian bill-discounters!—look, in a word, at the money-making spirit of the Christian, and then call the Jew the usurer *par excellence*! It is a detestable calumny—a vile prejudice—as dishonourable to the English character as it is unjust towards a generous-hearted race!

We deem it right to state that these observations are recorded as disinterestedly and as impartially—as honestly and as conscientiously—as any other comments upon prejudices or abuses which have ever appeared in “*The Mysteries of London.*” Not a drop of Jewish blood flows in our veins; but we have the honour to enjoy the friendship of several estimable families of the Jewish persuasion. We have, therefore, had opportunities of judging of the Israelite character; and the reader must be well aware that the writer who wields his pen *against* a popular prejudice is more likely to be instigated by upright motives than he who labours to maintain it. In following the current of general opinion, one is sure to gain friends: in adventurously undertaking to stem it, he is equally certain to create enemies. But, thank God! this work is addressed to an intelligent and enlightened people—to the industrious classes of the United Kingdom—to those who are the true pillars of England’s prosperity, glory, and greatness!—*Mysteries of London.*

BE CHARITABLE.—Not to give to the poor is to take from him; not to feed the hungry, if thou hast it, is the utmost of thy power to kill him; that therefore thou mayst avoid both sacrilege and murder, be charitable.—*Quarles’ Enchiridion.*

THE OLD PLANTER.—The Emperor Adrian saw an aged Hebrew planting a fig-tree. “Poor fool,” quoth he, “thou art too old to plant. Seest thou not that thou wilt die before thy tree can bear fruit?”—“I know it,” replied the old man, “but *I work for my children*; and fatigue is dispelled by the idea, that one day, in enjoying the fruit of this tree, they will think of their old father who planted it for them.” Our ancestors planted trees, the fruit of which we have tasted during our lives. It is then only proper that we in our turn should plant for our children.

NEWSPAPER EDITORS AND FACTORY OPERATIVES.—There is no factory operative whose labour is equal to the drudgery of an editor of a daily newspaper; the constant strain upon mental energies, day and night, is far more severe in its effects than any corresponding amount of merely physical and mechanical exertion. At three o’clock in the morning, an editor is often in the gallery of the House of Commons, listening to the close of a debate upon which a leading article must be prepared for the paper of the same day: at four he is at his desk, with the printer’s devil waiting for copy,—at five, he has completed his task, perhaps a philippic upon the inhumanity of

mill-owners; and at the hour when the mill population are beginning to arouse themselves from sleep, he is stealing home to his bed, pale and haggard, to seek a short interval of repose, by closing his curtains upon the bright daylight. There is no factory operative, who, apart from the question of remuneration, measuring only toil for toil, would change places with a London daily editor

THE JEWS IN PARLIAMENT.—Immediately before the adjournment of Parliament, Colonel Sibthorp inquired of Lord John Russel whether the Jews, if admitted into the House of Commons, could attend in their places on Friday evenings or on Saturdays. Mr. Alderman Salomons answered the question by anticipation a few weeks ago. The worthy alderman, who is a member of the Marylebone vestry, is most punctual in his attendance at the Saturday meetings of that body, and three or four weeks ago he took occasion to state that he felt he was acting in accordance with the spirit of the Jewish religion in being present at the vestry meetings on Saturday, because he was not there to serve any personal interests of his own, but to promote measures for the public good.—*Globe*, Jan. 1848.

A Roman Catholic priest in Van Diemen's land lately refused to marry a gentleman who obstinately persisted in remaining a Freemason.

BRO. EALES WHITE, of Lodge 327, Taunton, has been elected a member of the council of the Decorative Art Union.

MARRIED, in December, Bro. Pridham, Professor of Music, of Lodge 327, Taunton, to Miss Coles of Somerton.

Obituary.

A Person of the name of **THOMAS THORPE** having died, his friends were about to engrave on his tombstone the following inscription—

“ This corpse
Is Tommy Thorp's; ”

but considering this too long on reflection, it was finally reduced thus—

“ Thorp's
Corpse.”

THE LATE ARCHBISHOP OF CANTERBURY, Feb. 11.—The late excellent Primate of all England is removed to his reward. He was the son of the Rev. W. Howley, a beneficed clergyman, and was born in Hampshire in 1765. After a preliminary classical education he was sent to Winchester College, whence, in 1784, he was removed to New College, Oxford. He took the degree of *B. A.* in 1787 or 1788, and soon after succeeded to a fellowship. On the 11th of July, 1791, he became *M. A.*, and removed to Christ Church College, where he acted as private tutor to the Prince of Orange. He attained the degree of *B. D.* on the 29th of January, 1805, and that of *D. D.* on the 1st of the following month. In 1809 he succeeded Dr. Hall in the Regius Professorship of Divinity, which he held till 1813, when, on the death of Dr. Randolph, he was made Dean of the Chapel Royal, Provincial Dean of Canterbury, and raised to the metropolitan see, from which his trans-

lation to that of Canterbury took place in 1828. Never remarkable for brilliant talent, and singularly retiring in his habits and dispositions, he was gradually drawn forth by the demands of those positions of eminence in which Providence successively placed him;—and thus grew continually in the general esteem, until he has left behind him, at last, a memory which will long be cherished among those of the church's brightest ornaments.

Within eight months of his elevation to the chair of St. Austin, he protested against the policy of the minister from whom he had received his appointment; and when the principle of the great government measure of that year (the Roman Catholic Relief Bill of 1829) came under discussion in the House of Lords, he moved that the bill be read a second time that day six months. Such a step may have been called personally and politically ungrateful; but our primate said that at his consecration he had sworn to stand by the church of England. His post as ecclesiastical leader required that he should exalt his "mitred front in courts and parliaments," indifferent to the power of minister or monarch. Respectful towards both, but now fearless of either, he denounced the measure of the government as irreligious and revolutionary. * *

Of his public or his private life little more remains to be related. Before he became Bishop of London, he married Mary Frances, eldest daughter of John Belli, Esq., of Southampton. The issue of that marriage were two sons and three daughters. One of the Archbishop's sons was for a short time an officer in the Guards, but he died of consumption at the age of twenty. His other son only lived to be twelve years of age. The Archbishop's eldest daughter married, in the year 1825, Sir George Beaumont, Bart., and died in ten years after her marriage. Another of his daughters was married to a Mr. Wright, and a third to a Mr. Kingsmill. The latter years of the deceased prelate were not much distinguished from the general tenor of his life. The extreme quietude of his character induced some of his acquaintances to say, that he had never been young, therefore when he was really overtaken by old age his habits underwent little change. Even within a year of his decease he appeared in public almost as frequently as usual, though, of course, he gradually ceased to preach, and very rarely during the last four or five years addressed the House of Lords. At length the infirmities attendant upon extreme old age became every day more apparent; a severe attack of the prevailing epidemic shattered his enfeebled constitution. His malady, however, yielded to careful and able medical treatment, and he once more ventured to take carriage exercise, but the remnant of his strength seemed to have quite departed, and, after a short time, he sank into a condition of irrecoverable debility. Had he lived to see this day (the 12th of February) his grace would have completed the eighty-third year of his age. His funeral took place on the 19th of February.

The late Archbishop was a Freemason—honour to his memory!—If in high vocation, as the first spiritual peer of this great empire, he found no time to enter into the strict examination of our peculiar mysteries, or at any rate, to give public testimony of his active services, his benovolent character was the best practical illustration of their inestimable value. It had been our intention to have made searching enquiries into the masonic particulars of his career, but the recent occurrences have so riveted our attention, as to prevent our giving more than the following:—A knowledge of the pure spirit that tenanted the mortal coil of the deceased Archbishop, leads us to believe that he would have grieved over the recent

godless attack on the principles of the Order, with which his own conduct squared on the truest parallels.

The late Archbishop was initiated in the Jehosaphat Lodge (long since defunct), at the Bush Tavern, Bristol. There are some elder brethren, now living in Bristol, who remember to have heard from those present at the initiation of Bro. Howley, that he had passed the chair in his mother lodge; and the Rev. Bro. Dakeyne, at the presentation of the testimonial to the Historian of Freemasonry (Dr. Oliver), when he presided over a numerous, respectable, and happy assemblage of the brethren at Lincoln, in explaining the principles and tenets of our Order, after apostrophizing energetically the high character of the various grades of our society, concluded thus—"Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once the Master of a Bristol lodge! But I need not pursue these points."—Neither need we.

Nov.—At Star Cross, Taunton, Bro. WILLIAM MARSHALL, late of Lodge No. 327.

It pleased the All-wise Disposer of human events, on the 12th of January, 1848, to call from this transitory scene our late worthy and highly esteemed brother, EDWARD THOMAS PERCY, of Sherborne, Dorsetshire, many years Deputy Provincial Grand Master for Dorset. An event which has filled the breast of every Mason, who knew him, with the most poignant grief; and the loss to the Craft is deeply felt throughout the province.

Bro. Percy was born on the 21st day of December, St. Thomas's day, 1792, and was, consequently, in his fifty-sixth year. Descended from a masonic father, he was at an early age initiated into Masonry, at the All Souls' Lodge, Weymouth, which, although at so great a distance, he attended for years, and thence derived much of that masonic knowledge which he ever after so ably elucidated.

His progress in masonic honour was rapid as well as splendid, as may be seen from the following data:—Bro. Edward Thomas Percy was made a Mason, March 13, 1818, A. L. 5818; passed, June 12; raised, August 14. First Master of the Lodge of Benevolence, Sherborne, Dorset, January 11, 1819, A. L. 5819; exalted to the Royal Arch, November 15. Appointed by patent Deputy Provincial Grand Master of Dorsetshire, July 21, 1842, A. L. 5842. First Principal of the Chapter attached to the Lodge of Benevolence, September 23, 1844, A. L. 5844; Second Principal of the Provincial Chapter of Dorsetshire, September 23.

In all the grades of masonic duty he proved his services to be most efficient. He was distinguished by the strictest observance of the laws and regulations. The Book of Constitutions was his study; and in every relation he endeavoured to fulfil the duties which he believed his Maker and his God had directed him to perform, with the most exemplary fidelity.

Bro. Percy was a zealous, active, deep-read, and charitable Mason; was the founder of the Lodge of Benevolence, Sherborne, and the chapter thereto attached; was most skilful in the science; eloquent in the elucidation of the rites and ceremonies of Masonry; ever delighted to carry out the principles of the Order; contributed to all its charities, as far as in his power; and has in all probability initiated a greater number than any other Mason of the same standing. His public and private worth are too well known, and too highly appreciated, to be

effaced; and the zeal exercised by him in promoting the masonic institution will remain unsurpassed. His best friends could hardly tell whether he most excelled in talent or in integrity and honour. He bore with masonic and Christian resignation his last illness, relying on Jesus Christ, the chief corner stone, and comforted by the holy sacrament and prayers of the church.

His funeral created great interest in Sherborne, where he was always ready to promote public charity, and liberally to contribute to everything of a public nature, that he considered beneficial to his native town; the road to the church, and the churchyard itself, were densely lined with the people. Amongst many gentlemen, friends, and relatives, a large body of the fraternity of Freemasons from Dorset and Somerset, wearing the jewels, collars, and aprons in mourning, was observed—Sir E. B. Baker, Bart; the Rev. G. F. St. John, W. M.; N. Highmore, P. P. S. G. W.; J. Y. Melmoth, P. S. G. W.; J. Davis, P. P. S. G. W.; W. Hannen, P. P. J. G. W.; J. Jacob, P. G. S., &c. The R. W. P. G. M. having spontaneously granted a dispensation.

Bro. Percy has left behind him two brothers, attached to the Order, and members of the same lodge—on them may his mantle descend!—the one brother, the Rev. William John Percy, *M. A.*, who has been for many years the Provincial Grand Chaplain for Dorset, and whose published sermons should be universally read; the other brother, James Percy, Past Grand Deacon of the province.

It is hoped that a just and faithful tribute to his memory will be found amongst the brethren, in endeavouring to follow the steps of their departed brother in all their transactions with the world, and by an increased zeal in the discharge of their masonic duties, cherishing those high masonic principles which he endeavoured so faithfully to inculcate. And that the lodge which our late brother beautified and adorned, may still hold its high standing and rank amongst the lodges of England, till time shall be no more. And that we may all meet him, and be with him again for ever in the perfect lodge in the heavens, where the world's Great Architect lives and rules for ever and ever!

Jan. 28.—At Arbroath, *æt.* 72, Bro. JAMES WINDROM. Our venerable townsman was remarkable for varied and extensive information on many branches of science, and by unremitting study had acquired a knowledge of astronomy, geology, botany, &c., such as few men in his position of life could boast. The deceased, however, was more remarkable for his enthusiastic devotion to Freemasonry in all its degrees, and for an intimate knowledge of what are termed the mysteries of the sublime art. Among the brethren he held a very distinguished position, and must have been present at more initiations than any man in Scotland. On these occasions Bro. Windrom took the lead, and while he laboured to inculcate a thorough knowledge of the art, was not the less assiduous in pointing out the great moral lessons which it teaches. Bro. Windrom's mother lodge was the Lodge Forfor and Kincardine, and he was Past Master of the Lodge Panmure at the time of his death. In him Masonry has lost one of its brightest ornaments, and his death will be long and deeply deplored by all who knew him, and by the brethren in particular.

Jan. 29.—At his residence, Fleetwood, Lancashire, *æt.* 46, Bro. DAVID DIXON NEEVE, Postmaster, Past Master of Fylde Union Lodge, No. 533, and Worshipful Master of Lodge of Economy, No. 584, of

which he had been a member many years. Bro. Neeve in private life was a very estimable man. As a Mason he was a superior man, kind hearted and noble minded, ever supporting principle against prejudice, and maintaining the excellence of Freemasonry by the strict observance of its precepts.

Feb. 7.—At Montrose, Bro. WILLIAM SHAND, grain-merchant, æt. 67. For many years Brother Shand filled the office of Grand Steward in St. Peter's Lodge, Montrose, which was quite in keeping with his general character for kindness and hospitality. He was always proud of his office, and desired no higher distinction than fulfilling its duties and displaying his badge; and it is doubtful if his mantle will soon fall on so worthy a successor.

Feb. 15.—At Newport, Devonshire, SYNOLDA JULIA, æt. 6, the youngest daughter of Bro. the Hon. Thobald Fitz-Walter Butler, Past Grand Treasurer of Ireland, P. M. St. Patrick's Lodge, No. 50, Dublin, and W. M. of Lodge No. 312, Barnstaple.

Feb. 26.—At 21, Dorset-square, Bro. Lieutenant-General CLEILAND, H. E. I. C. S., P. G. Steward, and a member of Grand Master's Lodge.

Feb. 27.—At 92, Great Portland-street, after a painful illness of three months, Bro. THOMAS COOKE, æt. 67, Past Grand Organist. He was a brother of infinite merit, a most excellent musician, much respected and equally beloved.

Feb. 27.—F. H. GROOM, P. M. of the Bank of England Lodge, 329; a gentleman in manners and education, abounding in Faith, Hope, and Charity; one whose loss must be felt by his immediate circle, as well as by the Craft, whose tenets he professed and practised.

Feb. 9.—At East-street, Taunton, Bro. THOMAS LAKE, silversmith, &c. æt. 74. It is with deep regret that we make this announcement, Bro. Lake having been distinguished as a skilful artificer and mechanic, and no less respected for his general talents, than he was beloved for his urbane deportment. With strong natural abilities, and a heart full of social sympathies, he commanded the esteem of all around him. Liberal and consistent in his public sentiments, faithful in his friendships, industrious in his vocation, he necessarily obtained that ample extent of personal esteem which now prompts, with the recollection of his merits, unaffected sorrow for his loss. Bro. Lake held the office of Secretary to Lodge No. 327 in this town; a trust which he discharged for many years with high credit to himself, and no less satisfaction to the craft.

March 15.—At Bristol, Bro. HUSENBETH, æt. 83, the patriarch of Masonry: his life was a bright example, his death peaceful. We regret that we must defer a tribute to the memory of one of the best of men until our next, merely remarking that the Lodge of Benevolence testified their respect to his character while living by a recommendation to Grand Lodge for a vote of 200*l.*, but, by the sad delays of mis-guided power, the good brother died before the subject could be brought before the consideration of the Grand Lodge. Bro. White spoke at the Lodge of Benevolence strongly in favour of the vote, but his previous delay was most unaccountable.

PROVINCIAL.

TO THE EDITOR.

SIR AND BROTHER,—Persuaded as I am that the spirit of the “Free-masons’ Quarterly Review” is to point out every thing likely to elevate masonry as a science and as a bond of brotherly love, and that even the slightest hint for such a purpose would find ready admission into its valuable pages, I have ventured to throw a few thoughts together to point out, as I think, some of the causes prejudicial to masonry, but particularly as masonry is practised in the western division of Lancashire.

The love of distinction is a great component part of our nature; it encourages the poor mechanic to hope that he may one day better his condition, and become a master; it gives nerve and energy to the soldier and sailor; without such hope, many of the world’s best warriors, poets, orators and statesmen, would have died and left neither name nor fame. It is the love and hope of distinction which braces the tired muscle, nerves the wearied and overtasked brain, and in fact develops good men and great. Deny this, and you stultify and paralyze the best and most glorious energies of our nature. If this is granted, and granted it must be, we have an all sufficient reason for many members retiring from lodges after completing their third degree, or even before; and men too, who have hearts and heads capable and willing to contribute to the lustre of masonry; but knowing that the highest offices are filled for so many years (*ad infinitum* indeed it would appear) by the same officers, and finding, moreover, that they are frequently undistinguished by any peculiar mental or moral beauty—that possession (or favouritism) alone is their chief claim—that because they were, they are, and ever will remain the monopolists of distinguished chairs, it is a natural result that with the greatest devotion to masonic principle, they must object to the total banishment of all hope of distinction and recognized favour of their brethren.

Such a mode of conducting masonry is highly destructive to its popularity; certain to rob it of many intelligent men of an emulous, just and noble spirit, who might one day become its prominent ornaments and pillars, and quite at variance with that spirit with which the initiated are taught to regard it, and with which its intrinsic essence is so thoroughly imbued. Young aspiring Masons should be taught to place implicit faith in the integrity of their rulers; and something like the hope of reward should be held out to those who labour, or brethren capable of two syllogisms can never be expected to work in an active, positive spirit, with the sole view of being condemned to the ranks.

According to the Book of Constitutions there should be an appointment of provincial grand officers annually; of course a brother can be occasionally reappointed to the same office—and it is just that he should be, if in his year of office he has proved himself an able Mason, and possessed of the amiabilities which should grace the Order: but how is it that we find most of the officers retained without any reappointment (such being looked upon, one would imagine, as a work of supererogation) for *six, and even twelve years*. This is surely most irregular. And to whom, sir, are we to look for regularity, and sound constitu-

tional principle and conduct, if not to those placed in office as our leaders? Strict and stern discipline and obedience are parts of masonry, and for the violation of which the highest can offer no justifiable reason or plausible excuse: even ignorance would fail; for ignorance in an elevated situation, by being more conspicuous, becomes the more censurable.

Past prov. grand officers are rarely to be met with in this division; and when they do appear, they are regarded as comets. It is amusing that even the furnishers of grand clothing complain that they have fewer orders for this division, than any other; which assertion is fully verified at our provincial grand meetings. The paucity of grand officers is really pitiable, a mere wretched sprinkling. In any other county such meetings afford pleasure, and gratification; for there you see that more than a limited few have gained honourable distinction, and retired with their blushing honors upon them. It seems almost incredible, but is not the less true, that at the last provincial grand meeting, held at Lancaster, there were not even a sufficient number of grand officers to occupy the various chairs, and not even a single past grand officer of this division. It should not have been so.

Now, sir, with a view to remedy this evil, I would suggest that no unqualified brother should be chosen for even the humblest office, much less to a superior one; a matter that has not been sufficiently attended to; and that no brother should retain an office for longer than two years; he might then be advanced to a superior office, or retire as a past grand officer: thus making way for others equally deserving. In a short time we should have a respectable display of past grand officers, and thus labour, perseverance, and amiability would meet with their proper reward, and the greatest incentive would be held out to those who toil in the field of nature and of science.

It has been far from my object in this letter to say or even insinuate anything prejudicial to the character of any of the provincial grand officers in particular; for doubtless the talents, and virtues they possess, are fully appreciated as they deserve, by the brethren who know them. It is the *system*, not the *individual* now under consideration.

I have confined my remarks to this one abuse; would that it were isolated. Perhaps in your next number, I shall be able to furnish you with a few observations on some other existing abuses, and causes, detrimental to a flourishing condition of Masonry.

A MASTER MASON.

Liverpool, March 1848.

OXFORD.—In December last the brethren of the Alfred Lodge assembled to instal the W. M. Elect, Bro. James Wyatt, jun. The ceremony was performed by the late W. M., R. J. Spiers, in a very masterly and impressive manner. At the conclusion of the ceremony, the W. M. appointed his officers for the year.

At the banquet the W. M., Bro. James Wyatt, presided, supported by the late Master, Bro. R. J. Spiers, the Past Masters, the officers, and a large attendance of the brethren of the Alfred Lodge, with several members of the Apollo Lodge.

The CHAIRMAN gave the usual loyal toasts—"The Queen and the Craft," "Queen Dowager, Prince Albert, and the rest of the Royal Family." Next followed "The Grand Master of England, the Earl of Zetland." "The Prov. Grand Master of Oxfordshire, Bro. Rev.

J. Ridley, of University College," was next given; and the Chairman availed himself of the opportunity of eulogising the zeal, attention and ability with which that officer discharged the duties devolving on him, and mentioned that a meeting rarely occurred at which he was not present, but that on this occasion, as he was at some distance from Oxford, they were deprived of his company—(cheers).

The late W. M., Bro. R. J. SPIERS, rose and said, that after the happy year he had spent in acting as Master of the Lodge, they might easily imagine that the loss of power and the many pleasures accompanying it, would be attended on his part with regret; but he could assure them that that regret was annihilated by the satisfaction in seeing as his successor their highly esteemed and valued Bro. James Wyatt. In proposing his health it was unnecessary to say much, because all present knew his amiable qualities in private life, and the way in which he discharged his duties as a citizen; while in the lodge they could bear testimony that he had faithfully and efficiently performed all that he had undertaken—(cheers). During the past year he (Bro. Spiers) had had the gratification of seeing him always at his post, as Senior Warden, taking his full share of the duties of office, and this was of itself a sufficient guarantee that the power now delegated to him would be vested in proper hands.

