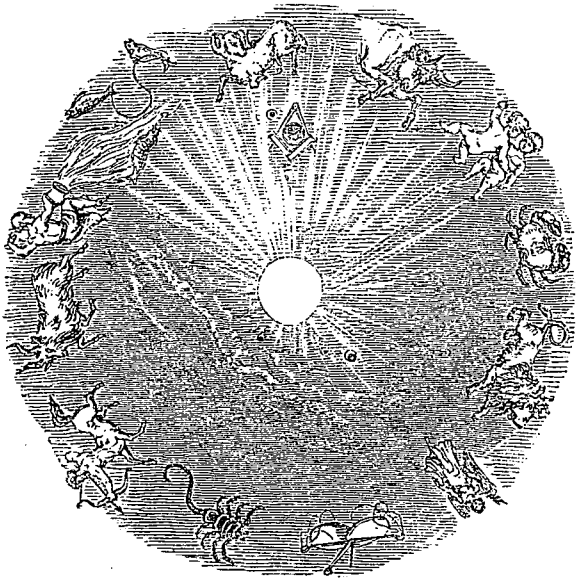


THE  
FREEMASONS'  
QUARTERLY REVIEW.

SECOND SERIES.



“ LIGHT.”

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1847.

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LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-RROW;  
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MONTREAL. LATTEY, BROTHERS, AND CO., AND THACKER AND CO.,  
CALCUTTA. JOS. ARIANO, KINGSTON, JAMAICA.

A FREEMASON,

WHOSE PRINCIPLES AND PRACTICE ARE HUMBLY, BUT FAITHFULLY, CONNECTED  
WITH, AND NOT ALTOGETHER UNKNOWN TO,

THE ORDER,

HAS BEEN DESIRED TO DEDICATE THIS VOLUME AS HE MAY THINK FIT.

THE MASONIC CRAFT IS UNIVERSAL;

AND IT IS WITH A GRATEFUL SENSE OF THE ADVANTAGES DERIVED

FROM

THE GRAND LODGE OF MASSACHUSETTS,

(HOLDING ORIGINALLY FROM THE MOTHER GRAND LODGE OF ENGLAND),

AND ITS MOST WORSHIPFUL

PRESENT AND PAST GRAND MASTERS,

THAT HE HOPES SUCH AUGUST BODY AND ITS ILLUSTRIOUS RULERS WILL  
DEIGN TO ACCEPT,

AS A TRIBUTE TO THEIR MERITS,

AN OFFERING THAT PROCEEDS FROM

THE HEART;

A REMEMBRANCE OF COMPLIMENTARY KINDNESS PAID TO

THREE ENGLISH FREEMASONS,

IS AN ADDITIONAL MOTIVE, WERE ANY NEEDED, FOR THUS DEDICATING

THE FOURTEENTH VOLUME

OF

*The Freemasons' Quarterly Review.*

1847.

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TO THE FRIENDS OF THE WIDOW AND THE FATHERLESS,  
AT HOME AND ABROAD.

AFTER the significant expression, by the largest majority ever recorded by the Grand Lodge of England, in favour of the pure tenets and principles of our Order, by which "units" were converted into more than "hundreds;" little remains for me to do, but to congratulate the friends of "the widow and the fatherless" on the confirmation of the grant of fifty pounds. That such grant should have met with opposition is among those anomalies that are unaccountable.

The widow, my client, in the holiness of her gratitude, is indeed truly thankful for the moral as well as for the pecuniary aid; and, as her advocate, I am desired to state her humble request, that great as have been her mental sufferings during which her character and circumstances have been submitted to a most unusual severity of examination, the remembrance of all unkindness may pass away, and that only of generous sympathy and grateful acknowledgment may remain.

I would obey her to the very letter in this sentiment, did I not know that subscriptions have been, and continue to be, withheld to an amount far exceeding one hundred pounds. These subscriptions at first abided the result of the opinion of Grand Lodge, which having been so unequivocally expressed, I now appeal to a sense of justice in terms stronger, if possible, than I have hitherto done, to the sympathy of benevolence, that the payment of the debts to the widow, for such they have now become, be no longer withheld.

I cannot too gratefully thank the generous supporters of Masonic principle for their attendance in Grand Lodge on the 3rd instant. Their own excellent hearts will readily supply my want of language to say all I feel.

ROB. THOS. CRUCEFIX.

Grove, Gravesend, March 27. 1847.

☞ Subscriptions will reach me safely through the Post Office, in the form of a Post Office order.

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THE GOVERNESSES' BENEVOLENT INSTITUTION.—The anniversary Festival of this most excellent Charity will take place on the 28th April at the London Tavern, Bishopsgate-street, on which occasion, H. R. H. the Duke of Cambridge has expressed his intention to preside as Chairman. The objects of the supporters are too obvious to require other comment, than the hope of their entire fulfilment. We sincerely trust generosity will go hand-in-hand with sympathy in making the collection worthy so praiseworthy a cause.

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OBITUARY.—St. Vincent's, Feb. 2, æt. 50, Bro. the Rev. and Hon. Nathaniel Struth, Speaker of the House of Assembly; he was a most dignified and exemplary character. His remains were followed to the grave by the governor and all the influential residents. The members of the Lodge of which the deceased was Past Master attended in procession, but not having a dispensation, were prevented from performing the Masonic funeral ceremony.

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DERRY, March 22.—A Quarterly Communication of the Provincial Grand Lodge of Derry and Donegal was held this day, under the presidency of Sir James Stewart, Bart., P. G. M., assisted by Bro. A. Grant, D. P. G. M. We have no room for particulars of this most interesting meeting.



THE  
FREEMASONS'  
QUARTERLY REVIEW.

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SECOND SERIES—MARCH 31, 1847.

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IRELAND.—Famine, disease, and death, rule all powerful in the sister kingdom of Ireland; their gaunt and iron grasp has plunged millions into calamitous despair, annihilating every hope but that which the All-Merciful shall engender in the hearts and bosoms of the faithful. Appalling indeed is the grim spectre of suffering humanity, overtaken in its abject wretchedness by the march of famine, which stays neither by night nor by day. The cry of famishing districts speaks aloud—no, no, not aloud—but groans deeply for that aid which the sympathy of the English nation can alone supply. The desolating evidences of the ruthless malignity of famine rapidly extend—and, as they extend, trace out long lines of fever and pestilence, leaving despair to bring up the rear, that death may the more readily consign the suffering victims into the yawning sepulchral gulph.

These are not words of exaggeration—facts—indisputable facts prove that instead of the daily reports of commercial and statistical matters, we have the painful knowledge that, of an authenticated census of three millions of paupers, hundreds daily perish of hunger in the most luxuriant and fertile country of Ireland. Nature herself is aghast at this visitation! We have read that a great political character has observed, that “England’s necessity was Ireland’s opportunity,” but we honestly believe that he meant these words as prophetic of some hopeful change on the advent of stern necessity, and not in their harsher sense. The same may be said of him when giving his prejudiced version of the conduct of the Saxon to the Celt. Let him see that “Ireland’s sad necessity” is in reality “England’s opportunity,” and that the Saxon can and will step forward, and with giant energies strive to mitigate the anguish, and it may be, to succour and to save fellow-creatures from famine, disease, and death! The English nation is aroused—its sympathy partakes of a more than industrial character—it has a holy duty to perform, and to render its charity more acceptable to the Throne of Grace, a general fast was held on the 24th of this month, as a day of national humiliation.

Will Freemasons be last in the holy throng? Assuredly not—all classes of the Fraternity feel that the call is that of nature upon nature itself, and however as citizens of the world they may in *one way or an-*

other have joined in the subscription lists, that as Freemasons they will also transmit their oblations to the altar of misery.

We subjoin a letter of Cato, which has much propriety in it, and which we have reason to know has done much service; as also another from the Rev. Brother Dr. Wolff, the converted Jew and enterprising traveller, who having risked his life in the cause of humanity by a perilous journey to Bokhara, has set the seal and impress of brotherly love to this hapless visitation. Read their letters.

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FREEMASONRY AND THE PRESENT DISTRESS.

TO THE EDITOR.

SIR,—Permit me, through the instrumentality of your widely-circulated journal, to remind my Brethren (the Freemasons of England), that it behoves them, in the present time of extraordinary distress, to do something for its alleviation.

I would suggest that a collection be made in every Lodge on their next meeting night. In a society so extensive and so well to do in the world, I feel certain the call upon their charity would be responded to in a manner worthy of the principles on which the Order is founded.

The popular world, seeing their good works, will then believe that Masonry is indeed something more than a name.

CATO.

January 11.

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TO THE MASONS IN ENGLAND, SCOTLAND, AND IRELAND.

BROTHER MASONS,—You will pardon the liberty which I take by addressing to you these lines.

I lately entered your ancient and venerable Fraternity for two reasons:—

- 1.—In order to increase my usefulness for the benefit of my fellow-creatures;
- 2.—To be enabled to enter more fully into the depth of sacred antiquity.

As there now is great distress in the land, in England, Ireland, and Scotland, I am ready to deliver lectures during the week days in different towns of England, for the purpose of contributing towards the relief of the starving population of England, Ireland, and Scotland, let them be Protestants, Roman Catholics, Jews, or Mahomedans. I don't want anything else except the expences for travelling by third class carriages in rails, and am ready to make a commencement at Sherborne for this purpose, when the collections may go to the poor of England, Scotland,

and Ireland, instead of assisting me in building my parsonage. The hungry must first be fed before one can think of building parsonages or churches.

Your most affectionate Brother,  
JOSEPH WOLFF.

Isle Brewers, near Langport, in Somersetshire,  
Jan. 15, 1847.

We much regret that a notice of motion that stood on the business paper of the Grand Lodge of England at its last meeting, for a grant of one thousand pounds to the suffering poor of Ireland and Scotland, was prevented from being entertained in consequence of the hour for new motions having elapsed. We know not whether the standing order in such a case might not have been suspended; but surely this was a case of such stringent necessity, that the breach of the law would have been its best observance. Let us hope that the notice of motion itself will operate as a moral direction to the Freemasons over the whole world, to do their duty at any rate, and that by the next meeting of the Grand Lodge there will be such a glorious evidence of the charity of Freemasons, that the Grand Lodge of England, instead of having had the honour of leading the van of charity, may bring up her reserve in the fulness of a grateful and glorious success in the great cause of mankind.

Since these remarks were written, many Lodges have subscribed. The India Lodges—the wealthy Hindoos—and republican America, have enlisted their sympathies; and there is hopeful prospect that whatever difference of opinion there may exist as to notions of political economy, there is among Freemasons but one thought, but one mind, when such a calamity prevails.

Under the English constitution there are registered 768 Lodges; were each to contribute but ten pounds, there would from this source be collected 7,680*l.*, a small sum in itself, but large in effect, for it would tend to create a general impulse among individual members; and it is not too much to calculate that the merchant princes of England, most of them Masons, would remove the taunt of Napoleon, that wondrous man and Mason, who in his political wrath denounced us as a nation of shopkeepers. Let aid be sought in every source, and the motto will be proved, “*Juncta juvant.*”

THE HEWLETT FUND.—We refer our readers to the quarterly obituary, as well as to our advertising columns, for the particulars of a sad and distressing case which has occurred by the lamented decease of a most worthy Brother, the Rev. J. T. Hewlett, who died recently and suddenly, leaving nine motherless children, destitute of any other means of existence than what the alternative of the “union” provided. As an

author of great merit the deceased was well known—yet he was not fortunate in a worldly sense. Many a one rejoiced in the perusal of his works, little dreaming of the sadness of the author's heart. His urbanity and goodness were proverbial, and his ministry essentially pious. Some idea may be formed of his mental sufferings when we state that his rectory produced but 175*l.*, and that at his death the sheriff was in possession of his scanty furniture.

To the Lodge of True Friendship, No. 186, be ascribed all honour. On hearing of the decease of their Brother and Pastor, they gave food and raiment to the orphans, dismissed the sheriff, conducted the funeral, and took the family under their care until Providence should send further aid. Godlike Brethren! may your reward be peace here, and happiness hereafter. Well do you merit the blessings attendant on your noble conduct. How sweet must be the thanks of these orphans! And next to them, how gratifying must be the numerous acknowledgements of your generous sympathy from various Lodges!

The Right Worshipful Brother Rowland Alston, P.G.M. for Essex, and his excellent son and deputy, and the Grand Lodge of Essex, have earned golden opinions from the Craft, whose honour has been by them so worthily sustained. We tell them, with a frankness not unworthy the high sense entertained of their Masonic position, that such acts enhance even their character, and prove them worthy our gratitude.

The subscription list is most promising; and it is expected that it will be sufficiently extended to place all the orphans beyond the reach of want, and thus realise the prayerful hope of their dying father to his friend, "Ask nothing for me when I am dead, as I soon shall be; remember my poor children, and save them from the union."

It will afford us much pleasure to receive and forward any subscriptions for the "Hewlett Fund" with which we may be entrusted.

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THE GRAND LODGE.—The debate or business of the Grand Lodge, on the 3rd instant, independent of the unanimous election of the Earl of Zetland as Grand Master, may be divided into three parts—the last occupying the case of Bro. Hewlett's orphans, passed in a manner most satisfactory; it calmed the eddying vortex of unseemly prejudice, and closed the evening with some show of Masonic propriety. But it is on the two other parts that we feel called upon to make remarks.

It was stated to the Grand Lodge that the Grand Master had received a communication from the Grand Lodge of Ireland, that it had elected as its representative, in the Sister Grand Lodge of England, Bro. R. L. Wilson, and which appointment the Grand Master approved. Here the matter ought to have rested; but a Past Grand Registrar, whose previous legal tactics have not been altogether, as Bro.

Jonathan would say, first-rate, and which did not very favourably impress a retired Deputy Grand Master, took occasion to question the legality of the appointment, by reason that the Grand Lodge had no evidence before it of the resignation by Bro. R. L. Wilson of the office of Representative of the Grand Lodge of Texas, previously held by him; nothing but positive evidence would satisfy him. The matter was debated, and nearly an hour of the modicum of time, allowed for the consideration of business was lost; and what might have resulted had not the Grand Secretary who had retired to search for the letter of the Grand Secretary of Texas, at length returned with that document, it would be difficult to guess. The oligarchy however, gained by delay; for much important business was altogether *burked*.

Thus much for one of our legal authorities.

The next case was the confirmation of the grant of 50*l.*, to a widow lady, voted at the previous Grand Lodge; and here we must enter a protest altogether against the propriety of reading a letter from the Grand Registrar on the subject. If such course becomes a precedent Grand Lodge may at once give in, and read proxy letters, counting them as ayes or nays. The sending of such a letter was assuming a position not intended by the law. But what shall we say of the writer of such a letter being himself too ill to attend Grand Lodge—we are somewhat in error, he could only *sign* the letter; what a moment this to entreat Grand Lodge *not to confirm the grant to the widow!* Alas! for our second legal authority, he gained nothing by the letter.

The third legal Brother, fortunately for himself, could scarcely be heard; his object as a lawyer was clearly to construe the law strictly, himself forgetting the maxim of Terence—"Jus summum sæpe summa est injuria."

There was, moreover, a singular contrast during the debate which conveys a great moral lesson; a Brother had the courage to state that his misconception of the case had led him into error, and that he should vote for the grant from conviction of its perfect propriety; while the mover of the amendment to the grant, who had previously voted for inquiry on the information given by such Brother, remained unconvinced, and persisted in going to a division! He did not bear in mind that "there is joy in heaven over one sinner that repenteth, more than over ninety-nine just men,"—but having put himself clean out of court we have no desire to follow him.

One speaker on this interesting question stated truly that there had existed an improper threat of rivalry in certain quarters. It will hardly be believed that, out of Lodge, great exertions were made to oppose the confirmation of this vote, and even decency was scarcely observed by a certain functionary who observed of a supporter of the widow's case, that he was "a mischievous fellow." Such conduct is highly reprehensible, and

if it be persisted in, may lead to "a bill of attainder" before resignation could interfere to prevent its being preferred. These are strong words, but as journalists we cannot withhold the expression of an honest opinion, and being desirous to avert an "untoward event," we simply say "cavendo tutus." Forbearance has its limits.

A few words to the triad committee.—We can understand that their "amour propre" has sustained a gentle shock—but it will be a lesson in future that the acceptance of a duty carries with it a pledge to perform it; in this case each and all neglected that duty, and it will be wholesome for the "benevolence" of English Freemasonry, that this second attempt to interfere with the constitutional stream of its charity has been defeated by one of the largest majorities ever known.

THE ANNUITIES TO WIDOWS.—This question is again deferred, as indeed are other motions of importance. Some alteration in the law is needed to enable notices of motion to take their proper turn; for as it is, the Board may, by mixing up irrelevant matter with their report, bring it forward, and thus postpone, if not ultimately *burk* the most important questions.

THE CHARITIES are all in a very gratifying state—the Boys' Festival has worked well—that for the Girls has a very promising aspect—and the Asylum Festival, fixed for the 16th of June, is supported by several Stewards already associated in the cause of the aged Freemason.

CITY OF LONDON MASONIC HALL.—We congratulate the Craft on a very promising advance to a position of obvious improvement. It is high time that the philosophy of Freemasonry should at least keep pace with its social enjoyment; our opinion on this subject has never varied, and however we have been in advance of the day, as is usually the case with all reforming agents, we have often cast a Parthian glance on those for whom we have entertained sincere respect, although we as often regretted to find them slow to examine, and still slower to act with us. A few years since the Masons' Hall, in Basinghall-street, was suggested as the city head-quarters, next Crosby Hall, and recently Carpenters' Hall. The committee now appointed to examine and report on the project will, we hope, so devote themselves to the stringent examination of the subject and its appliances, as to report definitively thereon to a general meeting, to be held on the 30th instant; and may the result herald such abundant success, as to be commensurate with the dignity of this Augustan age of Freemasonry, and hand down to future ages a glorious evidence of its wisdom, strength, and beauty.

THE HIGH DEGREES.—We understand that in the ensuing month there will be a Grand Consistory, to be holden for the purpose of conferring the degrees of dignity, and for issuing a manifesto.

QUARTERLY COMMUNICATION OF THE GRAND LODGE  
OF ENGLAND, MARCH, 1847.

" Sons of the willow,"  
*Masons' Charter.*

The Prophet in the desert found,  
When all was faintingness around,  
And Israel's children sought in vain  
The solace of one drop of rain,  
A gushing spring within the stone—  
As we in later days have known  
From flinty hearts great charity  
Well out in flowing sympathy.

Blest be the man\* whose courage bold  
Had confidence now, as of old,  
That but to touch was sure to win  
The healing fount from stone within;  
And blest, too, all who aided him.  
The vote here given has answering hymn  
In the far holier Lodge above,  
Where Brethren chant one song of love.

EDWARD RALEIGH MORAN,

No. 1, Grand Master's Lodge, P.M. 49, Lodge of Concord,  
New Kent Road, March, 1847.

TO THE R. W. BRO. ROWLAND ALSTON, ESQ.,

P.G.M. FOR ESSEX.

"Macte tuâ virtute."

Now, in the wiser course, embarked at length,  
Proceed with hopefulness and lasting truth;  
'Tis thine, though in our Craft scarce more than youth,  
To prove the power of Masonry's best strength:—  
Thou gavest to the widow's cause great aid—  
Be not of what's before thee thou afraid.

Remember, LEWIS! all that he, who gave  
Thee life and being, and, far better, thought,  
Still, from the silent keeping of the grave,  
Doth indicate remaining to be wrought.  
Progressive be thy path, then. Thousand hearts,  
Beating beneath our emblems of bright blue,  
Feel, each, for thee a prompting thought that starts  
To give thee, and that will, ere long, thy merits' due.

EDWARD RALEIGH MORAN, M.M.

"Globe" Office, 127, Strand, March, 1847.

\* It would be idle affectation not to name the Brother here alluded to (Dr. Crucefix), to whom Masonry, in all its highest attributes, is more indebted than to any other living. It would be still worse affectation did I not add—and *this* I know—that modern Masonry owes to him a tribute of affectionate reward which it misbecomes us all much, not to take every opportunity, even as I do thus slightly, of displaying. He knows that here I speak with a sincerity only to be appreciated by those who, like himself, love Masonry because of its best and rarest qualities; and in so speaking of him, I presume upon his fraternal indulgence.—E. R. M.

## CITY OF LONDON MASONIC HALL.

A numerous and respectable meeting of Brethren (convened by private circular) was held in Carpenters' Hall on Friday evening, March 12, 1847, for the purpose of considering the propriety of taking premises adapted for conversion into a *City Masonic Hall*.

Brother S. H. LEE having been unanimously called to the Chair, briefly adverted to the object of the meeting. He stated that the questions for consideration were two—*first*, whether a Hall was necessary?—and *secondly*, what premises were eligible for that purpose?

Brother PRYER said, in allusion to the first question, he had great satisfaction in moving—“*That it is essential for the welfare of Freemasonry that a Masonic Hall should be established in the City of London for the accommodation of the Fraternity.*” Bro. Pryer observed that he felt convinced no argument would be necessary to demonstrate the propriety of this proposition. The presence of the assembled Brethren was sufficiently indicative of their opinion. For himself, he considered the practice of meeting in hotels and taverns entirely inconsistent with the true principles of Freemasonry. The Lodge should be held on its own consecrated ground. The connection between the Lodge and the Tavern was a most unholy alliance, which he trusted, for the credit of the Order, would be speedily dissolved. The provincial Brethren were erecting halls in every principal town, and he considered it a great reflection upon the London Brethren that they were not similarly engaged. He trusted, however, that very shortly this desirable object would be accomplished.

Brother RULE warmly seconded the motion. The construction of a Hall was absolutely necessary to redeem the character of the Fraternity, and to show to the initiated that they assembled for other purposes than those of mere conviviality. In Scotland the Lodges meet in halls and private houses. When he considered the London Lodges—the large amount paid for subscriptions, and the small portion appropriated for charitable purposes—the Order became here a great tavern-keeper's Benefit Club, rather than a Society for the dissemination of those great moral and benevolent principles upon which Freemasonry was based.

The motion was then put, and carried unanimously.

Brothers J. R. Lloyd, Elliott, Canstatt, Firth, and Vallance addressed the meeting in furtherance of the objects in view.

A Committee consisting of the following Brethren, viz., Brothers Lee, Lloyd, Lazarus, Canstatt, Pryer, Rule, Alport, Patten, and Goodchap, were then appointed for the purpose of inquiring into the eligibility of premises for the proposed hall; and the Committee were to report the result to a general meeting, to be convened after the necessary inquiries had been made.

A share list of five pound shares, for the purpose of forming a fund, was then opened, and many shares subscribed for in the course of the evening.

Bro. Lazarus was appointed Hon. Secretary to the Committee.

After some discussion as to the best means of carrying out the objects of the meeting, the business of the evening was concluded by a vote of thanks to Bro. Lee for his kindness in taking the Chair.

The meeting then adjourned.

The Committee have since entered actively into the discharge of their duties, and will be prepared to make a report on the 30th instant.



## ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W. M. OF THE OAK LODGE, S. G. I. G. 33<sup>d</sup>.

## CHAPTER III.

THE SUBJECT DIVIDED INTO SPECULATIVE AND OPERATIVE—COMMENCEMENT OF THE SPECULATIVE PORTION—ANCIENT EGYPT—MODE OF REDUCING THE HIEROGLYPHICS—ORIGIN OF HEBREW EMBLEMS.

IN the preceding chapter I offered some *general remarks* as to the nature and meaning of the ancient mysteries, their common origin, the relation which they bore to the universal system of Freemasonry, their original purity, and the causes which led to their subsequent perversion, and eventual decline.

The various subjects embraced in those remarks are necessary to be carefully examined, and perfectly understood, before any profitable investigation into the history and progress of the mysteries in any particular nation of antiquity can be entered into. A *correct general view* must first be formed before the student can be qualified to examine details. It is thus only he can be enabled to compare and understand the symbols and emblems, rites and usages, disclosed in each particular system, and comprehend the different forms under which the *same elementary principles* are variously presented.

It does not fall within the scope of my present intention to give a full explanation of the machinery of the mysteries, or the various rites observed by the different nations by whom they were practised. It will, however, be necessary to enter into such details relative to this subject, as will serve (as before observed) to direct the Masonic student in his researches into the antiquities of our Order; and for more minute particulars I would refer to the very erudite works of our learned Brother, Dr. Oliver, and particularly his "History of Initiation."

As many of the mysteries were practised cotemporaneously in different nations, a mere chronological account of them would be somewhat confused, and give but an indistinct idea of their entire meaning. I consider, therefore, that the object I have in view will be best answered by dividing the future observations into two parts, corresponding with the general division of Freemasonry, viz., SPECULATIVE and OPERATIVE. The propriety and convenience of this arrangement will, it is apprehended, be sufficiently obvious. It seems calculated to avoid much of the apparent incongruity which, in the absence of such clear division, is frequently perceptible in our most learned treatises, and renders the whole subject under consideration more perspicuous and intelligible.

I propose, therefore, under the *speculative* portion of the subject, to give some account of those countries where the principal mysteries were celebrated, with an outline or some general notice of the ceremonies observed by each, and such observations as may occasionally be deemed necessary for the more complete elucidation of the subject; and under

the *operative* portion, to give some description of the Dionysians of Asia Minor, the colleges of architects of Ancient Rome, and the various fraternities of builders, by whom the most magnificent monuments of antiquity were erected, with an account of the Freemasons of the middle ages, our more immediate predecessors, who travelling in Lodges, and patronized by kings and nobles, filled Christendom with those splendid cathedrals and ecclesiastical structures, which still stand unrivalled monuments of architectural beauty, symmetry, and skill, and contrast most strikingly with the debased and unmeaning style adopted after our ancient Brethren had closed their Lodges, and ceased to work as operative Masons.

*And first, then, as to the speculative portion of our subject.*—As LIGHT, both physical and intellectual, springs from the east, we naturally refer to that bright region to trace the dawn of intellect, the source of the arts, and as the spot where the first practical development was given to the beneficent and comprehensive principles of Freemasonry. I have before observed that the mysteries were unquestionably pure in origin, in fact, they comprehended in their institution the simple rites and pure principles of a patriarchal form of worship, with the interposition of such guards as were gradually found necessary to preserve them from profanation. They were instituted in the infancy of the post-diluvian world, when the waters of the deluge had subsided, and Noah and his family descended from mount Ararat to occupy and replenish a purified earth. It would seem more in order, therefore, to commence this part of the subject with some description of the mysteries of India, probably the most ancient; but at present a cloud of darkness hangs over the early history of that portion of our globe. There empires have perished, of which we do not even know the name—they may have been ruled over by dynasties, but they are forgotten—they may have possessed records, but they have been destroyed—patriots and poets may have flourished and sung, but their literature is lost—their history is a blank. And what remains of Nineveh the mighty, and Babylon the proud? The city, with its hundred brazen gates, its stately walls, its hanging gardens, its temples, palaces, and towers, has been swept from the plains of Shinar—its very site unknown.

We therefore propose to leave the valley of the Euphrates and turn, in the first instance, to the valley of the Nile.

In Egypt we find vestiges of the most remote antiquity, monuments of grandeur, and works so stupendous as to seem almost superhuman, and these, moreover, wrought in a material apparently imperishable; for though four thousand years have rolled over them, they still preserve their pristine freshness, the mark of the workman's chisel is still clear and distinct, and in the mystic characters they bear, events are recorded which occurred contemporaneously with their erection.

In the valley of the Nile we thus have a most interesting field for investigation, and I will commence the *speculative* portion of my subject with some account of

#### ANCIENT EGYPT.

For nearly two thousand years thick darkness laid upon the history of the land of the Pharaohs, and all attempts to disperse it failed. Vague surmises, wild imaginings, and absurd hypotheses, were all that the world beheld in the vain but laborious attempts of the learned “to uplift the veil of Isis;” but the persevering efforts of modern hierologists, directed

by the clear intellect of Champollion, have succeeded in penetrating the circumambient gloom, and throwing a ray of light upon the history of ancient Egypt, her manners and customs, conquests and dominions, arts, religion, and laws, and in deciphering those long-hidden records of Pharaonic glory, which were to the Romans "a stumbling block, and unto the Greeks, foolishness."

The Masonic student is earnestly recommended to make himself acquainted with the results of these splendid discoveries, a knowledge of them will constitute a stepping stone to the study of Masonic antiquities. Mysteries heretofore deemed incomprehensible are solved, and we are enabled to trace those fountains of light, philosophy, and knowledge, which more than one thousand years afterwards diffused their influence over Greece and Rome; and ages before Athens was founded, or the city of Romulus had a name, we are enabled to discover every art and science of civilized life in active operation in the valley of the Nile. Indeed, as a learned writer on ancient Egypt observes—"The pure resiliations of Egyptian philosophical doctrines start, in spite of their Grecian chrysalis, from all the pages we possess of Orpheus, Pythagoras, Plato, and Aristotle; and evince that in *philosophy*, as in everything else, the Greeks borrowed from the Egyptians, who are not, however, amenable for errors that originate in the vanity, volatility, and misapprehension of the Hellenes, and which invest the profound and practical wisdom of the *teachers* with the puerilities of the *pupils*. The touchstone of hieroglyphical analysis now enables us to cull the Nilotic pearls from the mound, and return them with honour to their proprietors, leaving the remainder to the Greeks as their exclusive copyright."\* The importance, therefore, of the investigation recommended cannot fail to be manifestly obvious. Many histories, notices of Nilotic paleography, biblical commentaries, ponderous disquisitions, and evanescent papers, have and continue to be issued from the press upon the subject of Egyptian history, but without a full knowledge of all that has been accomplished by the Champollion school, such works are utterly valueless as far as the history of ancient Egypt is concerned.

But this knowledge is not only indispensable in conducting our present investigation, it is interesting to all, and the writer I have before quoted asks—"Are not, however, Egyptian studies, and the mythology, philosophy, and doctrines of that misrepresented race, interesting to the *divine* who attests the unity of the Godhead and the Holy Trinity? Can the *theologian* derive no light from the pure primeval faith, that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul and a final resurrection? Will not the *historian* deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples? and long before Etruscan civilization had smiled under Italian skies?"

In fact, philologists, astronomers, chemists, painters, architects, and physicians, must return to Egypt, to learn the origin of writing—a know-

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\* From "Ancient Egypt," by George R. Gliddon, Esq., late United States Consul at Cairo. This clever work, from which I have derived material assistance in the present chapter, was published at New York, and imported into this country by Bro. Malden, the Oriental publisher. Mr. Gliddon having resided the greater part of his life in Egypt, and being actuated by an untiring zeal in the prosecution of his researches, is well qualified to treat on the subject of Egyptian antiquities.

ledge of the calendar and solar motion—of the art of cutting granite with a *copper* chisel, and of giving elasticity to a *copper* sword—of making glass of the variegated hues of the rainbow—of moving single blocks of polished syenite, nine hundred tons in weight, for any distance by land or water—of building arches round and pointed, with masonic precision unsurpassed at the present day, and antecedent by two thousand years to the Cloaca Magna of Rome—of sculpturing a *Doric column*, one thousand years before the Dorians are known in history—of *fresco painting* in imperishable colours—and of practical knowledge in Masonry.

And it is no less clear that every craftsman can behold, in Egyptian monuments, the progress of his art four thousand years ago, and whether it be a wheelwright building a chariot—a shoemaker drawing his twine—a leather-cutter, using that self-same form of knife which is considered the best form now—a weaver throwing the same hand-shuttle—a white-smith using that identical form of blow-pipe, but lately recognized to be the most efficient—the seal-engraver cutting in hieroglyphics such names as SHOPO's four thousand three hundred years ago—or even the poulterer removing the *pip* from geese—all these, and numerous other astounding evidences of Egyptian priority in every art and science, usage and custom of civilized life, now require but a glance at the plates of Wilkinson and Rossellini.

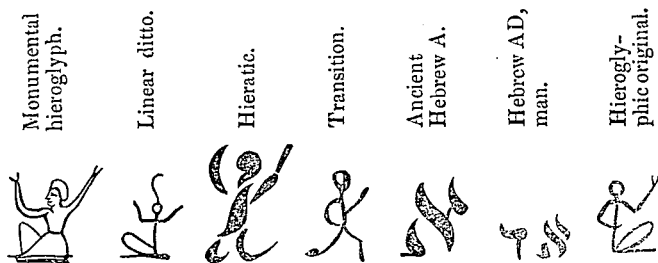
These considerations enable us to form some conception of what in reality was the *wisdom of the Egyptians*.

As the discovery of the art of deciphering the hieroglyphics has led to the important results before detailed, it will not, I trust, be uninteresting to the general reader; and my Masonic friends will not, I hope, consider that I am “travelling out of the record,” or indulging in unnecessary prolixity, if I extend this portion of my observations by giving some explanation of the manner in which this is effected.

It must, as a preliminary observation, be borne in mind, that hieroglyphics are both *symbolic* and *phonetic*, that is to say, they sometimes stand as *emblems of material objects*, or as exemplifying a particular action; and at other times are used to designate a particular *sound*, forming part of a letter or word. As Mr. Gliddon has put the latter point very clearly in his work before alluded to, I shall here again, as well as in the subsequent observations, avail myself of the valuable information his pages contain.

“It is a law of phonetic hieroglyphics, that the picture of a physical object shall give the *sign* of the *sound*, with which its name begins in the Egyptian tongue. Thus, a *lion*, whose Egyptian name was ‘LABO,’ stood for the letter L in hieroglyphics, as it might stand in our language, to represent the initial letter of the designatory title of that animal, whose name with us is *Lion*. Now the same principle is distinctly discernable in the *Hebrew, Arabic, Samaritan, Phœnician, and other Semitic tongues!* The ancient Hebrew letter LI or L was the initial letter of their name for *Lion*, ‘LABI,’ while, in shape, it is only an abbreviation of the figure of a recumbent lion, a *pure Egyptian hieroglyph*. The B, in Hebrew, is the initial letter of the word ‘Beth,’ meaning ‘a house,’ which is its *name*; and there is even a resemblance to be traced between the *form* of the letter ‘Beth,’ and the *outline of an oriental house with a flat roof!* I will exemplify this fact by the name of the letter AD in the ancient Hebrew, which, besides, being probably the first articulate sound uttered by Adam, signifies ‘A MAN,’ as also ‘red earth,’ out of

which man was moulded by the divine 'Potter.' (See Isaiah lxiv. 8.)  
The transitions are herein made clear.



“ The letter A, in Hebrew, meaning *man*, is thus traced to its Egyptian parent. The same holds good with the entire Hebrew alphabet; but is peculiarly evident in their letters G N P R and T; all can be respectively traced to the initial letters of objects, whose names in *sound* corresponded to the initial value of the letters, as the *form* of the letters still preserves a resemblance to the pictorial hieroglyphic of the objects whence they are derived. Nor does it seem improbable that Moses, who was ‘learned in all the wisdom of the Egyptians,’ should have introduced into the Hebrew writings some of those forms and ideas, he had necessarily contracted in regard to this, and other subjects, during his education at Heliopolis. It is likewise a curious chronological coincidence, that the fifteenth century, B. C., witnessed the Exodus of the Israelites from *Egypt*, and their organization into an orderly community by Moses—the introduction of the present Hebrew alphabet, in lieu of the previous character, whatever it was—the importation of the *primitive alphabet* from Phœnicia (*at that time a province tributary to the PHARAOKHS, and overrun by their armies*), into Greece by CADMUS, and the foundation of the Bœotian Thebes, with its *oriental mysteries* and oracles; the emigration of DANAUS, who was perhaps the brother of Rameses IV. (Sethos-Ægyptus), and who founded the kingdom of DANAI at Argos, where colossal ruins of the Egypto-Pelagic period *again point to their Nilotic sources*; and, with less historical certainty, but with some probability, may we also trace the foundation of ATHENS itself to an Egyptian colony, led by Cecrops from Sais, within half a century of the preceding events that so strongly mark the period of the fifteenth century, B. C., *the Augustan age of Pharaonic renown.*”

In closing this quotation I would remark, that the reader cannot fail to be struck with the light thrown upon the important occurrences referred to in the concluding paragraph, by their being placed in juxtaposition, and by showing how much Egyptian learning and Egyptian agency influenced them all. Indeed, in each event we can readily trace a Nilotic influence more or less direct. The annals of these events have hitherto been veiled in so much obscurity, as to be generally considered partially recondite, if not entirely mythical, and yet they materially affected the subsequent history of the world, and their beneficial effects are still subsisting. Cadmus, in our scholastic teaching, was honoured as the inventor of letters; but researches, like the present, enable us to refer the true honour to its genuine claimants. By such researches we

are enabled to trace the first faint glimmering of that light which subsequently attained its meridian splendour in ancient Greece, and to discern the important part which the "land of purity and justice" assumed in the early diffusion of science and civilization, and the channels through which its wisdom was conveyed to neighbouring nations, before the lights which shone from Theban colleges were extinguished, and the sun of Pharaonic glory sunk to rise no more.

With these remarks I return to the subject of the hieroglyphics.

The language of the ancient Egyptians was ancient Coptic, and it is somewhat remarkable that this language ceased to be orally practised among the modern Copts about a century since. Arabic gradually superseded it, and the last speaker of Coptic died about seventy years ago. The ancient language is still, however, read in the churches of the Coptic community, with Arabic translations. Had it been entirely lost, the art of deciphering the hieroglyphics, and the important results which have been detailed as flowing from that circumstance, would have been lost to the world for ever.


The *process* adopted in translating the ancient Egyptian legends is to transpose the hieroglyphics according to their corresponding values in Coptic letters, the roots are thus, in general, traceable in Coptic lexicons; but it requires vast erudition, long practice, and intense study, to be enabled to translate correctly. In the days of the Pharaohs the hieroglyphical texts could be read by the initiated as correctly as a page in Chinese characters by a scribe of the "celestial empire," or a treatise on algebra by an arithmetical master in our own country; both, like the Egyptian legends, offering a continual intermixture of *phonetic* and *ideographical* signs.

I will now proceed to give an illustration as to the mode of rendering the hieroglyphics. The following, from Champollion's grammar, shows the method introduced by that accomplished scholar for translating the legends into Coptic, and from thence into French. The reading is from right to left.


			
ⲬⲏⲣⲛⲟⲩⲁⲓⲖ̄	ⲛⲁⲓ-ⲉⲣⲡⲉ	ⲉⲖⲟⲣⲡ	ⲉ̄
Deux obeliques.	J'ai fait (eriger).	La gauche.	à.


"On the left hand (or western bank of the Nile) I have caused two obelisks to be erected."

Speech of ΑΜΥΝΟϞΗ the Third, on a stela dedicatory of his palace, the ΑμυνοϞιου, Thebes, v. c. 1690.

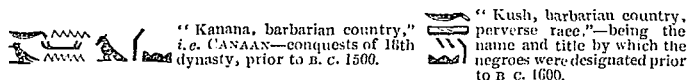
Names of Egyptian localities were indicated by this sign , "consecrated bread," betokening civilization.\*

\* The Egyptians, from the permanency of their civil institutions, and consequent attention to agricultural pursuits, were enabled to prepare leavened bread, a distinguishing mark of superior civilization, unleavened bread being the primitive food of man in the earlier stages of civilized life, before he had learned to leaven it, and being the simplest mode of preparing bread in the wilderness, was used by the Israelites on their departure from the land of Goshen. Leavened bread, therefore, denoted in hieroglyphics by the emblem drawn above,

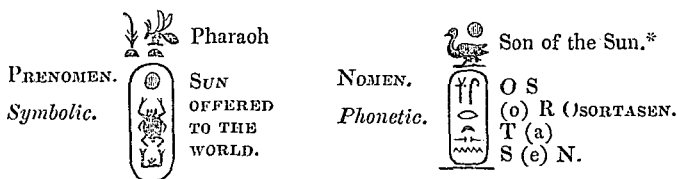
Foreign countries were indicated by the sign , "kah," or country, generally with the addition of the barbarian mace, which is still

in use in Nubia, thus .

The following illustrations will show the application of this sign:—



Names of kings were determined by the oval sign, generally termed "cartouche," and within which the names of Egyptian monarchs were enclosed for a period extending to nearly three thousand years; and in order to distinguish among so many sovereigns, the Egyptians from some period prior to 2272 years B. C., gave to each Pharaoh two cartouches, bearing some similitude to our christian and surnames, the first, which is called the *prenom*, being generally *symbolic*, and containing titles, and being always the designatory oval by which the individual Pharaoh is known, and the other, called the *nomen*, being altogether *phonetic*, and containing his *proper name*. The following example is taken from the obelisk which still marks the site of Heliopolis, and shows the cartouches of OSORTASEN the First.



The following are the elements of the hieroglyphical numerical table:  
| is the sign for units up to 9 — ∩ for tens — 9 for hundreds — † for thousands — and { for myriads, or tens of thousands.

was adopted by the Egyptians to indicate their localities as an expressive symbol of civilization, in contradistinction to the coarse unfermented aliment of the nomadic tribes by whom they were surrounded. This hieroglyphic, it will be observed, is identical in shape with the consecrated cake of the Roman and Eastern churches, and its form is still preserved among us in the shape of *hot-cross-buns*.

\* The word Pharaoh, according to Josephus, meant king. Now *Phre* (the god Sun) from whence the name Pharaoh was derived, was symbolized by the solar orb, and the King of Egypt, as the incarnation on earth of solar dominion and benevolence, was symbolized in the sacred characters by the same emblem ☉. Thus, through the well-known system of analogies. (*the king being the chief of earthly, as the sun was of heavenly bodies*.) every Pharaoh was in this symbolic sense "the Sun of Egypt," and over his name bore the title of "Son of the Sun," and as the sun was called *Phre*, so each king in common parlance was called *Phre*, this name having, in its true signification, precisely the same meaning as our term "king;" and as each monarch inherited his father's throne in succession, the reigning Pharaoh was therefore *Phre*, son of *Phre*, or rendered literally, as in the above example, "Sun, son of the Sun," precisely in the same way as in the East at present the Ottoman emperor is called by the Arabs *Sooltan ebn Sooltan*, that is, "Emperor, son of an Emperor." This explanation will, it is hoped, place in a clear light the true meaning of titles, which would otherwise appear to us hyperbolic and absurd. The Arabs now call Phrah, or Pharaoh, *Pharabon*, and so complete is the perversion of the original meaning, that "*Ebn Pharabon*," "son of a Pharaoh," is now a great term of reproach among the modern Egyptians, and almost equivalent to "son of a Frank." But the climax is "a Jew's dog."

In the mystic chamber of the temple of Philæ, near the first cataract, is the following subject, which is placed here for the purpose of showing that the ancient Egyptians possessed a knowledge of the nature and attributes of the *Great Architect of the Universe*, and that they possessed the elements of a pure belief, which was *veiled in allegory and illustrated by symbols*.



This figure represents the god AMUNKNEPH turning a potter's wheel, and moulding the mortal part of Osiris, as father of men,\* out of a lump of clay; the clay is placed on the potter's wheel, which he turns with his foot, while he fashions it with his hands.

Above the figure is an inscription in hieroglyphical characters, of which the following is a translation:—"Knum, the Creator, on his wheel moulds the divine members of Osiris (the type of man) in the shining house of life (*i. e.* in heaven, or the solar disc, typical of the abode of Amun.)"

AMUN-KNEPH, or Neph, Kneph, Chnoupis, Noub, represents the creative power of Amun, that is, "the *spirit of God*," the *breath of life* poured into our nostrils. The Deity, therefore, in his creative capacity moulds man. In Hebrew, ADAM, the first man (אָדָם, A D M), means both *man* and *red earth, or clay*. We see this type of the creative power of the Deity in the subject figured above, and it is in idea precisely the same figure which is adopted by Isaiah when sublimely alluding to the same subject.—"But now, O Lord, thou art our Father; we are the *clay*,† and thou our *potter*; and we are all the *work of thy hand*." (Chap. lxiv. ver. 8.)


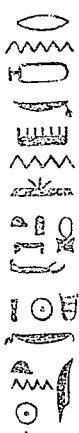
On the Egyptian monuments Amun is always painted of a *blue* colour, this colour being symbolical of truth; and the word *Amun*, in Hebrew, is identical with the hieroglyphical name, meaning "truth," "wisdom," and, when typified by the *sapphire*, the precious stone of blue colour worn on the breastplate of the high priest of the Jews, it represented the word of God, the decrees of the Most High, inclosed in the Sepher, the Old Testament, which in Hebrew is written סֵפֶר (Spher).

\* Osiris, among his attributes (as the Nile, or the "Judge of Amenti," the future state), was also typical of Adam, or the first created man; he also represented Noah in the mysteries, and was also mystically a form of Khem, and corresponded likewise with the Hindoo Siva, from whence the Greeks derived their Pluto.

† In Hebrew (A D M) red earth.



As a further illustration of the meaning of the hieroglyphical inscriptions, and to show the construction of the sentences, I take the following from "The Antiquities of Egypt."

<p>1.</p>  <p>Under thy sandals (is) Kor, the barbarian land : KUSH (Nigritia) (is) in thy grasp.</p>	<p>2.</p>  <p>Thy name (is) firm as Heaven : The duration of thy days (is as) the disc of the sun.</p>
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1. Kor, the barbarian land, is beneath thy sandals :—NIGRITIA is within thy grasp.









Kor, or Kor, was an Asiatic country, and this inscription referred to the conquests of Rameses II. B.C. 1570.

2. Thy name is firm as Heaven : the duration of thy days is as the disc of the sun.

This inscription is from the western face of the obelisk of Luxor, now erected in the Place de la Concorde, Paris, and refers to Rameses III. (SESOSTRIS) B.C. 1550.

In these, and in a great variety of inscriptions copied by Champollion and others, it cannot fail to be noticed that the phraseology is strictly analogous to the parallelisms or measured phrases of Hebrew poetry.

I now give another illustration, which cannot fail to be regarded with great interest as a manifestation of the purity of the primitive Egyptian creed, inasmuch as it clearly demonstrates that the ancient Egyptians believed in one God, the Almighty Father and Creator of all things, whose divine attributes were classed in triads ; that they also believed in man's possession of a soul, in a final resurrection, and entertained the hope of immortality.

	May
	thy soul
	attain (come)
	to
	KHNUM (Spirit of God, one of the forms of AMAMON, the Creator)
	The Creator (the idea denoted by a man building the walls of a city)
	of all
	mankind (literally <i>men</i> and <i>women</i> ).


*May thy soul attain to KHNUM, the Creator of all mankind.*

Upon this inscription Mr. Gliddon observes—"Let it stand, for the present, as an insight into the pristine purity of Egyptian belief, in ages prior to Abraham's visit; and let the constant expression of 'beloved of a God,' 'loving the Gods,' like the Hebrew 'dilectus a domine suo, Samuel,' (in the Vulgate) 'beloved of the Lord, Samuel,' attest the primeval piety of the Nilotic family over all contemporary nations, whom we are pleased to condemn as pagans."