The W. MASTER thanked the brethren for their kind expression of feeling, and wished that any words which he could utter could convey a tithe what he would fain express. It had been his happiness to belong to the masonic body for four years, and while it was certainly the most happy, he hoped he might say that it was the most useful period of his life. The impressions made on his mind at the time of his initiation would never be effaced; while his longer acquaintance with masonry served only to increase his desire to contribute to the happiness of others—(cheers). In conclusion, while he appreciated the practical results of masonry, he believed it would ever exercise a beneficial influence over his mind, tend to make him a better man, and entertain a kinder feeling towards his fellow men.

The CHAIRMAN begged to propose the health of Bro. Spiers, who had pre-eminently performed the duties of Master during the past year. It was true he began his career in a blaze of glory, and shot through it like a meteor, leaving but a feeling of regret that so short was that career.

Bro. R. J. SPIERS, who was most enthusiastically received, said he was unable to express what he felt on the present occasion, for when he took the chair, he did so with fear and trembling, but when he found, at the end of his year of office, his name was received with such kindness, and his humble services spoken of in such flattering terms, it was indeed a greater reward than he expected or deserved. The opportunity of maintaining the character of masonry had occurred during the past year, and he had availed himself of it, and he would ask, who would not have been delighted in so doing? for, in reviewing it, the lodge had taken a part which it was some satisfaction to refer to. In the first place, they had been called on, not more as Masons than as men, to contribute to the relief of their suffering fellow subjects in Ireland and Scotland, and the Lodge over which he presided nobly came forward. In the next case, that of their departed Bro. Hewlett, which was so eloquently and ably brought forward by Bro. Randall, they had acted with equal liberality. In the subscriptions accorded to all the masonic

public charities, they had most cheerfully come forward ; and in that especial case, which came nearer home to them, he rejoiced to find that their efforts in behalf of the widow Bolton and her family had been seconded by the Grand Lodge, which had, on their recommendation, given the largest grant they had it in their power to bestow. In conclusion he would only remark, that, with such assistance and kindness as he had received during his year of office, it could not possibly have been otherwise than a most agreeable one. To the latest period of his life he should never forget the happiness it had afforded him, and he sincerely wished it might be returned tenfold to their own bosoms.

The CHAIRMAN then proposed the health of the Past Masters.—P. M. Musgrove returned thanks.

The CHAIRMAN proposed “ Prosperity to the Apollo Lodge.”—Bro. Williams, of New College, responded to the toast.

The CHAIRMAN then proposed, in eulogistic terms, the healths of his officers, to whom he looked, and he was sure it would not be in vain, for support during his year of office.—The Senior Warden, Bro. F. Symonds, returned thanks, and assured the W. M. that he would find every disposition on the part of his officers to make his year of office an agreeable and useful one.

The toasts which followed were, “ The newly-initiated brother, Bro. Martin,” which he acknowledged in very appropriate terms ; “ The Masonic Charities ;” “ Bro. Alderman James Wyatt ;” “ The brethren all over the world ;” and many others of an equally appropriate character. At the conclusion the National Anthem was sung, and the brethren separated, highly delighted with the social character and success of the meeting.

Provincial Grand Lodge, Feb. 24.—This lodge assembled at the Masonic Hall, when it was unanimously agreed to subscribe annually to the Masonic Girls’ and Boys’ School, the Annuity Fund and Asylum for Decayed Masons, as well as to the Oxford anti-Mendicity Society.

Application having been made by the Secretary to the Masonic Girls’ School to the Oxford lodges, to appoint a Steward to the ensuing festival, Bro. Banks, of University College, very kindly consented to take the office. The Prov. Grand Master then appointed his officers for the year.

Apollo University Lodge.—In the afternoon the brethren of the Apollo Lodge assembled, when the W. M., Bro. S. Burstall, of University College, appointed his officers for the year. At the conclusion of the business the brethren withdrew to the banquet room.

The W. M., Bro. S. Burstall, presided, supported by the Prov. Grand Master, Bro. the Rev. J. Ridley, the Master of the Alfred (City) Lodge, Bro. J. Wyatt, Sheriff Hickman, P. M., and a large attendance of the officers and brethren belonging to both lodges.

On the removal of the cloth *Non Nobis Domini* was sung by some of the principal musical brethren. The usual toasts were given with excellent effect by the Chairman, and responded to most heartily by the brethren.

The PROV. GRAND MASTER returned thanks for his health being proposed, and remarked, that the gratitude was due from him, and not to him, for the admirable manner in which the brethren conducted masonry in his province, enabled him to be proud of his position, that of ruling two of the best lodges in the kingdom. He should avail himself of his privilege, to propose the health of their Chairman, the

present W. M. of the Apollo Lodge, who was so well supported by able officers and brethren.—The Chairman returned thanks.

After several toasts the Chairman proposed the health of the Past Masters of the Alfred Lodge, coupling with it the name of Bro. R. J. Spiers, the late Master, whose services to masonry he highly eulogised.—Bro. Spiers returned thanks, and assured them that the year which had passed had been to him a most delightful one, and the labours had really been pleasures, for he had been so assisted by every one in his own as well as the sister lodge, and the result had been most successful. He was pleased that the names of the Past Masters had been coupled with his, for he had had excellent examples to follow, and rejoiced to find that there were likewise many brethren in the lodge ready to follow in their footsteps, and take upon them the higher offices. There was one thing which he hoped would always be maintained, namely, the excellent understanding and cordial feeling that at present existed between the two lodges, and which might be characterised as one of generous rivalry. He hoped that the Alfred Lodge would continue to deserve their respect, for he was sure that the present W. M. and his officers would do all in their power to merit it, and it would be always a source of satisfaction to him to find it worthy of the encomiums now bestowed upon it.

CHELMSFORD.—A warrant has been granted to the Royal Arch Masons of this town to open and hold a Chapter. The consecration is proposed to take place on Wednesday the 10th May next, when a large assembly of Royal Arch Masons from the neighbourhood is expected. To commemorate the above event, and to give it more *éclat*, we understand that a ball is to be given in the evening, and it is hoped that the respected Prov. Grand Master, Rowland Alston, will grant a dispensation to permit it to be in masonic costume. A petition with that object will, or has already been presented to that worthy Mason. Bro. Evans supplies the furniture for the new Chapter, and we have no doubt it will be done with his usual precision and taste. We are informed that as many as twelve to fifteen candidates are already on the list for exaltation at the earliest period, and from the improving condition of the Lodge of Good Fellowship we have no doubt the Chapter will, ere long, be in the same flourishing condition. We should recommend our friends in the neighbourhood not to lose the opportunity of being present on this occasion, and we have little doubt the ball alone will amply repay them.

Lodge of Good Fellowship, No. 343.—An Emergency Meeting was held on Thursday, the 10th day of February instant, at eight o'clock, at the lodge room, White Hart Hotel; the business of the evening was to take into consideration the reports of the Especial Grand Lodge, holden on the 29th day of November last, and of the Quarterly Communication for the 1st December, so far as they relate to an amendment that 200*l.* additional per annum be added to the Royal Masonic Benevolent Annuity Fund; and the motion of our R. W. Bro. Dr. Crucefix, "That 300*l.* per annum be paid in annuities to the widows of brethren;" it being at the same time intimated that to raise this sum of 500*l.* per annum, an alteration must be made in the annual payments by lodges to the Fund of Benevolence; and these votes stand for confirmation at the next Quarterly Communication on the 1st March. To decide if the return from the lodge shall be made previously to the 1st of March,

so that the present officers of the lodge may be able to attend the Quarterly Communication of that day, the Treasurer not having sufficient funds in hand to pay the necessary fees. To appoint a deputation to attend the Quarterly Communication on the 1st of March next, and instruct them how to vote for this lodge upon these two questions.

March 16.—The W. Master and deputation reported, with deep sorrow, the non-confirmation of the grant to the widows of Freemasons.

HALSTEAD, Dec.—Bro. J. Webb, P. M., was presented with a masonic decoration, on which occasion a very energetic address was delivered by Bro. Doog, P. M., Bro. Webb making a very eloquent reply. Both brethren were much cheered on the occasion.

NORWICH, Jan. 14.—*Lodge of Perseverance, No. 258.*—Thirteen candidates were initiated by Bro. Howes during his first year of office; the next year he initiated three, and received three more candidates, who will be initiated at the next lodge night. The toasts at the celebration were, as usual, "The Queen and Craft;" "The Grand Masters of England, of Ireland, and of Scotland;" "The Grand Master of Norfolk, Lord Suffield;" "The Grand Secretary and the Grand Treasurer, Bro. Barwell," who was present; "The W. Master, Bro. Jeremiah Howes;" "The Past Masters;" "Bro. Abel, Senior Warden;" "Bro. Royal, Junior Warden;" after which a worthy brother that too much cannot be said in praise of, a Past Master and the Secretary of the lodge, "Bro. F. G. Scott," who had been forty years a Mason, and thirty-seven years Secretary, during which period he had never been absent from his lodge duties but once, and then compelled by sickness. There were twenty-four brethren at banquet.

DONCASTER.—*Jan. 14* being appointed by the Principals of the Magdalen Chapter, attached to the Saint George's Lodge, No. 291, which is held in this town, for the installation of Principals of the chapter and other masonic business, a large number of the fraternity attended at the mansion house, as also several visitors from considerable distances. The chapter having been duly opened according to ancient form, the ceremonies of installing the Principals and exaltation were ably performed by Companion Hunt, of Chapter of Fortitude, No. 51, as M. E. Z. The chapter having been closed, a Craft lodge was opened, in conformity with the notice given, at which an additional number of brethren were admitted. The labours of the day being ended, the brethren retired to the Reindeer Hotel, where they partook of an elegant entertainment. Bro. Ingham, the W. M., presided, supported by Bro. Square, S. W., and assisted by Bro. Nicholson, J. W. The usual loyal and masonic toasts having been given, the lodge was duly closed, and the brethren separated after an evening spent in harmony and brotherly love. We understand that the St. George's Lodge is steadily prospering, and that several gentlemen of the town and neighbourhood have lately joined.

BOLTON, Jan. 4.—The brethren of St. John's Lodge, No. 268, assembled at the Legs of Man Inn, to celebrate their anniversary. After partaking of an excellent dinner, the brethren proceeded to the installation of officers for the ensuing year. When the business of the meeting was over, the following, among other toasts, were given:—"The Queen, a Mason's daughter," "The Earl of Zetland, Grand Master of England," "The Duke of Leinster, Grand Master of Ireland," "The Duke of Athol, Grand Master of Scotland," "The Officers of the Grand Lodge

of England," "The Earl of Ellesmere, Prov. Grand Master for East Lancashire." After which the chairman gave "The gentlemen that live in our own town, including Bro. Stephen Blair, D. P. G. M. of East Lancashire, Bro. M. C. Dawes, P. G. S. W., Bro. W. F. Hulton, J. W., and Bro. T. R. Bridson, (mayor) Treasurer." Then followed to "The Visiting Brethren," which was responded to by Bro. John Platt, of Lodge No. 44. Many songs and toasts followed, which tended to add mirth and jollity to the evening's entertainments; and the brethren separated at ten o'clock, declaring that a happier festival they had not enjoyed for many years.

WALSALL.—It gives us great pleasure to record the steady progress of the Lodge of St. Matthew. It has obtained a high character for the accuracy of its working, and is justly regarded as an ornament to our society. Sir Francis Scott, and Bro. E. D. Scott, the sons of our worthy brother, Sir E. D. Scott, of Great Barr, were admitted to a participation in our mysteries at the February meeting of this lodge, and are likely to become valuable members. There is also a strong probability of other members of the aristocracy, in the neighbourhood of Walsall, imitating their example.

SUNDERLAND, Dec. 27.—The members of the St. John's Lodge, No. 95, met in their lodge room at the George Hotel, Bro. C. E. Fuller's. After auditing the accounts for the current year, the finances were found to be in a flourishing condition, and the demands of charity were therefore liberally answered.* The officers were appointed, but in consequence of the unavoidable absence of the Worshipful Master elect, the installation was further postponed. The brethren adjourned to the usual banquet, held in honour of the anniversary of the patron of the brethren of the mystic tie. The evening was spent in that harmonious, cheerful, and fraternal manner which generally distinguishes reunions of the fraternity.

The Earl of Zetland has consented to lay the foundation-stone of the new docks at Sunderland, on which occasion there will be a splendid masonic display.

DURHAM, Jan. 18.—A Prov. Grand Lodge was held in the Sale and Exhibition-room, Durham, for the purpose of installing Bro. John Fawcett, Prov. Grand Master; the ceremony was performed by Sir Cuthbert Sharp, D. P. G. M., in that regular and truly masonic manner which has so long characterized the honourable knight's masonic career. Bro. Fawcett, P. G. M., afterwards installed the brethren to their respective offices in the Prov. Grand Lodge. The whole of the petitioners for relief whose cases were regular were relieved with the largest sums the committee could award. At three, P. M., the lodge was adjourned to the Waterloo Hotel, Bro. Thwaites's, where about sixty-six brethren sat down to a most excellent banquet; the toasts and speeches were all equally good. At seven, P. M., most of the brethren from a distance left by the railway train.

GATESHEAD, Feb.—The anniversary meeting of the brethren of the Borough Lodge, No. 614, was held at their room, when the officers for the ensuing year were duly installed. After the ceremonies of

* Upwards of seven pounds were collected for the Royal Masonic Benevolent Annuity Fund.

the day, the brethren dined together at the Black Bull Inn, Gateshead. Bro. Weatherhead presided, supported on his right and left by Bros. Sir Cuthbert Sharp, George Hawks, Thomas Cummings, &c. After dinner an address, tastefully engrossed on parchment, and signed by every member of the lodge, was presented to Sir Cuthbert Sharp, in token of their sense of gratitude for the able and efficient manner in which he has for a great number of years discharged the duties of Deputy Grand Master for the province of Durham, from which office he has lately retired.

LIVERPOOL.—We have the satisfaction of hearing, from the report of a correspondent, on whose authority we have a confident reliance, that the Craft is flourishing in Liverpool, both as regards the extension of its principles and the increase of its numbers.

The St. George's Lodge of Harmony, No. 35, suffered a slight diminution in the number of the subscribing brethren, in consequence of the late commercial difficulties, but the list is again extending by the introduction of gentlemen of high respectability. The new W. Master, Bro. John Blayds Molyneux, merchant, a young man and a comparatively young Mason, has shown an extraordinary aptitude for the acquirement of masonic information. The hospitality and the charities of the lodge are creditably sustained under his auspices. One-third of the amount of the receipts, exclusive of the contributions to the Grand Lodge and the Grand and Provincial Grand Funds of Benevolence, are devoted, by resolution, to the assistance of worthy applicants. A tribute of respect has lately been proposed to another old and valued subscribing brother, who has for many years rendered to the Craft his best services, and from the amount already subscribed, P. M. Bro. John Molyneux is likely to receive a handsome acknowledgment of his merits.

The Harmonic Lodge, No. 263, continues to go on prosperously, and to keep up its high character for liberality in contribution, as well as the courtesies of the banquet. The new W. Master is Bro. Frederick Cripps, a surgeon of eminence in Liverpool. The brethren presented to their late W. Master, Bro. Augustus Robert Martin, an elegant Past Master's jewel, on his retirement from office, in testimony of their estimation of his personal character, approval of his conduct in the chair, and admiration of his zeal for Masonry in general. This splendid ornament comprises the square, and a scroll exhibiting the forty-fifth problem of Euclid, in gold on enamel, surrounded by the title of the lodge in raised gold letters, and surmounted by the square and compass in gold, and a brilliant diamond. There is also a ruby in the centre, forming the tie of a knot, and an inscription in gold on the back of the case.

The lodge of Sincerity, No. 368, increases in numbers and influence, and is admirably officered. It is also exceedingly liberal in its awards of relief to the deserving unfortunate. The W. Master is Bro. Henry Christmas Walton, surgeon. This lodge also in the last year presented a valuable and elegant jewel to one of their Past Masters, Bro. Joshua Walmsley, the Grand Secretary for the province, as a slight mark of their approval of his very high deserts.

These lodges, with the chapters attached to No. 35 and No. 368, all meet at the Adelphi Hotel. A chapter warrant for No. 263 will shortly be applied for. There are several other lodges, in prosperous working, in Liverpool and Birkenhead, but with their proceedings our correspondent is imperfectly acquainted. The number of subscribing brethren

to Lodge 35 is about forty; to Lodge 263 about thirty-two; to Lodge 368 about sixty. Their banquets are very elegant, and the musical performances introduced between the toasts greatly aid their attraction and the conviviality. In Lodge 263 vocal music is occasionally introduced, also in the opening, the closing, and in the installations, which greatly aids the solemnity and effect of the proceedings. Each lodge has the advantage of the use of the organ belonging to Lodge 35. At the banquets of 35 and 368 the wine is unlimited; at that of 363 each brother has only one pint allowed from the lodge funds. It is to be hoped that the assembling of all these principal lodges at one place, will be the first step towards the erection of a masonic hall, though at present there is not much spirit tending in that direction. All acknowledge the propriety of having such an erection, but many seem afraid that it would not answer. The proposal in the Grand Lodge to dispense with the fundamental law of the Craft, which prevents degrees being given at less intervals than one month, is looked upon at Liverpool with very great dissatisfaction; whilst all are delighted at the prospect of large sums being voted from the Grand Lodge Funds to the Annuity Funds, and especially that for widows.

BIRKENHEAD, Dec. 23.—Bro. Lewis Hornblower was elected W. Master of the Mersey Lodge, held at the Market Inn; and Bro. F. Harbord has been elected W. Master of the Zetland Lodge, held at the Park Hotel.

CHESTER, Dec. 21.—The Hon. Wellington Cotton was installed W. Master of the Cestrian Lodge, on which occasion his venerable father, Viscount Combermere, P. G. M., occupied the throne at the banquet, which was honoured with the presence of a large body of the brethren from all parts of the provinces.

LEICESTER, Jan. 25.—A ball, in connexion with the two masonic lodges in this town, took place at the Assembly Rooms. The attendance was numerous, about two hundred and twenty being present, and the whole arrangements reflected the greatest credit upon the gentlemen who undertook the responsibilities of the management. Freedom, ease, and good feeling were the order of the evening, and all parties seemed to enjoy themselves highly. Polkas, waltzes, and quadrilles succeeded each other with marvellous rapidity, and after supper, "the mirth and fun grew fast and furious," nor were there many departures from the festive scene till more than one of the "wee short hours ayont the twal" had passed away. Long may the Masons be enabled to continue this annual treat, and to bring together such an agreeable assemblage of youth and beauty.

WARWICK.—The members of the masonic fraternity, holding their lodge at Warwick, celebrated the festival of St. John the Evangelist, on the 17th December, in their ancient lodge room, at the Bull's Head Inn. The business of the day commenced by the initiation of a gentleman into the rites and mysteries of the Craft, and by the raising of two brothers to the sublime degree of a Master Mason. The brethren then proceeded to elect a Master for the ensuing year, when the worshipful brother, Sir Charles Douglas, (the respected *M. P.* for the borough) was unanimously called to that office, and afterwards installed in due masonic form; the W. M. of the Guy Lodge, Leamington, and the P. M. of Trinity Lodge, Coventry, assisting in the ceremony. At half-past five

the brethren adjourned to a banquet, at which the W. M., Sir Charles Douglas, *M. P.*, presided. Bro. J. E. Carpenter, (who was re-elected Senior Warden) occupying the vice-chair. The usual toasts and many appropriate addresses were given during the evening, the hilarity of which was much heightened by the clever drolleries of Bro. J. Blewitt, the celebrated composer, and member of the St. Alban's Lodge, who came from London expressly to be present. Bro. James Perring, of the Robert Burns' Lodge, London—also of musical celebrity—was likewise present, and vied with the veteran Blewitt, in some exquisite ballads of his own composition. The meeting broke up about eleven o'clock, but not before several names, of the highest standing in society, were mentioned as candidates for a knowledge of the secrets of the ancient fraternity.

BIRMINGHAM.—*Masonic Festival, March 7.*—The Provincial Grand Lodge assembled at the Union Hotel, in this town, under the superintendence of Bro. Bell Fletcher, *M. D.*, the Deputy Provincial Grand Master, to celebrate the usual half-yearly meeting, and at the same time to promote the interests of an admirable charity connected with the Order, which has been established for the relief of the distressed members of the brotherhood, and in case of death, for the support of their widows and orphans. The St. Paul's Lodge, No. 51, was opened under the guidance of Bro. T. C. Roden, the Worshipful Master. This lodge is one of the oldest in the provinces; it has maintained within its tiled recesses the true masonic truth unstained and undiminished. After the usual masonic business had been transacted, the brethren adjourned to a sumptuous cold collation, provided in the usual elegant style of the worthy host. Amongst those present, were Bros. Dr. Bell Fletcher, Deputy Grand Master, Warwickshire; Bro. H. C. Vernon, Deputy Grand Master, Staffordshire; Rev. G. O. Fenwick, Grand Chaplain; Bro. Louis, Senior Warden; Bro. W. Lloyd, Prov. Grand Treasurer; Bro. Kain, Prov. Grand Secretary; Bros. Rev. — Houghton, C. W. Elkington, Roden, Taylor, Cohen, Newton, Drury, Hudson, and other brethren. Dr. Bell Fletcher presided, and Bro. Louis occupied the vice chair.

The repast having been concluded, the CHAIRMAN, in a happy allusion to the safe and joyous homes of England in these troublous political times, proposed the first toast, which, as masons were necessarily loyal men, he trusted would be duly honoured,—he accordingly gave “The Queen and the Craft.”—The Chairman then proposed another toast—one always acceptable to zealous Masons—“The health of the Most Worshipful the Grand Master of England, the Earl of Zetland.”—The Chairman then rose to propose the health of a gentleman who stood very high, and deservedly so, in the eyes of the Masons of Warwickshire. It was “The health of Earl Howe, Provincial Grand Master.”

The VICE-CHAIRMAN then remarked, that the toast he had to propose he should have wished in hands more able to do it justice; but he asked them to believe that no one would perform the duty with more sincere pleasure than he did. He had only to mention the name, to make their heart-strings vibrate in unison with the toast—it was “The health of their worthy, good, kind, and respected Deputy Provincial Grand Master.”