How prophetic were the Books of Hermes, "O Egypt, Egypt! a time shall come, when, in lieu of a pure religion, and of a pure belief, thou wilt possess nought but ridiculous fables, incredible to posterity; and nothing will remain to thee, but *words engraven on stone*, the only monuments that will attest thy piety."

Having thus given some explanation as to the hieroglyphical inscriptions, I shall now proceed to make some observations upon the origin of the Hebrew emblems. Most of our rites and symbols are generally supposed to have been of Hebrew origin; it therefore becomes exceedingly important at this stage of our enquiry to endeavour to trace the origin of the Judaical rites, and show the *pre-existing types upon which they were unquestionably founded.*

"Moses \* was learned in all the wisdom of the Egyptians," Acts vii. 22. Now this learning could only have been obtained by initiation into

\* Mr. Gliddon in a note observes that the name of MOSES, which is thus expressed in hieroglyphics  MSS or MES, was strictly Egyptian. In signification this name means

*rebegotten, regenerated, initiated in the mysteries.* It is recognizable in other compound proper names, as *Tholmes*, or *Tholmosea*, begotten of the god THOTH; or in *Rameses*, begotten of the god RA. The first sign of the three symbols above (M) is figurative of the *dove*, and symbolic of *baptism* in hieroglyphics; in the same manner as the word *Moses* signifies in the Hebrew roots, MSCH meaning *saved*, and MSCHHE *anointed*. Baptism by fire and *water*, was one of the ceremonies that initiated the neophyte into the Egyptian

the Theban and Memphitic mysteries, where the treasures of Egyptian wisdom were concealed, to be unlocked only by the persevering efforts of the aspirant after knowledge. From what has been before observed, it will be seen that this wisdom was not alone confined to mythological lore, but comprised within its recondite archives a knowledge of all the arts and sciences, of philosophy, laws, and government, and comprehended in fact every branch of human learning. Moses, from his station, was in all probability the only person in his time of Hebrew extraction who was initiated into the Egyptian mysteries, for the other children of Israel being then in a state of bondage, were not qualified for admission into those mysteries which were imparted only to the *free*.

St. Clement (Bishop of Alexandria A.D. 194) alluding to this subject, states, that the symbols of the Egyptians are similar to those of the Hebrews. Bishop Warburton, who maturely considered the question, found the resemblance so strong as to be forced to the conclusion either that the Jews borrowed from the Egyptians, or the Egyptians from the Jews; but as the latter supposition was contrary to all historical evidence and probability, he concluded that most of the emblems and rites of the Hebrews had been modelled from Egyptian types, and that this had been expressly done for the purpose of guarding against the contagion of idolatry, by showing the *true meaning of the symbols in opposition to their perversion* by Egyptian superstition; and this was the more essential, inasmuch as the Israelites were a people manifestly prone to idolatry. The subject is by no means new, though hitherto involved in doubt, and it is not here intended to enter into the theological questions resulting from it; but it is necessary to observe, that among the important facts arising from the newly-found art of decyphering the hieroglyphics, it is now clearly demonstrated that *the symbols of the Hebrews were modelled from those of the Egyptians*; and it seems more in accordance with the mission of Moses, that sacred things in danger of perversion, and connected, as has been shown, with the elements of a pure and primitive faith, should be rescued from popular profanation, cleansed from the impurities they had contracted during the lapse of ages, and restored to a use consistent with their pristine purity.

Upon this interesting point numerous illustrations might readily be given, but this the limits of my present observations will not admit. I shall however for the sake of example allude to one or two.

And first, as to the **ARK OF THE COVENANT**, the most sacred object among the Israelites.

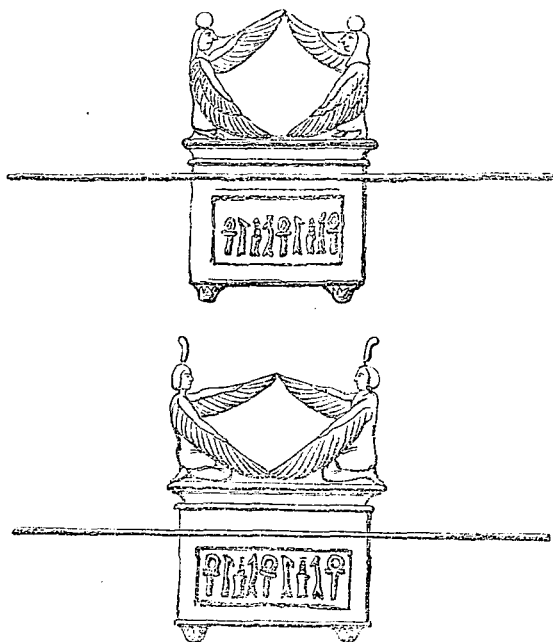
The light now thrown upon the rites and mysteries of the ancient Egyptians show that the design and form of the ark was derived from the ark, or sacred boat, carried in the "procession of shrines," one of the most important ceremonies of the ancient Egyptians. The shrines were of two kinds; one, a *description of canopy*, and the other, or great

mysteries. The Hebrew of Exodus ii. 10, means "saved *by* water," as well as "saved *from* water."

ARTAPANUS, in his work concerning the Jews, says, that a queen of Egypt having no children, adopted and "brought up a child of the Jews, and named it *Moysees*." MANETHO, according to Josephus, speaking of the Exodus of the Israelites, states, "that the priest who ordained their polity and laws, was of Heliopolis by birth, and his name was Osarsiph, from Osiris the god of Heliopolis; but that when he went over to these people his name was changed, and he was called *Moysees*." STRABO records, that the leaders of the Jews, when (according to his statement) they were expelled from Egypt, "were two scribes, called *Moysees* and *Josephus*, the latter of whom was a sacred scribe;" alluding probably to AARON. DIODORUS, LYSIMACHUS, and POLYMO, confirm the name and the deeds of *Moysees*.

shrine, *an ark or boat*. These were carried with great pomp by the priests in their religious processions, it being the privilege of a peculiar body, the pterophori and pastophori, to bear the sacred emblems; and it is to be remarked that the shrines were borne by means of staves passing through metallic rings, in precisely the same manner as the ark of the covenant was afterwards borne before the host of Israel. Some of the sacred boats contained various mythological emblems, and particularly those indicative of eternal life and stability, with figures of the various gods, or rather divine attributes, and these when the veil was drawn aside were partially revealed to view. Others displayed the sacred beetle, overshadowed by the wings of two figures of the goddess *THME* or *TRUTH*, which were placed in a position forcibly calling to mind the cherubim of the Hebrews.\*

The following drawings, constructed from Egyptian shrines, may be taken as authentic illustrations of the derivation of the form of the ark of the covenant.



The points of resemblance, not only in the *form* of the ark, but also in the *winged figures* above, and in the mode by which it was carried, are here so apparent as to need no further observation; but it is neces-

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\* See Wilkinson on the Religion and Agriculture of the Ancient Egyptians; Pictorial History of Palestine; Ancient Egyptians, pp. 271 and 275; and Cyclopædia of Biblical Literature.


sary to remark that the subjects of the above drawings are combined from the two descriptions of shrines, namely, the *ark* or chest, and the *boat* containing the canopy, the *ark* in the Egyptian processions being generally surmounted by representations of Amon and other deities, and the boat with the canopy, containing the winged figures before alluded to, with many other mythological emblems. Now the boat, carried by the pastophori, had an evident reference to the helio-arkite worship, and this, together with all other emblems calculated to lead to superstition and idolatry, was carefully excluded in the composition of the ark of the Israelites. It is however perfectly evident, as stated in the Cyclopædia of Biblical Literature, "that the tabernacle made with hands, with its utensils and ministers, bore a designed external resemblance to the Egyptian models; but purged of the details and peculiarities, which were the most open to abuse and misconstruction. The establishment of these facts contains the strongest imaginable proof of the original purity of the mysteries, for emblems derived from their media would surely not have been selected as models for the holy things of "God's chosen people," if in their origin they had emanated from dark or impure sources. May we not rather imagine that their adoption for this sacred purpose was intended as a restoration of their original application to primitive truth?

The next illustration upon this point refers to the breast-plate of the high-priest of the Jews, and more particularly as to the origin of the URIM and THUMMIM, which words, according to the explanation of commentators, mean "lights and perfections."

In following out this illustration it will be first necessary to trace the derivation of these words, and upon this part of the subject much valuable information is to be gleaned from *Wilkinson's* "Manners and Customs," *Portal's* "Symboles des Egyptiens," and "Couleurs Symboliques," *Dr. Lamb's* "On the Hebrew Alphabet," and *Cory's* "Horus-Apollo," as well as Mr. Gliddon's work before alluded to. From these sources it will be seen that the *Sun* or God, *Phrà* or *Phrè*, was more frequently written *Ré* or *Rà* (the designatory title of a Pharaoh), and, as *Wilkinson* remarks, *Phrè* is merely *Rè*, with the article *Pi* prefixed, which is pronounced *PIRE*, the Sun in the Theban dialect, and *Phrè* in the Memphitic.

To the root *Rà*, Sun, we may readily trace *Ouro*, royalty—*Rà* and *Ouro* are embraced in the idea of the Sun (the deity of the solar orb)—and in Hebrew the name of the Sun (אור aur) is derived from the same original root of *Rà*, *Ouro*, *AUR*.

*THMÈ*, before alluded to, was the emblematical goddess of *Truth* and *Justice*. She was usually represented "hoodwinked," to indicate her strict impartiality in the administration of justice—an ostrich feather (the feather of Truth) surmounted her cap, and in her hand she held

the emblem of eternal life 

The Egyptian judges wore golden chains around their necks, upon which were suspended small figures of *Thmè*, ornamented with jewels, indicative of the attributes of this goddess in her double capacity of *Justice* and *Truth*, "for, owing to the wise administration of their laws, the denizens of the Nile could, with propriety, call their native land 'the region of justice and truth,' and 'the country of purity and justice,'

in contradistinction to the irregular nomadic habits of the less civilized and barbarian nations of Africa and Asia, to them adjacent."

Some of these judicial breastplates are still extant, others on the monuments contain the figures of *Rè* and *Thmè*, representing these divinities in their double capacity: *Rè* in that of *physical* and *intellectual* light, and *Thmè* in that of *Truth* and *Justice*.

It has been shown that in Hebrew the Sun is called *AUR*: in the same language *Truth* is called *THME*. The double capacity of anything is expressed by the *dual* number.

Thus *AUR* in the dual becomes *AURIM*,

And *THME* in the dual becomes *THMIM*.

The derivation of these words is thus clearly proved, and the analogies in the use of the breastplate are no less perfect.

Let us now turn to Exodus, chapter xxviii. where we shall find the directions given for the formation of the ephod, girdle, and breastplate of Aaron. In allusion to the two onyx stones the directions are, "with the work of an engraver on stone, like the engravings of a signet (i.e. in *symbolic*, and not in *alphabetical* character), shalt thou engrave the two stones;" and with regard to the breastplate, the chains at the ends were directed to be made of wreathen work of pure gold, which were to be passed through two golden rings; the robe of the ephod was directed to be made all of *blue*, and the breastplate was to be bound by the rings thereof unto the rings of the ephod with a lace of *blue*; "and (v. 30) thou shalt put in the breastplate of judgment the *Urim* and the *Thummim*; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Thus Aaron was directed to bear upon his heart the breastplate of judgment, in precisely the same manner as the Egyptian judges (who were all high-priests) were accustomed to wear their breastplates. In the edition of the sacred volume to which I am now referring (Brown's Illustrated Family Bible), the commentator observes, "what the *Urim* and *Thummim*, or *lights* and *perfections* were, I cannot certainly tell: perhaps God himself formed it, and by it the priest knew the mind of God." This observation exemplifies most forcibly the essential importance of our present investigation. It has been shown that the words in question are precisely equivalent to the double symbolic capacity of *Rà*, or *LIGHT*, and the double symbolical character of *Thmè*, or *PERFECTIONS*.

We thus see adopted in the *AURIM* and *THUMMIM* of the Hebrew judicial breastplate, the *symbolical method*, and *long anterior types* used by the Egyptian high-priests; and in allusion to this part of the subject, we may ask with Mr. Gliddon, "Can we suppose this similarity to be the effect of chance? Must we not attribute the identity to a common primeval and sacred source, more remote than the establishment of either nation? In both nations none but the arch-judges and high-priests could wear the breastplate of lights and perfections."

This is precisely the point to which, as I apprehend, the study of Masonic antiquities, if properly directed, will lead us.

Our resilitions are intended to lead us back to the common origin of religion, literature, and scientific knowledge, so as to reach a position from whence we may trace the elementary principles through their various gradations when subsequently dispersed among distant nations, and thus be enabled to form a comprehensive history, uniting by means of a common bond the different families of the human race. This is a

result which, if rightly pursued, is calculated to remove the mists of error from our eyes, and prejudice from our understandings, thus cementing more firmly the sacred ties of universal Brotherhood—the very end and object which our ancient Order has more immediately in view. And this is truly a Masonic investigation, more consistent with those Divine principles of universal charity disclosed in our common gospel—more refreshing in the pursuit—more satisfactory in the results—than the sickening records of human strife, and the blood-stained annals of ordinary history.

With these remarks I close the present chapter, purposing in the next to notice some of the general results flowing from the re-discovery of hieroglyphical knowledge, and to offer some observations on the rites and mysteries of ancient Egypt.

END OF CHAPTER III.

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## MASONIC THOUGHTS ON THE DISTRESS IN SCOTLAND AND IRELAND.

BY BROTHER JAMES SHARP, JUN.

(A Provincial Grand Officer of Warwickshire, and W. M. of the Lodge of Rectitude, Rugby, No. 739.)

If our great mystical institution had not, through a long succession of years, and, consequently, through many struggles in the complex history of nations and men, been proverbial, amongst all classes of individuals, for its practices of charity, and the amplitude by which its gifts have, in that respect, been characterised, as social features in the condition of society,—the very imposing ceremonials in which, as Freemasons, we are ever engaged, elevating the tone of moral and religious feeling, by directing the heart to the source of all piety and virtue, and by which also another sacred vow is ever taken at the altar of Masonic Faith, Truth, and Purity, that the posture of our daily supplications shall remind us of the wants of our Brethren and dispose our hearts to share with them the gifts of fortune and grace which are liberally bestowed upon ourselves—would, most assuredly, have induced us, under the most ordinary circumstances, to ponder for awhile, with sympathising hearts and devout minds, upon the sad condition to which are prostrated so many thousands speaking the same common language as ourselves,—breathing the same pure air of national freedom and individual independence,—recognising the same principles of civil and religious polity, and the same extending habits of commerce,—commanding the same enlightened means of enfranchisement which insert their mild influence into all the forms and feelings of social life,—believing in the one Faith that makes all men perfect before God and the angels,—and separating themselves from us by no causes that affect the permanent happiness of the millions who acknowledge the benignant sway which, in this broad empire of Piety and Benevolence, holds the balance of power strictly and faithfully between those whom fortuitous distinctions in the world often separate from each other for no wise purpose of temporal utility or prosperity. We cannot but remember what an invaluable depository of historical and classical knowledge, the

Masonic literature of the universe has ever formed, even through the darkness of past ages, when there were many encroachments upon the civil rights of society,—when strange spectacles were exhibited on the stage of European state government, and but few gleams of light could be discerned to shine among the clouds of social evil then more or less darkening the whole world. Then, the genius of our institution bursting, as it were, from all earthly bonds, rose triumphant, soared above the level of all popular degradation, separated itself from the superstitious character of the period, and reserved to itself the elements of a renewing power over the minds of men, when the thick clouds that then, by means of private feuds, overhung the church, the palace, and the feudal hall might be for ever dispersed,—when such a parenthesis in the history of human intellect might be brought to a close, and that revival of learning follow, the spirit of which in its migrations from land to land would find congenial homes in the most distant and classic climes. We are assured by profound historians that the ancient city of Rome was the type and centre of the civilization of the whole world, reflecting her image over the nations linked to it by manifold ties; and although Freemasonry may, as regards her universal territories, be said in more than one sense, to realise the same idea, yet, unlike the Imperial City, she has maintained her supremacy, as the forms of ancient society have been melted down, new elements of power infused into the masses, and materials furnished for the civil and social polity of modern times. Thus Masonry has been the casket wherein were locked the gems that were intended in the ripeness of God's appointed moment—His seed-time and harvest of the mind—to adorn the brows of the Modern Angel of Civilization, when the popular intellect, in its onward march of high attainment and rich promise, was also destined to exhibit undeniable traces of a philosophic and Christian spirit, by devoting her energies to the relief of human suffering, the vindication of injured character, and the protection of the oppressed; so overcoming error, prejudice, superstition, bigotry, intolerance, blindness of heart and contempt of all the nobler virtues which exalt intellectual humanity; successfully giving battle to the giant foes, ignorance and uncharitableness, who marshalled their forces in all physical stalwartness; and thus vanquishing an enemy ever insiduously at work, with the cunning and adroitness too frequently to be found characterising the meanest intellect and moral capacity. Remembering, I repeat, all these considerations, breathing forth antiquity of existence, elevation of purpose, and advancement of some great and righteous end,—it would ill become us, whilst recollecting all these noble themes, not to feel that they are impressed upon us, as Freemasons, by their intimate connexion with the lives of throned monarchs, mitred priests, belted knights, martyred saints, expatriated sons of freedom, profound scholars, enlightened statesmen, sturdy tillers of the soil, and that struggling race of contented minds—the middleocracy of England. Yes: it would redound to our discredit, to let so glorious a retrospect render us unmindful of that spiritualization which our fraternal principles, universal in their nature as the winds of Heaven that waft to every shore the glad Message of Living Peace, are intended to accomplish in the hearts of men, in their daily intercourse with kindred spirits amidst those “busy haunts” where the gifts of learning, the wealth of commerce, and the immensity of science give so many different aspects to our ordinary feelings and susceptibilities. It is in such scenes as these, that, in truth, we are too apt to lull the conscience



with some soothing necromancy of passing thought, and to reject those very emotions which make the unseen heart, obedient to its heavenly office, heave with sympathy and sorrow.

During the progress of mental improvement, Freemasonry has thus never lost sight of its leading theoretical principle—Charity. The divine nature of this attribute has ever been preserved with religious fidelity in the archives of the Craft,—has animated the eloquence, and influenced the lives of its numerous followers, through all the various stages of mental darkness until man's educated nature has attained, by the instrumentality of Masonic principles and routine, the full perfection of intellectual light. Although the solemnity which characterises our initiatory rites, impresses every properly constituted mind with the majestic nature of moral truth and justice, and our subsequent ceremonies afford the most striking illustration of man's natural dependence, there is running through the whole stratum of the Masonic ground-work, a rich vein of universal brotherhood which induces an active agency in the mitigation of those evils that ignorance entails upon the human race, or those ills with which physical sufferings bend, if not break, the energies of man, or those more extended visitations of Providence which deprive offspring of their natural protectors at that early dawn of life's uncertain pilgrimage, when the youthful mind rather than to become familiar with the lacerating grief which haunts the chamber of death, requires the check of parentage, and is most desirous to cherish with fervent veneration all those domestic affections which under the councils of those we love, with the strength of early passion, inevitably induce a cultivation of the highest incentives to public duty, honour, and distinction.

In modern times, Freemasonry has ceased, in a great measure, to be the nursery of that artistic civilization of society,—that operative craft-work, which in preceding ages reared in wisdom and strength and beauty, many of those lofty ecclesiastical towers and invulnerable baronial piles that now adorn this land of churches; and its aim has been confined to the promotion, amongst sworn disciples, of those sound fraternal considerations and human virtues that can alone keep pace with the advancing benevolence and Catholic spirit of an age like our own. It has ever been the great duty of those who are wisely entrusted with the control of Masonic affairs, constantly to impress upon the Brethren at large the paramount necessity of reducing to practice the universal charity which studs, as with brilliant gems, the diadem of Masonic Sovereignty. In this sense, the metropolitan institutions originating with, and almost exclusively supported by, members of this “ancient and honourable fraternity,”—among whom have ever been the gravest moralists and the wisest divines,—are, in themselves, so many fountains of charity, in which old and young, blind, halt, and decrepid, bathe in “sovereign waters,” and are strengthened against many forthcoming evils that struggle alike with youthful and generous spirits, and aged forms, whose previous connexion with worldly vicissitudes has damped the ardour that marks younger minds. From all these various sources of relief, casual distress, by means of the wide ramifications of the general body, have ever been met by the Grand Lodge with pecuniary grants, through which many hundred Brethren who once shared with their compeers, in moments of worldly prosperity and comfort, the rich and inexhaustible bounty of our mysteries, have been enabled to resume their career of industrious citizenship, under circumstances of cheerfulness

and hope. The widows of deceased members have, from the same source, had meted out to them with no niggard hands, the manna of life; their pathway amidst the early gloom of bereavement has been strewn with the flowers of consolation instead of the thorns of grief. She also with her brood of young ones has gone on her way rejoicing, fervently blessing the noble and benevolent institutions under whose wings she has found protection in her direst hour of trouble, food for her children, and the means of restoring each and all to comparative comfort and bliss, by averting that which the author of *Jon* most sublimely describes, "the hunger of the heart." But if death, in his grim-faced and uncertain visitations, has suddenly deprived these infant charges of Masonry, of filial love and guidance, its angel spirit, clothed in the heavenly garb of charity,—lovely as a bride from her chamber on "the happy morn" and appeared in that which most adorns her, the modest betrayal of her heart's best affections,—steps forth upon her errand of moral regeneration and love, and takes those little ones from beneath the averted eye of cold, calculating avarice, "the world's contumely, and the proud man's scorn;" and finds for them, be they of either sex, an Asylum where they are carefully tended as so many buds of promise; where they are instructed in the soundest principles of moral and religious education, clothed and fed, and ultimately placed out in situations where their subsequent industry may mark their grateful recollection of the medium through which they were made honest and useful, and, it may be, distinguished members of society.

These are the *practical* illustrations of the charity we *teach*,—the thousands of pounds every year raised by united efforts, from one end of the land to the other, for the maintenance of these honourable sources of effectual relief, (and to which every Lodge beneath the English Constitution does, more or less, freely and generously contribute), have, and will long continue to sustain that Masonic Charity to which our oral rites refer,—to which our ritual makes such repeated and impressive references,—to which our public exertions have ever been directed, and to which our Craft literature so eloquently unites the charms of its lettered and elevating influence.

This is a language, too, universally spoken in distant lands and renowned climes,—a language which tells of the proud conquests of knowledge over ignorance, of truth over prejudice and error, and is not, therefore, the language of mere profession. At home we have seen that (in connexion with our beautiful theory in ethics) it is daily softening the asperities of public and political life, transforming the bickerings of man into amity, performing those offices of mediation such as a large-hearted man can alone conceive or execute; and creating a thirst for that moral greatness which, in its unquenched and unquenchable career, is adding new lustre to our national fame, already abundantly rich as that is, in the virtues which shed a halo of brightness over the English character. In foreign climes, this language of universal contentment, benevolence, and peace, is conveyed by means of Masonry, far as winds can waft, or waters roll—working its way into our colonial dependencies—diffusing its radiance over the vast continents of America and India—grappling with, and overcoming, the prejudices of China—conquering the hatred entertained by Mussulman and Turk to progressive enlightenment; until, in truth, it may be said, so extensive are the operations of the Craft, that upon its work of philanthropy and instruction, the sun never sets, for as the orb of day recedes into darkness over the spires of

Quebec, he gilds with his rising splendour the golden minarets of the East. It may be asked then, can such a language, familiar by one common key to men of the most opposite characters, and denizens of the most remote lands, fail to achieve its mighty end—the moral regeneration of mankind, by curbing the passions, opening the sluices of the human heart, and pouring upon the path of life the waters that refresh the feeble, and make the strong man still stronger, both mentally and physically? This work has *never* yet failed to attain its beneficent end, not by public parade, not by exciting idle and unmeaning curiosity, but by the exercise of an inexhaustible benevolence, co-equal, in power and interest, with its boundless intellectuality and unfathomable love of all mankind, without distinction of country, kin, or colour. Yet there are certain portions of the British dominions in which Freemasonry has especially pursued its career of usefulness, making men more deeply sensible of the duties incumbent upon them as rational, responsible, and intellectual beings, to become the friend and helper rather than the foe and destroyer of their fellow-men, no matter under what circumstances they might appeal for assistance, and in utter rejection of all exclusiveness—no matter whether or not they were among the favoured sons of that speculative science which includes the essential features of all other sciences, as teaching men the higher duties of social life. The knowledge of how largely the countries to which I have alluded have gone hand in hand with us in our onward march of morality and truth, must appeal with irresistible force alike to our hearts and minds, more particularly at a season like the present, when by a most awful visitation of Providence, famine, starvation, and death, are becoming as familiar to the sight of man as the dawn and setting of the solar light. The portions of the British empire in which these sad and disastrous scenes are to be witnessed, have, from the earliest history of Freemasonry, been among the most prosperous and uncompromising of its fraternal territories,—and therefore, from deep gratitude for the past, and, judging from the past, full of anticipation for the future, let us hasten, as members of a confederation known throughout the whole civilized globe for its nobility of purpose, to express our sympathy for those who are thus heart-stricken and dying from sheer hunger. They have claims upon all local sections of the general Masonic community to which it cannot, for its own sake, manifest the least supineness. Its members are known to profess much—the moment for putting their *profession* into *practice* has now arrived, surrounded by circumstances of the most heart-rending character. Thousands of the human family, in the very centre of two fruitful lands of Masonic union, are famishing from want. The antiquity of Freemasonry, its mental attractions, its elements of harmonious combination, are not exclusively appealed to; but its *boasted* benevolence is asked, in a manner that can neither be misunderstood nor neglected, to unloose its purse-strings, and to send its argosies across the waters to lands which have known with England (the great home of the Craft) the blessedness of those fraternal principles that, under ordinary circumstances, like the dove which Noah sent forth, bear the olive-branch of peace to all the world, and add much to national and domestic happiness, by discouraging all narrow-mindedness of contention, and by meeting the awful vicissitudes of death and deprivation.

Let us then regard the present position of our Scottish and Irish fields of Masonic labour, with a determination to uphold the high reputation of our Craft for works of purity and goodness. Let us, like hopeful

souls, with elastic steps, contented minds, and cheerful hearts, sound the trumpet which shall call to the common battle-ground so many thousands of faithful soldiers, prepared to do combat in a cause that is sanctioned of Heaven and beloved of Man.

Remember always that Scottish Masonry is pre-eminently identical with the intellectuality of our science,—a fact which appeals to our enlightened taste, matured thoughts, and keenest intellectual enjoyments, and is strengthened by the circumstance that our “peculiar system” is associated in Scotland with the personal history of many of her most celebrated orators, historians, and philosophers, and in chief, those “bright particular stars” of her literary firmament, whose influence is ever-abiding with us, whose wonderful powers of description and imagination, and accurate knowledge of human character, which are only to be gleaned from a deep reading of the great book of nature, render them in all respects fitting planets of brightness to glow around the mighty sun of the Bard of Avon.

“Again in *him* shall Albion's sceptre wave,  
And what her mighty *lion* lost her mightier *swan* shall save.”

There is not one of us who throughout our lives, from the mental aspirations of early years, even until advancing manhood has chastened and nurtured our profounder thoughts and convictions, who has not drank of the deep and pure, the broad and bright stream of human affection that winds its course through the ideal world created for us by the novelist and poet of Abbotsford. In this respect,

“Time but the impression deeper makes,  
As streams their channels deeper wear.”

If we cannot at any time look upon the “land of cakes,” impressed with its genuine spirit of simple piety, without associating it with the power of fiction and of poetry—the pathos of conception—the creations of genius—the magic of language—the play of rich fancy, like the eastern fountains, “whose spring descends in pearls and in gems;” let us now remember with gratitude the calls made upon us from such a land, whose sons have shed a bright and enduring lustre upon the living literature of the world. Turn we from the charms of modern fiction, which nevertheless in *Waverley*, *Ravenswood*, *Jeannie Deans*, *Caleb Balderstone*, *Dominie Sampson*, &c. &c., shadow forth the forms and features of reality; and let us for a moment think of him to whom the voice of ages has given the highest place in lyric poetry. It is not a portion of my present duty to pronounce a lengthened eulogium upon the genius of the immortal dead. It is something however, that, throwing aside all idle or frivolous feelings, we can approach with elevated emotions the contemplation of that genius which, obedient to the holy inspirations of Heaven, “sought to strew in the paths of poverty that love which is indeed from above;” and of whom, borrowing an idea from the historian who has graphically described the most eventful period of the French empire, we may assert that from his inexhaustible fancy he warmed the sunshine of his heart even in the thickest gloom—strewing along in the weary ways of the world flowers so beautiful, that even to eyes that weep—that are familiar to tears—they look as if they were flowers dropped from Heaven. It is something, I repeat, that, throwing aside for one moment all these associations, to which even the gloom of death gives a glory, to know that the name of *ROBERT BURNS*—blazoned high on the scroll of fame—was in his day one of the

lights of our Craft; and that with the Lodge of Tarbolton, the enviable distinction rests, and is fondly cherished, of having been "honoured" with his supreme command. A reference to his name on this occasion, and for my present purpose, is I think neither unwise nor ill-timed; for Burns, ever in heart the same unsophisticated peasant-child of nature, was himself doomed, like too many of his gifted race, to struggle with poverty and distress; yet even amidst all this the breathings of his lyre, which were the solace of his misfortunes in his cottage of home, are now among the chaste adornings of ancestral halls and abbatial edifices. Claiming, as some of us can, Burns as a Brother Scot, whilst all must regard him in the endearing light of a Brother Mason, let us hope, from the latter consideration, that as we are told the

"Soul of the poet who resoe'er  
Reclaimed from earth, his genius plumes  
Her wings of immortality,"

he may so

"Suspend his harp in happier sphere,"

as to awaken throughout the wide extent of our Order, within the four cardinal points of Heaven, those active feelings of benevolence which are among the better elements of human nature, and which the world's convictions have long since declared to be characteristics co-equal with the assertion of national rights, the advancement of social interests, the improvement of moral capacities, and the cultivation of the holiest affections of a great, a free, and an enlightened people.

Again to those tourists whose eye has been familiar with the numerous islands and picturesque islets which are so remarkably characteristic of the coast scenery of Scotland, especially on its western shores, the visitations of famine and pestilence that now afflict its inhabitants in lochs, islands, and mountains, must be sources of deep regret; inasmuch as none could have gone from the Firth of Clyde round the western coast, the Hebrides, the Orkneys, the Shetlands, and thence along the northern and eastern coast to Aberdeen, without being deeply sensible how much has been done, even with adverse circumstances to contend with, to promote the moral and religious culture of the great mass of the people. Educated taste, and a corresponding amplitude of gratitude, must under the existing state of things animate those who have, from personal observation, made themselves acquainted with the accurate and superior cultivation of the soil in Scotland, its well ordered farmsteads, as evidences of the industry which distinguishes its hardy sons. Whilst those there are who will not be less mindful of the claims upon them, because they have, with a bright sky above them teeming with glowing sunshine, trod the heather-clad hills,—gazed on moor and mountain scenery,—learnt a lesson from the naturally fertile and verdant country which surrounds many Scotch cities—or, encircled by a grand range of acclivities, visited the renowned spot where Ben Lomond rises in front in majestic grandeur—or thence proceeding, amidst greater beauties of nature, and charms of earth and sky, and sea and air, to Loch Katrine through mountain-pass valleys, have trod on the very ground which the "Great Magician of the North" has rendered familiar to us as the scene of the life and exploits of the Macgregor—and next feasted their eyes upon "Ellen's Isle," of which the same immortal spirit of song says:—

"The western waves of ebbing day  
Roll'd o'er the glen their level way;  
Each purple peak, each flinty spire,  
Was bathed in floods of living fire.

But not a setting beam could glow  
 Within the dark ravine below,  
 Where twined the path, in shadow hid,  
 Round many a rocky pyramid,  
 Shooting abruptly from the dell  
 Its thunder-splinter'd pinnacle,  
 Round many an insulated mass,  
 The native bulwarks of the pass,  
 Huge as the tower, which builders vain,  
 Presumptuous piled on Shinar's plain.  
 The rocky summits, split and rent,  
 Form'd turret, dome, or battlement,  
 Or seemed fantastically set  
 With cupola, or minaret,  
 Wild crests as Pagod ever deck'd,  
 Or mosque of Eastern architect."

*Lady of the Lake, Canto I.*

Ireland must not be forgotten. In a political and party sense, we know her not. We have here nothing to do with her forming a stumbling-block in the way of succeeding governments—the Sisyphus-stone, which however heaved to the top of the hill, as often recoils with terrible weight upon its victim. It is not for us to imagine how far misery has come across the Irish Channel, because the nation may have been treated too much like a far-distant land, albeit that in some of those remote regions British money has been profusely poured into speculations “black with the miner’s blast,” whilst the capital might have been expended with far greater success at our own doors. We have nothing to do with this assumed false position, or its depressing influence upon the qualities of independence in a race of men naturally generous and confiding. We can think of Ireland, however, with delight as the land of one poet of Masonry—than whom we want *no more*,—the poet of youth, of love, and of beauty,—“of gentle thoughts and exquisite associations, that give additional sweetness to the twilight hour, and to the enjoyments of home a more enduring loveliness,”—the poet, too, of his own high-souled country, through whose harp the common breeze of Ireland changes, as it passes, into articulate melody—a harp that will never be permitted to hang mute on Tara’s walls, as long as

“Erin, the tear and the smile in thine eye,  
 Blend like the rainbow that shines in thy sky.”

It is not unbecoming in us to connect the claims of Irish literature upon our deep veneration, with a Masonic view of the sad scenes of distress, death, and privation, that now mark a land to which Heaven has been prodigal of its choicest gifts. Let the knowledge that Freemasonry has ever found itself identified with the antiquity, the manners, the scenery, and beautiful traditions of Ireland,—as witness, its numerous Lodges throughout the provinces, flourishing in numbers and active usefulness,—induce a ready and liberal response to urgent calls of poverty and sorrow from a country where, as in every other that Masonry has defied the encroachments of time, our mystical work still remains to complete its glorious design of universal brotherhood, till

“Eternity, with power sublime,  
 Shall mark the mortal course of hoary Time.”

Who of us does not recal that well-remembered and oft-repeated rhyme of our childish years,

“And when the bell begins to toll,  
 The Lord have mercy on his soul!”

There is much that is congenial to the heart of man in that solemn

requiem chime,—its touching peal from the ivy-bowered towers of some venerable pile, and from iron tongues anointed with “sacred chrism,” whether breaking upon the stillness of eventide, or the full vitality of mid-day, tells the same tale—“*Defunctos ploro,*” and reminds us, with picus melancholy, that another child of frail humanity has rendered up his soul to eternal repose ; that some widowed matron follows his bier with mourning accents ; that the laughing voice of childhood is arrested in its joyousness ; and that

“ O'er some loved grassy grave, as angels mourn,  
In tearless grief she weeps o'er memory's cypress'd urn ; ”

or again, that the full force of piety resigns its buried hopes—gilds all loves, affections, smiles, and tears of the past, with the radiance of memory and peaceful resignation ; for

“ Behold ! there lingers in that tearful eye  
Hope's roseate light, commixed with clouds and storms ;  
That ardent gaze is fixed upon that sky,  
Whose balsam calms the bosom's wild alarms.  
The faith to meet again the chill heart warms ;  
The beaming eye succeeds the darkling tear ;  
While glory shews these disembodied forms,  
Tenants of heaven seem looking down so dear,  
As though to tinge with beams grey hairs still lingering here.”

This music of the same bells which decorate our day of joy add, as it were, their sacred consolation to our hour of death, and gain the suffrages of those who have not felt the withering pressure of *his* ice-bound hand, for our repose in that world of spirits where the immortal essence of man, if he hath lived “the life,” advances into close communings with DEITY. To add, however, to the other sad disfigurement of a providential visitation, all those Catholic feelings of social intercourse are of necessity, in Ireland, now set at naught, and life passes away from its frail tenement so noiselessly, yet so hastily and so extensively, that human beings are consigned to unconsecrated graves, “unknelled, uncoffined, and unknown.” The holiest ties of consanguinity implore in vain the suffrages of ordinary sympathy—the pathetic lament touching some harmonising chord but to make it fall discordantly upon ears attuned to music from the loftier spheres of heavenly charity ; and, in the midst of a land, whose praises have been sung to sacred harps, mournful desolation spreads over nature's charms and bounties, its wintry haze.

In conclusion, let us, in full appreciation of the Catholic benevolence of the age in which we live, reflect, calmly and wisely, upon one leading feature of our mystical combination, and mark the bearings of that charity which consists not in adding one drop to the boundless ocean of pecuniary benevolence that laves with its invigorating waters the otherwise barren waste of poverty and destitution, but in cherishing that humane consideration for the deeds of others, upon whom for a time may rest the stigma of popular indignation, (too frequently the result of popular misconception)—and in endeavouring, rather than fight the battle of the strong, to stem the tide of vindictive warfare with the arm of justice, ever remembering that right is not always with the soldiers of might, but too frequently with the humble and oppressed. The history of mankind is replete with diversified passions and unjustifiable hatred—the natural consequence of hasty condemnation or misbegotten zeal, or a proneness to seek notoriety though it be in evil ; nor is the history of Freemasonry exempt from these occasional inroads upon its sacred foundations—its solemn mystic obligations.

Be it our duty, therefore, no matter what may be our standing in the Craft, to demonstrate to the world at large that Masonry, though it boasts of being co-eval with creation, and that its benevolence, in assuaging the ills of life, is as boundless as the waters of the mighty deep—that its universality of operation renders the world itself but a fitting temple for its capacious tenets—that its loyalty is inferior to no existing, nay, superior to all, pervading, confederacies of man; it is nevertheless in practice, as well as in profession, the only association carried on by human intellect, genius, and judgment, that pre-eminently displays the noblest virtues of man's character, purified by a conscientious sense of solemn earthly responsibilities. We are exempt, Brothers, in our promulgation of principles, from all national jealousies, all antipathies of party prejudice; let us for ever continue so in Lodge and out of it. Let no man spring up from amongst the uninitiated and exclaim, "You profess charity, but it is of the pocket only; the mind repudiates, in its activity, the creed you profess!" God forbid! that our time-honoured and time-tested ceremonials, the key-stones to higher and holier investigations, should ever be surrounded by this tainted interpretation of our motives and designs; for when once this impression is warranted by the actions of those who are banded together for nobler objects and loftier pursuits, then farewell to the greatness of Freemasonry—farewell to its harmony and its concord, in which consist its moral influence upon the happiness of the human race. Satisfied, however, that to the end of time the Science of Light will ever be divested of this stigma upon its beneficent operations, that every succeeding year will witness its mental benevolence unaffected by the lapse of seasons, not only unchanged, but unchangeable, by the worst passions of man; I shall, in conclusion, express a sincere hope that none wearing the "badge of innocence," and recognising the "bond of peace," will hesitate to exercise towards all sections of the universal church, that charity which is an essential feature in the spiritual as well as temporal welfare of man, and an evidence of his reception of that true faith which St. Paul describes, "Whether ye eat or whether ye drink, do all to the glory of God;" thus displaying, in the vivid colouring of truth, that Masonry not only *can* but *does* illustrate the finite perfection of that humble being who, for all wise purposes, bears, on earth, an image that is associated not only with our present ideas of time, but our imperfect conceptions of ETERNITY!

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## THE FREEMASON'S LEXICON.

(Continued from page 424, 1845.)

*Lyon. Lyons.*—In the year 1778 the French Freemasons held a Convent in this city, when those who had formerly wrought in the Knight Templars' degree altered it in a certain manner, and called themselves Chevaliers bienfaisants de la Sainte Cité.

*Mausstaub. Measure staff.*—Every Architect requires a measure staff, and we also have one of twenty-four inches. Four and twenty hours make a night and a day, and the Mason ought to divide his time into regular portions as the twenty-four inch staff is divided into regular parts, and then try and prove his past labours with the whole staff.



*Magie und Magiker, Geisterseher Theosophie Theosophen und Theurgie. Magic and Magicians, Ghost-seers; Theosophy, Theosophists and Theurgy.*—The origin of magic is unquestionably to be sought in the earliest and most barbarous ages, when mankind knew neither the arts nor the sciences, and when reason had not taught them to seek the cause of events within the limits of nature. But in modern times magic hath also had its admirers and worshippers, and has become a rich source of profit to jugglers and impostors, who have used it under the name of Theurgy and Theosophy, either to obtain money from the simple and superstitious, or for some secret and illegal object. That in Freemasonry there is neither magic, theurgie, nor theosophy is well known to every Brother; but, alas, there is too much reason to believe that in former ages these vagaries of the mind were thought to be found amongst us. Under the hieroglyphics of our Royal Art many have sought for that secret which, like the possession of Solomon's seal, would enable them to govern the world of spirits. Magic or necromancy is, among reasonable beings, considered to be the ridiculous art of pretending to perform things which are beyond the powers of nature, to have at command the spirits of the air; nay, even to be in immediate communion with the Godhead itself, and to be able thereby to create and enjoy supernatural pleasure. In order to obtain this object, the magician boasts that he is in possession of more secret and higher power than others which he has obtained by the castigation of his body and performing torturing ceremonies, or by the assistance of spirits. The appearance of spirits at his command are base deceptions, performed by his abandoned accomplices, and assisted by the heated imaginations of his credulous and superstitious dupes. Natural magic is quite another thing, and by it shadows are made to appear and to take all kinds of shapes; but the artists do not pretend that they are spirits, but artistical exhibitions.

*Magier nicht Magiker. Magi not Magicians.*—A class of priests among the ancient Medes and Persians. They were in possession of a great degree of scientific knowledge and performed the sacred rites of religion. Zoroaster reformed them, and divided them into Apprentices, Masters, and Perfect Masters. As it was only those who could offer prayers and sacrifices unto Ormuzd, who could reveal his will, or could look into futurity, so they were held to be a kind of a middle being between the Godhead and mankind, and were held in the greatest veneration.

*Von Marshall, Henry William, Field-marshal of Theringen, died at Naumburg, about the year 1760.* He was initiated into Freemasonry in his youth in London, and was not only English Provincial Grand Master for the circle of Upper Saxony, but he was also the founder and W.M. of the Lodge at the Three Hammers in Naumburg. His Masonic zeal and activity were extraordinary great. He knew and wrought the Knight Templars degree in 1740, before the Baron von Hund, who first joined him in 1751. In the year 1752 continued sickness compelled him to give up his labours.

*Martinisten or Knight of Benevolence, called also, the Order of Benevolent Knights of the Holy City.*—These fanatics derive their origin from Louis Claude, Marquis de Saint Martin, who was born at Amboise 18th January, 1743, and died at Chatillon 14th October, 1803. He is the author of many mystical books, written in the style of Jacob Bœmens, and of one especially, in attempting to understand or explain which many have cracked their skulls:—"Des erreurs et de la verité;" Lyon,

1765. Translated into German by Claudius under the title, *Irrthum und Wahrheit*. (Error and Truth.) Hamburg, 1782. His doctrine, called also his system, is mystical, theosophical, and crept into the French Lodges of the Philaethen, where it was also called *Ordre divin*. The merits of this Order were discussed at the Williambader Convention in connexion with the Chevaliers *Bienfaisant*.

*Mauerkrone. Wall-Crown.*—With the Romans this was a crown of gold, the ribs of which were like the ribs of a wall, and which was given to the soldier who, at a siege, was the first upon the enemy's wall. The gods under whose especial protection a city was placed wore a similar crown. The wall-crown has nothing to do with Freemasonry, and is only introduced on account of the similarity of its name.

*Mecklenburgh.*—In Mecklenburgh Schwerin as well as in Mecklenburgh Strelitz, Freemasonry enjoys the protection of the government, and there are large and respectable Lodges in Rostock, Schwerin, Gestrow, and New Brandenburg. Charles, Grand Duke of Mecklenburgh Strelitz, who died in 1816, was a member of the Order and English Provincial G. M. In which character he founded the Lodge, Bond of Peace, in New Brandenburg one year before his death.

*Meister. Master.*—He who has attained the third degree in Freemasonry, is a Master, and where they do not work in the so-called high degrees, has obtained the summit of his profession. None but F. C. who have been proved and found worthy can obtain this degree. The clothing of a M. M. is blue, as a reward of his fidelity and truth. As a M. M. he has a voice in all the consultations of the officers of the Lodge, and he may, if possessed of sufficient Masonic skill, be appointed to any office in the Lodge, even that of W. M. *Meister von Stuhl*, (Master of the Chair) in English, P. M. or W. M. This is the highest preferment a Mason can obtain in St. John's Masonry, through the three degrees of which every candidate for the P. M. degree must have passed. If there are members in the Lodge who have the higher degree they are generally elected W. M.; but although it is by no means necessary to possess those degrees to enable a Brother to be elected to the chair, it is absolutely necessary that he should be a man of good, nay, unblemished moral character and extensive Masonic information, he is then elected by his Bro. M. M.'s for one year or for life (in Germany and Holland). The greatest care and caution ought to be used by the Brethren at this election to prevent the Lodge being injured by the election of an improper person; for, in small cities especially, the public is speedily aware who stands at the head of the Lodge, and if he is not a highly respectable man the Brethren who elected him have much to answer for. He must also be well acquainted with the Order, its doctrines, its secrets, its history and constitution, and must possess the power of communicating his own reflections upon all these subjects in a clear and comprehensive form unto the Brethren. He should also be able, upon occasion, to deliver a logical discourse upon the Craft extemporaneously. The duty frequently devolves upon him alone to fix the labour of the Lodge, and to form every Brother into such a Freemason as the statutes of the Order requires. It is quite easy to be a W. M. as *too many are*, but most difficult to be such an one as the *Order requires*. W. M.'s in general think they have done their duty by reading distinctly the Ritual. But he who wishes to do his duty faithfully must remember he sits in a chair which was formerly called in England the seat of King Solomon.

*Mensch, der Reine. The Pure Man, or the Prepared Man.*—A

man who has been properly prepared to be initiated into Freemasonry is a true symbol of a pure and uncorrupted man, such as the society wishes and requires to have as members. Such an one must be able to appreciate his fellow mortals more by their moral worth and intellectual attainments than by their rank, power, or riches. Happy are those who wish to be so estimated, for they will do honour to the Craft when clothed in purple and gold.