The Chairman returned thanks, warmly remarking on the kind manner in which they had honoured him, and observing that he had always endeavoured to the best of his ability to promote the interests of Masons generally, feeling that in so doing he was advancing one of those insti-

tutions whose tendency was to benefit mankind. He could not sit down without giving "The Officers of the Grand Lodge of the province of Warwickshire." Bro. W. Lloyd briefly returned thanks.

The Chairman then proposed "The Health of the Deputy Grand Master for Staffordshire, and the Visitors," which was shortly acknowledged by Mr. Vernon.

Bro. C. W. Elkington then remarked that they had met to celebrate the advent of an institution which claimed the Deputy Grand Master as its originator in this province. It was one they could all appreciate, being noble in its origin, in its very nature, and the object it aimed to effect, and one, too, he trusted, which would be cordially supported, not only by those connected with the order, but the uninitiated. He proposed prosperity to the Masonic Provident Annuity and Benevolent Association.

We may here shortly remark that the Masonic Provident Annuity and Benevolent Association was established under the immediate sanction of the present Provincial Grand Master, Earl Howe, and was originated in this province by the present highly respected Deputy Provincial Grand Master, Dr. Bell Fletcher. The object of the institution is, briefly to provide annuities, and bestow gratuities on aged and needy Freemasons, and provide for the education and support of the orphans of deceased members. "Success to the Ball" was accordingly received with all honour. "The Ladies" were given by Mr. Roden; and the health of their host, "Bro. Machin," was warmly responded to; and the party, which was a happy one, and enlivened by several excellent songs, separated in time to meet again at the Ball.

Ball at the Hotel.—The masonic proceedings of the day were most agreeably brought to a close by a full dress ball, in the rooms at the Royal Hotel. It may be necessary to remark that the occasion was not one designed for mere present enjoyment. With a view to lay the foundation of a fund for the relief of decayed brethren the entertainment was projected, and seldom have the twin graces of charity and cheerfulness been more fitting and more pleasantly associated. Upwards of three hundred votaries of enjoyment were present, and the Assembly Room and the Card Room adjoining were devoted to dancing, the principal reception-rooms of the hotel being used as card-rooms. The orchestra was appropriately decorated with masonic banners, and the whole scene was one of great attractiveness and splendour, not less from the congregation of youth and beauty assembled on the joyous occasion, than from the interest imparted by the insignia of the brethren. In this respect, the purple badges of the provincial officers, the blue of the craftsmen, and the united colours of "the Arch" blended with admirable effect with the elegant attire of the ladies, and the military uniforms worn on the occasion by several officers of the King's Dragoon Guards.

The ball was opened soon after nine o'clock by Earl Howe and Mrs. Bell Fletcher, Dr. Bell Fletcher being honoured with the hand of the Countess Howe. The dancing continued with unabated spirit until near five in the morning. At twelve o'clock the stewards invited the company to supper, and the party, led by the noble earl and countess, proceeded to the refreshment-room, and were highly gratified by the display of a most elegant and abundant entertainment.

There were present, Earl Howe and Countess Howe; the Hon. Miss Gore and W. Gillman, Esq., private secretary to the Queen Dowager; Doctor and Mrs. Bell Fletcher and party; Doctor and Mrs. Birt Davies,

Miss Davies, and party; Mr. and Mrs. W. Palluck and party; Mrs. Adams and party; Mrs. and Miss Appletree; Mr. and Mrs. Buckle; Mr. Badger jun. and the Misses Badger; Mr. Beardsall; Mr. and Mrs. John Blakeway and party; Mr. Baldwin; Mr. and Mrs. Baker; Mr. Henry Beaumont and party; Mr. Charles Barwell; Mr. and Mrs. W. Bellis and party; Mr. and Mrs. Compton; Mr. and Mrs. C. R. Collis; Mr. and Mrs. Campbell; Mr. and Mrs. J. C. Cohen and party; Mr. and Mrs. T. Clive and party; Mr. and Misses Dee; Mr. G. Drury; Mr. and Mrs. W. Docker; Mr. and Mrs. C. W. Elkington and party; Mr. W. Lloyd and the Misses Lloyd; and a vast assemblage too numerous for insertion.

From what we can learn, the receipts of this festival will amount to more than one hundred guineas, to be applied to the purposes of the Benevolent Fund. Amongst other donations from gentlemen not connected with the "gentle craft," we may mention that of our worthy High Bailiff, Mr. Welch, for £5.; and we have no doubt, when the objects of the institution are more generally known, this example will meet with many imitators.

Atholl Lodge, No. 88.—The brethren of this lodge have had to mourn the loss of their Worshipful Master, Bro. Potter, who died from a severe attack of a malady of some years' standing. At the lodge held in December, to elect his successor, Bro. Chinn, P. M., stated that he was sorry to say that the deceased brother had left his widow and children claimants on their benevolence; he unfortunately had been unable to prepare for the day of adversity. He begged to move that a subscription be entered into among the members, and that as large a sum as the funds would admit should be added by the lodge, to place the widow in a position to maintain herself and family. Bro. Lloyd, the W. M. elect, warmly and liberally seconded the proposition. The sum of ten pounds was then subscribed by the members present (about ten in number). The subscription is proceeding favourably; an appeal has been made to the other lodges, which no doubt will be generously responded to. The installation of the W. M. elect took place on January 5, the ceremony being conducted by Bro. Lloyd, P. G. T., in his usual excellent manner; many of the brethren appeared in mourning, in respect to the deceased brother: the evening was passed in true masonic feeling. We trust the apathy we had occasion to speak of in a late number has passed away, and that fresh spirit and renewed strength will soon restore this lodge to its former high standing among the lodges in this town.

St. Paul's Lodge.—The installation of Bro. Roden, as W. M., took place on January 31, and was attended by the D. P. G. M. and other provincial officers, and most of the members. Bro. Simpson conducted the ceremony.

Lodge of Instruction.—Bro. Dr. Bell Fletcher, D. P. G. M., and other provincial officers, have succeeded in forming a Lodge of Instruction, which met for the first time on February 4, in the committee-room of the Philosophical Institution, and will meet each Friday evening at the same place. The brethren have solicited the assistance of Bro. Skeet, W. M. of No. 696, P. M. of Nos. 88 and 234, and P. P. S. G. W.; the worthy brother was a pupil of the late Bro. Peter Gilkes, and his extended information, and his readiness to impart it, have rendered his assistance truly valuable to the Craft in this town. We trust the bright beginning of this much-needed lodge is but a presage of a brighter future.

Address to the Grand Master.—The recent admission of Jews to the Continental lodges is a source of much gratification to the English Freemasons, through whose influence and exertions their exclusion has been abandoned. In England the Jew has long been allowed to participate in the privileges of the mystic science; but in Prussia he has been sedulously excluded, and even when known as an English brother, he has not been suffered to attend their lodges. The unmerited ill-treatment of their Jewish brethren, at length awakened the attention of the body in England, among whom many Jewish gentlemen have been remarkable for their blameless lives, their zeal and usefulness. The Grand Master of England remonstrated with the Grand Lodge of Prussia, and ultimately obtained for his Jewish brethren an admission of their claims. On this circumstance being announced to the various lodges, a general feeling of satisfaction was evinced, and the Shakspeare Lodge, at Warwick, which for two years had enjoyed the privilege of being governed by a member of the Jewish faith, Bro. H. T. Louis, of Birmingham, voted an address of thanks to the Grand Master for his exertions for the welfare of the Craft generally, and particularly in reference to the Jewish question. The Right Hon. the Earl Howe, Provincial Grand Master for Warwickshire, signed the address, expressing his cordial approval of its sentiments. In answer to the address, the Grand Master has replied in a very cordial manner.

TAUNTON, Jan. 3.—St. John's day is always a red-letter day among the Craft, and was especially regarded by the brethren of the Taunton Lodge. A board of installed Masters was duly opened at high twelve; the various lodges being admitted, Bro. Charles Waghorn was installed in the chair of Lodge No. 327, after the ancient manner, and amid the hearty salutations of the assembly. The banquet was attended by most of the influential Masons of the neighbourhood. Notes from the R. W. Prov. Grand Master, Colonel Tynte, and the R. W. the Prov. Grand Master for Dorset, Bro. Tucker, were read, expressing regret that temporary illness prevented their usual attendance. The customary toasts were given from the chair; the wants of the poor and distressed responded to; hearty good wishes mutually exchanged; and the brethren dispersed at an early hour, anxious for the next opportunity of meeting, to benefit by the efficient elements which are chosen to make No. 327 essentially a working lodge. Bros. Kingsbury and Dinham are honoured with the jewels of Wardens, Bro. Lake that of Treasurer, and Bro. Eales White resumes once more that of Secretary; the experienced brother observing, on his health being drunk, that he had been a member of the lodge upwards of twenty-five years without missing a meeting, except on some pressing emergency.

Jan. 25.—A Royal Arch Chapter was held in the lodge room, when an exchange of officers took place, and many propositions for exaltation made. Comps. Maher, May, and Waghorn, are elevated to the chairs; Comp. Kingsbury elected Principal Sojourner, and Comp. Eales White occupies the important trust as E.; this brother has filled the office of First Principal of chapter four different times, the Craft therefore will estimate his zeal for Masonry by his occupation of his present position. A lodge was held on the conclusion of the duties of chapter, which was attended by Bro. Lieut. Leigh Lambert, R. N.—who was visiting Bro. Eales White; this worthy brother was initiated in the Pythagorean Lodge at Corfu, and was mainly instrumental in forming an excellent

lodge at Hong Kong. Bro. Waghorn made his first work as W. Master, and accomplished it much to the satisfaction of the brethren.

SHAFTESBURY.—*Lodge of Friendship and Sincerity. No. 694, Dec. 16, 1847.*—George Mathews Roberts, chemist, was initiated.

Jan. 20, 1848.—David Roberts, junior, bookseller, was initiated.

PORTSMOUTH, Jan. 20.—*Masonic Ball.*—This anxiously anticipated reunion took place at the Green Row rooms, under the auspices of the brethren of Lodge 717. The arrangements were of a first class character both as regards the orchestra and refreshments. The attendance was numerous, being in fact the most brilliant assemblage of the season.

READING, Feb. 21.—The masonic fraternity assembled in large numbers for the purpose of installing the Marquis of Downshire as W. Master of the Union Lodge at Reading and Prov. Grand Master for the counties of Bucks and Berks. The brethren assembled at twelve o'clock in the council chamber, and afterwards withdrew to the Town-hall, which was fitted up for the occasion as the lodge room. The usual lodge business having been gone through the installation commenced, the W. Master Elect being introduced by Bro. R. Gibson, P. M., and the ceremony was performed by the retiring W. Master, Bro. J. B. Gibson, in a very impressive manner, assisted by his officers and a large attendance of the brethren. The W. Master then addressed the Master Elect on the duties of his office, and the remaining portion of the ceremony of installation was performed. On taking the chair the W. Master addressed the brethren, and then proceeded to the appointment of his officers. After a short interval the brethren assembled again in the lodge room, when the installation of the Marquis of Downshire as Prov. G. Master of Berks and Bucks commenced. The ceremony was conducted in a masterly manner by the Prov. Grand Master of Oxfordshire, Bro. Rev. J. Ridley, of University College, assisted by the Grand Secretary of England, Bro. White, some of the Past Grand officers, and a large body of the Craft. The Prov. Grand Master addressed the brethren, and then appointed his officers for the year.

SCOTLAND.

Various Correspondents must pardon our deferring the consideration of their reports for obvious reasons. The fashionable epidemic must, we presume, be pleaded as the cause of the seeming apathy in auld Reekie—and now the stirring political convulsion naturally absorbs the public attention of the brethren. Certes it is that our gleanings are sadly meagre, and yet many friends absolutely complain that we burk the details of Scottish masonry.

EDINBURGH.—*Grand Officers of the Supreme Grand Chapter of Scotland.*—His Grace the Duke of Athol, M. E. Z.; the Earl of Dalhousie, Past First Grand Principal Z.; Bros. George Arnot Walker Arnot, of Arlary, Depute First Grand Principal; Colonel J. R. Swinburne, of Marcus, Past Depute; John White Melville, of Bennoch and Strathkinness, M. E.; Wm. Burn Callender, of Preston Hall, M. E.; Morris Leon, Grand Scribe E.; David Clarke, Grand Scribe N.;

Hector Gavin, Grand Treasurer; Thomas Boog, Grand Recorder; James Graham, of Leitchtoun, Grand Chancellor; Dr. W. D. McRitchie, Hugh James Rollo and Robert Ramage, Grand Sojourners; John Henry and Edward Main, Grand Standard Bearers; Andrew Murray, Grand Sword Bearer; David Bryce, Grand Architect; John Law, Grand Jeweller; Wm. Donaldson, Grand Clothier; James McLean and Wm. Bryce, Janitors.

GREENOCK, Dec. 27.—The Lodge Greenock Kilwinning, No. 11, was on this, its 119th anniversary, revived under peculiarly auspicious circumstances; after being dormant for several years, now to arise, like the phoenix from its ashes. A large party of brethren, and a few friends, dined in the George Inn. In the absence of Sir Michael R. S. Stewart, who was recently initiated a member—as three members of his family had been before him, but who was prevented by indisposition from attending—Robert Ewing, R. W. M., officiated as Chairman, and Robert Steele, S. W., as Croupier. With the exception of the regret caused by the absence of their younger brother and prospective Grand Master, nothing could possibly exceed the harmony and pleasure which this meeting afforded to all present, even to the uninitiated. In appreciation of it, they to a man came forward after dinner, and were duly qualified to partake in the mystic rites of the evening, which were conducted in the manner usual on such occasions, till high twelve. The discussion by the elder brethren of the deeds and feats of other days could not fail to enhance the pleasure of their meeting, and give the younger craftsmen an idea of what may be expected from them. The spirited lodge Greenock St. John, No. 175, also celebrated, with all honour, the anniversary of their tutelary saint. A numerous party of the members dined together in the Buck's Head Inn, Bro. A. Stables, R. W. M., presiding, and Bro. Clark, S. W., Croupier. The lodge was afterwards opened in the Assembly Rooms, which were handsomely decked with flags and banners. The evening was spent with every display of masonic brotherly love, and the antiquity and high merits of the Craft were eloquently dwelt on. A number of brethren were also present from sister-lodges in various parts of the country. An intimation was made from Bro. Sir M. R. Shaw Stewart, expressive of his regret that indisposition prevented his attendance, a pleasure to which he had looked forward with great interest. The interchange of numerous and highly respectable deputations between the two lodges tended not a little to the hilarity and pleasure of the evening.

ROSEHEARTY, Jan. 7.—The annual general meeting of the Forbes Lodge of Freemasons was held here. At the usual hour of meeting, twelve o'clock noon, the members, both from town and country, entered their hall in true masonic style, with their colours floating in the breeze. The veteran flag, under which their forefathers and elder brothers for many years gloried to rally, although now tattered and torn, yet is still revered and respected, and allowed to precede the modern colours of this very prosperous and ancient lodge, now one hundred and one years old. The routine business of the day was gone through with promptitude and satisfaction to all concerned; several new members were initiated, and the following were elected office-bearers for the year, viz.:—Thomas Rannie, R. W. Master; Alexander Robertson, Depute Master; John Riddle, Senior Warden; James Walker, Junior Warden. The 14th current was fixed for settling up the books, &c., to which

day the lodge adjourned. The procession was then arranged, and the members perambulated the streets of the burgh two abreast, accompanied with music and their colours. The day being favourable, the concourse of spectators outnumbered any former turn out: at a moderate calculation they exceeded one thousand. The ball in the evening, as usual, was well attended, the Stewards giving every attention to the comforts of the happy party, until supper; after which the ball was renewed with increased animation, and the greatest hilarity kept up till late in the morning. It may be remarked that the settling day was very satisfactory; the funds of the society have increased, although sixty-five pounds sterling have been distributed within the year to widows, orphans, superannuated members, and for occasional relief when wanted, in the event of severe indisposition or accidents.

BANFF, *Jan. 4.*—A ball was given by the brethren of St. Andrew's Lodge, in the county rooms, under the patronage of Mrs. Gray, which was kept up with great spirit till a late hour in the morning.

IRELAND.

DUBLIN.—We are hopeful of being able to form a masonic annuity association for the benefit of the widows, children, or nominees of the brethren, on such a powerful basis as to equal any similar institution; many brethren of experience have been consulted, and the affair has a promising aspect.

LIMERICK.—*The Triune Lodge, No. 333, Jan. 5.*—Bro. J. Massy was installed W. Master; Bro. J. Westropp, Senior Warden; and Bro. William F. Holland, Junior Warden. At seven o'clock they entertained the Provincial Grand Master, Bro. Furnell, and some other distinguished guests, in a spirit and style becoming that very eminent lodge. The true masonic feelings which always pervade No. 333, render its reunions exceedingly captivating, and being strictly limited in numbers at its original foundation, many unexceptionable aspirants anxiously look forward for every vacancy that may occur.

March 6.—The annual masonic ball came off at the theatre in Henry-street, this night, and a more agreeable sight we have not enjoyed for a long time. The theatre was admirably fitted up for the occasion by Mr. J. Fogarty, the proprietor. The portion of the building occupied by the pit was boarded over on a level with the stage, thus forming a large and spacious ball-room. Near the front row of boxes, that is, immediately under the gallery, was erected a large throne, hung round with beautiful crimson drapery, for the M. W. the Grand Master of North Munster. The decorations were of an exceedingly chaste and tasteful kind, and at either side of the Grand Master's chair were hung some paintings of the Queen and Prince Albert, with the crown and other insignia of royalty, interspersed with several small masonic banners. A very brilliant star of gas jets was formed with much skill immediately over the masonic throne.

At about nine o'clock the ball-room and undress circles began rapidly to fill; and the arrival of the Grand Master, Bro. Michael Furnell, being announced by a flourish of trumpets, the brethren of the several lodges,

on a signal being given, formed into two separate ranks, and received him in state. The Grand Master was dressed in the uniform of a deputy lieutenant of the county, and wore all the insignia of his rank and order. His lady, who had arrived a short time before, was magnificently dressed, and wore a small masonic apron, very beautifully worked with lace.

At this time the theatre presented a most imposing scene. The bewitching forms of the ladies, with their magnificent dresses, the glittering uniforms of the officers of the several regiments of the garrison, and the costumes of blue, and crimson, and silver of the different lodges of Masons, formed a most gorgeous spectacle. The officers of the 64th, 92nd Highlanders, 41st, 55th, 59th regts, Royal Horse Artillery, 1st Royal Dragoons, and 2nd, or Queen's Bays, were present, and such of them as were Masons, were decorated with the insignia of the Craft. The undress circles were filled by a large amount of the respectability of Limerick and its vicinity.

The host of fashion and respectability present would fill a much larger space than we could spare. At half-past nine o'clock the ball was opened, and dancing was kept up with great spirit. The beautiful quadrille band of the 41st regt. was brought specially from Clare Castle for the occasion; the fine band of the 64th was also present, together with Mr. Murray's quadrille band engaged for the ball. All this time the stage screen was down, hiding the interior from view, and the gentlemen supplied themselves and their fair companions with refreshments at the doors of the front "flats," near the stage boxes. But at one o'clock, on a signal being given, the screen was raised up, and a supper-room, splendidly laid out, presented itself to the delighted view of the fatigued dancers. There were about three hundred and fifty persons present—the evening went off delightfully, and all the parties were exceedingly pleased, the warmest wish of all, when breaking up, being that of John Gilpin's chronicler, that when such a scene would take place again *they* might be there to see.

We feel it our duty to add that the obliging and exceedingly courteous demeanour of the Stewards gave the highest satisfaction to all parties.

TIPPERARY.—A new Lodge, No. 55, has been added to the district of North Munster, under the promising auspices of Bro. H. W. Massy, D. P. G. M. of Rosanna.

CORK.—*First Lodge of Ireland, Dec. 6.*—The brethren assembled for the appointment of officers for the half year ensuing the festival of St. John the Evangelist, when the following election was unanimously agreed to:—Bros. Anthony Perrier, P. G. R. C., P. M., Worshipful Master; James E. Leslie, R. A. C., Senior Warden; William Penrose, R. A. C., Junior Warden; Richard B. Tooker, P. G. R. C., Treasurer; George Chatterton, P. G. R. C., Secretary; Rev. J. D. Penrose, R. A. C., Chaplain.

Dec. 27.—Lodge met at high meridian, when the ceremonial of the installation of the foregoing brethren was impressively performed in the presence of a numerous concourse of the Craft, including the Deputy Provincial Grand Master of Munster, Bro. Edward Deane Freeman, P. G. R. C., of Castle Cor. They subsequently reassembled for banquet at half-past six o'clock, p. m., and passed the evening hours in the interchange of the most felicitous sentiments, enlivened by the vocal and instrumental performances of many of the professional and other brethren present.

Feb. 3.—*Grand Fancy Dress Ball*.—The annual fancy dress ball, in aid of the funds of the Masonic Orphan Asylum, took place in the great ball-room of the Imperial Hotel, and we are glad in having to state that it fully realised the expectations of its originators.

At an early hour, the ball room which was most tastefully and elegantly decorated, was thrown open for the reception of the company, who began to arrive in quick succession. As the room became filled it presented an appearance truly exhilarating and beautiful, the walls being hung with the masonic banners of the various lodges, and decorated with the insignia of the craft. At the further end was the chair of the First Lodge of Ireland, raised on a *dais*, over which, on the right and left, were exquisitely executed full length transparencies of the Queen and Prince Albert. To add to the effect, the apartment was brilliantly illuminated with gas and wax candles, the light from which, being reflected from the splendid mirrors that adorned the walls, and cast on the costly uniforms of the military and naval gentlemen present, contributed, not a little, to the pleasing effect of the other decorations.

The adjoining apartment to the ball-room was fitted up for refreshments, and on its tables were exhibited all the delicacies of the season. The gallery was occupied by the splendid bands of the 8th Royal Hussars, and 70th Regt, which played alternately various quadrilles, waltzes and polkas, throughout the evening.

About ten o'clock the brethren of the First Lodge entered the ball-room, in full costume, the band playing the Freemasons' March, preceded by their W. Master, Bro. A. PERRIER, who took the chair, and opened the ball with the usual formalities, the band playing the national anthem. From that hour until twelve o'clock the arrivals were numerous, and there could not have been less than five hundred persons present at midnight. Amongst the assembled company we noticed—

The Right Worshipful the Mayor, Rear Admiral Mackey; the Hon. Capt. Sandilands, 8th Hussars; E. D. Freeman, Esq. D. L. Castlecote; Richard Smith, Esq. Ballinacorney, in the uniform of a Deputy Lieutenant; Major General and the Misses Bowdler; Capt. Protheroe, R. N.; Mrs. and the Misses Freeman; Col. and Mrs. Maunsell; Col. and the Misses Westropp; Mr. H. Hewitt, in full costume as a Knight Templar, &c. &c.

Although there were few gentlemen in fancy dresses, those who personated any character upheld it to perfection. Mr. A. Hargrave of Ballinacorney, as an Italian brigand, was the very personification of a follower of the far-famed Massaroni, and with high pistols in his belt, and a long rifle in his hand, he was sufficient to strike terror into the most confiding. The dress of Assistant Surgeon Crofts was beautiful in the extreme; it was the costume of a courtier of the time of Louis the 14th, and admirably became the wearer. The coat, which was of course in the old style, was thickly embroidered with gold. Mr. Morgan as a Chinese Mandarin, looked the character to perfection, and could scarcely be recognized by his most intimate acquaintances; while Mr. Warren as a Spanish grandee, fully maintained the character of that proud nation for stateliness and reserve. But by far the best sustained character for the night was that of the renowned Punch by Mr. Harman Hardy. This young gentleman, who on all festive and joyous occasions has made himself remarkable for the humour he infuses into any character which he assumes, added fresh laurels on this evening to those he had already gathered in the world of fashion. As he tripped up stairs,

and presented his ticket of admission to the Stewards, accompanying it with one of those witty periodicals which have for years past kept the risible muscles of the inhabitants of these islands in constant motion, one would be led to believe that the veritable facetious Mr. Punch himself had been suddenly conveyed, from his office in Fleet Street, to the ball-room at the Imperial. His change of voice was most remarkable, and as he flitted from room to room, his witty dialogues with his various friends might be heard distinctly, notwithstanding the noise which prevailed.

The dresses principally worn by the ladies were of plain clear muslin, and were in good keeping, with the rich scarlet and blue uniforms of the military and navy officers present. It would appear that the taste for jewellery was fast subsiding, for few, if any, wore decorations of that description. In all cases the hair was worn quite plain, in the Victoria, or, what is commonly called the coronation style, adorned by a few ribbons on the poll, but none of that tinsel was exhibited, which it was so much the custom some years since to wear.

Dancing commenced at ten o'clock, and was kept up with great spirit during the entire evening. Quadrilles, polkas, walses and gallopes were the order of the night, but it is to be regretted, that the introduction of that truly national and picturesque dance, the country dance, should have been omitted.

The company retired between four and five o'clock, after having enjoyed a most delightful night's amusement; and it is calculated that the proceeds of the ball will realize £150 for the charity, after defraying all expences.

LONDONDERRY.—On St. John's day, the brethren assembled in their different lodge rooms, according to custom, to instal their officers, &c. Lodge No. 69 met in the new hall, which, though not yet completed, was prepared temporarily for the accommodation of the brethren. The usual ceremonies of investing the officers were observed, and other matters relative to the interest of the lodge were arranged. The W. Master, Bro. Grant, having intimated that he had received a communication from the W. Master of the Polish National Lodge, London, conveying a request that he would invest Bro. J. Bartkowski with the insignia of the Polish National Lodge, Bro. Bartkowski was accordingly invested and greeted by the members of the lodge, on receiving this mark of respect and esteem from his countrymen in London. The lodge was closed, and the brethren adjourned to the banquet prepared at the Imperial Hotel. Twenty-four sat down to dinner, the R. W. the Prov. Grand Master, Sir James Stewart, Bart., having kindly consented to preside.

After the cloth was removed, the Chairman gave the first and chief toast amongst Masons, "Our Most Gracious Queen;" and then the "Three Grand Masters."

The Master of the Lodge, Bro. Grant, begged permission to propose a toast, when he called on the brethren to fill a bumper, for he rejoiced the privilege of proposing the toast was accorded to him, since it was none other than their esteemed and excellent Prov. Grand Master, "Sir James Stewart, Bart." He need not observe that it was a toast calculated to call forth every expression of their feeling, for they all felt that it was not only a mark of respect for the high office he held amongst them, and the able and efficient manner in which he had discharged the trust reposed in him—(cheers)—but it was also a mark of respect and an

expression of their feelings towards him as a man. They were all well aware, not only how great was the interest for the welfare of masonry felt by the Prov. Grand Master, but how well directed and applied were his measures for reconciling conflicting interests and opinions. To his urbanity and kindness, not only in lodge but out of lodge, they could all bear testimony.

The Prov. G. Master rose, evidently affected and gratified by the way in which his health had been drunk, and stated that he felt much flattered at this testimony of their personal regard, so emphatically expressed, and he believed sincerely. The Prov. G. Master then took an able review of masonry, and the duties devolving on them as members of a society, requiring unity, harmony, and constant and steady co-operation.

Bro. Bartkowski, Senior Warden, who occupied the Vice-chair, requested leave to propose a toast, and, after calling on the brethren to fill their glasses, he proposed the health of the W. Master, "Bro. Grant," reviewing the efforts he had made for the good of masonry, and how unceasingly those exertions were directed. The toast was drunk with all the honours, in a manner that evinced the great attachment of the brethren towards Bro. Grant, and the high esteem in which they held him. Bro. Grant rose and delivered a most lucid address, and resumed his seat amidst the enthusiastic greetings of the brethren.*

The health of Bro. Colonel Loughead, Consul for the United States of America, was proposed and drunk most cordially. Bro. Loughead's reply was most masonic, and expressed with much feeling and good taste.

The healths of "Bro. Bartkowski, Senior Warden;" "The Chaplain, Bro. Clarke;" "The Treasurer, Bro. Keys;" "The architect of the new hall, Bro. Broughton," and several other toasts were proposed and drunk with great cordiality, and the several brethren responded in very able, eloquent and feeling terms. It is but justice to Mr. Greer, the proprietor of the Imperial Hotel, to state that the dinner was excellent, the wines of choice quality, and nothing wanting in his arrangements to secure the comfort of his guests.

The company broke up at twelve o'clock, much gratified with their entertainment.

We regret to observe that Bro. Grant has found it necessary to issue a powerful address to the Craft, soliciting aid to defray the costs of building the Hall at Derry.

FOREIGN.

The Grand Lodge of France have acknowledged the republic.

It having been decreed that all lodges in Germany must be under a Grand German Lodge, the Frankfort Eagle has placed itself under the most liberal, consistent, and indefatigable the Grand Lodge of Hambro'. This event has occasioned a great sensation on the continent, holding warrant, as that lodge did, under France. It is determined (to legalize the new association) that a new consecration must take place; the 2nd of April has been named for the ceremony. Upwards of four hundred

* So excellent was this address, that we prefer not to mutilate it by any extract—preferring at a future time to present it at length.

answers have been received, notifying the intention of the brethren to be present, many of whom attend from a distance of *two hundred miles*. Berlin sends three deputies; many come from Hambro', Switzerland, &c. Among the most remarkable appointments of deputies are three from the Eclectic Union, the most uncompromising opponents hitherto to the admission of Jews to German lodges, but which has yielded to the pressure from without. The consecration will be performed by the M. W. Grand Master from Hambro'. The hotel Weiden Busk has been engaged for the visitors, and the banquet will be given there. Expectation is on tip-toe; the brethren are at present discussing nothing else, from the peculiar circumstances of the case, the lodge having joined the Hambro' instead of the Prussian constitution. Darmstadt and Mayence have agreed to send deputies, although some of the members opposed it.

PARIS.—Bro. Bertrand, President of the Chamber of Commerce, and Commander of the Legion of honour, has been appointed Deputy Grand Master, being installed on 30th April last. The Grand Orient numbers now three hundred and fifty-five subordinate lodges.

TOULOUSE.—A masonic congress was held here June 23, 1847, and four following days. Three hundred members belonging to eighteen lodges attended; essays and lectures on six various subjects connected with the history or work of the Craft were read. W. Bro. Squirier presided.

BERLIN.—The Grand Lodge of the Three Globes has at present ninety-six working, and fifteen dormant lodges under her constitution, the number of subscribing members being eight thousand six hundred and forty. The sum of 2536 thalers, or 380*l.*, was distributed by the above Grand Lodge in charities last year.

BERNEBURG.—The Lodge Alexius here has become famous for the many charitable works it has from time to time undertaken, and the institutions it has founded. It was the first to establish a savings' bank—then the members commenced a fund for widows and orphans of departed members, a fund for relieving widows of citizens, an orphan school, a society for the protection of dumb animals; and this year, in consequence of the great distress prevailing in the town and neighbourhood, and the dearth of provisions, the lodge has opened a public soup kitchen, to the great joy and thankfulness of the inhabitants.

BRANDENBURG.—In consequence of the increase in the number of the members of the Lodge Frederick, an additional wing is to be built to the lodge house; the funds have been raised by shares among the members.

BRIEG.—In addition to the fund for relieving widows of Masons, a burial fee of sixty thalers, or about nine pounds, is given by this lodge towards the funeral expenses of a deceased brother.

BESANCON.—The Lodge of Friendship has been universally spoken of for its kind efforts during the late unfortunate period. It has maintained entirely, at its own cost this winter, forty poor families, and on the day of its festival dinner distributed upwards of a thousand pounds of bread amongst the poor.

FRANKFORT-ON-THE-ODER.—The Upright Heart Lodge (under the Three Globes) distributed, in 1846, 2120 thalers, nearly 320*l.*, among

the poor of the town. It has caused a new building to be erected to hold its future meetings in.

FREIBURG, GLADBACH, OFFENBACH, QUEDLINGBURG, WALDENBURG, WOLFENBUTTEL.—New lodges have been established in all the above places.

GREAT GLOGAN.—The accidental destruction by fire of a large house adjoining the Masons' hall, has enabled the Freemasons to entertain the project of extending their premises, and disposing of 27,000 thalers (4050*l.*) in building suitable apartments; 3,500 thalers were very soon subscribed as a loan not bearing interest. The lodge circular is headed with an engraving, shewing the intended elevation of the building.

HAMBRO'.—The new Book of Constitutions has been published and circulated, with an introductory address, stating, among other remarks, that the intention of Freemasonry is "not to create a church within the church nor a state within the state," but the intentions of Freemasonry are to "consolidate all the better and kinder feelings of man, to improve the inferior passions, to elevate, enable, and to induce him to regard virtue as a virtue, and to love all who entertain the same feelings." The R. W. Grand Master, Bro. D. A. Corders, has been compelled to resign the chair from a severe infirmity, which has nearly deprived him of sight, and prevented entirely his either reading or writing. The Deputy Grand Master, Bro. Buck, had previously intimated his intention of resigning, but on the inconvenience being pointed out to him of the principal grand officer leaving the government at the same time, he allowed himself to be elected to the Grand Master's chair. Bro. Dr. Grapengieser was appointed Deputy Grand Master.

The Lodge Brothers Love, on the Elbe, at the meeting in January 1846, being the centenary of the birth of Pestalzzi, decided upon founding a school, to be named after him, for the reception of deserted children, or others likely to be led astray for want of a home. The public were much pleased with the announcement, and two concerts given in aid of the funds were liberally supported: a subscription list of between four and five thousand marks *r. a.* has been made. The fancy fair for the same purpose produced five thousand marks; indeed so rapidly has the scheme progressed, that the school was opened on the 1st of August last. The committee of management consists of the Master, eight members of the lodge, and eight subscribers not members. The ground on which the institution has been erected is freehold.

In the Grand Lodge circulars, under date August 5, 1847, the entire correspondence with the Grand Lodges of Prussia is published, stating that the united Prussian Grand Masters met on the 15th of May; and the letter, informing the Grand Lodge of Hambro' of the decision, is dated June 15. The Grand Lodge Royal York sent circulars (they say) to all her subordinate lodges, "requesting that in future they will ascertain that visitors are provided with properly attested certificates from a recognized Grand Lodge, and *nothing more.*" That at a meeting of the three Grand Masters of the Prussian lodges, with the Prince of Prussia, protector, in the chair, it was decided that the non-admission of not Christian brethren was a mistake, and that the words had crept into the laws subsequently to 1808 in error, and should be altered at the next revision of the statutes; but that in the meantime the Royal York Grand Lodge had issued the above circular, and that the Grand Lodge of the

Three Globes had written to the Grand Lodge of Hambro', expressing their pleasure at the end of this affair, and their intention to take the earliest opportunity of altering the obnoxious law.

LEIPSIK.—The consecration of the new masonic hall here took place on the 12th September, 1847. The expense of building and purchase of the ground exceeds 50,000 thalers (7,500*l.*), and has been defrayed jointly by two lodges, *the Apollo* and *the Baldwin*. The building contains (including offices) four floors in the interior, has a frontage on "the walks," and a good garden behind; the wings, extending beyond the centre building, are connected on the first floor by a handsome conservatory; the windows are Byzantine, and striking. The whole appearance of the exterior is in every view well worthy a visit from the brethren. Seven hundred members attended the consecration, which was performed by the officers of both lodges, according to a programme prepared by W. Bro. Meissner.

MAGDEBURG.—In the year 1837, the Lodge Ferdinand commenced a widow's charity fund, to support which efforts have been from time to time made to place it on an independent footing; the sources of its revenue are—half of all the sums received for charity, half of the receipts of the concert for the poor, which alone has produced 400 thalers annually, voluntary donations and subscriptions, a per centage of all initiation fees, yearly subscriptions, and all fines. The claimants on the fund are—1, brethren who have been elected honorary members of the lodge, in consequence of their inability to continue payments of subscriptions; 2, pensioners; 3, allowances to the sons of the former paying members, who are pursuing their studies at one of the universities; 4, widows and orphans of former members; 5, and smaller sums to the mothers and sisters of unmarried former members; 6, superannuated serving brethren; in all cases the sums are limited, as, No. 1, 20 to 60 thalers; No. 2, 20 to 25 thalers; No. 3, 24 to 60 thalers; No. 4, 5 to 36 thalers; No. 6, 10 to 24 thalers.

The income has up to the present not been expended, and a sum has been set aside to invest as an inviolate fund, until it shall have accumulated to 10,000 thalers. The lodge consisted of (in 1846) four hundred and twenty-five subscribing members, twelve honorary, eighteen permanent visiting, eight musical, and thirteen serving brethren. The sum in hand on charity account was 6,300 thalers; the W. Master and seven brethren being the managing committee.

RASTOCK.—In the place of the late R. W. Pro. Grand Master of Mecklenburg, the Rev. Bro. Wickede has been elected.

TREVES.—We have so frequently been obliged to enumerate instances of bigotry against Freemasons amongst the Catholic clergy, that we are particularly rejoiced to record the gratifying instance of a truly liberal and humane exception in this city: on the 3rd of January last year, at the funeral of a brother, the Tyler of the Lodge of Concord at Treves, copied from the fifth number of the "Ewina," that not only did M. Kremer, the Catholic priest, sanction the burial of the Freemason, but attended himself, and delivered a suitable discourse, speaking also in favour of the Craft. The Masons subsequently waited on the noble-minded priest, to thank him for his kindness, and truly disinterested charity.

MULHAUSEN.—The Lodge Harmonic has adopted an investigation

into the moral character of the candidates only, and declined for the future all examination or enquiry into the physical qualification.

COPENHAGEN.—On the 6th March, 1847, the Master of the Lodge Frederick of Crowned Hope introduced, it being the twenty-fifth anniversary of his initiation, his son to be made a Mason; on the occasion the brethren presented W. Bro. C. L. H. Hamburger with an ivory gavel, richly set in gold, to be hung under his portrait in the locale.

SWEDEN.—The three lodges in Carlskrona, Christianstadt, and Halmsted, number nine hundred and fifty-one subscribing members, and the two in Jönköping and Linköping have four hundred and sixty members. (*Latomia*).

BRAZILS.—The Grand Lodge numbers seventy-nine warrants under its constitution, and has issued a book of laws.

In Persia (says the *Latomia*) lodges have been opened, but are strongly opposed by the Parsees; whilst the greatest enemies to Freemasonry there, are the Christian missionaries.

BERMUDA.—*Hamilton, Dec. 29.*—Our town presented a gay and lively scene. The corner-stone of a masonic temple was laid in due form; hence, the vast gathering of persons from all parts of these islands to witness the interesting novelties of the day. The Atlantic Phœnix Lodge, No. 271, being the inviting and operating lodge on the occasion, was joined at Mason's Hall by the master and members of Sussex Lodge, No. 283, the master and members of Loyalty Lodge, No. 461, and several sojourning brethren. At noon, the numerous assembly of Masons left the lodge room in procession for St. John's Church, having in front the superior corps of musicians composing the band of the 42nd Regiment. The order of the procession was duly arranged. It was greeted on its arrival at the entrance of the church with a suitable performance on the organ, executed by Baron de Fleur. The usual morning service was commenced by Bro. the Rev. Robert Mantach, *M.A.*, Senior Warden of the A. P. Lodge, in which other clergymen took a part, and Bro. the Rev. H. B. Tristram, *M.A.*, chaplain to the same lodge, delivered a sermon from the following appropriate text—"A city which hath foundations, whose Builder and Maker is God," Heb. xi. 10. After the close of the religious services the Masonic procession was re-formed, and proceeded thence to the site of the contemplated temple, joined and preceded by the following persons:—verger, clerk and churchwardens, clergy, mayor and corporation of Hamilton, speaker and members of House of Assembly, president and members of council, officers of the army. The site is worthy of a handsome building, which we are happy to hear the Masonic temple is designed to be. After the usual preliminary ceremony the W. Master addressed the assembly. At the conclusion of the address, the Rev. Bro. Mantach impressively invoked the blessing of heaven on the purposes for which they were then assembled. A phial, containing coins of the reign of her present Majesty, a list of the members of the A. P. Lodge, together with the names of the visiting brethren present, copies of Bermuda newspapers, and a copy of the by laws of the lodge, were deposited by the treasurer in a cavity of the stone, with an engraved plate, bearing an inscription. Now came the principal ceremony of the day. It was whispered about that a lady of high rank had been solicited to honour the masonic fraternity by laying the stone, and that she had

politely assented. The correctness of this interesting announcement was soon evident by the appearance of Mrs. Elliot, consort of his Excellency the Governor, leaning on the arm of Bro. the Hon. Sir. W. C. H. Burnaby, Bart., a member of the lodge, who conducted her to the spot. Bro. Lord James Butler, also a member, approached that lady, and handed her a neat silver trowel, made expressly for the occasion, at the same time he made the following pithy address:—"Madam, I have the honour to present to you the trowel, the instrument used by operative Masons for spreading their cement, and thus commencing the work of building. Among Free and Accepted Masons, it reminds us of those moral and social virtues which are the true cement that binds the fraternity to one another, and also to all mankind." Mrs. Elliot then struck the stone three times, saying, "I lay this corner-stone of the Masonic temple of the Atlantic Phoenix Lodge—may God prosper the undertaking." An expressive prayer was then offered up by Bro. the Rev. H. Tristram, the lodge chaplain. The W. Master poured corn, wine, and oil on the stone, and pronounced it true and trusty. After the usual masonic honours, three cheers were given, followed by one hearty cheer more for Mrs. Elliot. A collection was made among the assembly, the band playing several inspiring pieces during the time. The masonic procession again re-formed and marched to Masons' Hall, where a sumptuous collation was spread. The brethren separated at seven o'clock, highly pleased with the proceedings of the day.

GRENADA, Nov. 11, 1847, *Post tenebras lux.*—Caledonia Lodge, No. 324.—We are glad to find that this lodge has been revived. The election of office bearers for the ensuing twelve months took place, when the following brethren were elected:—Bros. the Hon. Wm. Stephenson (Prov. Grand Master), R. W. Master; W. K. Ward (of Mary's Chapel, No. 1), R. W. Proxv Master; E. C. Harmer, R. W. Past Master; D. R. Guthrie, W. Senior Warden; James Chambers, W. Junior Warden.

Dec. 22.—*Mount Herodim Royal Arch Chapter, No. 54.*—At a stated Convocation of the above Chapter, the following office-bearers were elected:—Comps. William Stephenson, M. E. Z; Thomas Boog, Proxy, M. E. Z; Evan C. Harmer, M. E. H.; John M. Aird, M. E. J; M. G. Stephenson, Scribe E; John Wells, Scribe N; Henry Cockburn, Chaplain; David William Gibbs, Principal Sojourner; William P. Sinclair, First Assistant Sojourner; David Basden, Second Assistant Sojourner; Samuel Begg, Treasurer; Samuel Cockburn, Secretary; Jonas Browne, Captain Third V; Richard Gibbs, Captain Second V; Thomas Hopkin, Captain First V. And, at a Convocation of Emergency, held on Wednesday the 29th, several brethren had the mysteries of this sublime degree unveiled to them, after which the Companions partook of a banquet.

CANADA, Dec. 27—On St. John's day, the brethren of the St. John's Lodge, No. 491, Kingston, Canada West, assembled in their lodge to instal the Master elect, and celebrate, according to ancient usage, the festival of the Evangelist. Bro. Captain South, the Past Master, and Bro. H. Oliver, the W. Master of the Minden Lodge (registry of Ireland) attached to Her Majesty's 20th Regiment of Foot, assisted by the Past Masters of the St. John's Lodge, at high twelve precisely, installed Bro. James Alexander Henderson, Barrister. The officers were afterwards with suitable ceremonies duly invested. Being joined by visitors

from the Union Lodge, Richmond, the Duke of Leinster and Minden Lodges, Kingston, the St. John's Lodge, preceded by the band of the 20th Regiment, walked to St. George's Church, where the worthy Chaplain delivered an appropriate and truly masonic address. At the close of the evening service the choir sung the beautiful masonic anthem, "Behold how good and how pleasant," &c., taken from the 133rd Psalm, and composed by Bro. Oliver, the W. Master of the Minden Lodge. At the close of the address a large collection was made, and by the Stewards of the lodge handed to the churchwardens, who distributed it among the poor of the city. On the return of the brethren, the lodge, after the transaction of routine business, was closed in due form.

In the evening the brethren sat down to an excellent collation; the Worshipful Master presiding, supported by Major General Armstrong, commanding the forces in Canada West, and Captain South, on the right, and by Bros. Oliver, W. M. Minden Lodge, and Michael Harrington, W. M. Leinster Lodge, on the left. As the several toasts were drunk, the band of the 20th Regiment played appropriate airs; and immediately after the Junior Warden's toast, at low twelve, the brethren separated, "pleased with each other and improved." And it is but just to add, that the ceremonies and festivities of the day were marked with that decorum and harmony which ever characterizes the fraternity.