*Metal.*—Many men dote on the metals silver and gold with their whole souls, and know no other standard whereby to estimate their own worth, or the worth of their fellow beings, but by the quantity of these metals they possess, thereby debasing and degrading those qualities of the mind or spirit by which alone mankind ought to be estimated. He who wishes to be initiated into Freemasonry must be willing to relinquish all descriptions of metal, and all the adventitious circumstances of rank and fortune, for it is the MAN that is received into Freemasonry, and not his rank or riches.

*Minerva, or the Goddess of Wisdom.*—Freemasons use the statue of Minerva, or open temples with her statue therein, as symbols of wisdom. Mythology teaches us that Jupiter opened his scull to bear Minerva, for this reason—she is the symbol of all thoughts that are formed in the head and the protectress of the arts and sciences. She is generally represented as a young female in Grecian costume, and has an owl or a cock by her as a symbol of useful study and watchfulness.

*Mitgliedes-Zeichen. Member's-Jewel.*—This jewel is either worn at the button-hole or suspended by a collar, and generally contains a symbolical representation of the name of the Lodge. They are given to members at their initiation or affiliation to the Lodge. Those Brethren who are members of several Lodges commonly wear all their member's jewels unless the by-laws of the Lodge where they are assembled forbid it.

*Mithra Geheimnisse. Mysteries of Mithra.*—The ancient Persians had a symbol of fire and the sun called Mithra, and prayed unto it as unto the most high God. Mithra was generally represented as a man with a lion's head and four eagles' wings, or a figure standing upon a globe enlightened by the sun, or standing near an altar upon which fire is burning. The Mysteries of Mithra, among the Persians, are said to have been founded by Zoroaster. Few accounts of these mysteries have descended to us, but the few we have are very remarkable. Before initiation into those mysteries the candidate was obliged to go through certain probations which, for severity, far exceed all we know of probations for other ancient mysteries. It is written in an ancient account of them:—“No one can be initiated into the mysteries of Mithra without previously going through a course of probations which were really mastering; there were eighty degrees of probations, some of which were more difficult to go through than others. The candidate, for instance, was compelled to swim through large bodies of water for days, then to pass through fire; afterwards to fast in silence and solitude, and go through various trials until he had passed the eighty degrees; and then, if he passed through all these ordeals with his life, he was initiated into the mysteries of Mithra.” Nothing more is known of the doctrines or history of those secrets.

*Mittag. Mid-day.*—As often as the Freemason commences his work it is noon or mid-day, or that time in which the sun has obtained his greatest altitude; for the earth being round, the sun is always on the

meridian somewhere. The Freemason has the most enlightened and useful works to do, and when high noon is passed, he must be able to give most satisfactory proofs of the utility of his labour.

*Mittelpunct der Erde. Centre of the Earth.*—The labours of a Freemason must penetrate thus far, and his spirit inquire into all the operations of nature, and either be able satisfactorily to explain, or humbly to admire them.

*Mitternacht. Midnight.*—It is only when “midnight” draws near that a Freemason thinks of concluding his labour, in fact, his activity and industry should penetrate unto high midnight.

*Merlin, Frederick August Christian,* was born the 4th January, 1775, and died at Altenburg, where he was professor in the gymnasium, 4th September, 1806. He was Orator to the Lodge Archimedes at the Three Tracing-boards in Altenburg, and the Masonic Journal published by that Lodge contains many proofs of his zeal and industry in the Order. He is also known as the author of other works.

*Monatliche Beitrage. Monthly Subscriptions.*—Supporting a Lodge, paying the serving Brethren, and other expenses which are unavoidable, cause an expenditure which the uncertain fees upon initiation will not meet, and thus renders it necessary for the Brethren to contribute a small sum monthly for this purpose; these sums vary in amount in different Lodges according to their own by-laws made for the purpose. The balance in the hands of the Treasurer, after paying all necessary expenses, is spent for the benefit of the Lodge, or devoted to charitable purposes. No subscribing Brother ought to neglect these payments; and he who lives in a place where there is no Lodge, and is not a subscriber, acts most unmasonically by neglecting to support the Charities. Poor Brethren, and those who are initiated as musical or serving Brethren are exempt from all contributions; but those who are able to subscribe and do not do so, deserve most justly to be struck off the list of members.

*Mond. Moon.*—The moon is the second lesser light in Freemasonry, moveable, not fixed and receiving her light from the sun. Changing Wardens lead and assist us, and the moon lights the wanderer on his way by night, but clouds may intercept the light of the moon; for this reason we must not depend upon her, but choose our road by a great and fixed light.

*Mopsorden. Mops Order.*—A thing for sport founded by Clemens August, Duke of Bavaria, and Churfurst of Cologne, about the year 1740. This prince was a Freemason, but when Pope Clement XII. put the Order under the bann in 1738, he withdrew from it. But as he wished to have a secret society and was a great admirer of the fair sex, he formed this society in union with them. Thus arose the laughable Mops Order, that extended itself into France and Germany. Fidelity was its professed object, and this derived from the well-known fidelity of the dog. It is probable that mops were the fashionable dogs, or that the name of this race was adopted because they would not found a dog's order, or order of dogs.\*

*Moritz Karl Phillip,* Privy Councillor, professor and member of the Academy of Sciences at Berlin, was born at Hameln 15th September,

\* This might easily have been done by calling themselves Funny Dogs, Foolish Dogs, or Cowardly Dogs for giving way to the Pope. It is not known when this order became extinct.—*Translator.*

1757, and died 26th June, 1793, one of the most celebrated authors of his age, and distinguished by his works upon the German language. His travels through England and Italy made him well known, and his work, "Anton Reiser," contains his own life; he was also the author of many Masonic Songs. The work, "The Grand Lodge, or the Freemason with the Rule and the Plumb Level, Berlin, 1793," is also attributed to him. The work, "The Symbolical Wisdom of the Egyptians, Berlin, 1793," was only published by him, its author was J. G. Bremer. Moritz was a member of the Berlin Grand Lodge.

*Mosaiches Flaster. Mosaic Pavement.*—The Mosaic pavement was found before the porch of King Solomon's Temple. Fortunate are those who can draw near unto it, and also unto the porch.

*Mossdorf Frederick, König Sechs Hof und Justizkanzlei, Sekretair at Dresden* was born March 2nd, 1757, at Eckartsberge; was initiated into Freemasonry, by his own account, in the Lodge Minerva, at the Three Palms, Leipzig, 15th October, 1777; joined the Lodge at the Three Swords, at Dresden, on the 28th November, 1789; and in the year 1807, was made an honorary member of Lodge Archimedes, at the Three Tracing-boards, in Altenburg, as well as of the Lodge at the Golden Apple, in Dresden. In the united Lodge of the Three Friends and Three Swords, he filled the office of Protoculling and corresponding Secretary, from March, 1798, unto the end of the year 1803, and then uninterruptedly from March, 1805, unto the end of 1810. In this office he composed, amongst other things, the circular for the month of July, 1805, which was published in the "Masonic Pocket-Book for the years 5805 and 5806, by X. Y. Z.," (Berlin, 1806 in 12mo.) pages 169-174, and re-published in the "New Freemasons' Pocket-Book for 1806 and 1807," (Freyberg by Gerlach in 12mo.) page 172-181. In this circular he published the result of his incessant enquiries into the history of Freemasonry, and the condition and constitution of this society, as well as of the abolition of the so-called high degrees in that Lodge, which was principally owing to his exertions. At the convention which was held at Dresden, from the 28th October to the 20th December, 1805, for the purpose of forming a P. G. Lodge for the province of Chur-Saxony, and the countries incorporated with it, but which, owing to the war that broke out shortly afterwards, produced no result, he was a deputy, not only from his own Lodge, but also from the Lodge the Three Flames in Planon. On the appearance of the "Collected Works of the Brothers Fessler, upon Freemasonry," (Berlin, 1801,) he commenced a correspondence with the author, which, in the end, became more and more important. As Mossdorf could not do otherwise than approve of Fessler's important reformations in the Grand Lodge, Royal York Friendship in Berlin, so it was with painful feelings that he heard the tidings that Fessler had declined off from that Lodge, and determined to publish "Fessler's reflections upon the last six years of his Masonic labours," (Dresden, 1804 in 8vo.) in two parts, or the second volume of the works upon Freemasonry, also the second improved edition of the first volume, (Freyberg bei Gerlach, 1805); and also superintended the publishing of "Fessler's legal decisions upon the society of the Evergeten, (Freyberg by Gerlach, 1804). He had published before this, in the Freyberg Pocket-book already mentioned, 1802. pages 153-176, a "Review of the critical history of Freemasonry and the Masonic brotherhood, from the earliest period to the year 1801, by Bro. Fessler;" and in the same Pocket-book for the year 1803,

pages 121-139, the conditions upon which this work may be obtained in manuscript in four volumes, with the necessary notes to the work. On the higher degrees of knowledge, which were first introduced into the Grand Lodge, Royal York, by Bro. Fessler, and afterwards somewhat altered in form and accompanied by the key-stone, (the manuscript critical history,) into the Lodge at the Three Mountains, in Freyberg, certain reasons induced him to request that he might withdraw from the Lodge, and from taking any further part in the Dresden convention above mentioned, of which, up to that time, he had been an active member. He then, in 1803, joined the order of Scientific Freemasons, founded by Bro. Fessler, as Archivar of the Dresden Archives, which are still (1818) in his care. With the lately deceased Grand Master of the Grand Lodge of Hamburg and Lower Saxony, Bro. Schoeder, whose practical views, and prudently calculated activity in improving some of the forms and usages in the German Lodges, Mossdorf honoured, he had for many years carried on an equally important Masonic correspondence, the result of which was, that in the middle of 1807, Mossdorf greatly assisted to introduce the so-called "Historical degrees of knowledge" into the Lodge the Golden Apple, and from that time has principally done the duty of Protocullist and Archivar. Various controversies upon the subject of Masonic publications which were defended by Bro. Mossdorf upon grounds which were sufficiently strong for him, but which were against the opinions of the majority of his Brethren, determined him finally to leave the society in the month of February, 1810; and the many vexations to which he was subjected after having done so, caused him, in March, 1811, to give up his honorary membership also. Bro. Mossdorf had closely united himself with the learned and sagacious Bro. Krause, who was, with great credit to himself, for many years lecturer to the Lodge the Three Swords, and in whom Mossdorf soon saw the man, who, free from the chains of the everywhere reigning desire of mystery and concealment, was duly qualified, by deep enquiry and solid information, to bring the machinery of Masonic being and striving into a new and morally profitable range: his views and convictions of Freemasonry and the Masonic Brotherhood, were more in accordance with those of Mossdorf than were the views of any previous enquirer into the Craft. When, therefore, he published, in two large volumes, "the Three most ancient Records of the Masouic Brotherhood," (Dresden, 1810 and 1813, in 8vo.,) Mossdorf supplied him with advice and assistance, with the candid object of making the Brotherhood better acquainted with themselves; and in 1809, he published a critical review of this work of Krause, which, in the first edition, but much more in the second improved and extended edition, is a model of critical writing. This review, which was published by Bro. Mossdorf after he had obtained the permission of the W. M. of the Lodge at the Three Swords, and the circular of the Lodge in the above year, together with the letters of the various corresponding Lodges upon the subject. The work itself caused a great commotion and much discussion among the German Brethren; and the members of the Lodge Three Swords passed a resolution on the 17th December, 1810: "The Brethren Krause and Mossdorf, on account of the above work, are excluded from the Lodge for an indefinite period." Upon this, on the 20th of the same month, Mossdorf enclosed his ticket of membership in a letter to the Lodge, and voluntarily withdrew from it. Also, in the year 1811, he published a new edition of "Johann Stuve's (formerly a

professor in Brunswick) Discourse upon the Influence of Secret Societies upon the Welfare of Mankind," (Freyberg by Bro. Gerlach, 366 pages, in 8vo.) with an appendix, from folio 66, containing an impartial account of his previous connection with the Lodge at the Golden Apple. In this appendix there are also notes upon the recent occurrences in the Lodge at the Three Swords. Separated from all connection with the Lodges, Bro. Mossdorf's active participation in Lodge business has entirely ceased, yet he still continues to take a deep interest in everything connected with Freemasonry and the Masonic Brotherhood; and he has, as it appears from a notice in the Pocket-book, by Bro. Gerlach, for the years 1816 and 1817, pages 220-236, undertaken to superintend the publishing of a "Handbook to a Knowledge of all the Mysteries and Secret Societies of ancient and modern ages, as also of individual members of the latter, especially of the Masonic Brotherhood, and publications relative to it, with critical remarks and explanatory notes and information;" in forty-two rubrics, which Bro. Mossdorf has had ample means of collecting since he first entered into the society. We may also shortly expect from the pen of Bro. Mossdorf a work with the title of "Communications to reflecting Freemasons," which can only be delivered to Masons, and Bro. Gerlach, Bookseller, in Freyberg in Erzgebirg will undertake to deliver them.

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## THE GRAND CONCLAVE OF KNIGHTS TEMPLAR AND THE ROYAL ARCH DEGREE.

NEARLY twelve months have elapsed since the Brethren of the military and religious Order of the Temple hailed with pleasure and satisfaction the assembly of a Grand Conclave for the purpose of electing a Most Eminent and Supreme Grand Master of their ancient Order of Chivalry. It was fondly anticipated that the lethean sleep into which the Order had been plunged by the worse than neglect of the late Royal and Supreme Grand Master, would give place to an active, prosperous, and brilliant waking state, when it might be enabled to attain and maintain the position to which its character, its principles, and its venerable antiquity so fairly entitle it. The simple fact, that a Grand Conclave,—that fading recollection of the more aged Knights, which had once in the memory of living man been held by his late Royal Highness the Grand Master of the Order,—was actually in operative existence, appeared at once to promise the fulfilment of enthusiastic anticipations of a brilliant future. It is, perhaps, too soon critically to enquire how far the intervening period may have given rise to matters tending to cool these ardent expectations; but it is by no means too early to observe upon the proceedings of the Grand Conclave as affecting the immediate and permanent interests of the Order, and to endeavour to call attention to matters which may exert a prejudicial influence on those interests. The point which I select for present observation is connected with the position of the Order in regard to Freemasonry in this country.

It appears that a circular letter has been addressed by the Grand Chancellor of the Order of Knights Templar in England to all Royal Arch Chapters, requesting a return of members of such Chapters to be made to the Grand Conclave of Knights Templar. The object of this

circular, as stated by the Editor of the "Freemasons' Quarterly Review," December, 1846. p. 439, is to enable the Grand Conclave of Knights Templar to ascertain that no one shall be admitted into the Order, or being a Knight Templar of foreign origin, received as a visitor in any Encampment in England, unless he be a Royal Arch Mason. It is in fact stated that none but Royal Arch Masons are admissible to the Order of Knights Templars of England and Wales.

Now, it may be worth while to enquire whether such a regulation is either reasonable and prudent or well founded and legitimate. In the first place it is clear that this regulation is not sanctioned by antiquity, but must of necessity be of modern origin, as its date must be subsequent to that of the introduction of the degree of the Royal Arch into the English system of Freemasonry. If, therefore, there were in this country, previously to the middle of the eighteenth century, any representatives of the ancient Knights Templar, sheltering themselves as such under the protection of the Masonic banner, such Knights Templar must have been admitted, if any Masonic qualification were required of them, upon the qualification of the Master Mason's degree. The qualification now required by the Grand Conclave of England is one which, not defensible in theory, has crept into practice certainly not at any remote time, and probably within a comparatively very recent period.

The Order of Knights Templar, like Freemasonry, and necessarily with Freemasonry, as having been so intimately associated, has been subject to great fluctuations of prosperity and adversity. Ten years ago there were only two Encampments held in London; there are now five or six in active and prosperous operation. Many Mosonic Lodges now containing in their ranks numerous wealthy and respectable individuals, and holding their meetings at the largest and best established hotels in the country, were, within the memory of living Masons, rescued from low and disreputable pot-houses. In fact, Masonry has had a great revival in England in the last half century; and with Masonry, the Order of the Temple again rose in public estimation. It seems to have been for a long time considered a purely Masonic degree, without reference to its chivalric character, as witness the gross absurdity of the black apron; and as those who cherished it were Royal Arch Masons, the latter degree was naturally made a stepping-stone to the other. Had half-a-dozen other Craft degrees been in practice in English Masonry at the time, no doubt they would have formed a part of the system, and the Grand Conclave would, on their principle of taking matters as they find them, either have had to make such other degrees, if lower in rank, a part of the necessary qualification for a Knight Templar; or if considered Masonically higher, have had to place themselves under a new Masonic banner.

How indeed the Grand Conclave of Knights Templar explains the fact of their styling themselves the "Grand Conclave of the Royal Order of H. R. D. M. K. D. S. H. Palestine," as expressed in the circular letter of their Grand Chancellor, I am at a loss to imagine, and doubt very much if that excellent functionary could throw any light on the authority of the Grand Conclave to assume those mysterious letters, which if they have any meaning, refer to some of the higher degrees of Masonry as practised in France and America, and which belong to a Masonic system called the "Rite Ancien et Accepté," under the chiefs of which rite the Grand Conclave, if they profess to practise any of



those degrees, must of necessity place themselves. It may then well be asked, by or upon what authority is this regulation founded, that none but Royal Arch Masons can be admitted into Encampments of Knights Templar? I believe the answer will on inquiry be, None, except a practice of recent date, founded on ignorance and originating in the decadence and desuetude of the Order, unadvisedly and imprudently revived with the revivification of the Order, and now attempted to be perpetuated as a statutory regulation, aided and enforced by the power and influence of the Grand Conclave, which may, if evil counsel should prevail, now render permanent what will assuredly prove in the result detrimental to the best interests of the Order.

The next question is ; is it reasonable and prudent to attempt to perpetuate this regulation, said now to be in force according to the practice of the Order in England? It may here be observed, that the Order of the Temple is in a different position in this country to that of the same Order in France, Scotland, and Ireland,\* owing to the different character of the Masonic system here, from the systems in use in those countries respectively. I shall defer to a future communication any remarks on this head, and confine my observations to the point particularly in question in this matter, the connexion between Freemasonry and the Order of Templar Knighthood in this country.

The Order of Christian Knighthood called the Order of Knights Templar, has been in this country so long and so intimately mixed up and connected with Freemasonry, that it may be conceded that it might well be a question with the Grand Conclave whether they could at the present time prudently attempt to restore the Order to an independent position, even if there did not exist legal obstacles in the way of such an attempt; though not only has a similar attempt very recently been made, but according to report successfully carried out in Scotland, where the Order has been revived and placed in a position independent of though still in friendly alliance with the Masonic body. As however it is probable that for centuries, perhaps since the bull of abolition of the Order by Pope Clement in A.D. 1312, the representatives of the Order have been members of the great body of Freemasons, a society with whom the Templars are supposed to have been connected even before the fall of their Order, it seems not unreasonable that the Grand Conclave, the present rulers of the Order, should in the state and under the circumstances in which they now find it, hesitate suddenly and at once to dissolve that ancient intimate connexion, amounting almost to an incorporation, and replace it by a relation of merely fraternal alliance. In this view, regarding such a provision as temporary only, and intended to serve as a bulwark and security to the Order until the time should arrive when its permanent separation from Freemasonry might safely be carried into effect, the Grand Conclave might justify their proceeding in so far as requiring that all candidates for admission to the Order should possess the Masonic degree of Master Mason. However desirable it may seem to those who are somewhat enthusiastic in their admiration of the Order of the Temple, that it should be entirely separated from Freemasonry, it is clear that to accomplish such an object much forethought and consideration would be required, and the way must be previously well and carefully prepared. To require as a qualification the Master's degree, is therefore perhaps at the present time a rea-

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\* Not as to Ireland.—Ed.

sonable and prudent course in the Grand Conclave. But to go further than this, and require the possession of the Royal Arch degree also, is a step in the wrong direction, and only rendering it more difficult at any future time to unravel the tangled web which now binds together the two Orders of Masonry and Christian Knighthood. As Royal Arch Masons, the members of the Grand Conclave may be desirous of enforcing a measure well calculated to foster and support that not very authentic or legitimate piece of Freemasonry, but as Knights of the Order of the Temple, acting as rulers and governors of that ancient Order, it is their duty, and ought to be their endeavour, to prepare the way for the attempt at the proper time to raise it to an independent position of its own, instead of more firmly binding it to the wheels and dragging it after the car of Masonry.

THE KNIGHT OF SAINT JOHN.

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### ON THE NIGHT SCENE OF HOMER.

As when the stars in heav'n round the clear moon  
 Are beaming beautiful; when every wind  
 Is hushed, and all the heights, and mountain peaks,  
 And groves are seen; while from below expands  
 The boundless firmament revealing all  
 The stars, and gladness fills the shepherd's heart.  
 So numerous appeared the Trojan fires  
 Between the fleet and Zanthus, and before  
 Troy's walls illuminate. A thousand fires  
 Were burning on the plain, and by each blaze  
 Sat fifty warriors. By their chariots stood  
 The coursers champing barley white and oats,  
 Waiting the coming of the fair-throned morn.

In Christopher North's attractive critique upon Sotheby's translation of Homer, we find that a disputed meaning is attached to verses 554, 555 of the 8th Iliad, in the famous night-piece, and which are thus literally rendered by him of the North:—

“The unmeasurable firmament bursts (or expands) from below,  
 And all the stars are seen; and the shepherd rejoices in his heart.”

Taking this transcript by the modern Athenian to be all one with the ancient Greek, what image, we would ask, does it present to the reader's mind? To us, who profess not to be either critics or commentators, but obedient to our natural perceptions, it seems, and has always so seemed, to mean nothing more nor less than the apparent revolution of the stars by the earth's rotation, by which the immeasurable firmament appears to expand or burst from below the horizon, and all the stars and constellations are seen, pressing upwards, as it were, and disclosing successively new numbers. Thus, it seems to us, would the whole Homeric hemisphere pass in review before the shepherd. Christopher, however, accounts for this *bursting or expanding of the firmament from below*, and the consequent panorama or vision of *all* the stars, by conjecturing that at first there were only a *few* stars visible around the moon (crescent, or “round as my shield,” for that too is a disputed point), but that by degrees the winds, which at first were still, began to blow, and break up the clouds, opening a new reach of heaven upwards, until the whole sky became clear, and *all* the stars were seen.

With great deference to the Crutch-shaker we do not see any necessity for having recourse to such a supposition, when the passage can be explained in the plain and, we think, natural and obvious acceptation given above. Besides, there is the decided and decisive silence of the poet about clouds being seen, or winds being heard; nay, we have his express assertion that there was not a breath of air at the time. True, the description may refer to an entire night, as we believe it does: but we are warranted to infer that it was a "windless" one throughout—no temporary cloud—shading, as the Professor, with his pencil dipt in the inspiration of his native skies and mountains, would, however picturesquely, invest the scene with—but one clear, cloudless, bright, blue sky all night, revealing every sign and every star to the gladdened shepherd's eye. And well that shepherd knew that he could not see all the constellations at once, that the Hyades and Pleiades would appear before Orion and Sirius; and so with the other signs in their successive expansion and array, bursting from beyond and below the boundary of his visible horizon. For he knew

" The starry lights that heaven's high concave crown'd;  
The Pleiads, Hyads, with the northern team;  
And great Orion's more refulgent beam,  
To which, around the axle of the sky,  
The Bear revolving points his golden eye,  
Still shines exalted on the ætherial plain,  
Nor bathes his blazing forehead in the main."

POPE'S *ILIAD*, b. 18.

We should not wish to weaken by extension the position we have taken up, but we think that a consideration of the question, why was the shepherd so glad at seeing all the stars? will tend further to strengthen our construction. Did he rejoice, then, merely because he saw all the stars visible above him at any particular moment—for example, after the supposed clarification of the heavens by the breaking up of clouds? No. He had often looked up and admired, but there was no occasion then for his special wonder or ecstacy. He had no complete assurance as yet that this appearance would last. It might have stormed and darkened before another star had set, or another arisen. But when at last he saw sign after sign appearing, while others disappeared, "expanding to other stars another heaven," as Sotheby says, and which Christopher himself pronounces to be the very "vision seen by Homer;" then, indeed, his "assurance became doubly sure," and he felt a professional satisfaction that there would be a continuance of clear, fine weather, a succession of sunny days, and starry or moon-light nights. For it was not the mere view of the starry heavens, *per se*, that so gladdened the shrewd though simple shepherd's heart, but also something of a selfish or utilitarian sentiment, mingling with his astronomical enthusiasm, and regulating his natural disposition to star-worship.

A more difficult question to solve than what has been noticed above, is that which has been started, viz., what object on earth was the moon meant to represent, shining among the many stars? The stars resembled the Trojan night-fires, but there was no great central fire to mate with the moon. Query, might it not have been meant to resemble Troy-town, which, we are informed in a previous passage, was *illuminated* in all her hearths and houses, to throw farther light upon the subject-plain, or prevent surprise? Shining on high from her lofty position, overlooking the watch-fires, the city might in some sense be likened to the moon

amid the lesser lights. But it is perilous tampering with such splendid pictures. Behold the master-piece—admire, but touch not.

Though the celebrated paraphrase of Pope must be in every one's recollection, we have ventured to prefix a plain version, to recal reminiscence of the severer simpler text. A characteristic specimen of Pope's treatment of the original occurs in his rendering of the very passage in question:—

“ A flood of glory bursts from all the skies.”

TOXOTES.

### DISCOVERY OF THE CENTRAL SUN.

As astronomy, we are told, was one of the principal sciences taught and studied by the ancient Freemasons—more particularly by Pythagoras, who secretly instructed his disciples in the true theory of the solar system, long afterwards adopted and demonstrated by Copernicus—it may not be out of place in these pages to enter the record of any great discovery or new doctrine connected with the science. And though the recent researches and results obtained by Le Verrier be among the most important and wonderful in the annals of astronomy, yet we give a place here to the recent investigations of Dr. Maedler, as less known, though in some respects perhaps not less extraordinary.

In December 1846, Dr. Maedler, director of the observatory at Dorpat, announced that he had arrived at the discovery of the great central point, round which the universe of stars, our own sun and system included, is revolving. To use his own words—“ I pronounce the *Pleiades* to be the central group of that mass of fixed stars limited by the stratum composing the Milky Way, and *Aleyone* as the individual star of this group, which, among all others, combines the greatest probability of being the *true central sun*.” We must refer to other sources for the train of reasoning and detail of facts by which the laborious observer arrived at this conclusion, based originally upon the researches of Sir William Herschel, who found that the solar system was approximating to the constellation Hercules. Dr. Maedler further finds the distance of the great central star, *Aleyone*, to be thirty-four millions of times the distance of the sun, or so remote that light requires a period of 537 years to pass from that centre to our sun; and, as a first rough approximation, he deduces the period of our sun, with all its train of planets, satellites, and comets, about the grand centre, to be 18,200,000 years. The author of this theory declares that he will yield it on the condition that one single star can be found by any astronomer within twenty or twenty-five degrees of his grand centre, in which a well-determined motion towards the *north* exists. His theory indicates that the proper motion of all stars thus situated must be towards the *south*. His conclusions have been the result of many years most laborious calculation and observation, and they are as yet too recently promulgated to ascertain what proportion of weight they may have with astronomers in general.

## THE YOUTH'S VISION.

As I was meditating over the lettered page, "the iron tongue of midnight tolled" the hour of twelve. Startled at the advancement of the night, I hurriedly retired to my couch, and while wrapt in balmy sleep, methought the picture of my future life passed in a perspective view before my gazing eyes.

I was bending my wearied steps up a steep and rugged hill, whose summit in the "cloud cap'd top" was lost; and I observed that my path on each side was impeded by obstacles in appearance most appalling, almost, indeed, preventing any farther progress. These most hideous reptiles, for such they appeared to be, darted at me their forked tongues, and with fiery looks watched my motions, seeming determined to resist the desire I expressed to reach the pinnacle of the lofty height above me.

While hesitating whether to retrace my inauspicious path, or with renewed courage and persevering ardour, try once more to gain the portal of the "dome crowned temple," planted on the steep aloft; a voice, sweet as the gales of Elysium bowers, struck upon my almost deafened ears.

"Mortal!" it exclaimed, "long have I surveyed thy tedious progress, and with feelings that your fellow-mortals do not possess, to your rescue have I flown; the dangers with which thou art encompassed, cannot be overcome but by the help of a superior power, to whose service thy life should be in gratitude devoted."

At the sound of so much excellence, my thrilling soul was filled with fortitude and resolution to commence the struggling combat, but was deterred by the motions of my Mentor; for, having ceased to speak, he seized the heads of those infernal monsters, and slew them with resistless strength.

I stood gazing on in mute astonishment at a scene in which I yearned to take a part. The angelic being seemed to dive into my inmost thoughts; for, turning to me, he said, placing an instrument of destruction in my hands similar to a rifle, "Thou beholdest yon treacherous reptile, coiling on the branches of a sycamore tree, that one above all others stays your advancing footsteps." This roused my indignation to avenge the unjust injury; therefore instantly levelling the piece, I fired, and from the noise of the percussion awoke—the monster falling.

MORAL.—In endeavouring to elucidate the preceding dream, I am induced to suppose the rugged hill represented the path of life, and the serpents, those numerous enemies in the form of envious slanderers, whom we encounter in our progress through this transitory world, and who often, under the sacred name of friendship to our faces, pretend to serve us, but in reality, from envy or malice, endeavour to frustrate all our schemes and future hopes by calumnious and invidious reports, rendering it impossible ever to trace their source, from the subtle and flagitious manner in which they are propagated. The appearance of the celestial being at so critical a juncture, is a convincing demonstration, that a wise and just God watches over us, and that a sincere reliance in his power will always extricate us from the most perilous and pressing dangers.

H. R. S.

## COLLEGE MUSINGS.

BY LITHOURGOS.

THE IDLER AT PARIS.

(Continued from page 285, 1846.)

CHAPTER VIII.

MID-DAY I embarked on-board the steam packet to cross the straits of Dover. My eyes cast a wistful look on the fast receding shores of my native land, whilst quitting them for the first time in my life to visit a foreign shore; but the swift speeding vessel soon entering the harbour of Calais, my thoughts were quickly diverted into another channel. This is a strongly fortified place, and the numerous barriers one had to pass through in reaching the hotel, the importunate services of Le Commissionaire, and the sort of *rubbing down* at the Custom-house, were impediments to the free exercise of the limbs, rather astonishing to the impetuous spirit of youth, unaccustomed to such fetters upon his motions.

Sleeping one night at Calais, I pursued my route to Paris par Boulogne, Abbeville, and Beauvais. One incident at Calais wonderfully amazed me. I happened to stroll into the cathedral; the priest was performing mass, and in the middle of the ceremony the doors were thrown open, and in marched an entire regiment of the garrison, with drums beating and colours flying, and when within a few yards of the altar they halted, ground arms with a prodigious noise, and reverently bowed the knee at the elevation of the host. The scene had a strange mixture of the sublime and the ridiculous.

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Well-a-day! as old Dominie Sampson would say, "pro-di-gi-ous!" Already one month at Paris contrary to a vow—not registered in heaven—but seriously made previous to leaving home, only to stay one brief fortnight. And such a *plucking* too! One vow I religiously keep, never again to enter Frascati! Four thousand francs at a sitting! no joke, youngster. But my fickle, wayward indetermination deserved it.

Ye gods and Stygian shades! Fool that I was to be cozened by a greater, though an older fool! Where are those airy castles, those enormous winnings, those irresistible, invincible systems, based upon the nicest calculation? crumbled into dust, all, all evaporated into empty—faugh! I have no patience with myself for idly listening to such schemes of moonshine speculation. The master was an ass, and his dnpe a dolt. It was aggravating enough to lose the money—more galling to reflect how wastefully forfeited! But, by my troth, as Asmodeus swears, enough of it. I shall balance the loss with experience, and in the end it will turn out a profit.

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A renewal of my old complaint, the *cacoëthes scribendi*, has this dull morning prompted me to take up my pen, and pursue my original object! Here a puzzling query starts up: What was the original and primeval object of this journal? Mercury, thou god of invention, lend me thy ears! I come to reveal myself to myself. Was it rational? Doubtful. Was it irrational? No. Ergo, it was neither rational nor irrational. So much for the guiding rod of logic in the discovery of truth! So much for the perspicuity of syllogistic reasoning!

Pri'thee take a moral, young fellow, though from this brief episode in the drama of a young man's life, thrown upon the world's waters without any Mentor, but that which grace or a good heart might furnish to save him from being swallowed up in its numerous most insidious quicksands.

The vice of gambling cannot be too severely deprecated. It is a propensity of the most dangerous and subtle character. It is not alone the ruin of estates and property that is involved, but the sure contracting of a habit endangering the permanency of every moral attribute. Such is the conviction of him, who suffered himself no longer to be associated with such infatuated folly than he thought it necessary for the study of mankind. Bethink thee, young man, who reads this passing thought, he who now speaks to you speaks somewhat feelingly. Like one who has descended into the regions of fabled Pluto, and returns to tell the perils and hazards of the way, and the tortures and sufferings of the unhappy victims doomed to dwell in those cimerean abodes of wretchedness and horror; so he warns the inexperienced—uninitiated—raw, green, sanguine youth—to pause ere he make a *debüt* at the gaming table, and learn the unequal hazardous odds it is determined he shall run to win, the oppressive torture of the mind to be endured in either gaining or losing, the despair created in losing yourself, or in them of whom you win; the pallid, haggard looks of most around you, who oft stake all, body and soul, on the last card, and then go forth to die by their own hand; the thousand indescribable evils which this hideous passion reveals to the contemplative eye, and if he possess one grain of understanding, he will take this practical caution in good part, and, if committed, without a moment's delay retrace his dubious steps; but if not, vigilantly avoid all such destructive demoralizing haunts. Unwittingly I am grown serious. But, indeed, serious things require serious consideration. This is a theme of vital import. It constitutes the preservation of families and of nations, deserving the attention of the wisest legislature. Perhaps had success attended my play (if success be ever permitted by the managers in the long run, whatever may seem to be your luck at first), I might have been tempted to have hazarded higher stakes. There is the danger to a neophyte. He wins trifling amounts; grows bolder by his success. *designed* by those whose eyes he does not perceive are watching him. At last, in feverish excitement, he lays upon the table a goodly sum, which is *grabbed*, his colour losing, of course, and in madness he becomes a ruined beggar, or a desperate suicide. O horrible life! Society would rise as one man, and put down those dens of rapine and iniquity, could they see and feel what I have seen and felt while visiting the most polished and gorgeous saloons. What must be the character in scenes of inferior note. The nature of the misery I beheld so disgusted me, that I made a vow, never during the residue of my life to touch a card. As an amusement it is trifling—as a *business* it is adventurous. Cards were originally invented for the pastime of a royal idiot, and are capable of affording no substantial satisfaction to the mind of a sensible individual.\*

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Midnight is the hour for reflection and meditation. At that solemn

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\* Since the above was written the government of France has wisely shut up the numerous gaming houses in Paris. A very patriotic act, as formerly a considerable revenue was derived from them.

period of the solar day all nature seems hushed in tranquil slumber, while nought is heard to disturb the pensive serenity of the night but the rattling through the street of some distant vehicle conveying perhaps its dissipated owner from the bustle of some festive revel to a sleepless agitated couch. At this dread hour what fitful reveries flit athwart my brain! What strange events the passing day has brought to life! What griefs! What strifes its moody beams have witnessed! A curse rest on the soul of him who first invented gaming! How shall I mourn over the weakness, the rashness, the folly of a —— who, disregarding all natural sense, all social decency, all honourable feeling, could meanly stoop to insult a —— disabled by the ties of nature and of duty to defend himself from brutal outrage. Ah, lucre, filthy lucre, thou sower of the dragon's teeth, thou stirrer up of bitter ire, and fierce dissension, how paltry is thy recompense when weighed against the meannesses some submit to in acquiring thee!

\* \* \* \* \*

Did mine ears deceive me? or was it but the delusion of a dream? Would to heaven it were a dream! Alas, it is too true—the indignant throbbing of my heart replies! My character odiously stigmatised—my honour grossly impeached—my filial esteem attributed to mercenary motives—my whole conduct arraigned with the most opprobrious epithets—yet ring loudly in my ears pealing a doleful truth to doubting incredulity.

The inquiry which instantly suggests itself is, did I merit the tirade of abuse—the violent and brutal attack—which was made on my finest feelings? No, Conscience wholly acquits me of any malicious view in protesting against the liberty that had been taken with my name to assist the circulation of a document whereby my reputation might ultimately be sullied. Nothing, therefore, can justify those ill-timed virulent censures; nor shall they be forgotten to the latest hour of my existence, nor the confidence they have helped to forfeit ever be restored. My immediate determination is to quit this inauspicious city and my evil genius with all his nefarious chimeras, to the keen remorse of a distracted mind and the perpetual condemnation of the “still small voice within.”

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This morning found me ardently expatiating upon the immorality of gambling. Now a fresh topic presents itself to illustrate the foibles of anger.

The mind of man under a state of violent irritation becomes, as it were, ignited by the smallest spark of opposition, and, like the sudden explosion of a magazine of combustibles, blazes forth with all the impetuosity and terror of ungovernable rage. I know not if the remark has ever been made before, but a man in a state of intoxication and a man under the influence of passion are much in a similar condition. In each case the individual loses the power of reason, giving utterance to whatever rises uppermost in his thoughts. From this circumstance I contend that a man, in either state, will most probably speak the real sentiments of his heart; and truth, spontaneous truth, will involuntarily burst out unrestrained by the check of cool, calculating reason. The judgment of the mind is necessarily relaxed, interest and selfishness for the moment lose their sway, and the victim of either passion, be he drunk or mad, rashly offends, unconscious of the irreparable mischief he has committed against his own interest, until sober reflection reveals



the painful sequel, by thus prematurely, though unintentionally, opening the eyes of the deluded party to the real opinion entertained of him. Thus the miserable wretch not only exposes himself to the scorn and pity of the person whom he designed to cajole, but also perhaps, be forced to endure through his passionate ebullition of candour and openness of mind, innumerable privations and distresses, rendered doubly aggravating from the sensation that they sprung out of his unpremeditated, undesigned, intention to disclose the truth.

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It would puzzle a conjuror to divine what share of happiness is allotted to a being who, like myself, rarely tastes it in any large or lasting proportion. Here I am still at Paris, contrary to my own wishes, with the prospect of academical duties coming fast upon me, but feeling almost incompetent to meet them, doling away my time in slothful inactivity. Upon my faith, the contemplation of fresh literary labours with the downright certainty of having to overcome many obstacles in prosecuting my future profession perfectly enervates me, annihilating every latent effort to throw off this indolent lethargy. Indeed, I have partly formed a resolution to invest the remnant of my fortune in the purchase of some classic retreat where I can shut myself up, sequestered from the empty professions of a deceitful world, and enjoy the unsophisticated innocence of rural simplicity and the taciturn communion of my books.

*(To be continued.)*

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## FREEMASONRY IN THE IRISH COURTS OF LAW, 1808.

At the assizes for the county of Tyrone, held at Omagh, an action was brought by Alexander Seton, Esq., a Barrister-at-law, against a Mr. William F. Graham, of Dublin, and which was tried before Judge Daly and a special jury.

The declaration was opened by Counsellor T. Macklin, who stated that the plaintiff brought his action against the defendant for defamation, and the publication of three libels;—the first, a resolution, dated 2d April, 1807, of the Grand Lodge of Freemasons in Ireland, stating, that Alexander Seton had been expelled the Grand Lodge and Masonry in general; the second, cautioning the Brethren against receiving or sanctioning certificates signed A. Seton, dated since 1st May, 1806, as he had not held any office under the Grand Lodge since that period; and the third, being the resolutions of the Grand Lodge of England, dated London, September 2, 1807, stating that the Grand Lodge of England would not on any account receive or acknowledge any certificate issued by or under the hand of the said Alexander Seton, dated any time subsequent to the 5th of June, 1806, nor should any person, by virtue of such certificate, be thereby received into any Lodge under the Grand Lodge of England. The plaintiff laid his damages at £2,000, and the defendant pleaded the general issue.

The case was stated on the part of the plaintiff by Counsellor Rolleston, who at great length expatiated on the injury done to the character and property of the plaintiff, by thus stating to the public his expulsion from so ancient and respectable a society, and the natural ignominy and

disgrace that would attach to his character, if the jury did not in damages prove to the country and to the society the falsehood of such a charge, and which only could be done by their verdict. The learned counsel also stated, that by this action the right of the plaintiff would be proved to the situation of the Deputy Grand Secretaryship to the Freemasons of Ireland, and thereby instruct the members of the Order where they ought to apply for such Masonic documents as they had occasion for, the defendant having assumed upon himself the situation, and thereby claiming the fees that were attached to the office, and also in that right publishing and circulating the libels on which the present action was founded. The plaintiff then proved the publication and circulation of the alleged libels, and, after the examination of several witnesses, closed his case.

The learned Judge then intimated his opinion that the plaintiff should be nonsuited; and the plaintiff having stated his determination to appear, and not submit, but leave the question to a jury of his country, the defendant's counsel declared, that out of respect to the Court, they would not state any case, nor call any evidence.

The Judge, after a most able and eloquent charge, and having gone into every minutiae of the evidence, directed the jury to find for the defendant.

The jury retired, and, after some consideration, brought in a verdict for the defendant, with sixpence costs, thereby allowing the right of the Grand Lodge, and the justness and propriety of publishing the expulsion of its members, and clearly ascertaining the defendant to be its proper officer.

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COMMON PLEAS, DUBLIN, 1808.—*Alexander Seton, Esq., Barrister-at-law v. William Francis Graham, Esq.*

This was a motion on the part of the plaintiff, to set aside the verdict had for the defendant, at the last assizes at Omagh. On the report of the Right Hon. Judge Daly, who tried the action, it appeared that the plaintiff had declared, in the situation of D. G. Secretary to the Grand Lodge of Freemasons in Ireland, for the publication of libels, stated to be circulated and published by the defendant, to the following effect—among others, “Grand Lodge of Ireland, Thursday, April 21, 1807; Resolved, That Alexander Seton be expelled this Grand Lodge, and Masonry in general.” And that by evidence given on the part of the plaintiff, the action was brought more to try his right to the office of Deputy Grand Secretary to the Grand Lodge of Ireland, than anything else. The other libels alleged to be published, were the subsequent acts of the Grand Lodge of England and Ireland, confirming such expulsion of Mr. Seton. The learned Judge in his report, which was very full, and embraced the entire of the evidence given by the plaintiff, stated his opinion, that the plaintiff ought to have been nonsuited; but the plaintiff having directed his agent to appear, and not having done so, he had directed the jury to find for the defendant, the plaintiff's evidence not supporting his declaration. The Court, on hearing the learned Judge's report, did not conceive it necessary to call on the defendant's counsel; and after hearing for a considerable length of time counsel for the plaintiff, Lord Norbury was pleased to declare his opinion as follows:

That the action, on the part of the plaintiff, was a mere contest for office, a scramble for emolument, and appeared so by the declaration and evidence that the plaintiff's refusal to be nonsuited was an indiscretion; that if the publication were unnecessary, and not according to the duty of the defendant, that then it would be a different case, and that it ought to be left to the jury; that the right to the office was the matter in contest, and that the Court had not any right to interfere; that the plaintiff stated the society to be of a very great length of standing, being upwards of seventy years' old, that it therefore had a right to act as it thought proper; but it appeared that the several publications were distributed, and sent to the different Lodges of Freemasons in Ireland, as information to that body, by the defendant, Mr. Graham, who was then the officer of the Order; and that nothing in the case was to be left to the jury, but whether the defendant did, as directed by the Order, in his situation, and that it appeared he only communicated the publications to the Order in that light; that the society was regulated by its own laws, and that the plaintiff might have resorted to it for relief, if he had thought proper; that the plaintiff had set up the institution and the laws of it, and on them grounded his case; and that if the Court believed him, they would state he had no right to the office; that under these circumstances the Court would not disturb the verdict, and that the Judge's report was correct.

Judge Fox, in observing on this case, stated it to be a very novel one, that it was an action for defamation: after stating the first count in the declaration, he observed, that if a man defamed a character, not called on by his office to do so, it was libellous; but that this case would not stand that test. He referred then to the publication, which was as follows:—"Grand Lodge of Ireland, Thursday, 2nd of April, 1807. Brother John Leech, Esq., Grand Secretary, informed the Grand Lodge, that pursuant to their order made on the 5th of March last, he had demanded the books and other muniments, the property of this Grand Lodge, to be given up by Brother Alexander Seton, late Deputy Grand Secretary, which demand had not been complied with: Resolved, That Alexander Seton be expelled this Grand Lodge, and Masonry in general. Alexander Jaffray, D. G. M. John Leech, G. S." That the publication contains more than is set out on the face of the defendant's declaration; that by it, it applied that the cause of the expulsion was for not giving up the books of the Order, and that in consequence of the plaintiff's disobedience, he was expelled; that it could not be contended that it was libellous, if a man acted contrary to the society he was a member of, and was expelled that society, to state the fact; and alluded to the case of expulsion of a member of a club, for not paying his subscription, and the publication and distribution of it among the members; that the special damage was laid in the plaintiff's declaration, it was not material, it appearing the publications were made in discharge of the defendant's duty, that it could not be therefore taken as a libel.—[Here he compared it to the case of Sir John Carr, tried not long ago in England, and said, you might extract libel out of holy writ, if you stopped at particular sentences, and not take in the whole context.]—That it appeared by the plaintiff's evidences, that the defendant, Mr. Graham, acted as a Mason and Secretary to that body; that he took the order of expulsion from the Chair, and then published it; that it was his (Mr. Graham's) duty to do so; and that the business of a society could not exist if it were otherwise; that it could not be looked upon as a libel, being within the

sphere of the person doing it, and that therefore no action could be sustained for it; that the declaration was not sustained by the publication; that no publication appeared out of the Order, and that the publications distributed appeared necessary; that therefore the verdict ought to stand, and the cause shown by the defendant be allowed with costs; thus ascertaining the right of the Grand Lodge of Freemasons in Ireland to expel the members who act contrary to their order, and proving the defendant, William Francis Graham, to be their Deputy Grand Secretary.

Mr. Justice Fletcher.—“I concur in opinion with the rest of the Court.”

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### ANECDOTES.

It is not our business to discuss the propriety or illiberality of making invidious distinctions, but merely to dole out for the amusement of our readers such anecdotes as may appear to be authentic, and at the same time interesting. With this prelude we give the following.

CANTABRIGIANEA.—As you egress from the gate leading out of Neville's Court, Trinity, into a beautiful avenue of horse-chestnut trees, the spire of a village church (distant about three miles from Cambridge on the St. Neot's road) is seen, forming an unique *coup d'œil* to the vista: “That spire appearing at the end of this long walk,” said the late Professor Porson, walking with a friend there one day, “reminds me of a long fellowship with a church at the end of it.”