CAPE OF GOOD HOPE, Oct. 6.—We had two initiations here—a somewhat unusual occurrence; the ceremony was admirably conducted, the charge in particular was well delivered. The lodge does not banquet, but for such purpose resolves itself into a "Gentleman's Club," but only Masons are admitted.

NEW SOUTH WALES, Sydney.—July 20.—The Masonic Benevolent Fund is gradually advancing, although masonic matters are not altogether in the ascendant. St. John's day, 1846, was observed with much solemnity, nearly a hundred brethren being present; the band of the 97th Regiment was in attendance, and the meeting was hailed as the harbinger of better days for the Craft in Australia. The Deputy Prov. Grand Master is not popular; the provincial district Grand Lodge is therefore in fact non-existent, Masons, in consequence, of any standing, keep aloof. It is purposed to make a representation to head quarters for a redress of grievances. Sir Charles Fitzroy, and some of his suite, Colonel Despard, of the 99th Regiment, Sir M. C. O'Connell, and many others, are Masons, but without a rallying point they are not anxious to move. Expectation points to the nomination of the Rev. C. Woodward as H. M. Chaplain, formerly of the British Lodge, No. 8, a zealous, active, and talented brother who possesses the confidence and esteem of the fraternity.

AMERICA.—UNITED STATES.

THE President of the United States is honoured and respected as a brother in the Order. At meetings, whether in masonic work or social enjoyment, his name is borne in remembrance.

The celebration at Worcester was marked with the most careful attention in every department.

The Supreme Councils of S. G. I. G. 33rd, for the southern and northern jurisdiction of the United States, were both represented, the first by the Rev. Bro. Case, and the latter by Bros. Raymond and Moore. THIS IS THE HIGHEST REGULAR MASONIC DEGREE IN THE WORLD.

The copy of the proceedings of the convention held at Baltimore on the 23rd of September last, has been published; the address is ably written, and is well calculated to rivet the attention of the fraternity on the great question of the *Supreme Grand Lodge* for the United States.

NEW YORK.—*Second Annual Masonic Ball for the Benefit of the Widows' and Orphans' Asylum Fund, Feb. 3.*—The second annual ball of the Free and Accepted Masons, for this praiseworthy object, came off at the Apollo Rooms, and was one of the most brilliant of the season. The members of the Order appeared in the full regalia of their badges, while from every countenance seemed to look forth, in characters too plain to be misunderstood, the great motto of the Order—"Let brotherly love continue." Then might be seen representatives of almost every civilized nation—then Jew and Gentile, high and low, rich and poor, met on one common level, and all seemed cheerful and happy.

At nine o'clock, about two hundred and fifty of handsomely dressed and beautiful ladies entered from their dressing-room, and after promenading the spacious hall for a few minutes, at the sound of the clarion, gave their hands for a dance. Among them we noticed some who were very beautiful indeed; and a greater display of taste, in the arrangement and beauty of their dressing, could not be found.

At half-past ten o'clock it was announced that General Quitman had arrived, and immediately lines were formed on each side of the room, and the general appeared, escorted by a deputation from the Grand Lodge of the State of New York. They proceeded to the lower end of the hall, where he was received by the Deputy Grand Master Phillips, who welcomed him as a brother, and extended to him the hand of brotherly love. The general made a few remarks, expressing his gratitude for so unexpected a demonstration from his brother Masons.

The ladies then flocked around, all anxious to shake the hand of the war-worn veteran. The sight was a grand one, and the reception most enthusiastic.

At twelve o'clock, the company, the general in front, repaired to the supper-rooms, where Alker had every luxury served in elegant order, all of which, like snow before a warming sun, disappeared as if by magic. It was, indeed, a splendid affair. The evening passed off with the greatest harmony and pleasure, and it was not until nearly morning dawn that the company retired.

The Mexican War.—Major-generals Cooke, Scott, Taylor, Worth, and others, have in their respective departments much to be proud of, for their personal attendance at the seat of war—whether in act, word, or deed—whether at the point of the sword or in secret combat—while all have, no doubt, equal claim to public honour, who has more decided command than Major-general Cooke? if only—just think! for his invaluable bomb shells. The largest, best, and most systematic cannon ever invented, has lately been patented by Major-general Cooke, who has it in successful operation. Safe, not apt to explode; and as it can be, at a moment's notice, armed and equipped, it is a desideratum—not unlike his invulnerable bomb shells.

Major-general Cooke, of Albany, New York, has recently been appointed by the Rt. Hon. the Earl of Zetland, one of the peers of the British realm, representative of the Grand Lodge of England, to the Grand Lodge of New York in the United States of America, with the rank of Past Senior Grand Warden, holding also a seat and vote with that august body. While the General is just the sort of a man to support so dignified a position, with honour to himself and equal credit to the Craft, the noble lord could not have selected a better citizen of the Union, on whom this mark of respect could be more worthily bestowed. The General has requested Lord Zetland to enrol his name as a Steward from the Prince of Wales' Lodge, on the ensuing festival for the Girls' School in London.—*New York Papers.*

INDIA.

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

CALCUTTA.—*Dec. 27* being the anniversary of St. John the Evangelist, the Provincial and District Grand Lodge of Bengal, accompanied by the other lodges at the Presidency, walked in procession from the Freemasons' Hall to St. John's Church. On arrival at the entrance to the church the procession halted, and the Grand Master, with the brethren, entered in reversed order. The morning service was performed by the Reverend Mr. Ruspini, and a sermon was afterwards preached by the Reverend Mr. Hamilton, taking his text from the Epistle to Titus, xi. 10, "That they may adorn the doctrine of God our Saviour in all things." After some practical remarks as to how Christians ought to adorn their profession as followers of Christ, he adverted to the Saviour's inculcation of the sacred duty of benevolence, as recorded in Matt. xxv. 36, and expressed his gratification at having been requested to officiate on an occasion on which the masonic brotherhood had come forward to establish a Fund of Benevolence for the relief, not only of the indigent of their own society, but also (if means permit) of charitable objects generally. After divine service, the procession returned in the same order to the Freemasons' Hall, where the Grand Lodge, which had been opened in the morning, was closed, with unanimous votes of thanks to the two clergymen for their kind compliance with the

Grand Master's request in performing the service, and to the commanding officer of her Majesty's 50th Regiment, for the loan of the band of that regiment.

We understand that the sum collected, in aid of the fund adverted to, is between four and five hundred rupees, besides a number of cards which do not specify the sums intended to be contributed by the donors.

BENARES.—Nov. 1847.—Laying the First Stone of the New College, Extracted from the Benares Recorder.—"Yesterday being the day appointed for laying the first stone of the New College, the brethren of the lodges of Chunar and Benares met at the bungalow obligingly lent for the occasion by a grandson of Putnee Mull.

Long before the hour appointed for the ceremony, crowds of well dressed Natives (many of rank and wealth) thronged the road from the Mint to the College grounds, some on elephants others on horseback; whilst carriages, buggies, and all the various vehicles which the city could furnish were in universal requisition; and never do we remember to have seen so gay and cheerful an assemblage. At the hour appointed the Rajah of Benares, accompanied by the civil and military authorities of the station, and their ladies, arrived opposite the lodge. The procession was then formed in order, and was graced by Bro. R. Neave, Judge of Azimgurh, D. P. G. M.

The preparations being complete, the architect presented the plan for approval, after which he read the inscription on the plate. The stone being ready, the D. P. G. M. descended, and spread the mortar. The plate and coins were then deposited, and the stone was lowered into its place—the band playing the national anthem. The level, plumb, and square were successively applied, and the D. P. G. M. presented a mallet to his Highness the Rajah of Benares, who thrice struck the stone, and re-delivered the mallet to the D. P. G. M. who did the same. The corn, wine and oil were then successively poured out, the D. P. G. M. pronouncing the benediction, and after having delivered the mallet used to the Rajah, and the plan to the architect, the procession re-formed, and marched back, preceded by the band playing masonic airs, and amid the firing of a salute of twenty-one rounds.

We have neither time nor space in our present issue to say as much as we could wish as to the excellent management of everything connected with the interesting ceremony. The Grand Master's chair (of gothic form, covered with crimson) was placed on a raised dais facing the west, the Rajah was seated facing the east, on the opposite side, with all the authorities, and many native gentlemen of rank.

Among the native visitors were to be seen Rajindra Mittra, the sons of the Raj Guru of Nepal, Baboo Futteh Narrain Singh, Rampursun Singh and nephew, Muksoodun, Pundit of the late Maharaja Runjeet Singh, &c.

Speech of the Deputy Prov. Grand Master.

Mr. Commissioner, Ladies and Gentlemen,—While I feel a sincere pleasure in offering you a few words on this auspicious and interesting occasion, it is not altogether untinged with regret, that the duty of representing the masonic craft, this day, has fallen on one so little capable of doing it honour. Had our highly respected and revered head, the R. W. John Grant, been here, he would have delighted you with his

learning, his polished elegance, and his eloquence ; from me you can expect none of these things. We labour too under the disadvantages of numerical deficiency. Nor do we appear before you with the usual paraphernalia of the Order ; but we were asked to assist, and we have readily yielded to the request, and I hereby tender my thanks to many of the brethren who have attended from a distance with some inconvenience to themselves ; but like worthy Masons, the summons was issued and they have rallied round the banner.

The ceremony, which you have just witnessed, is time honoured, and has been, as our records and traditions tell us, in use for ages. We are the successors of those, who have, for thousands of years, adorned all parts of the world with stately and superb edifices. Our traditions trace back our origin to a period long anterior to the creation of the superb temple of King Solomon ; since then our Order appears in an indubitably well organized form ; and from that period, the existence of the Craft is distinctly traceable to the present day. It is to the ancient Order to which we belong, that is due the construction of the noble cathedrals which adorn our own native home as well as foreign countries. Authentic records, not confined to the perusal of Masons, exist to support this assertion ; which is further borne out by the perpetually recurring masonic marks, signs and symbols, found therein, and which are readily recognized by the practiced eye of the craftsman. The same or similar marks are to be seen depicted in the delineations of the marbles excavated in Syria and Egypt, and tend to corroborate our traditions of the existence of Masoury in days older than those to which it is distinctly traceable. Its universality is manifest from the vast extent of the globe, in which its vestiges are found ; nor are we in this land without our witnesses, from the most ancient temple to that superb specimen of art, the Taj at Agra. A society thus widely extended, and existing for such a time, cannot be devoid of utility and excellence, nor should the customs and usages which have been handed down among such a people be regarded lightly. I have said thus much to illustrate, that the ceremony this day performed, has its peculiar meaning, besides the obvious one which is manifest. Time would fail me were I to enter minutely into the explanations which I might here offer, but one demonstration of what may seem strange is afforded by a reference to his writings, who says, " let the lifting up of my hands be as an evening sacrifice."

And now, before I allude to the more immediate business of this day, allow me on this occasion to say a few words on the subject of the principles on which the Craft is founded, and which have been the subject of much misapprehension, and consequent misrepresentation ; and that too on the part of some whom I most sincerely respect, esteem and love. We have been charged with being a society of anti-christian, irreligious and idolatrous. As to the charge of idolatry, it is too absurd to need the trouble of refutation, wherefore I shall on that head say no more. The other two charges, however, are of a grave and momentous character, and deserve consideration. And here I must say, that our accusers have acted towards us with some want of consideration. Had they referred to our published books—books written by the learned of our Order—books open to them as to us, they would have discovered the leading principles of our Craft. In those principles they would have found nothing anti-christian nor irreligious. As to that part of our order which takes place within the lodge walls, and which we cannot reveal, of that our accusers could have had no opportunity of judging.

What there occurs you must take on trust from me. I, for the time, setting aside Masonry, stand before you as a Christian man; I am myself looking forward to eternal salvation through a crucified Redeemer alone, and in comparison with Him all is but as dust and ashes. Need I say then, that if I, who have been a Mason for many years, nearly a quarter of a century in fact, had seen aught in masonry, anti-Christian or irreligious, you would not see me here in this position, and clad in these garments. No, had I seen it, I would renounce these badges and trample them under foot.

The origin of the charges thus made against us is based on an assumption, an erroneous assumption, viz., that Masonry is a system of religion, whereas it is no such thing. It is founded on precepts approved in, and drawn from, the volume of the sacred law, which you have seen carried in procession, and which is never closed in our lodges. It has many customs closely connected with scripture, because our Order flourished, and was consolidated in the times of which we have no clear record but the Holy Scriptures, and when the world had not been blessed with Revelation, the types of which were not then even clearly discernible in the glimmering light of prophecy. Thus it is that Masonry, though closely allied to Christianity, is not a religious system of any kind, it neither supersedes, subverts, nor is in opposition to any religion whatever. But it may be asked if Masonry is not this, what is it? It is, as described in our writings, a beautiful system of morality veiled in allegory and illustrated by symbols. This it truly is, and it is, moreover, supported by the purest principles of virtue and piety, but brotherly love, belief and truth are its foundation. I believe it is hardly needful for me to point out, that though we are called upon to act on these principles more especially to one another, our dealings with the world are conducted on the same foundation, and while we are bound to relieve the brother who has in his day of prosperity contributed by his monthly mite to mitigate the distresses of others, we turn away no one of whatever denomination from the lodge door. In proof of this I confidently appeal to the large sums given by masonic lodges in all cases of public distress, as well as of private sorrow and want; and those who have looked over the list of subscriptions for the distressed Irish and Scotch, will find the Masons are no niggard contributors.

It is for this reason, and because ours is an Order promoting peace and harmony, that the highest as well as the lowly of the land join our bands. We number among us some of the most respected names of England, and of those are the head of the army and of the church. His Grace the Archbishop of Canterbury is a Mason, His Grace the Duke of Wellington is a Mason also. The family of His Majesty George the third were our Patrons and Masters, of these one was Patron of the order, and two, viz. the Dukes of Sussex and Kent the parent of our revered Sovereign, were our Grand Masters. Many other names, as eminent for piety as for rank, might be cited. In the same way, and for the same reasons we, as an Order, are recognized and protected by acts of legislature. When in times of difficulty and trouble, all other secret societies have been abolished by law, and attendance at them rendered penal, our society has always been especially and honorably excepted from the statute book.

There is, however, one leading feature of our Order which lays it open to the accusations to which I have above alluded—its universality. It is on certain conditions confined to no one tribe, tongue, kindred, or

nation. All men who are not atheists may belong to it. To keep harmony among heterogeneous materials like this, it is absolutely necessary that we should mutually consent to drop allusions to that on which all could not agree, that is religious topics. The nature of our society compels their exclusion. But does, therefore, my entry into a lodge necessarily make me anti-Christian, or less a Christian? It surely does not so. There exist in England, and in this country numerous societies associated for the purpose of promoting various ends, literary, scientific, religious and charitable; and these are formed by men of many nations, religions and colours: if in these societies the ball of contention, in the shape of religious faith, were thrown, all unanimity would cease; by common consent this stumbling block is avoided, and no imputation is cast on the society. Why may we not have the same privilege? why may not we do the same thing without having affixed to us the appellation anti-Christian and irreligious?

No, sir, after very mature reflection I am fully convinced that those who have used the terms on which I have animadverted, have scarcely used us fairly. Their arguments will not stand the test of reason or revelation. There is nothing in the principles inculcated in Masonry which can anti-Christianize a man; there is much to civilize and refine him; and though we do not profess to make Christians, yet Masonry, properly carried out, renders a man's mind as much like that of a Christian, as, without revelation, it can be. It is like the photographic plate after manipulation, duly prepared and rendered sensible, ready to receive the image which may fall on it.

But now I turn from these things, which I have for the honour of the Craft deemed it necessary to say, to the more immediate object of this meeting. The occasion is one of peculiar gratification to all present, to me it is most especially so. I see a large and highly respectable body assembled to celebrate an event fraught with consequences of the greatest importance to this great and interesting city. Nor am I less gratified at the presence of the galaxy of beauty which adorns this meeting. And here I speak with some trepidation, for I fear I am treading on tender ground. I am very much afraid that the ladies look upon us with no favourable eyes, for we do not admit them to our lodges. For my own part, I am of those who look forward, in the progress of civilization, to the time when our lodge doors will be more widely open, and we will hail our sisters in Masonry even as our brothers. In the mean time, and till then, you must permit me to assure you that no one possesses a more true reverence for, and admiration of, the sex than a genuine Mason. We all agree with the poet in his admirable lines—

“ Without the smile from partial beauty won,
Oh what were man? a world without a sun.”

And let me again assure you, in the words of a very old ode, duly chaunted at the introduction of every new made Mason—

“ No mortal can more the ladies adore,
Than a Free and an Accepted Mason.”

It is in the important city of Benares that the first Provincial Grand Lodge has been held for the purpose of laying the foundation stone of any public edifice. The many affluent and highly respectable native gentlemen who surround me, show the interest which they feel in the undertaking; nor is it the least of the gratifications which I feel, to find associated in this duty his highness the Rajah of Benares; an eminently

mild and worthy prince, whose ancestor and mine were in this very city tied by the bonds of the warmest friendship.

The present prospect which you have here before you, of their descendants joining in the act of laying this stone, after a period closely approaching to half a century, naturally suggests, were it not too long a task for the present occasion, a contrast between what India then was, and what she now is. The step she has taken is a marvellous one, and the tokens of a further advance are not wanting. The prominent benefits which we now have, and of which, in those days, a dream even would have been deemed extravagant, are the wide diffusion of education, indigenous and English, the opening up of public roads, the establishment of newspapers, forming in some degree what is so great a desideratum in this country, a kind of public opinion; and, though last not least, our rivers dotted with steam-boats, not established by government, but the result of private enterprise, in which many of our native brethren are concerned.

In reference to the wide spread of education I have only to call your attention to the fact, that many of the youths educated in our schools are as well grounded as in our schools in England; and it is but very recently that we have seen at home a youth of Calcutta carrying away the prize in some branches of the medical profession from all his western contemporaries—turning once more to steam-boats, I myself recollect, nineteen years ago, when the first steam-boat which navigated the upper part of the Ganges made her appearance at Patna, and myriads flocked to see, as the magic ship, a thing now, to them, of every day occurrence.

But there is another coming event which casts its shadow around us, and which, though not as yet an accomplished fact, cannot be omitted in this list. I allude to the steamers' younger, and equally vigorous, sister the railway. The blasting of the rocks to build the edifices, the busy hum of the miners digging for coal in the Vindya range, the felling of wood for the sleepers, the clinking of rivets in the rails seem already to be sounding in our ears. The change which has been worked in our own country by this wonderful agent is truly great; but here, where distance is one of the most formidable obstacles to civilization, what may not be expected! Already do our Mussulman community hire steam-boats at Bombay, to take them to Judda and back again, and, aided by the safety of our roads, they perform in six months a journey which formerly occupied from three to four years, and thousands yearly return safely to their homes, whereas formerly thousands perished in the way. It will not be many years ere the pilgrim to Gya and to Juggernaut will find his pilgrimage similarly shortened.

It is curious to calculate what effect the rail will have on pilgrimages. Doubtless at first the effect will be to increase the number of those who visit these places of reputed sanctity; but in the end, the credit of the mode of mortification will diminish. As distance is said to lend enchantment to the view, so does it, in the form of difficulty, constitute the merit of an expiatory visit to a shrine. Remove the obstacle, and you destroy the merit. To a celebrated pilgrimage from London to Canterbury we owe one of the most original and powerful poems in the English tongue. The journey between those places occupied a time, which enabled the poet to attribute to a large body of pilgrims the telling of very many long tales, without a violation of probability. The time occupied at present in passing over the same space, would barely suffice to read one of those tales. I much doubt, if these pilgrims could now re-appear on the scene,

with all their religious feelings on them, those feelings would stand a ten days experience of railroads. Such will be the case here; and what at first appears calculated to promote these pilgrimages, will end in their diminution, by opening mens' eyes to their futility. Such is the progress and final conquest of intellect and intelligence over ignorance and error.

The theme is a wide one and full tempting; but I must conclude. To promote the good cause, the progress of intellect, and the eradication of error, the building, of which we have just laid this stone, will be a most efficient engine. It has been commenced at an auspicious time, after the valour of our arms has extirpated, at least in appearance, the last of our Indian enemies capable of making effectual resistance; and when our local government, under its eminent head, is distinguished by an eager anxiety to promote the cause of education, as well as other laudable designs. I might point out to you other concurrent fortunate circumstances, in the singularly felicitous association of officers, noted for ability, intelligence, and integrity, which presides over the destinies of this district, did I not fear to trespass on their feelings by an eulogy too well deserved. But allow me to tell them, that they individually and collectively enjoy the best reward of a public servant—the approbation, not of the government, which may be sometimes led by interest or favour, but of the people over whom they rule, and who honour and esteem them. With all these favourable circumstances, I cannot doubt that on the foundation this day laid, a building will arise to completion perfect in all its parts, and honourable to the builder, who, though he does not belong to us, has proved his skill and ingenuity in the production of the beautiful plan which has been just now shown to me. May the building, when finished, and the studies pursued therein, tend to the glory of Almighty God; and I conclude with the earnest prayer, “that it may please Him, who has permitted for his own wise purposes, that there should be differences of race, colour, tongues, religion, and even differences among those who hold to religions, to shed his light upon us, and to bring them and us all to be of one mind, in that which alone is vital, immutable, and everlasting truth.”—*Amen, so mote it be.*

LITERARY NOTICES.

A Mirror for the Johannite Masons. By the Rev. G. Oliver, D.D. Spencer. London.

This pretty little volume is constructed in the form of a series of Eight Letters, addressed, by permission, to a noble and worthy brother, the Earl of Aboyne, Prov. G. M. for the counties of Northampton and Huntingdon. All the existing evidences for and against the connection of the two St. Johns' with the Order of Freemasonry, have been brought together, and arranged with care and judgment. The enquiry is conducted with great mildness and impartiality; and although it is not difficult to ascertain the Rev. Doctor's private opinion, yet he has not undertaken to pronounce a dogmatical decision on the subject, but has left the reader to form his own judgment. He concludes his last letter thus:—

“ I am no system maker ; but am anxious for the discovery of truth. If my arguments be inconclusive, or my authorities untenable, let the inference be rejected. As Jerom said to his critics, so I say to the captious and doubting brethren, ‘ Let them read it if they please ; if not, let them cast it aside ; for I do not obtrude my book on the fastidious, but I dedicate it to the studious, if they think it worth their notice.’ Under any circumstances I shall not be disappointed. I have carefully collected and collated the evidences, and placed them before the fraternity for their consideration. However they may decide, my object is still attained ; having nothing in view but the purity and perfection of the Order. I have devoted a life to its accomplishment ; and once attained, I should joyfully repeat the pass-word of a high degree, and triumphantly exclaim, *CONSUMMATUM EST !*”

We do not recollect when we have read any book that has pleased us so much. The interest never flags, but is well sustained to the very last page, and we laid it down with a feeling of regret that it had not been extended to a greater length. We do not believe that any brother who prizes the Order for its own sake, however he may differ with the Rev. Author in some of his deductions, will omit to read the book ; because he cannot fail to be edified by the vast accumulation of facts which it contains, and the extracts from old and obsolete lectures which are now difficult to obtain. The Doctor’s resources appear to be inexhaustible, and we must give him the credit of using them with great liberality for the benefit of the Craft.