Among other *on dits* it is reported, that when a certain celebrated architect went down to Cambridge for the purpose of making a survey of some repairs required to be performed in the roof of the hall of Trinity College, Professor Airy was appointed to attend him. Accordingly our learned mathematician accompanied the *professional* gentleman to his survey, and while the examination of the decayed parts was going on, the professor suddenly suggested a *plan* to overcome a difficulty in the construction, which appeared insuperable to the *architect*. “Well, Mr. —, don't you perceive my design? See now, a beam placed in *that* direction *must* suffice to support *that* portion.” “Really, sir,” replied the architect, “though I dare say your idea is correct on *mathematical principles*, I confess myself unable to *comprehend* it.” “Then,” answered the professor drily, while going out of the hall, “I pity you!”

SIDNEY WALKER'S LAST.—The fame of this gentleman in scholastic lore and literary eminence was not confined to the precincts of Alma Mater. Sidney Walker, walking with a friend, proposed to relate to him a fable of his own imagining. His friend of course replied he would be very happy to hear it; whereon he began. “A rich man strolling on the sea-shore saw a little fish swimming and staring at him. ‘Why do you stare at me, little fish?’ said the rich man. ‘Surely a cat may look at a king,’ the little fish replied. Moral—The rich man ate up the little fish.” To elucidate this quaint effusion it may be remarked, that the worthy gentleman was compelled to *vacate his fellowship*, because he would *not take orders* on account of some conscientious *objection to subscribe* to the “Thirty-nine Articles!”

PORSON one day entering the front gates of Trinity College, observed a large hog wending his way with a significant grunt towards the stately

portals. The professor making up to the beast gravely "doffed his cap," and saluting it said—"I fear, sir, you have made a mistake; next door, I should presume, is your direction," pointing to St. John's College.

Lord Byron when at Cambridge was in the habit of keeping a bear tied up in his room, which was a cause of great offence to the *big-wigs*. On his lordship quitting the university, he left his animal still tied up, with a message to the fellows of his society, suggesting "that if they permitted bruin to continue there long enough, he would be sure to obtain a fellowship."

LITHOURGOS.

MASONIC.\*—Another Brother who was present, but whose name I do not remember, in the course of the evening related the following anecdote, which he had from a Brother of New Jersey, who had been present as a captain of infantry, under the command of the late Grand Master, Gen. Lewis, at the capture of Fort George, during the last war. "The British troops had been informed that orders had been given to the American soldiers, to give no quarter. This probably had been done for the mere purpose of inducing them to fight with greater desperation, and to prevent desertion. After Captain Arrowsmith's company had landed and formed, he led them to the charge. The British troops retired as the Americans advanced, leaving a young officer wounded directly in the line of Arrowsmith's company. As they approached he arose on one leg (the other was broken), and attempted to get out of their way, believing they would bayonet him if he did not; but unable to accomplish his purpose he fell, but turning to them as he sat on the ground, he gave the soul-thrilling appeal of a Mason. Captain Arrowsmith described his feelings at that moment as the most extraordinary he had ever experienced. *I felt, said he, as if the hairs of my head stood upright and held my hat off my head.* The Captain however immediately called out to him, 'Don't be afraid, my brave fellow, you sha'n't be hurt.' He ordered his men to pass line, and as they did so, the young man begged him to send him a surgeon. Soon after he saw a surgeon, and informed him that a friend of his, with a red coat on, lay wounded in the rear near a certain bush, and requested him to attend to him, which was immediately done. Arrowsmith was wounded in the head during the battle, and soon afterwards laid by the side of his friend with the *red coat*, where they had time to cultivate an intimate friendship, which lasted for many years."

[An esteemed Brother, at the close of a letter recently received from him, gives us the following anecdote, which we think worthy of preservation.—ED. A. M. R.]

"P.S. My dear Hoffman—the following anecdote has been related to me within a few days. The individual from whom I received it is now an old man, about sixty-one or sixty-two years of age. He says, in the year 1805 he shipped as a *lad* on board a vessel called the *Rover*, belonging to St. John's, owned by Hugh Johnson, Esq., and commanded by James Holley, and were bound to the bay of Honduras, from Kingston to the island of Jamaica. That one night about the middle watch, they were surprised, overpowered, and captured, in almost as short a time as it took him to relate the same, by a French privateer. All hands were

taken on board the Frenchman, and the vessel and crew plundered, and made prisoners. The moon at this moment burst out in unusual splendour, and they could observe all that was going on upon the quarter-deck; and it appeared to him and the others, that the privateer's captain was questioning their captain as to what his vessel had on board. When, after a short time, they approached each other, made some signs, and at last they were locked hand in hand. He, as well as the others, thought they had found in each other some long lost friend. At all events, a few hours afterwards, everything was returned that had been taken, and the vessel delivered to the captain, and they who had been the greatest enemies but a few hours before, now parted with the greatest apparent reluctance. *They were Brother Masons!* This old gentleman, whose name is Williams, immediately on hearing the true cause of this occurrence, resolved and became a Mason the first opportunity afterwards, and relates this with pleasure, as being the cause."

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#### TO THE EDITOR.

St. John's Lodge, No. 95, Sunderland, Feb. 27, 1847.

RESPECTED SIR AND BROTHER,—In my last communication I promised to write you upon the Royal Masonic Benevolent Annuity Fund, as soon after the Provincial Grand Lodge of Durham had been held as I could, and I now redeem my promise, although rather late I hope it will be in time for the next Quarterly.

Shortly before the Provincial Grand Lodge was held, the St. John's Lodge sent a circular to each Lodge in the province, of which I inclose you a copy; \* four of the Lodges answered the circular most satisfactorily; and of the two Lodges in Sunderland, the one had been a liberal contributor to the charity since its formation, and the other has now become equally so.

After the regular business of the Provincial Grand Lodge was finished, the subject was brought before the meeting, and I was most ably supported in pleading its cause by Bro. French, of the Borough Lodge, Gateshead, and have no doubt but that the result will be a much more liberal support to that excellent charity than it has hitherto received from the province. Indeed, respected Sir and Brother, I believe that if all the Lodges in the country had copies of the rules and regulations, and if they all knew that there was such a very great number of provincial Masons receiving relief from its funds as there is, it would be much better supported by the provinces than it is, and that there would be no attempt made in the country to establish local funds for the same purpose. I feel confident that "UNION," upon this and every other object, is real strength, and that isolation is weakness and death. The contemplated provincial annuity societies may flourish, and, like all other friendly benefit societies, will flourish for twenty or thirty years, at the end of that time there will be so many applicants for relief, that their reserve funds and subscriptions put together will not be able to meet the demand, they will be broken up, the funds divided, and some of the oldest members, after having subscribed twenty or thirty years, hoping that if they should need it they would have something to assist

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\* Vide proceedings of the Annuity Fund.

in making the evening of their days comfortable and happy, will find themselves miserably disappointed. For the truth of this statement I beg to refer my country Brethren to the history of all the life clubs they know in any part of the country they choose; they will then, I think, agree with me, that if the funds of the Royal Masonic Benevolent Annuity Fund of the Grand Lodge are fairly and justly appropriated, it is the best society they can join; the rules of the society are, or ought to be, in their hands; if there is anything in those rules which wants amendment, if their opinions were fairly and candidly stated to the Committee of Management, no doubt but they would meet prompt and courteous attention.

Trusting, Right Worshipful Sir and Brother, that these few lines may have the effect of inducing those who are more influential, both by their stations in Freemasonry and their talents, to devote their abilities to this good work. I am yours, faithfully and fraternally,

GEO. WATSON.

#### TO THE EDITOR.

DEAR SIR AND BROTHER.—As one present on the memorable 3rd of March, 1847, I must congratulate the United Grand Lodge of England on the signal defeat of an oligarchy, that has for some time caused serious inconvenience, and even, by its unmasonic attempts, threatened to compromise our existence as a body. That oligarchy now, however, can no longer “fight behind a mask”—it has exposed its own leprous state—it must seek a prophet, and, like Naaman, be directed to wash in the waters of Jordan, ere it can be trusted. You may remember that scarcely three years have passed since an attempt was made to convert the Fund of Benevolence into a fund to be at the disposal of this very oligarchy (*proh pudor!*) that attempt was signally defeated by a rallying. This renewed attempt, however, has something so revolting in it, that I trust the fullest possible exposure will be given to the circumstances. The fair fame of an English gentlewoman has been, I grant, nobly redeemed by the chivalry of Masons—but the snake is scotched, not killed—and the case will, I hope, be given in every essential particular, so as to avoid painting the feelings of the estimable lady who has been thus unwarrantably harrassed, and yet, at the same time, to teach her malignant opponents that their sin is rank offence against the law of God and man.

FIDUS.

#### TO THE EDITOR.

Colchester, Feb. 1, 1847.

SIR,—I am very glad to see in your last number the inquiry made by “A Tyro,” Liverpool. It happens to be a case *exactly* similar to that which induced my inquiry some time since. It is an opinion I have always had, that none but a *Past Master* could conduct the ceremonies of initiation, passing, or raising, and have always expressed it to the dignitaries of our Lodge (No. 59), but hitherto it has been disregarded. Now, in order to carry out our *constitutions fully and strictly*, may I ask the favour of you—whether the reply is gathered from the constitutions, and where? or whether it be a *by-law* belonging to the Board of General Purposes? for that seems to be the point at issue; for though

they admit to a certain extent that *courtesy* to the *Past Masters* ought to be observed, yet they reject my intimations, on the ground that it is no where prescribed in the constitutions. I am anxious fully to carry out the views of the Grand Lodge, and shall feel obliged by your reply.

I am, Sir, yours fraternally,

C. M. S.

[The constitutions can only touch on points of public practice; secret points and ceremonies, for obvious reasons, must be regulated by Masonic custom and *acknowledged* precedent.—ED.]

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### TO THE EDITOR.

MR. EDITOR,—Having remarked in one of my articles in your Masonic Review that the Hebrew language being a primitive one, which leads to all and borrows from none, it will therefore, probably, be not entirely uninteresting to your readers to display a few Hebrew words in our vernacular tongue which bear the same pronunciation and translation.

Sir,	שֵׁר	A title for any person.
Madam,	מֵאָדָם	Literally from man.
Wrong,	רָע	Evil or bad.
Yes,	יֵשׁ	Literally, it is.
Dumb,	דוּם	Silent.
Dummy,	דוּמָה	Similar, like.
Amen,	אָמֵן	Amen.
Israel,	יִשְׂרָאֵל	
Pilot,	פֹּלֵט	Cause to escape.
Cholera,	רֵעַ חוֹלֵרָה	Evil disease.

Should the article be approved I will ultimately expatiate more fully on the same.

I am, Sir and Brother, yours fraternally,

GEORGE AARONS.

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### TO THE EDITOR.

THE ROCHFORD LODGE.

March 4. 1847.

SIR AND BROTHER,—I do, from my heart, envy the noble-hearted Brethren of the Rochford Lodge, True Friendship, No. 186, Essex; for they have put us all to the blush—poor they may be in worldly means, but oh! how rich in charity, sweetly, piously have they acted in their benevolent conduct to the motherless family of the deceased Brother Hewlett. God will reward them. The satisfaction of having thus performed their duty will be solace to them in affliction, and will cheer their prosperity. Pray give all possible publicity to the conduct of this generous Lodge, and be not deterred from so doing from the “false doctrine”—that to report to the popular world the good deeds of Masonry is a violation of the Constitutions; furthermore, I am one that wish “false doctrine” to be exposed to the just reprobation of the world by every means in your power.

A MASTER OF A LODGE.



## TO THE EDITOR.

## ON THE NECESSARY QUALIFICATIONS OF THE MASTER OF A MASONIC LODGE.

SIR,—The title of Master is one coveted by many—obtained by many—and consequently many are responsible to the Masonic world for the manner in which they use or abuse the honourable distinction. Nor does the responsibility rest there, for certainly they who have the power of election cannot be held blameless if the chair of their Lodges be filled by incompetence or ignorance. I wish that both parties would seriously consider their various duties, and pause ere they rashly jeopardize the great interests of the Order for the sake of satisfying an unhealthy ambition, or personal feelings of partiality. The responsibilities resting upon the Master of a Lodge are various and manifold: responsibilities which no man should undertake unless before God and his own conscience he feels competent to fulfil them, and has moral courage resolutely to follow the strict line of his duty. For a man to do his duty, it is of course imperatively necessary that he should know it. Here then is the first necessary qualification in a candidate for the Master's chair—that he should know its duties. No man *can* know the duties of a Master among Masons, who has not frequently and zealously worked with the elders of the Craft, and attentively studied the principles, objects, and aim of the Order. Hence it has been very wisely recommended that a Mason, previous to being elected to the Mastership, should go through all the minor offices; and has been rendered *imperative* that he shall have served the office of Warden. Masonry is a system of probation, the rough asbler alone should exercise the “prentice hand” of the young Mason, and not for some time should the working tools of the Master-Mason be entrusted to his care. When his work can bear the test of the square and compasses (and not till then) should he dare to presume to sit in the chair of Solomon. It may be a very pleasing, and doubtless is a proud position to preside over a Lodge of Masons; but true honour can only flow from a perfect discharge of the duties entailed upon that office; and the title of P. M. is a stigma to him whose skillless fingers can scarcely handle an apprentice tool. It must therefore be necessary that the candidate be able to execute the work. To judge from the manner in which the work of some of the Lodges is executed, one would imagine this to be but a trifling consideration. For my part, I consider it such an essential, that I should like to see a Board of P. Masters formed, who perfectly understand the work, by whom every candidate for the chair of a Lodge should be examined in the three ceremonies and general principles of the Order; and without a certificate from whom, stating his fitness, no man should be installed into the chair of any Lodge. As regards his moral claim, of course the Lodge which elects him ought to be the best judge, and is responsible for the actions of him on whom its choice falls. Most decidedly he ought to be a man against whom no public acts of immorality can be alleged—and with the semblance of virtue it were well to ascertain if he have the spirit also: one not given to excesses, but temperate, just, prudent, with a love of the right path, and fortitude to tread in it; charitable in its most spiritual sense; kind and courteous in manner, yet firm in the truth; drawing the good towards him by his urbanity, and repressing the pride of evil by the

resolute determination to uphold the true principles of the Order against all and every opposition. Such are the qualifications, which Masons, if they be wise, will look for in every candidate for the office of Master; qualifications which must have a tendency to raise the Order to its proper position in the scale of human society, as their absence has in too many instances the opposite effect.

CATO.

## P O E T R Y.

### CREATION—THE FALL—RESTORATION.

A MASONIC ODE.

BY S. WOODWORTH, ESQ.

When the great Architect of heaven and earth  
Spake this magnificent system into birth,  
And bade its numerous orbs in order roll,  
To perfect wide creation's wondrous plan,  
He breathed his own pure spirit into man;  
And man became a living soul—  
Lord of the fair Elysian fields he trod—  
An image and a likeness of his God;  
Designed by wisdom infinite to be  
A living *temple* of the Deity—  
An earthly palace, where would deign to dwell  
A guest divine, of name ineffable.

But *love of self*—a wily serpent—stole  
Into the sacred precincts of the soul,  
And tempted man to taste and eat  
The specious, fair, *forbidden fruit* of pride,  
Which heavenly love in mercy had denied;  
By which offence  
He lost the Eden of his innocence,  
And fled, an exile, from the blissful seat.  
The hallowed mental *temple* thus became  
A mass of shapeless ruins, where  
Eternal Truth no more inscribed his name—  
A den of thieves, and not a house of prayer.

'Twas to *rebuild* this miniature of heaven,  
This *temple* of Jehovah in the mind,  
That the eternal threefold WORD was given,  
And our symbolic mystic ART designed;

For this, confiding Faith, and smiling Hope,  
 With sweet celestial Charity appeared ;  
 Wisdom, and Strength, and Beauty, joined the group,  
 And each a column of the fabric reared ;  
 Surmounted by the royal arch above,  
 Joined by the key-stone of celestial love—  
 The work completed on this heavenly plan,  
 His tabernacle is again with man.

As an auxiliar in this glorious cause,  
 Our *fellow-craft* here consecrate this pile,  
 Sacred to pure benevolence, whose laws  
 Of mutual kindness light a blissful smile  
     In sorrow's dewy eye.  
     This splendid dome  
 Shall never echo an unheeded sigh ;  
 For Charity, descending from the sky,  
 Claims the proud fabric as her future home—  
 Her earthly temple—where her blazing shrine  
 Glows with a light that never shall decline,  
 Till thousands yet unborn admiring see,  
 And own the peerless worth of PIETY.

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SONNET TO THE MOON.

BRIGHT Orb of Beauty ! Queen of starry Night !  
 When I behold thee with thy smile benign  
 Diffusing lustre from thy fount of light  
 O'er the cheer'd earth, I own in thee the sign  
 Of the Almighty Architect divine,  
 Who for his glory and our good hath set  
 Thy course among the heavens, as with a line  
 Around us circumscribing thee. And yet  
 I may not deem thee made for *us alone*—  
 I may not think thy silver-bright domain  
 A realm where soulless solitude doth reign,  
 Spiritless being !—though unseen, unknown,  
 Living Intelligence may there obtain,  
 Higher than ours, to glorify God's throne.\*

PILGRIM.

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\* Dr. Scoresby, in describing the appearance of the moon as seen through Lord Rosse's telescope, says, "it appeared like a globe of molten silver, and every object of one hundred yards in extent was visible. Edifices, therefore, of the size of York Minster, or even the ruins of Whitby Abbey, might easily have been perceived if they had existed. The general appearance was like one vast ruin of nature." Hence it has been somewhat rashly inferred that our satellite is totally untenanted by intelligent beings.

## MASONIC INTELLIGENCE.

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

QUARTERLY CONVOCATION, *Feb. 3, 1847.*—Present, E. Companions, T. H. Hall, Z.; A. Dobie, H.; James Savage, J.; several present and past Grand Officers, and the present Principals and past First Principals of subordinate Chapters.

The Supreme Grand Chapter was opened in form, and the minutes of the last Convocation were read and confirmed.

It was resolved that the recommendation of the General Committee, that the annual voting by First Principals of Chapters, in the event of the consent of Grand Lodge being given, to the acceptance of one hundred pounds per annum on the part of the Royal Masonic Benevolent Annuity Fund, be adopted.

The financial report was highly satisfactory.

The appeal of Comp. Jarrett against the decision of the Grand Superintendent of the Bahamas was rejected, and the decision confirmed.

The Earl of Yarborough, Grand H., being necessarily absent from England, permission was granted to the Scribe E. to sign all warrants and other Masonic documents on his part, during his lordship's *present* absence from England.†

The petition of a Chapter at Montreal, working for some time in an irregular manner, to be allowed to place themselves in a proper position, was discussed; but to prevent any future misunderstanding, the Grand Chapter preferred granting a new charter.

New charters were granted to a Lodge at Leicester and elsewhere.

The Grand Chapter was then adjourned.

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### UNITED GRAND LODGE OF ENGLAND.

#### COMMITTEE OF MASTERS.

FEB. 24, 1847.

Present—Bros. Norris, Crucefix, M'Mullen, Rule, &c.

A message was delivered from the M. W. Grand Master, intimating that the memorial from the Grand Chapter, requesting the Grand Lodge

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\* Jan. 20, 1847.—A circular has this day been issued, containing such disclosures of the transactions of the Supreme Grand Chapter as the Grand Scribe E. condescends to permit—such disclosure commencing Dec. 1, 1844, and ending Nov. 4, 1846.

† Scribe E. appeared to misunderstand the words *present* absence, almost persisting that the permission was to run during *any* period of absence.

to accept the annual grant of one hundred pounds, given by the Grand Chapter in aid of the Royal Masonic Benevolent Annuity Fund, be considered at the ensuing Grand Lodge.

The report of the annual audit was read.

The report of the Board of General Purposes was read, among other subjects, it stated—

*“That the proceedings of Masonic meetings found their way into the public journals and other periodicals, which was a direct violation of the Constitutions.”*

A memorial was read from the Victoria Lodge, St. Vincent, praying that a law might be so framed as to meet the case of the coloured population, many of whom were men of intelligence, and desirous to be initiated into Freemasonry; some of whom were not “free by birth,” being born of mothers “not free;” others were themselves “free,” but not born so.

The financial report was most favourable:—Benevolent Fund, 11,000*l.* consols; Fund for General Purposes, 6,400*l.* 3 per cent. reduced.

#### NOTICES OF MOTION.

**Bro. SCARBOROUGH**—The immediate application to the purchasing of books, &c. of 20*l.*, the sum voted by Grand Lodge from the Fund of General Purposes, together with the sum remaining in hand. That the library shall remain open every day from 10 A. M. till 8 P. M.; and that a promulgation be made by the Grand Lodge, requesting donations of books, &c.

**Bro. HAVERS**—That a grant of 50*l.* be made in favour of the nine motherless orphans of the late Rev. Bro. Hewlett.

**Bro. CRUCEFIX**—Renewed his motion (to take precedence by consent) of annuities for widows. Also—“That the sum of one thousand pounds be granted in aid of the poor in Scotland and Ireland, now suffering from famine, such sum to be taken from the Fund of General Purposes.”

**SCRUTINERS**—Bros. Goodchap, Leveck, Lazarus.

The Board of Benevolence was then opened, and among other votes was the recommendation to Grand Lodge of the sum of fifty pounds to the widow and orphan children of the late Bro. Daly.

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#### QUARTERLY COMMUNICATION.\*

MARCH 3, 1847.

Present—R. W. Bro. H. R. Lewis, P. G. M. (Sumatra) as G. M.  
 „ R. Alston, P. G. M. (Essex) as D. G. M.  
 „ T. H. Hall, P. G. M. (Cambridge) as S. G. W.  
 „ R. G. Alston, P. J. G. W. as J. G. W.  
 V. W. Rev. Bro. Fallofield, J. Henderson, W. H. White; W. Bros. G. R. Rowe, *M. D.*, Granville, *M. D.*, Crucefix, *M. D.*, Parkinson, B. Lawrence, Shadbolt, Norris, Bossy, M<sup>c</sup>Mullen, Jennings, Chapman,

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\* A GREAT FACT!—The circular containing the proceedings of the Grand Lodge, held on the 2nd of December, 1846, was distributed on the 31st of the same month. The Grand Secretary did right, it saved his reputation morally, and perhaps his position.

Hardwick, &c. The Grand Stewards of the year, the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other Lodges. The members present were considered to exceed four hundred,

The Grand Lodge was opened in form.

The GRAND MASTER, in the chair, then stated his regret that the Earl of Zetland in consequence of most important business could not be present; and that he had received official notice from the Grand Lodge of Ireland of their having elected as representative (a Past Senior Grand Warden) from that body to the Grand Lodge England, in the person of Bro. Richard Lea Wilson,\* in which appointment the Earl of Zetland, as Grand Master, fully concurred. Some discussion took place as to whether the Brother had formally resigned the office of representative from the Grand Lodge of Texas, which point having been settled, a deputation of Grand Officers then retired and introduced Bro. R. L. Wilson, with the customary formalities; after which he was saluted and proclaimed as follows:—"The R. W. Bro. Richard Lea Wilson, of Streatham, Surrey, one of her Majesty's commissioners of lieutenancy for the city of London; Past Senior Grand Warden of the Grand Lodge of Ireland, a member of the Victoria Lodge (No. 4), Dublin, Past Provincial Senior Grand Warden for Surrey, and Past Master of several Lodges under the Grand Lodge of England, and late representative of the Grand Lodge of Texas."