In the Eighth Letter the Author has quietly refuted the hypercritical strictures on Freemasonry, which have been recently promulgated by a gentleman of the name of Soane, in a work which he calls “ A Book of the Months.” Mr. Soane’s hypothesis includes the three following principles :—1. Freemasonry never had anything to do with the Working Guilds ; or in other words, was never in the hands of Operative Masons. 2. It was unknown before the 17th century. 3. It was concocted by the Rosierucians at that period, as a branch of their own mystery.

The Doctor has successfully combatted and overthrown all these assertions. In reply to the first, which indeed is too obviously false to need a refutation, he simply asks—if the Craft were never practised by Operative Masons, how does it happen that it passed successively through the hands of Archbishop Sheldon, Sir John Denham, Webb, Stone, Inigo Jones and Sir C. Wren ; and that the two latter, one in 1685, and the other in 1603, both being eminent architects and builders, and neither of them Rosierucians, were appointed Grand Masters of our system of Freemasonry ?

He answers the second proposition by saying, that “ in 1566 Queen Elizabeth sent an armed force to York for the purpose of breaking up the Grand Lodge, and arresting its members ; and in 1429 lodges of Freemasonry were regularly holden under the patronage of the Archbishop of Canterbury : in which the Masters, Wardens, Fellow Crafts, and Entered Apprentices are all especially named. It is probable,” the Author adds, “ that Mr. Soane, instead of endeavouring to account for these facts which so completely overthrow his hypothesis, will boldly cut the Gordian Knot, by asserting that we have no evidence to prove them, and that consequently they are untrue. But I will tell him that they are not untrue ; for we have the most incontrovertible evidence, in the actual minutes of the lodges, which are accessible to any enquirer who

will be at the trouble of consulting the MS. register of the Prior of Canterbury under the above date."

The third proposition is disposed of in the same summary manner, thus:—The most celebrated English Rosicrucian of the 17th century was Doctor Fludd. He was the preceptor of Ashmole, who was also deeply imbued with the same occult doctrines. But Fludd died in 1637, *without having initiated his pupil into Masonry*, of which indeed he is believed to have been ignorant. Nine years after his death, Ashmole, as he himself tells us, was initiated in an existing lodge at Warrington, by the persons whom he particularly names, *none of whom were Rosicrucians*. Now "if Freemasonry grew out of Rosicrucianism," as Mr. Soane boldly asserts, and was produced in the very age when Fludd and Ashmole flourished, it seems equally strange and unaccountable that the former should have been ignorant of it, and the latter have found it necessary to seek initiation in a lodge which might have been in existence half a century, and none of its members were Rosicrucians. But the most remarkable circumstance in the enquiry is, that Ashmole himself, who was a profound antiquary; and to whom all the secrets of the Rosy Cross were familiar, ascribes the origin of Masonry to a very different source."

We have no space for further quotations; but we must record it as our opinion that the Doctor's arguments are unanswerable; and Mr. Soane will do well to remember that old English adage which says—"the higher the ape climbs, the more he shows his —."

Freemasonry. A Sermon. By the Rev. J. Osmond Dakeyne, M.A., Grand Chaplain. Spencer.

This sermon, preached at Lichfield on the 5th October, 1847, before the Provincial Grand Lodge of Staffordshire, was originally delivered before the Provincial Grand Lodge of Lincolnshire. It is a most remarkable discourse, "perfect in all its parts, and honourable to the builder." We entered into its merits at the time, and express no surprise that a second edition has been called for.

Love, the Spirit of Masonry. By the Rev. W. M. Herchmer, M.A. Kingston, Canada.

This pleasing address was delivered in St. George's, Kingston, on the Festival of St. John the Evangelist, 1847, by Bro. Herchmer, chaplain to St. John's Lodge—"And this commandment have we from him, that he who loveth God, love his brother also," John iv. 21. In a prefatory note, the reverend brother observes that the address is intended "to exhibit the connexion of Masonry with the religion of Jesus Christ—to remove the prejudices of the uninitiated—to remind the brethren of their duties, and to promote universal charity." Such objects are worthy of the author's thoughts, and in giving them publicity he has done great service, and given testimony of a truthful spirit.

Sermon. By the Rev. C. Woodward, B.C.L. Latham and Forster, Sydney.

The brethren at Sydney having commenced a masonic benevolent fund, the committee requested Bro. Woodward, H. M. chaplain, to preach a sermon in aid of it, with which request he complied, and delivered the discourse on the 22nd October, 1844, from the 133rd Psalm—"Behold how good and pleasant a thing it is, brethren, to dwell together

in unity." Those who know the estimable preacher as we do, will not be surprised that his efforts were crowned with success, both by the inspiration by which he was himself sustained, as by the result of the collection. The pulpit should be more frequently appealed to as one of the most instructive as well as most conducive agent of charity.

On the Study of Masonic Antiquities. By Thomas Pryer, W. M., Oak Lodge.

As these admirably written papers have appeared in our columns, a notice by us may appear to be superogatory ; but finding that they have been collected and published in a separate form, we cannot refrain from expressing our satisfaction. Society at large will benefit by their promulgation ; and the gentle Craft, of which the learned brother is a member, must take an honest pride in witnessing the laurels that are awarded him by popular approbation.

The Freemasons' Monthly Magazine. Boston.

We received some short time since the numbers ranging from August last to January inclusive, and we sat down to a rich banquet, yet rising with an appetite. Our Bro. Moore—God bless him!—has abundance at hand, and it was our intention to have culled for our readers many a beautiful posey ; but it was not to be. The mildew of disappointment came over us in the defeat of the widow, and the sinful disregard of our own Grand Lodge in consenting to abandon a masonic bulwark, that we must candidly plead indisposition to labour, the mind being overtaken. The sunny hour may, however, succeed to the dark shadow, and in such case we hope to greet our Bro. Moore with renewed energy. Our own present number, we fear, is too much the mirror of regrets.

Claim of the Church of Rome considered, with a view to Unity. By the Author of "Proposals for Christian Union." Darling.

The author has an evident purpose of benevolence in view, and is careful to exclude what Roman Catholic priests too often introduce into their pamphlets, a leaning towards intolerance. The duty of the popedom is, in his opinion, a pure spirit of conciliation and cement ; he observes—"Had the popes always kept within their bounds, I think I may venture to say, that there never would have been any schism at all, but this they did not." An admission like this, is a proof that the author may be consulted with advantage.

A few Words on Jewish Disabilities, addressed to Sir Robert Harry Inglis, Bart., M. P. By Henry Faudel. Ridgway.

In these few words are comprised so much of considerate argument and good sense, that we award to the author the palm of precedence over the many pamphlets that have appeared on the subject. Bro. Faudel carefully avoids all meretricious writing ; he is plain, straightforward, and, consequently, convincing. His brochure is a careful compilation of facts and reasoning ; we regret we cannot give it to our readers entire ; they should, however, judge for themselves.

A series of Lectures delivered on the Metropolitan Grave-yards. By George Alfred Walker, Esq., Surgeon. Longman & Co.

Of such vital importance to the living, do we consider Mr. Walker's investigation of the tenements of the dead, that we had intended to leave

some space to the subject he so wondrously handled ; but circumstances have for the time prevented us. We shall hope to enter thereon in our next, meantime we shall give the following extract.

“ *Overcrowding of the Metropolitan Grave-yards.*—Accurate returns have been made of the superficial extent of the parochial and some other burial-grounds of the Metropolis, and of the numbers of bodies annually interred in each. The *annual* average number of burials per acre, for the seven descriptions of burial-places comprised in the intra-mural grounds, is stated by these official returns to be 2,271. Now, if we divide this by 7, we have the average for each, which gives 324 burials annually to the acre. From the total, we may fairly abstract the burial-places of the Jews, and those of the Society of Friends, which are well conducted. This will give us five species of grounds, with an annual average of 2,130 burials to the acre, or an average of 426 for each. The proper number, you will remember, is 136 to the acre ; in Germany, the average is only 110 burials per acre per annum. Thus, at the first glance, it is evident that our parish grave-yards are made to receive every year three times as many bodies as they ought, and four times as many as are permitted by the laws of well-regulated Continental states. The inevitable crowding of our grave-yards may be illustrated in another way. The annual mortality of the Metropolis, at a low computation, is 50,000. Now, supposing the burials to be renewed every ten years (and this is the *shortest period* that should be allowed for the decomposition of the human body,) 444 acres would be required, whereas we have only 209. But this is not all. There are 182 parochial grave-yards in London. Of these, only 48 are confined within the proper limit of 136 burials to the acre ; the rest exhibit various degrees of saturation, from 230 up to 3,000 per acre *annually*. This is scarcely credible, but official returns confirm the truth of what I assert. In very many the annual average per acre exceeds 1,000.”

A Treatise on Diet and Regimen. By W. H. Robertson, *M. D.*

The fifth part of this serial fully equals the former. The subjects are, climate, water, clothing—the skin, its sympathy with the internal organs—female discipline, in particular as to tight lacing—general bathing, and the use and abuse of that great element of nature, water. Although we but thus briefly notice this serial, we look to the next number with much interest.

An Essay on the Diseases of the Jaws, and their Treatment. By Leonard Koecker, Surgeon-dentist. New edition, with copious Notes and an Appendix, &c., by J. B. Mitchell, *M. D.*, Surgeon-dentist. London : John Churchill.

Dr. Mitchell has the honour to be the pioneer to several master minds, among them the late Mr. Liston, who, in taking up this very delicate and important section, have thereby placed the original philanthropist, Leonard Koecker, in an enviable position. Dr. Mitchell pays his partner Koecker deserved respect, and in his prefatory observations adduces much sound reasoning on the connexion of dentistry, as a branch of surgical science, with the great parent stem of surgery itself. The catalogue of cases, with the analytical table, is statistically curious.

The Emigrants of Ahadarra. By W. Carleton, Sims and M^rIntyre.

The amiable author has given another original work, and invested it with that peculiar interest that may be said to be created by “ Ireland’s

own novelist." William Carleton may fairly as such take rank with the late illustrious Wizard of the North. As a tale of fiction, "the Emigrants of Ahadarra" is unrivalled; as a delineation of Irish habits, it creates around an English heart a sensation of disgust, that indifference or misgovernment, or both, should have permitted meanness and hypocrisy to usurp the higher attributes of nature. Can it be that so lovely a country, and such descendants of the parent Adam, should continue to be contented with a serfdom to priestly intolerance, aided by the vilest panders to idleness and dissipation? William Carleton! thou canst do poetical justice in thy tale, let thy next effort take even a bolder flight, and implant on thy poorer Irish fellow-subjects the necessity of looking upwards to God through a more rational medium, and thus they will win back from time itself the blessings of happier feelings, in the voluntary abandonment of prejudice and ill-will.

Ventilation Illustrated; a Tract for the Schools of Rich and Poor. Churchill.

This little brochure should be in the hands of all who assume to comprehend the necessity of sanatory measures to protect the public; it is concise, yet explanatory; it is a condensation of leading facts and a great moral direction to effect important objects.

POSTSCRIPT.

PROPOSED ALTERATION IN THE CONSTITUTION OF THE BOARD OF GRAND STEWARDS.

[The following important Circular having been omitted in its proper place, we now subjoin it. The question it involves will come on for discussion at an Especial Grand Lodge, to be held a few days before the Grand Festival].

SIR AND BROTHER,—I take leave to forward to you copy of certain Resolutions (the substance of which has been notified to the General Committee) which resolutions I *hope* to have an opportunity of bringing before the Grand Lodge at its Quarterly Communication, on Wednesday, the 1st of March next.

As the subject is of much importance to the Craft generally, I trust you will lay this communication before your lodge at its next meeting, (which you are empowered to do by the 4th Section of the Constitutions, page 80), in order to induce those brethren who are qualified to attend Grand Lodge, to be present and judge for themselves on the occasion.

I am, Sir and Brother, very fraternally yours,

JOHN BIGG, P. M. No. 109.

4, Adelaide Place, London Bridge.

NOTICE OF MOTION FOR THE CONSIDERATION OF GRAND LODGE, On the 1st of March, 1848.

First.—That instead of the privilege of electing Grand Stewards being (as at present) confined to the Eighteen Lodges, the whole of the London Warranted Lodges shall have the right of returning the Board of Grand Stewards annually, in manner following, that is to say:—
The first annual return of Grand Stewards shall be made by the first eighteen Lodges, beginning with No. 1, and the next yearly

return by the succeeding eighteen Lodges in numerical order, and so on by all the remaining Lodges—that the yearly elections may be on the principle of rotation.

Second.—If any Lodge shall in its turn neglect or omit to make a return of a Grand Steward, the Grand Master shall appoint a Master Mason to supply the vacancy thus created.

Third.—That all Past Grand Stewards shall be recognized as such, who together with all future Past Grand Stewards shall be entitled to wear (in addition to the present distinguishing Aprons) a red Collar embroidered with the Palm and Cassia, and the Jewel of Past Grand Steward pendant.

Fourth.—That the Board of Grand Stewards to be annually appointed under the proposed altered system, shall be privileged to wear the same distinguishing Clothing and Jewel as now appertains to that honour; and all other rules and regulations relating to the Board of Grand Stewards as are not inconsistent with these alterations, shall remain in force and unaltered.

TO CORRESPONDENTS.

WE are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent*; where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course to be returned, if requested.

A LONDON MASTER.—The letter reached us too late, even for an abbreviation of its contents. We gather from it that passive obedience to the “*sic volo sic jubeo*” orders is preferable to the doubtful result of opposition thereto, which scarcely harmonizes with the following passage—“Great changes are about to be made in the laws of the fraternity as being possibly necessary and expedient; but we hope the Grand Master will be inspired with wisdom to give such a direction to these changes that they may not prove injurious to the Order.” What is all this but sheer nonsense.

BRO. ON-DIT. gently intimates that the Grand Secretary intends recommending Bro. J. L. Stevens to the dignity (!) of the Purple, and that notice has been given to move in the Grand Lodge that the President of the Board of General Purposes be in future appointed by the members of the Board; and further, that the *silent vote* of the ex-Irish ambassador, on the confirmation of the minutes, was owing to a slight attack of "Zetlandism" which he caught at the grand officers dinner mess.

BRO. COLLIER is, we believe, somewhat in error. The Grand Master most unequivocally suggested to Bro. Crucefix the course he considered would be likely to meet the object in view. Our correspondent, however, is perfectly clear in his version of that part of the M. W. Editor's address, "that the brethren might be aware of the arguments by having a summary like that given by the 'Times' newspaper."

ANGLO-SCOTUS.—The fees for initiation, passing, and raising in the most respectable Scottish lodges are 2*l.* 8*s.* 0*d.*; but in what are termed "operative" lodges the sum is but 1*l.* 1*s.* 0*d.* The remission of the time of probation to the colonies will be useless unless the fees be also reduced.

A PAST MASTER (Limerick).—We can only give reports as furnished.

QUIZ.—It was too much to expect that Mr. S. Piper would forego the opportunity of a "gentle fling" at the old quarry; but Freemasonry itself is unassailable; and if we mistake not, even Mr. Piper, in his heart, respects our Order more than he is disposed publicly to acknowledge.

DR. STEPHENSON (Post tenebras lux).—Welcome, kind friend, even a paper directed by yourself is a gem. But what say you, a Scottish Prov. Grand Master, to the folly of the Grand Lodge of England in relaxing a wholesome law?

BRO. DEE.—Many thanks, with hopes of future reports.

BROS. the Hon. T. F. BUTLER, BROOKE, SMITH, and ROBERTS, reports and communications are attended to, but all sadly late.

BRO. HARRINGTON'S good wishes are warmly reciprocated.

BRO. PAINE.—Why not report?

DISCIPLINE AND PRACTICE.

MISPAH.—If you write to Bros. Chalmers of Montreal, they would cheerfully arrange an agency. The pass and grip of a Fellowcraft belongs exclusively to the second degree, being, in fact, its first test of proficiency; the Constitutions do not enter on the ritual, but only on the general statistics of the Order.

DELTA.—In the accidental absence of the warrant, all other circumstances being in form, the minutes may be confirmed, and candidates initiated. The Lodge of Antiquity glories in having no warrant.

ARCH MATTERS.

A TYRO-ARCH.—The views entertained by our correspondent are altogether inexplicable; let him *study* our written reply.

MASONIC TEMPLARS.

A MASONIC KNIGHT.—The badge and band, or girdle, as now settled by the Grand Conclave, is a politic concession, and altogether an improvement.

SUPREME GRAND COUNCIL.

AN ENQUIRER.—We do not undertake to state that Lord Kirkwall is recognized as of the 33rd.

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THE
GENERAL ASSURANCE ADVOCATE,
AND
FREEMASONS' QUARTERLY REVIEW.

The Proprietor of the "Freemasons' Quarterly Review," who has for many years devoted much attention to the subject of Assurance, and has also been an active co-operator in extending its benefits, has determined to add to the present size of that Review, and to devote the additional space to the advocacy of the principles of Assurance, and the present number is accordingly published under the above compound title.

The portion devoted to the development of the principles and practice of Assurance, will contain original articles bearing on the state of the law—indicating the nature of necessary reforms, and the means best calculated for obtaining them, and showing the advantages to arise from a judicious use by the people of the means within their reach, and the resources practically at their command for that purpose. Assurance, as a science yet in its infancy, will be written upon with a view to its improvement; and delusive schemes, holding out promises of advantages incapable of realization, will be unflinchingly and impartially exposed. Statistics and memoranda, having reference to Assurance, will be carefully collected, arranged, and commented upon; and matters having an indirect influence upon the subject—such as the Sanitary state of the kingdom, and the prominent and avoidable causes of disease and death, will meet with due consideration.

When it is considered that scarcely one in three hundred of our population have availed themselves of the advantages which Life Assurance holds out to them, it does not seem improbable that a calm and impartial consideration of the subject, by an organ especially devoted to it, will be productive of considerable good; and when attention is paid to the fact, that the aggregate capital represented by policies amounts to the vast sum of £1,000,000,000, it does not appear an unreasonable supposition that both Assurers and Assured will, with such immense interests at stake, consider it a matter both of interest and duty to support in their several ways a properly organized and conducted periodical devoted to the examination and consideration of their interests.

Such a periodical the Proprietor, aided by his long practical experience of the subject, hopes to be able to render the "General Assurance Advocate, and Freemasons' Quarterly Review;" and he is enabled to offer this further advantage—that the publicity of his efforts will not rest upon any mere speculative probability of the circulation which the Assurance Advocate may obtain, the "Freemasons' Quarterly Review," having a large *bona fide* circulation among an Order, the members of which, actuated as they are by feelings of universal brotherhood and benevolence, must feel an interest in any subject calculated to promote the welfare of the community at large. Life Assurance, as such a beneficial means, is peculiarly capable of being favourably recommended to their notice, as almost the only commercial principle acting by association instead of competition, the progress of which is at once an indication of the social advancement of the people, and an engine for their further improvement and prosperity.

The Proprietor has submitted these preliminary views in full confidence of a cordial and generous co-operation.

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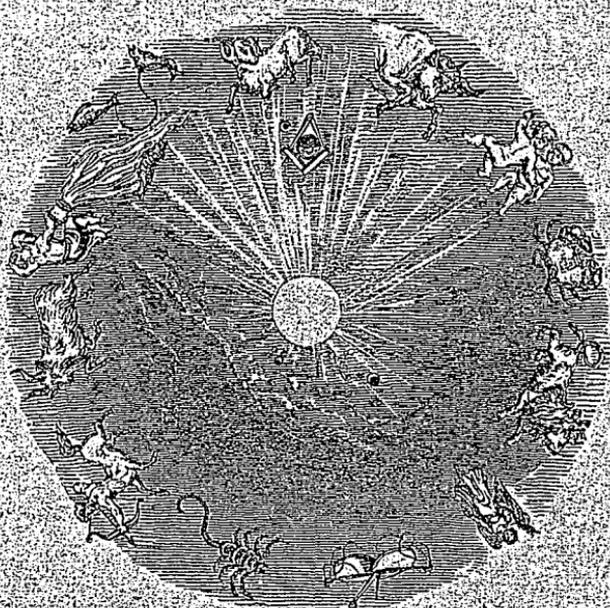
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THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES.

No. XXI.—MARCH 31, 1848.



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A Quarter's Notice is required previous to the removal of a Boarder, or a Quarter's Board must be paid.

The Scholars return after their respective holidays about the middle of January, and June, and the last week in September.

They are expected to bring the following changes of Linen:—eight shirts, eight pair of stockings, eight pocket-handkerchiefs, three night-shirts and caps, three flannel waistcoats and drawers (if worn), six towels, and two pair of strong shoes.

Mrs. ECCLES devotes her most earnest attention to the religious, moral, and physical well-being of the children committed to her care, and is deeply impressed with the sense of her responsibility in this respect to Almighty God—to the Parents of her Pupils—and to the Public Institutions with which she has the honour to be connected. She begs to express her full purpose faithfully to discharge her duty on these important points, towards every boy who may be placed under her guidance.

Reference if desired, can (by permission) be made to the Reverend the Principal of King's College, and the Head Masters of the Charter House and King's College Schools.

FREEMASONS' QUARTERLY ADVERTISER.

SECOND SERIES.—No. XXI.

MARCH 31, 1848.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

“That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft.”—*Unanimous Resolution of Grand Lodge, December 6, 1837.*

PRESIDENT.

BRO. THE RIGHT HON. LORD SOUTHAMPTON.

VICE-PRESIDENTS.

BRO. R. T. CRUCEFIX, *LL.D.*, P. G. D., and P. S. G. W. MASS. (U. S.)

BRO. J. PARTRIDGE, BRO. J. HODGKINSON, P. G. S.,

BRO. J. UDALL, P. G. S., BRO. R. G. ALSTON, P. G. W.

GENERAL COMMITTEE,

THE TRUSTEES, TREASURER, LIFE GOVERNORS, AND

BROS. T. B. BARNARD, E. BREWSTER, H. BROWSE, W. EVANS, — EDE, R. GRAVES, DR. LEESON, T. NEATE, E. PHILLIPS, J. PIKE, J. POWIS, T. PRYER, W. RACKSTRAW, W. RAYNER, M. SANGSTER, J. SAVAGE, R. SPENCER, T. TOMBLESON, W. E. WALMISLEY, W. WILCOCKSON, W. L. WRIGHT.

Trustees—Right Hon. EARL OF ABOYNE; Right Hon. LORD SOUTHAMPTON; Col. the Hon. G. ANSON, *M.P.*; B. B. CABELL, *M.P., F.R.S.*; R. T. CRUCEFIX, *LL.D.*

Treasurer—BRO. ROBERT T. CRUCEFIX, *LL.D.*, Grove, Gravesend.

Bankers—MESSRS. PRESCOTT, GROTE & Co., Threadneedle-street.

Auditors—BRS. BROWSE, PIKE, STAPLES, G. W. TURNER, and T. TOMBLESON.

Secretary—BRO. JOHN WHITMORE, 125, Oxford-street.

Collector—BRO. S. SOLOMONS, 2, Bevis Marks, St. Mary Axe.

By all of whom Subscriptions are received.

THE THIRTEENTH ANNIVERSARY FESTIVAL

Of this Institution will be held at Freemasons' Hall, Great Queen Street, London, on

WEDNESDAY the 21st of JUNE.

The following Brethren have already enrolled their names as Stewards:—Col. the Hon. George Anson, *M. P.*, P. G. M. for Staffordshire, R. Gardiner Alston, P. G. W., J. P. Bull, E. Brewster, G. Barrett, F. J. Law, P. Mountain, T. Pryer, J. Pennington, B. S. Phillips, J. S. Robinson, G. W. Turner, and Osborn West.

Hour of Dining, Six o'Clock, punctually.

The Tickets may be had of the Stewards, or at the Bar of the Freemasons' Tavern.

The CONCERT (after the Dinner) will be on the same efficient scale as last year; to ensure which several ladies and gentlemen of the highest professional talent have volunteered their valuable services.

The ITALIAN musical and vocal arrangements will be conducted by distinguished professional gentlemen.

The ENGLISH arrangements under the superintendence of a talented professor.

There will also be a Concert for the Ladies in the Glee-room.

The Committee hopefully anticipate that the Foundation Stone of the ASYLUM will be laid before the day of the Festival.

FREEMASONS' HOTEL,

GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON.

BROTHER THOMAS BACON, Lessee of the Freemasons' Tavern, begs leave to inform the Masonic Craft, that an additional wing has been added to the Tavern which he has converted into a **SPLENDID HOTEL**, including

A **SPACIOUS COFFEE ROOM**—replete with every convenience;
DRAWING ROOMS—handsomely furnished;
 Most Excellent **BED ROOMS**—with superior accommodations;
WARM BATHS, &c. &c.

The connection of this **HOTEL** with the **FREEMASON'S TAVERN**, and its Central Situation in the Metropolis, renders this Establishment desirable for the Public generally—while to the Masonic Order, and more especially to Provincial and Foreign Brethren visiting London, it presents every possible advantage.

THE CHARGES ARE REGULATED UPON THE MOST MODERATE SCALE, AND A FIXED CHARGE IS MADE FOR ATTENDANCE.

FREEMASONRY.

BROTHER J. CURTIS, **PIER HOTEL, ERITH**.—Extensive Dining-room, and airy Bed-rooms, facing the River and the Gardens. Brother Curtis respectfully announces to the Masonic Fraternity that he has fitted up the Pier Hotel, at Erith, regardless of expense. The accommodation for dinner parties presents every possible advantage; the river views are grand and picturesque; and the charges made with the strictest regard to economy. Wines of the choicest vintages. Brother Curtis solicits the kind attention of the Brethren to this advertisement.

FREEMASONRY.**LINE ENGRAVING OF THE STATUE**

OF THE LATE

M. W. GRAND MASTER, H. R. H. THE DUKE OF SUSSEX,
ERECTED BY THE GRAND LODGE OF ENGLAND

IN

FREEMASONS' HALL.

Dedicated by Permission to

THE M. W. GRAND MASTER THE RT. HON. THE EARL OF ZETLAND.**BRO. E. H. BAILY, R. A., SCULPTOR.****BRO. E. R. WHITFIELD, ENGRAVER.**

Bro. **SPENCER** begs to announce that he has been entrusted with the Publication of the above named Engraving, which has been pronounced by the Grand Lodge an excellent likeness of the late illustrious Grand Master.

Prices—Artist's Proofs, on India paper	2l. 2s. 0d.
Lettered Proofs ditto	1 1 0
Prints	0 10 6

To be had of Bro. **SPENCER**, Masonic Library, 314, High Holborn.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knights Templar, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine Street.

REMOVAL!!!

W. EVANS,

MASONIC JEWELLER AND CLOTHING MANUFACTURER,

26, GREAT QUEEN STREET, Lincoln's-Inn-Fields,

OPPOSITE FREEMASONS' HALL.

Removed from GREAT NEWPORT STREET.

BROTHER WILLIAM EVANS having removed his business to the above *eligible premises*, OPPOSITE THE FREEMASONS' HALL, begs to return his sincere thanks to his Friends, and the Masonic Craft in general, for their patronage and support, and respectfully solicits a continuance of their favours, which it will be his constant study to merit.

Brother EVANS being really the *manufacturer* of every description of work appertaining to *Masonic Paraphernalia*, is enabled to supply the members of the Craft and Lodges, on most advantageous terms.

Every article may be depended upon as strictly in conformity with the Constitutions.

An extensive collection of Jewels, Collars, Aprons, Sashes, Clothing, Working Tools, Banners, and Furniture, &c. &c., suitable for the several degrees of Craft, Royal Arch, and Templar Masonry, always ready for sale.

Masonic furniture of every description manufactured to order, on the shortest possible notice.

Letters requiring information respecting any business in the Masonic line, will be punctually answered.

A cash remittance, or an order for payment (in London), is requested to accompany all orders from the country; and his friends may rest assured of the utmost possible expedition, as well as care in the perfect execution of the same.

The Brethren may rely on being supplied with articles of the best quality, and on the most reasonable terms, consistent with a fair profit.

Brother EVANS will feel obliged by *Post Office Orders* being made payable at *Charing Cross*.

FREEMASONRY.

A. D. LOEWENSTARK,

MANUFACTURING MASONIC JEWELLER,

AND DIAMOND SETTER,

10, WARWICK COURT, HIGH HOLBORN.

The Brethren are respectfully informed that orders for every description of Masonic Clothing, and Lodge Paraphernalia, are thankfully received and promptly executed; superiority of workmanship and correctness of detail being invariably combined with charges the most reasonable.

NOTICE.

THE GOLDEN REMAINS OF THE EARLY MASONIC WRITERS.—Bro. R. SPENCER begs to inform the Subscribers to the above work, the Fourth Volume is unavoidably delayed for a short time.

* * * Each volume of the GOLDEN REMAINS being a complete work, may be had separately, or as a series.

Masonic Library, 314, High Holborn.
April 1, 1848.

Just Published, Price *3d.*,

SUBSTANCE of A LETTER by E. C. PRYER, addressed to the Author of the Article in the "Freemasons' Quarterly Review," for December, 1847, entitled "On the Study of Masonic Antiquities, Chapter VI."

CAMPBELL, 1, Warwick Square, and MANN, 39, Cornhill.

CITY OF LONDON
LIFE ASSURANCE SOCIETY,

2, ROYAL EXCHANGE BUILDINGS, LONDON.

For Accumulative and General Assurances.

BRO. EDWARD FREDERICK LEEKS, SECRETARY.

DISEASED AND HEALTHY LIVES ASSURED.

MEDICAL, INVALID, AND GENERAL LIFE OFFICE.

25, *Pall Mall*, London, and 22, *Nassau Street*, Dublin.

Subscribed Capital £ 500,000.

THIS OFFICE WAS ESTABLISHED IN 1841, and *possesses tables formed on a scientific basis for the assurance of diseased lives.*

The urgent necessity for such an institution may be estimated by the fact that *two-thirds of the population* are not assurable as healthy lives, and that about *one in five of the applicants to other offices* is declined on examination.

And that during the period of five years, as shown at the Annual General Meeting of the Proprietors in November last, upwards of two thousand proposals had been made to the Society, covering Assurances to above One Million.

It is the only Company possessing tabulated rates of premium for Disease deduced from extensive data.

HEALTHY LIVES, both at Home and in Foreign Climates are Assured with *as much facility* and at *lower rates than at most other offices*; and a capital of HALF-A-MILLION sterling, fully subscribed, affords a complete guarantee for the fulfilment of the Company's engagements.

FRANCIS G. P. NEISON, ACTUARY.

N. B.—Applications for Agencies to be made to the Actuary.

REDUCED RATES FOR TERM POLICIES.

CLERICAL, MEDICAL, AND GENERAL
LIFE ASSURANCE SOCIETY.

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Andrew Spottiswoode, Esq.

*REPORT presented at the Annual General Meeting, held at the Society's Office,
on Thursday March 2, 1848.*

Having, at the Meeting held in January, 1847, presented to the Proprietors and Assured a very full account of the Society's affairs, your Directors have but little to communicate on the present occasion.

It may, however, be satisfactory to those now assembled to learn, that, notwithstanding the increased and active competition arising from the yearly establishment of many new Life Assurance Offices, the business of this Society still continues to advance.

In proof of this, it will be sufficient to state the following facts:—

I. The number of Policies granted on the lives of Clergymen, a class of persons generally distinguished for longevity, has been greater during the year ending June the 30th last, (the period comprehended in this report) than in any one year since the commencement of the Society.

II. The Society's Income, which was 116,382*l.* in the year ending June 30, 1846, amounted to 122,906*l.* in the year ending June 30, 1847.

III. The number of NEW POLICIES issued within the year has been 513, and the amount assured thereby 217,073*l.*, being an increase, both in the number of Policies and in the sum assured, over those of any preceding year.

In conclusion, the Directors are happy to inform the Proprietors that the Society has not in any degree suffered from the great mortality which has prevailed of late throughout the kingdom, the claims, both in the course of the year ending June 30, 1847, and also within the six months ending with December last, not having equalled either in number or amount those of preceding years.

Tables of Rates and Forms of Proposal can be obtained of any of the Society's Agents, or by addressing a letter to

GEO. H. PINCKARD, Resident Secretary,

No. 99, Great Russell Street, Bloomsbury, London

ENGINEERS', MASONIC, AND GENERAL
MUTUAL LIFE, ANNUITY, FAMILY ENDOWMENT, AND
LOAN ASSOCIATION.

PROVISIONALLY REGISTERED UNDER ACT OF PARLIAMENT, 7 & 8 VICT. CAP. 110.

COURT OF DIRECTORS. (With power to add to their number).

<p>W. F. DOBSON, Esq., M.A., Chairman, 47, Gloucester-pl., Portman-sq. R. T. CRUCEFIX, Esq., LL.D., Chairman of Committee, Milton-on-Thames. F. HEATH, Esq., Ingress Lodge, Greenhithe. T. L. WILSON, Esq., 14, Hertford-st., May-fair. H. MARSHALL, Esq., 29, Queen-st., May-fair. T. TYERMAN, Esq., Parliament-st., Westminster. J. BARWISE, Esq., 12, Gloucester-gr., Old Brompton.</p>	<p>A. COLLINGRIDGE, Esq., 4, Manchester-buildings, Parliament-st. J. ELLISON, Esq., 5, Great Marylebone-st., Portland-pl. E. A. HILDER, Esq., Milton-on-Thames. R. HART, Esq., 2, Middle Temple-lane. A. LANG, Esq., 12, Buckingham-st., Strand. W. CHAPLAIN, Esq., 118, Fenchurch-st., City. H. T. WILDE, Esq., Serjeant's-inn.</p>
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Medical Officer—J. ELLISON, Esq., M.D., 5, Great Marylebone-street, Portland-place.

<p>Standing Counsel. M. B. BEGBIE, Esq., 40, Chancery-lane.</p>	<p>Solicitors. Messrs. PRICHARD & COLLETTE, 57, Lincoln's Inn-fields.</p>
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There are three descriptions of Life Offices, "Proprietary," "Mixed," and "Mutual." In the first, the whole of the profits are given to the shareholders, and *none* to the Assured; in the second, a limited portion only of the surplus is given to the Assured. But in a *Mutual Life Office*, the whole profits are divided amongst the Policy holders, who thus receive amongst themselves that to which they only are justly entitled—the entire advantages of the Fund formed by the premiums they have subscribed.

Instead of permitting thousands upon thousands of pounds to accumulate, as is the case in the majority of Life Offices, to be divided hereafter by way of bonus, or addition to the Policy of each deceased member, at uncertain intervals and in small amounts, it is the purpose of the Court of Directors of this Association to provide, as prudence dictates, a "Rest" or "Guarantee Fund," sufficient to cover the whole of the liabilities on outstanding Policies, and to appropriate the surplus funds to the benefit of the assured whilst living, or to his widow and children at his decease.

ADVANTAGES IN THE LIFE DEPARTMENT.

MUTUAL ASSURANCE by which the Assured reaps his full share of the profits:—

No. 1. A fixed rate of premium during life, as low as is safe for the Office and the Assured.
2. Ascending premiums to increase as a man's circumstances improve. 3. Descending premiums to decrease as worldly means may decline. 4. Assurances for a term of years only.
5. Credit given for half the premiums during "whole life" to remain as a debt upon the Policy. 6. Premiums from members received quarterly, half-yearly, or yearly. 7. Premiums from non-members, such as small Tradesmen, Railway and other Clerks, Artizans, and Mechanics, will be received by *monthly payments*, an evening in each month being set apart for that purpose. In case of continued sickness, or inability from loss of work, or other causes to keep up the Policy, the whole sum paid in will be returned, subject to a reasonable deduction for office management.

One Third of all premiums received will be returned to every Assurer, if he wishes to discontinue his Policy, on twelve months' notice being given of his intention to abandon it.

The limits within which the Assured may reside, without any extra premium being required, to be the whole of Europe.

Thirty days beyond the time specified in the Policy to be allowed for the payment of premiums. If beyond that time a second appearance before the Medical Officers will be necessary; if then in good health, the Policy will be renewed within three months on payment of a small fine.

All claims to be payable within three months after satisfactory proof of the death of the person assured, or earlier, subject to such regulations as the Court of Directors may determine.

The share of profits allocated to an Assured may either be applied in reduction of future annual premiums, or be added to the Policy by way of bonus, or received at once in Cash.

No entrance fee will be charged for admission to membership.

NO CHARGE WHATSOEVER WILL BE MADE FOR POLICY STAMPS.

** Policies may be effected from £ 25 up to £ 5000.

IMMEDIATE AND DEFERRED ANNUITIES WILL BE GRANTED.

Engineers', Masonic, and General Mutual Insurance—continued.

FAMILY ENDOWMENTS,

On the returnable and non-returnable scale. By these means premiums or apprentice fees may be secured to sons on reaching the age of 14, or a fund provided to start them in life on arriving at 21; and to daughters, marriage portions on attaining 21 years of age. Should the child or children die before reaching the stipulated age, the whole money paid in (if on the returnable scale) will be refunded to the parents or guardians.

LOAN DEPARTMENT.

The success that has attended the incorporation of Loans with "Life Assurance" has been unparalleled, and the profits that have accrued in that department alone afford the strongest proof that there is more than ample field for another Office to carry out the principle upon a yet larger and more comprehensive scale.

Clergymen, Professional Men, Merchants, Officers of either Service, Tradesmen, Young Men entering Business, may, if *assured* in this Office, receive advances from £50 and upwards upon approved personal securities.

* * The usual commission allowed on the introduction of Policies.

TEMPORARY OFFICES, 57, Lincoln's Inn Fields.

BENIOWSKI'S ARTIFICIAL MEMORY. Lectures on the subject daily at two, p. m., admission 2s. 6d., and half-past seven, evening, admission 1s., at 8, Bow-street, Covent-garden. Private lessons, 3 guineas the course (6 lessons); to families at their residences, 6 guineas the course. Can any man commit to memory 1000 foreign words in one forenoon, 30 declensions, 30 tenses, in one hour? Can any man commit to memory 100 railroad stations, with their respective positions, distances, levelling, &c., in one single hour? Can any man recollect a sermon, oration, &c., without taking any notes? We can, and we enable others to do the same. We perform similar incredibilities wherever memory is concerned. Languages (English, French, German, Polish, Russian, Latin, and Hebrew,) 6 guineas the course, or 12 guineas to families at their residences. Artificial memory by correspondence, 3 guineas the course (6 letters), or 15s. each. Hand-book, containing the principles and many applications, 2s. 6d. Prospectuses gratis.

8, Bow-street, Covent-garden.

COMFORT FOR TENDER FEET, &c.

HALL and Co., PATENTEES of the PANNUS CORIUM, or **Leather Cloth Boots and Shoes**, for Ladies and Gentlemen. These articles have borne the test and received the approbation of all who have worn them. Such as are troubled with Corns, Bunions, Gout, Chilblains, or Tenderness of Feet from any other cause, will find them the *softest and most comfortable ever invented*—they never draw the feet or get hard, are very durable, and adapted for every climate.

The **Patent India-rubber Goloshes** are light, durable, elastic, and waterproof; they thoroughly protect the feet from damp or cold. Ladies and Gentlemen may be fitted with either of the above by sending a boot or shoe.

HALL and Co.'s **Portable Waterproof Dresses** for Ladies and Gentlemen. These desirable articles claim the attention of all who are exposed to the wet. Ladies' Cardinal Cloaks, with Hoods, 18s., Gentlemen's Dresses, comprising Cape, Overalls, and Hood, 21s. The whole can be carried with convenience in the pocket.

Hall and Co. particularly invite attention to their **ELASTIC BOOTS**, which are much approved; they supersede lacing, or buttoning; are drawn on in an instant, and are a great support to the ankle.

THE LONDON GENERAL TAILORING ESTABLISHMENT.

SAMUEL, BROTHERS, 29, LUDGATE-HILL, two doors from the Old Bailey,

on account of the pressure of the times, beg to draw your attention to our entire new system of Tailoring, which has for its objects economy and fair dealing. Instead of charging a fixed price for a Garment, large or small, we explain to our patrons the exact quantity of Cloth that is necessary for the Garment required, each Cloth, Cassimere, &c., being marked in plain figures, at the price per yard, and charged separately, for the Making and Trimming. This system, entirely of our own invention, effects a saving of fully one-third in the expense of Gentlemen's Dress. The annexed exemplification of our system will at once prove our assertions:—

	Per yard.		Making and Trimmings.	
1 $\frac{3}{4}$ Sup. Cloth..	10s. = 17s. 6d.	Coat	20s. 0d. =	£1 17s. 6d.
$\frac{3}{4}$ Cassimere ..	5s. = 3s. 9d.	Vest	6s. 0d. =	9s. 9d.
2 $\frac{3}{8}$ Ditto ..	5s. = 11s. 10 $\frac{1}{2}$ d.	Trousers	6s. 6d. =	18s. 4 $\frac{1}{2}$ d.
		Suit Complete	£3 5s. 7 $\frac{1}{2}$ d.

Should we be honoured with your patronage, we feel certain of a continuation of your favours, our aim being to establish a connexion by the kind recommendation of those Gentlemen who may honour our establishment with their orders. The largest Stock (in London) of Fancy Trouserings and Rich Vestings. Ladies' Riding Habits made in a superior manner and style, second to none in London. The Ready-made Department is worthy of notice, having a Stock of Fashionable Clothing, of every description, ready for immediate wear.

Every description of Boys' and Youth's Clothing. Mourning to any extent always ready. A Guide to Self-measurement, and Patterns sent to any part of the kingdom.

Observe the Address—SAMUEL, BROTHERS, Tailors, Wholesale and Retail Woollendrapers, &c., 29, LUDGATE-HILL, two doors from the Old Bailey.

LIMBIRD'S MAGNUM BÖNUM STEEL PENS.

AT 6d. PER DOZEN, WITH HOLDER.

STATIONERY, envelope and dressing cases, travelling writing desks, ladies' companions, albums, scrap-books, portfolios, and blotting books, inkstands, gold and silver ever-pointed pencil cases, pearl and ivory tablets, &c. Bibles and Prayers in plain and elegant bindings. Name-plate engraved for 2s. 6d. 100 best cards, 2s. 6d.; superfine letter paper from 6s. the ream; note paper from 3s. the ream; with every article in Stationery of the best quality and lowest prices.

LIMBIRD'S, No. 143, Strand, facing Catherine-street. Best Envelopes 1s. the 100.

BROTHER W. POVEY,

MASONIC BOOKBINDER AND BADGE CASE MAKER,
120, FETTER LANE,

RESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. POVEY will feel obliged by a Penny Post Letter from any Gentleman who may have any Orders, however small, which will meet immediate attention.

GALL'S ANTIBILIOUS PILLS.—The most useful Family Medicine in circulation, being mild in operation, and certain in its beneficial effects for those disorders arising from a vitiated state of the Bile, and morbid action of the Liver, namely, Indigestion, Loss of Appetite, Sick Head-ache, Heart-burn, Flatulency, Jaundice, Habitual Costiveness, Head-ache arising from Intemperance, and all the variety of Complaints produced by a disordered state of the Stomach and Bowels; the disagreeable operation of an Emetic, may, in most cases, be avoided, by taking them according to the directions.

GALL'S ANTIBILIOUS PILLS are prepared without Mercury, and may be taken by the most delicate constitutions without restraint or confinement; they have stood the test of the last forty years with increasing circulation.

Travellers to, and residents in the East or West Indies, will find them a valuable appendage, being eminently adapted to repel the serious Bilious attacks to which Europeans are subject in these climates. They are particularly recommended to correct disorders arising from excesses at the table, to restore tone to the Stomach, and to remove those complaints occasioned by irregularity of the Bowels

Sold in Boxes 13½d. and 2s. 9d. each, by all Vendors of Medicine in the United Kingdom and in Family Boxes, at 20s. each,

BY THE PROPRIETORS,
AT WOODBRIDGE, SUFFOLK,

FOR THE USE OF FAMILIES AND CHARITABLE PURPOSES.

To prevent counterfeits, the public are cautioned to observe that the Names of BENJAMIN and ABRAHAM GALL, are by permission of her Majesty's Honourable Commissioners, engraved upon the Stamp surrounding each Box, without which Stamp the Medicine cannot be genuine.

The following extracts of Letters, received by the Proprietors, at various periods, prove the estimation in which this valuable Medicine is held by the Public:—

From Sir Thomas Strickland, Bart., Kendall, Westmorland, August 19th, 1824.
SIR, Your Antibilious Pills having been so much approved of by myself and many of my friends, I beg you to send me down, by the very first conveyance, one dozen Boxes.

I am, Sir, your obedient servant, THOMAS STRICKLAND.

From Mr. Thomas Wood, Dallingho, Suffolk, December 15th, 1805.
SIR, Your Antibilious Pills having been so much recommended to me as a general Laxative Medicine, and for removing obstructions in the Stomach, &c., I was induced to make trial of them myself, and have frequently given them to my family, and poor neighbours, where I have seen their good effects in removing Bilious attacks, and in my opinion preventing serious illness. For the good of the Public, and in justice to so excellent a Medicine, you have my permission to make this public.

I am, Sir, yours obediently, THOMAS WOOD.

From Lieut.-Col. Kemm, 31st Native Infantry. Calcutta, 1st May, 1835.—SIR, Prior to my leaving England in July last, I was recommended to apply to you for a supply of your Antibilious Pills, having for a long time suffered severely from a violent Bilious attack; I am happy to say I have found so much benefit from them, that I request you will prepare for me a fresh supply, and forward them to me by the very first vessel coming out.

I am, Sir, your obedient servant, W. KEMM.

IMPORTANT TO FEMALES.

There are few Mothers who do not suffer severely from that distressing complaint, sore nipples, which makes them dread giving to their offspring the nourishment designed by nature, the administering of which is as beneficial to the child, as it is a source of peculiar pleasure to the fond parent.

GALL'S NIPPLE LINIMENT

Is particularly recommended to Mothers, as a safe and efficacious remedy for that painful disorder, since its use will enable them in almost every case to perform their office with impunity, and even with comparative ease and comfort. In bottles, 1s. 1½d. each.

Sold by most respectable Medicine Vendors in the Kingdom.

Observe the names of Benjamin and Abraham Gall are engraved on the Government Stamp without which, they are not genuine.

THE LATE BROTHER R. B. PEAKE.

This well-known and highly gifted Dramatist, author of "The Sheriff of the County," "Title Deeds," and nearly one hundred other successful Dramas, besides being the writer of the principal part of the celebrated "Matthews' Entertainments," having died suddenly, and left his widow and four children entirely unprovided for, the following gentlemen have formed themselves into a Committee, for the purpose of raising a fund for the relief of the deceased's family:—Charles Kemble, Charles Dickens, Edward Wright, Douglas Jerrold, William Dunn, George Bartley, J. R. Planché, Paul Bedford, Charles Kean, William Farren, Henry Hemmings, John Braham, Robert Keeley, John Harley, Edward Ranger, John Wilson, Charles Matthews, John Cooper, A. Martin, Alfred Crowquill, Drinkwater Meadows, O. Smith, F. Matthews, J. Wilkinson, T. P. Cooke, B. Webster, G. Herbert Rodwell, H. Compton, T. J. Serle.

The Committee have the pleasure to announce the following donations already received:—

	£	s.	d.		£	s.	d.
Drury Lane Theatrical Fund	20	0	0	— Hallet	2	0	0
Covent Gard. Theatrical Fund	20	0	0	Mrs. Serle	1	1	0
Anonymous	20	0	0	T. Serle	1	1	0
T. P. Cooke	5	0	0	Sir George Smart	1	1	0
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The immediate cause of Bro. Peake's death is supposed to have been over exertion in his professional labours, and great distress of mind.

It is the intention of the Committee, in addition to the subscription now commenced, to give a Public Theatrical Benefit upon a most extensive scale, the particulars of which will be announced as soon as the necessary arrangements can be completed.

Donations will be received by any member of the Committee, or may be sent direct to Benjamin Webster, Esq., Honorary Treasurer, Theatre Royal, Haymarket; or, to G. H. Rodwell, Honorary Secretary, 38, Sydney Street, Fulham Road.

Among the strenuous Masonic supporters of the case of the widow of Bro. Peake, are Bros. Douglas Jerrold, E. H. Baily, P. Hardwick, and Dr. Crucifix, who most earnestly recommend the case to the favourable consideration of the Craft.

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The GOVERNESSES INSTITUTION has been established, to raise the character of Governesses as a class, and thus to improve the tone of Female Education; to assist Governesses in making provision for their old age; and to assist in distress and age those Governesses, whose exertions for their parents, or families, have prevented such a provision.

To prevent misconception, the Committee think it better to remind the public that Governesses *cannot*, as a body, be *provident*, in the usual acceptation of the word; i. e. they cannot provide for their own declining years. Each individual, as she undertakes the office, knows what its trials are; but she has, *almost universally*, no choice of action, Death, or misfortune, has thrown upon her the maintenance of one, sometimes of both parents; with mostly the additional care of younger brothers and sisters. By the time that

the aged parent has been watched into the grave, and the apothecary and the undertaker paid; by the time, that the younger sister has been fitted for the same duties—her premium as an articulated pupil, or the finishing master's expensive lessons, paid by the governess-sister; by the time, that the brother has left school—where the governess-sister kept him—and can support himself without that home, which the governess-sister supplied; mid-age is attained—care and anxiety are beginning to shew the effects of years—and medical advice, and long necessary intervals of mental rest, consume the funds which should prepare for age.

Of all this, however, the employer may know nothing. The same high feeling, which makes the daughter devote herself to the support of her beloved parent; or the sister work cheerfully for those, whom the dying parent bequeathed to her care; will make her silent respecting her generous labour of love.

And shall we call this “*improvidence*?” Shall she, who has “*provided*” for the comfort in old age of her widowed mother, or her father, paralytic, imbecile, insane—Shall she, who has by self-sacrifice placed her sisters and brothers in the path of independence, and thus “*provided*” for their future prosperity—Shall she be told, that she ought first to have provided for herself? It is the peculiar character of Christianity to care for others rather than ourselves:—Shall it be a crime in the Governess, that this is usually the very character of her life?

To facilitate the operations of the Institution its proceedings are subdivided into the following branches.

TEMPORARY ASSISTANCE

TO GOVERNESSES IN DISTRESS, AFFORDED PRIVATELY AND DELICATELY, THROUGH THE LADIES' COMMITTEE.

To shew the necessity and value of this assistance, it may be sufficient to state one or two cases in which it has been rendered.

The daughter of a Physician, who had been a Governess all her life till incapacitated by paralysis, became afflicted with cancer requiring operation, whilst her whole income was £20 derived from a day school, and her only *time* would be her brief holidays. Her expenses were paid to London and she was placed at the Sanatorium, till the operation had been performed by one of our first London surgeons; and then her expenses were again paid to place her at home to resume her labours.

A Governess was compelled to leave her situation by an illness, which consumed all her little savings. On her recovery, her testimonials secured her the offer of an engagement, for which she could neither pay her travelling expenses nor renew her wardrobe. Both were provided; and she is happily and usefully occupied.

The following extract from the First Report illustrates yet further *how* these cases arise:

A reference to the Case Book gives the continually recurring and affecting detail—

“Is obliged to maintain an invalid sister, who has no one else to look to.”—Cases 6, 31, 34, 78, 81, 83.

“Entirely impoverished by endeavouring to uphold her father's efforts in business.”—Cases 8, 68, 92.

“Supported her mother for nearly twenty years.”—Cases 52, 75, 97, 98.

“Incapable of taking another situation from extreme nervous excitement, caused by over-exertion and anxiety.”—Cases 23, 53, 74.

“Her sight affected from over-exertion, never giving herself any rest, having a mother dependent on her.”—Cases 18, 61, 62.

“Supports an aged mother, with a heart affection.”—Case 42.

“Had saved a little money, but lent it to a brother who failed.”—Case 73.

“Supported both her aged parents, and three orphans of a widowed sister.”—Case 65.

“Her father died leaving his family unprovided for, and they have been entirely supported by her exertions.”—Case 25.

“Has helped to bring up seven younger brothers and sisters.”—Case 58.

“Helped to support her mother and educate her sisters.”—Case 56.

“Educated two younger sisters and a niece.”—Case 51.

“Her only remaining parent still dependent on her.”—Case 40.

“Supported both parents with the assistance of a sister.”—Case 38.

“Had the entire support of both parents for nearly twenty years.”—Case 30.

“Supported her mother for fourteen years.”—Cases 21, 29.

“Devoted all her earnings to the education of her five nieces, who all became Governesses.”—Case 93.

“Saved nothing during twenty-six years of exertion, having supported her mother, three younger sisters and a brother, and educated the four.”—Case 41.

These are but selections from a lengthened list; and it is quite impossible for the Committee to meet these numerous cases even inadequately, without an increased income. This is a cause to interest those whose children have benefited by the care and kindness of a Governess. This is a cause to interest those whose own relatives may one day meet similar trials. This is a cause to interest especially the sufferers' own fellow-labourers. An annual 5s. or 10s. from each individual of these classes would afford ample funds for all.

ANNUITY FUND.

ELECTIVE ANNUITIES TO AGED GOVERNESSES, SECURED ON INVESTED CAPITAL AND THUS INDEPENDENT ON THE PROSPERITY OF THE INSTITUTION.

It is necessary that a capital should be raised, from the interest of which Annuities may be given; as to profess to grant Annuities from annual subscriptions,—from a fluctuating income, which any change of public opinion, or accidental circumstances, might destroy,—would be to risk disappointment to the aged annuitants at (perhaps) the most painful and inconvenient time. Twenty-four Annuities have been founded by the investment of £12,000 in the 3 per cent. Consols; and it is intended to elect at least two in each succeeding May and November, should the funds be received. The Candidates, who must be Governesses above Fifty years of age, require to be approved by the Committee.

Five Annuities have been founded in an interesting manner. The Bishop of Durham, feeling for the unsuccessful candidates, offered £50 to meet a similar grant from nine other parties; and in a fortnight the amount was raised. A similar offer has since been four times made, and similarly met.

To carry out this design,—the establishment of *permanent* Annuities granted from funded capital,—the Committee invite benevolent individuals of large fortune to found Annuities bearing their own name. Fellowships and Scholarships are thus founded for those of the other sex, who labour with the mind, and surely we should not be forgetful of those whose minds labour to mould the characters of English wives and mothers.

Donations of Stock or Money, sufficient to establish an Annuity—£500, £750, £1000,—will be funded in the names of Trustees; the Annuity bearing the founder's name; and the patronage, if he wish it, reserved to him for life. The Committee will be ready to enter into arrangements with parties interested in particular individuals, to found Annuities of any amount on the payment of a certain portion of the necessary capital—the first presentation to be in the donor. The foundation of four Annuities on this principle is gratefully acknowledged. Annuities of £30 and £20 are thus founded for ever; the first Annuitants being known to the Founders. How many, in providing for their Governesses, might secure a benefit to numbers!

It has been suggested, that the amount of the present Annuities is painfully small; but the Committee trust, that the public will enter into their principle of *perfect safety to the Annuitant*, and also into the difficulty of making Yearly Investments to meet fresh Annuities of even this amount. They are anxious, however, to meet the general wish, and they will be ready to raise any Annuity from £15 to £20 on the receipt of £100 from any individual for that purpose: one of the Annuities has been thus enlarged.

An early and valuable friend of the Institution has suggested, that, as the number of Governesses is computed at fifteen or twenty thousand, an Annual Shilling from each would create an *additional annuity yearly*. Each year would provide a permanent Annuity for another aged Governess.

The Committee have accordingly prepared small receipts for One Shilling each, in sheets of 20, 40, &c., which they will be ready to issue to any one kindly undertaking the office of Collector. The accounts for each year will close on the first of March, that the Committee may know what amount of Annuity can be given from the Collection.

PROVIDENT FUND.

PROVIDENT ANNUITIES PURCHASED BY LADIES IN ANY WAY CONNECTED WITH EDUCATION, UPON GOVERNMENT SECURITY, AGREEABLY TO THE ACT OF PARLIAMENT.

Benefit Societies, such as those formed by the working classes, cannot be arranged for those who work with the mind; and thus the Institution can, *at present*, only assist the provident Governess by relieving her of all *trouble*, for which her occupations leave her small time; and by paying the necessary expenses attendant upon contracting for an Annuity. The Committee hope, however, that the public will enable them to do more than this.

It is manifest how desirable it would be to lighten the payments, by which Governesses secure deferred Annuities; but it is equally manifest, that no offer to do so can be made from an uncertain and fluctuating income. *The advantage must be offered to all impartially*; whilst the Committee cannot guarantee to make certain payments at certain times, when they may not have the money to do so.

It must remain for the known liberality of this Country, *by large benefactions*, to enable the Committee to form such a Fund, as will authorize them to encourage the forethought of the less affluent Governess, by offering to meet her annual payments by a corresponding payment for her future advantage. A Lady has recently given £100 to this Fund, feeling its importance in determining the character of the Young Governess, and in assisting her future prospects.

This branch of the Institution has been very successful. Any Lady can have the Tables of Rates and other particulars forwarded to her, on application to the Secretary at the Office; and, if she will consult any member of the Stock Exchange, or other gentleman

connected with monied details, she will learn, that she cannot otherwise have such terms with such security.

This branch includes a Savings Bank; each Lady's money standing in her own name, and removable only by her own order.

A HOME

FOR GOVERNESSES DURING THE INTERVALS BETWEEN THEIR ENGAGEMENTS.

The Home—in Harley Street—is principally self-supporting, the Ladies paying a certain weekly sum for Board and Lodging. The admission is by a Committee of Ladies, on written introductions. The facilities for re-engagements are so great to Ladies from the Country, and the arrangements are so private and comfortable; that the Home is in much request.

A SYSTEM OF REGISTRATION, FREE OF EXPENSE.

Books being provided at the Home, with lists both of vacant Engagements and of disengaged Governesses, the Nobility and Gentry find the benefit of such opportunities for selection; whilst the immense connexion of the Society affords great advantages to the Governess, without the slightest expense.

A COLLEGE

for Governesses has been established, named Queen's College, by Royal permission. A Committee of education has been formed of Gentlemen of high standing and experience, by whom certificates of qualification are given to Governesses in any branch of instruction without fee. Any lady, sending in her name and stating in what subjects she seeks examination, will have an immediate appointment for the purpose. It will now rest with parents to make engagements contingent, if they please, upon the production of certificates in the required branches of education. Classes will be formed after Easter, in all subjects of instruction, to which all ladies will be admissible.

AN ASYLUM FOR AGED GOVERNESSES

will soon be erected; land having been taken for the purpose, and a plan approved. Additional apartments for two are estimated at £150: Endowment of each, £500, or £15 per annum, legally and permanently secured. Age for admission, Sixty: Election, as for Annuitants.

At the earnest and repeated request of many early and good friends of the Institution, it has been decided to have

A FANCY SALE

FOR THE

BUILDING & ENDOWMENT FUND OF THE AGED ASYLUM,

On the 6th & 7th JUNE, 1848,

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Held, by permission, in the Grounds of

THE ROYAL HOSPITAL AT GREENWICH.

This early announcement is made, because some friends have already offered contributions of articles of Virtù, and because it is desirable to give full time, that the result may be as satisfactory as possible.

Contributions of every description, Painting, Sculpture, Carvings, Bijouterie, China—antique and modern, Medals, Coins, Drawings, Prints, Books, Autographs, Fancy Works of every kind, will be most thankfully received at the Home for Disengaged Governesses, 66, Harley Street; or at the Office, 32, Sackville Street.

Subscriptions and Donations will be thankfully received by the Treasurer; by Sir S. Scott & Co. 1, Cavendish Square; by Messrs. Strahan & Co. Temple Bar; by Messrs. Drummond & Co. Charing Cross; by Messrs. Williams, Deacon & Co. Birchin Lane; by Messrs. Hatchard & Son, 187, Piccadilly; by Messrs. Nisbet & Co. 21, Berners Street; by Mr. Haselden, 21, Wigmore Street; by the Collector; by the Rev. David Laing, M.A., F.R.S., Honorary Secretary, 62, Mornington Road, Regent's Park; and by C. W. Klugh, Esq. Secretary, at the Office, 32, Sackville Street.

FORM OF BEQUEST.

"I give and bequeath unto the Treasurer, for the time being, of an Institution called or known by the name of 'THE GOVERNESSES BENEVOLENT INSTITUTION,' established in the year 1843, the sum of _____ to be raised and paid, within _____ months after my decease, by and out of my ready money, goods, and personal effects, which by law I may or can charge with the payment of the same, (and not out of any part of my lands, tenements or hereditaments,) to be applied towards carrying on the laudable designs of the said Institution."

N.B.—Devises of land, or bequests of money charged on land, are void by the Statute of Mortmain, but money or stock may be given by will, the same not being directed to be laid out.

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February, 1848.

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A MIRROR

FOR THE

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IN A

SERIES OF LETTERS

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PROV. GRAND MASTER OF MASONS FOR NORTHAMPTON AND
HUNTINGDON, ETC. ETC. ETC.

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LETTER I.—Introductory.

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LETTER III.—Enquiry whether the Patronage of Masonry was originally vested in the two St. Johns during the last century, or at any earlier period.

LETTER IV.—Reasons why St. John the Baptist is esteemed a Patron of Masonry.

LETTER V.—Reasons why St. John the Evangelist is esteemed a patron of Masonry.

LETTER VI.—The parallelism explained.

LETTER VII.—Enquiry whether the patronage of Masonry in the hands of these two Christian Saints be strictly conformable with the construction and character of the Order.

LETTER VIII.—Recapitulation.

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“The Statue, as a work of art, and executed by Bro. E. H. Baily, is unrivalled, both as to fidelity in likeness and in its perfect design. Bro. Whitfield has emulated the master sculptor, and produced a Line Engraving exquisite in beauty, which will give the members an opportunity of possessing a likeness of their late Grand Master, taken from the masterpiece of art. We are informed that Bro. Whitfield purposes to devote the clear profits of the Engraving, in equal proportions, among all the Masonic Charities. Conduct like this should be a passport to the favourable consideration of every Lodge.”—*Freemasons' Quarterly Review.*

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* * BROTHER R. SPENCER informs the Craft, that the Lists of Lodges and Chapters are brought down to the time of Publication, from the official return of the Grand Lodge; the different Orders of Knighthood, Courts of Law, &c., are also corrected, *by Authority*, to the present time. A separate Almanack is given, and a variety of other useful information.

PRINTED FOR THE GRAND LODGE,

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BRO. SPENCER has lately received from *Dublin* "THE FREEMASONS' CALENDAR FOR 1848;" compiled by the Ill. Brother MICHAEL FURNELL, for the GRAND LODGE OF IRELAND; containing a List of the Lodges, Royal Arch and Prince Mason Chapters, Encampments, &c. &c., with a short History of the Irish Constitution, and a variety of interesting Masonic and other information. Price 2s. 6d. in Cloth; 3s. in Tuck Case.

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# TO THE MASTERS OF LODGES.

*Londonderry, March 9, 1848.*

W. Bros.—Four or five years ago, I made an effort to raise and revive Masonry from state of the dormancy, obloquy, and defamation it then laboured under. My endeavours have been successful. To render this success permanent, I undertook to build a Masonic Temple. The structure was begun, and I have struggled on through heavy and most depressing difficulties with the undertaking, for a period of nearly three years. The little temple is so far completed, that we are enabled to meet in it; but the other parts of the building are unfinished, and several pressing claims remain to be adjusted. A statement, how matters stand, you will find below.

In making this appeal to you, on behalf of our noble Institution, I need hardly observe, that the world generally is disposed to put a harsh construction on the motives and exertions of any individual exercised in a cause where no worldly aggrandizement can possibly accrue to him. I have been labouring in the cause of Masonry for more than fifteen years, both in India and this country; my outlay has exceeded upwards of £100 per annum. I do not mention this with a view to sound my own praise, but to express my regret that I have not £1,500 more to lay out on an Institution which is, beyond doubt, not only eminently calculated to smooth conflicting differences, but to raise multitudes of our fellow-men, both in a moral and social point of view. It is, therefore, on these grounds that I address your Worshipful Lodge, imploring your assistance in so good a cause—Masonry. A similar application to this will be addressed to every Lodge, soliciting the loan of £1, to enable me to finish the undertaking, and hand it over for the purposes of Masonry for ever. May the sacred principles of our Order induce you not to reject this earnest appeal on behalf of an Institution coeval with time—whose perfect development can only be known in eternity—and possessing here no other coercive powers than morality and virtue. Oh, brethren, let your sympathy and assistance enable me to proclaim to the uninitiated world, that Masons are ever ready to come to the relief of the Craft in the hour of difficulty and distress.

The sum of £1,054 8s. 8d. has been expended on the building. Of this sum £776 12s. has been paid as follows:—

|                             |           |
|-----------------------------|-----------|
| Borrowed on mortgage        | £300 0 0  |
| Subscriptions               | 194 0 0   |
| Loan from Sir James Stewart | 112 0 0   |
| Advanced by A. Grant        | 120 12 0  |
| Loan from Brother Wight     | 50 0 0    |
|                             | £776 12 0 |

leaving a debt, for which I am individually responsible, of £277 16s. 8d., exclusive of the sum advanced by Sir James Stewart, Brother Wight, and myself. These would not be pressed for; but the £776 12s. 8d. must either be paid, or the building given in satisfaction of the pecuniary claims on it; and, of course, what comes short of these claims, the creditors will look to me for, and no consideration allowed for my pecuniary outlay, the vast anxiety, time, trouble, and attention I have given to the undertaking, for a period of nearly three years. Be this as it may, I am not caring for myself; it is the discredit and injury that will fall on our fraternal Institution. The small sum your Lodge is solicited to contribute, may be either as a loan or a donation—if the former, an acknowledgment will be forwarded by return of post, and ultimately a document, making your Lodge a creditor to the amount. Should this appeal prove successful (I cannot doubt the issue), it will avert the threatened alienation of a Masonic Temple from the purposes of our time-hallowed Institution, and ruinous consequences from

Your faithful Brother,

ALEX. GRANT, D. P. G. M.,

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