A letter from the Grand Registrar was read, expressive of his great regret that he was precluded from attending the Grand Lodge by reason of indisposition, but sincerely hoping that the grant to Mrs. Eccles would not be confirmed!—(Great sensation.)

Bro. ALSTON expressed his regret that such a letter had been read, it was not a proper one for Grand Lodge to receive.

The minutes of the last Grand Lodge were then read, and on being put for confirmation—

Bro. HAVERS rose—he claimed for himself the same attention which the mover of the grant to Mrs. Eccles had received, and would in a calm and temperate manner endeavour to bring such reasons before Grand Lodge against this grant, that he felt certain, however reluctant they might be, they would come to an almost unanimous resolution with him; and he should first remind them that the resolution was named at a very late hour, and without that ample investigation which was needful on the granting of so large a sum; and that, furthermore, the case had been mis-stated, for the truth had been suppressed—had the truth been told, the Grand Lodge at their last meeting would have rejected the petition. He next adverted to the marriage settlement of 1000*l.*, and the sum of 1400*l.* as the goodwill for the practice of the deceased Bro. Eccles. It would be no answer that this 1400*l.* had not been paid; every one knew that medical practice required at least a twelvemonth to collect in accounts. Then look at the establishment in Charterhouse-square; was it to be believed that under these circumstances the case could be entertained. He further stated that he had watched the proceedings step by step, and that such was the opinion entertained of Bro. Eccles' practice, that he had heard a sum of five hundred guineas having been offered, but which, of course, had been refused in favour of the 1400*l.* The Board of Benevolence were wisely limited to a grant of 10*l.*, and this

\* Vice Bro. H. C. Sirr, resigned. We augur that the change is for the better.

being no case demanding the sympathy of the Grand Lodge, he moved that the grant to Mrs. Eccles be *not* confirmed.

A VOICE—You are no widow's friend.—(Cheering.)

Bro. BYRON seconded the motion, on the principle that even charity should be exercised with discretion. A grave charge had been made, that the case had not been correctly stated, and that facts had been withheld; such charges ought to be most honourably explained.

Bro. BISGOOD stated he did not vote on the last occasion, because it then appeared to him, from what the mover of the present resolution then stated, that there was a want of frankness; but having since satisfied himself that every fact stated by Dr. Crucefix was substantially and entirely true, he should support the motion for the grant. As to the paltry sum of 32*l.* per annum, would any one on their honour say that it was sufficient for the maintenance of a lady, the widow of a professional gentleman, and six children?

Bro. ALSTON observed, that Bro. Havers had stated with much talent his version of this interesting case, but he carefully kept out of view the lamentable destitution of the unhappy lady and her bereaved orphans. He (Bro. H.) commented on what she might by possibility hereafter obtain, forgetting that profits were but visionary matters, and might never be realized. He believed that the case instead of having been mis-stated in the first instance, had been mistaken by the mover of the amendment.

Bro. SCARBOROUGH considered that Grand Lodge must always stultify itself by permitting the non-confirmation of minutes without stringent cause. He thought at first there had been a suppression of some facts, and choosing to judge for himself, he had called on Mrs. Eccles, and had perfectly satisfied himself that her case deserved the utmost sympathy. Having understood that she had refused a presentation to Christ's Hospital, offered to her by Alderman Musgrove on his first opportunity, he called also on that gentleman, who assured him that, on the contrary, she had gratefully accepted the proffered kindness. There was a specious kind of rivalry in this case, which was disgraceful to one party at least—(Cries of "No, no," but louder of "Yes, yes")—and which ought never to have occurred. But never mind, the excellent lady will be protected by a higher power, and he had no doubt of the issue.

Bro. SALMON could no longer resist the impulse by which he was directed. He had most unconsciously been the cause of a discussion so ungenial to the principles of Freemasonry, and he felt called on to give the fullest explanation of the change in his opinion. His last address was against the grant, and entirely arose by error as to circumstances. He knew the husband of Mrs. Eccles, and on hearing an account of his death from the rector of the parish, was lamenting the circumstance when the rector observed, in words nearly to this effect,—“You will, however, be glad to hear that there is a marriage settlement, and that the practice has been sold for 1200*l.* These tidings I learn from Mrs. Eccles herself.” He (Bro. S.) could not doubt such authority; but he did the more question the knowledge of Dr. Crucefix as to these circumstances, and therefore voted for the committee of inquiry. He, too, had visited Mrs. Eccles, and never conversed with a woman of finer mind or stronger intellect, independent of the natural qualifications of a gentlewoman, yearning to protect her family. “Would” (said he) that I had known the real facts at first, I should then have advocated

this cause with all my heart, and I do most earnestly entreat that the grant will be confirmed.”—(Great sensation).

Bro. PHILIPPE thought there were considerable doubts as to the realization of the sum from the practice, and that as there was immediate distress, the widow had a clear claim. Still he wished the truth, and the whole truth, had been stated.

Bro. J. LEE STEVENS had for many years known the lamented and truly good Brother, whose life was one uniform practice of kindness to his fellow-men. Very shortly before his death they met. Bro. Eccles stated that he was in great distress, both of body and mind, that he had been overtaken by some unfortunate speculations. He (Bro. S.) stated this to prove, that to the bereavement of her husband's life what sad destitution must have attended her early widowhood, with her numerous family. He might differ from many, but in his opinion the grant was altogether too small. There were 11,000*l.* funded—of what use was it there, when the widow's tear and the orphan's cry called for some of this superfluity? Sell it out as it was wanted—more would come in—Parsimony was no Masonic virtue. He should support the grant in justice to the dead, in kindness to the living, and for the credit of Grand Lodge.

Bro. JOHN SAVAGE would look only to the facts of the case. Had they been fairly stated? Certainly not; and as by the Constitutions the case did not come within the prescribed limits he should oppose the grant.

Bro. HENRY felt strongly in favour of the grant. In the case of Mrs. Eccles it was more needed than in any one he ever remembered.

Bro. HARDWICK rose to shield the character of the Grand Registrar from the attacks with which more than one Brother had assailed it. In his (Bro. H.'s) opinion, the letter coming from such a source, was at least entitled to respect.

Bro. R. G. ALSTON considered that under ordinary circumstances the letter might have been read, but not at that meeting. It was altogether irregular, and coming from the quarter it did, especially so. Letters from the Grand Master were different, they were constitutional. He trusted the mover of the amendment would withdraw it. He should support the grant.

Bro. WEICHBRODT had known his lamented friend Bro. Eccles for fifteen years, and experienced every kindness from him. The widow, he too well knew, required the utmost possible aid that Grand Lodge could confer, and his vote must best attest his gratitude for departed worth.

(At this time the Brethren became impatient for a decision; cries for Dr. Crucefix—question, question—divide, divide—clearly indicated the result).

Bro. CRUCEFIX entreated to be heard; for, notwithstanding he could gather sufficient from the direction of the meeting that the Brethren had made up their minds to confirm the grant, he trusted for the sake of the estimable lady, as well as on his own account, that he might have the opportunity of fully justifying both her and himself. Little time would be required, as he had at the last Grand Lodge entered at large into the case. Had any new charge been attempted to be brought forward? None; for the slight hopes on which the unmasonic declaimants rested, viz. the charge of refusing a presentation, had been cast to the winds by the straightforward address of Bro. Scarborough. It was intended to



have been brought into notice by a member near him, but it was abandoned as hopeless. The mover of the amendment had declared that he was actuated by no personal feeling; such was not the case with him (Dr. C.); he felt strongly for the honour of Freemasonry, and for its high moral dignity, and he knew that more was meant by this dastardly attack on the honour and reputation of an English gentlewoman than met either the eye or the ear. He returned the warmest acknowledgements to the Grand Master for Essex and his estimable son, for their timely support of this holy cause; they had forestalled him in many points, among such was a denial that the case had not been fully debated, whereas it had at the last Grand Lodge met with such ample investigation, that much time was occupied in stating the arguments. The assumed sale was proved to be a mere matter of possible futurity; and as to the practice, it was not a mere booking, but a consulting one. Ask a consulting physician or surgeon if they booked their practice for twelve months. And in relation to the house in Charterhouse-square, he would merely observe, that by their simple vote that night the object of this needless discussion might either remain therein, or leave, disappointed in hope and broken in spirit. Had her petition been read in Grand Lodge? No—they dared not call for such a document; for if they had they would have turned aside ashamed, debased—there was nothing but truth in it; and yet this lady was to be taunted with having deliberately stated a falsehood. They had dared to act with a woman as they dared not to act with a man—(much sensation)—it was ever thus—women with some men met with insult. It was this slander that affected Mrs. Eccles more than the withholding of money. “Oh!” said she to him (Dr. C.) but a very few days since, “give me back the peace of mind of which you Masons have robbed me by this horrible charge, and I will gladly forego the grant.” Such, Brethren, are the feelings of my client, against whom such an unmanly attack has been permitted. On her part I must gratefully thank a Brother, who, having discovered his error, has in the most graceful manner acknowledged it. Such conduct becomes a generous nature—(Hear, hear). And now to myself; for it can neither be concealed nor denied, that by imputation I am charged with having concealed the truth, whereby the opponents assume that the case, had the truth been stated, would not have been entertained; while many supporters believe—and I thank them for their version, because it is in favour of the case—that by such want of candour I imperilled it. Brethren, we all acknowledge the moral law, at all our meetings we invoke the blessing of the Great Architect, I do so now at this moment, and implore His mercy in testifying to my truth as to this case, and that I have not departed from it.—(Sensation.) If I departed, so has the Lodge recommending to the Board of Benevolence, so has the Board of Benevolence to you. But be it borne in mind, that in all things we have agreed in having stated and confirmed the truth. There was not in reality in my opinion then, nor is there now, any certain prospect of a return from the sale of the business, and at the same time the question of the marriage settlement was not decided, the money had not been paid, much less invested, and you have heard enough as to its present divisional advantages. Brethren, is this the way to treat a lady, who is an example to her sex, left to you as a legacy by a deserving Brother, to prove the value of your principles and tenets? It is not thus you will countenance insult to the mother of five children and the newly-born proof of faithful love! For men,—men, Brethren,—each bearing the noble character of man,

stepped forward and carried out the high behest of Providence, that the stream of life should not be stopped by the loathsome slander, but that the bosom of the mother might first teem with the holy nutriment for the child, and her hour of travail past, she might, as she has done, thank her God—and ere we part, your vote will entitle her to thank you. A few words more. I have in one respect not spoken all the truth—not that I have wilfully suppressed anything—but I have understated the case. I omitted to charge it with this additional affliction, that at the time when so awfully deprived of a beloved husband, she had lost a dear mother but a few days previously; and I may now conclude by stating, that at the present moment she is overwhelmed with grief at the probable visitation of a severe worldly loss.—(A deep sensation pervaded the meeting during Dr C.'s address, and a general cheering heralded the result of it).

Bro. HENDERSON was of opinion that the law was against the grant—(Cries of divide, divide).

Bro. WINSOR said the Past Grand Registrar was out of order. The question was not on the law, but on the grant.

Bro. HENDERSON in continuation observed that—(but the desire to divide was so powerful that the Brother was compelled to resume his seat).

Bro. B. PHILLIPS said, that from motives of justice he had hoped that some better case would have been made out against the grant; he had expected formidable charges—(here the speaker could not proceed, so anxious was the meeting for the question).

Bro. HAINES, in reply, said he had been asked to withdraw his amendment, but he had no desire to do so. His opinion was unaltered. All that was attempted to be proved was, that money had not been received; but that was no proof that it would not hereafter be paid. He felt no shame in doing his duty, but he confessed his surprise that Bro. Salmon, who had been his informant, should have turned round. Notwithstanding this unexpected change, he should with confidence go to the vote—(Cries of divide, divide).

Bro. SALMON, in explanation, observed that having been personally alluded to, he could no less than reiterate his conviction that he had acted from honourable motives—(Hear, hear).

Bro. CRUCIFIX said, that after the repetition of the declaration that money was forthcoming, he could not resist the desire of disclaiming any bonâfide offer of 500*l.*—(Hear, hear). The Doctor then tendered to the Grand Master in the chair a letter from Mrs. Eccles to the Grand Lodge, which, however, the Grand Master *pro tem*, did not think it necessary to read.

The amendment was then put, and rejected by a majority of 4 to 1, amid loud and enthusiastic cheering.

The minutes were then put for confirmation and carried.

The election of the Right Honourable the Earl of Zetland as Grand Master for the ensuing year was proceeded with, and carried unanimously, with every demonstration of esteem and respect.

Bro. Percival was unanimously re-elected Grand Treasurer.

The minutes of the Board of Benevolence were approved; and in conformity with them it was moved, seconded, and carried unanimously, that a gratuity of 50*l.* be awarded the widow and orphans of the late Bro. Daly.

Bro. HAINES then rose and, pursuant to his notice of motion, advo-

cated the case of the orphans of the late Rev. Bro. Hewlett, and stated at some length the sufferings of the deceased. He paid a merited tribute to the Masonic philanthropy of the Lodge of True Friendship, Rochford, and concluded his address by moving that a sum of 50*l.* be granted to the orphan family.

Bro. ALSTON seconded the motion, and stated that in addition to the noble conduct of the Lodge alluded to, they had also paid off an execution that was in the house at the hour of death. He had convened an especial Provincial Grand Lodge for the purpose of considering the case.

Bro. LLOYD (J. W., 107), could not give a silent vote on such an occasion; the deceased was not merely an estimable man, but was one of those whose literary labours had greatly conduced to render happy the hours of those who could appreciate the pleasure of reading the elegant literature of the day. (Bro. Lloyd's address was in happy illustration of his sentiments, we regret that our notes are too imperfect to give it.)

Bro. WHITMORE stated, his having been present at the Lodge 107, when the case was brought before the Brethren, and the sum of forty pounds was collected from the members; such liberality ought to be publicly known—(Hear, hear).

Bro. CRUCEFIX did not rise with any regret to propose an amendment, however unexpectedly his amendment might fall on the attention of the mover; but it appeared to him that the "finger of God" pointed at this case in so marked a manner, as to call for the most serious attention. This calamity—deep and awful as it was—was His WILL, and however severely was this visitation of the "Chastener," who created all things, still it had a moral direction that must not be disregarded. Those who assumed the profession of charity should feel thankful for the lesson that taught them how to practice what they professed. The minister of holy rites, the Brother whose conduct was an example to man, beloved by his flock, had fallen a victim to the pestilent malaria of a wretched district, in which even his dog could not live, and in which, from the hour of his entering into it, the grave yawned for its victim. The Rochford Lodge had come forward nobly; that evening it had been stated that a London Lodge had subscribed liberally, and to-morrow the Provincial Grand Lodge of Essex would meet in aid of this case; surely the Grand Lodge of England would lead on this occasion, and he hoped the blessing of the Great Architect would attend his amendment—that the grant should be extended to one hundred pounds—(Great cheering).

Bro. HENDERSON most cordially seconded the amendment.

Bro. JENNINGS envied Bro. Crucefix in having suggested what he should have felt happy to have proposed.

The amendment was carried by acclamation—and from the lateness of the hour all other business was postponed.

The Grand Lodge was then adjourned in form.

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## GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES. *Jan. 1.*—Present, Sir Knight Stuart, and other members.

The professed object in the Circular was to take into consideration the costume to be worn by the Knights Companions of the Order. But

the question, although gently canvassed, was not much gone into. The conversation turned on general topics, such as the legality of the new statutes—*e. g.*, whether the Grand Conclave, during the time between the death of one Grand Master and the election of another, may make a new code. However, it was agreed that, having acted on it, a legality was thereby given. The conversation was curious, if not edifying. A letter from Sir Knight Crucefix was read, regretting that he was absent from indisposition, and suggesting some points.

*Feb. 26.*—Present, Sir Knights Tynte, M.E.C., Stuart, Claydon, White, Crucefix, Vink.

The accounts of the Grand Treasurer were audited, and presented a favourable financial aspect.

The annual meeting of the Grand Conclave was fixed for the 26th of March, and the following circular adopted:—

Sir Knight,—I am directed to announce to you, that the annual meeting of Grand Conclave will be holden at Freemasons' Hall, Great Queen-street, London, on Friday, the 26th of March, 1847, at three o'clock in the afternoon, precisely. The Grand Officers, together with the Eminent Commanders, Past Eminent Commanders, and Captains commanding columns, in each Encampment of the Order, are particularly requested to attend.

I have also to request you will make it known to the members of your Encampment, that a Grand Banquet will be prepared at six o'clock on the day of the annual meeting, for which tickets may be obtained, on application to me, on or before the 22nd instant. Any member of the Order will be permitted to attend the meeting at three o'clock, on presenting a ticket for the Banquet.—I am, Sir Knight,

Freemasons' Hall, London,  
March 1st, 1847.

Yours fraternally,  
W. H. WHITE, Grand Chancellor.

SUPREME COUNCIL 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.

DEUS MEUMQUE JUS.



*Feb. 24.*—*The Sov. Gr. Insp. General* held a meeting this day, at which the correspondence from various countries was read. It was reported that Bro. Raymond was acknowledged as the representative of this Council, in that of the Northern Jurisdiction of the United States; and that Bro. H. Udall was accepted on their representation in this Council. It was also reported that Bro. Leeson was accepted here as the representative from the Grand Orient of France; and that Bro. Bugnot

was accepted by that Supreme Body as the representative of this Council.

The celebration of the degrees of Dignity will take place in April next, of which due notice will be given by circular.

## THE CHARITIES.

## GIRLS' SCHOOL.

IN the absence of any especial report, we are happy to state that the prospect of the festival to be held on the 12th of May is auspicious, the Board of Stewards being already numerous.

## BOYS' SCHOOL.

*Jan 4.*—The ten candidates on the list were declared elected, the vacancies exceeding their number.

*March 10.*—The festival of this Institution was held under the chairmanship of Bro. Rowland Alston, Esq., Prov. G. M. for Essex, and the following Board of Stewards:—Bros. Thos. Parkinson, J.G. D., *President*, 54, G. W. K. Potter, *Vice-President* (109), Samuel Rawson, *Treasurer* (1), Edward D. Warrington (2), Wm. Rayner (3), George Knight Huxley (4), James Bonorandi (5), Frederick Hooper (8), James Gillson Simpson (11), Samuel Sugden (14), E. P. Vink (66), John Thos. Archer (108), Richard S. Warrington (233), J. N. Bainbridge (329).

The Chairman's addresses were very eloquent, and given with much feeling. In presenting *George Morton* with the silver medal, he shed tears; and the boys present (forty-eight in number) gave three hearty well-directed cheers to their happy and successful school-fellow. Early Masonry this—but how pure! The collection amounted to 450*l.* 17*s.* 6*d.* Among those present were Bros. B. B. Cabbell, W. H. Smith, Sir R. Phillips, Bart., Major Shute, P.G.M. (Bristol), H. A. Hoare, and other Grand Officers, together with about 160 Brethren.

Bro. CABELL, in returning thanks, as Treasurer, paid a justly merited compliment to Bro. A. U. Thiselton, the Secretary to the Charity, who had so faithfully protected its interests during a service of twenty-one years.—(Much cheering.)

The entertainment to the ladies was elegant and profuse; and the musical arrangements, by Bro. Hobbes (G. O.), were greatly applauded.

CASH ACCOUNT, FROM JAN. 21, 1846, TO JAN. 20, 1847.

*Receipt.*

Dividends, Three-and-a-Quarter per Cents.	£294	2	6
Grand Lodge	150	0	0
Annual and General Subscriptions and Donations	922	18	5
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	£1367	0	11
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## Expenditure.

By amount paid for Education and Books, to Christmas, 1846 . . . . .	£218	12	6
Clothing—Mr. Adlard, Tailor, for Clothing and Caps . . . . .	111	11	0
Mr. Monnery, for Stockings and Gloves . . . . .	15	16	11
White and Greenwell, for Linen Cloth . . . . .	21	15	1
Royal Freemasons' Charity for Girls for Making Shirts . . . . .	9	15	6
Mr. Laughton, for Boots . . . . .	34	2	6
Apprentice Premiums . . . . .	25	0	0
Printing, Stationery, and Advertisements . . . . .	21	18	6
Rent and Fire Insurance to Christmas, 1846 . . . . .	102	0	0
Secretary—One Year's Salary to Michaelmas, 1846 . . . . .	40	0	0
Do. Annual Gratuity for past Services . . . . .	20	0	0
Collector—One Year's Commission, 1846 . . . . .	11	10	6
Do. as Messenger, One Year's Salary to Christmas, 1846 . . . . .	10	0	0
Petty Disbursements . . . . .	16	4	2
Purchase of 50 <i>0</i> l. Stock, New Three-and-a-Quarter per Cents. . . . .	485	12	6
Balance in Banker's hand . . . . .	223	1	9
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	£1367	0	11

J. C. FOURDRINER, } *Auditors.*  
 THOMAS WARING, }

## ASYLUM FOR WORTHY AGED MASONS.

*Feb. 12.*—The ball this evening was brilliantly attended. Among the company we observed Sir John and Lady Milbank, Gen. O'Brien, Hon. Mrs. Legge, Mrs. Gen. Boardman, Col. and Mrs. Hartley, Captain Chappell, R.N., Dr. Crucefix, Dr. Carter, S. H. Lee, Esq. and Lady, T. Pryer, Esq. and Lady, &c. The profits exceeded those of any former occasion, and the attentive services of the Hon. Secretary, Bro. Whitmore, were so admirably rendered, that a substantial mark of approbation is, we hear, to be awarded him by his brother Stewards.

*March 17.*—*QUARTERLY COMMITTEE.* Dr. Crucefix in the Chair.—The report was in all respects satisfactory. The festival, as fixed for the 16th June, promises well. Several Brethren have associated as Stewards; and Bro. Negri, with his accustomed liberality, has volunteered his powerful aid in arranging the after-dinner concert.

We regret to record the death of one of the worthies of Freemasonry, another of the pensioners of the Asylum—Bro. Wm. Johnson. The particulars are recorded in the Obituary.

## ROYAL MASONIC BENEVOLENT ANNUITY FUND.

In the absence of any report, we append the following pertinent and sensible letter, addressed to Lodges:—

“Worshipful Sir and Brother,—We trust that you will excuse us for

directing your attention, and the attention of your Officers and Brethren, to a Circular from the Royal Masonic Benevolent Annuity Fund.

In this statement you will find that there was no less than four candidates for annuities from the province of Durham, while the whole number of votes for the province only amounted to 821. Now, if each member of the Craft in the province would subscribe to this Charity according to his means, we should have at least 2,000 votes, which would enable us to place one annuitant upon the list every year; and we feel confident that there is no Charity connected with Freemasonry which would prove so beneficial to the Craft itself, inasmuch as those who do not need assistance themselves would have the truly Masonic pleasure of assisting those who do; and as the instability of everything in this world is so frequently and forcibly brought before us in our Masonic Lectures, we all ought to know, that however well we are at the present moment provided with the necessaries and comforts of this life, we know not the day or the hour when we may need the helping hand of Fraternal Charity ourselves. This being the case, with how much more confidence could we apply for relief and assistance, if we could truly say that in the days of our prosperity we had cheerfully, willingly, and liberally contributed to relieve the wants of our less fortunate Brethren.

Begging you, R. W. Sir, to bring this subject before the consideration of the Officers and Members of your Lodge, and soliciting an answer, we are, Worshipful Sir and Brother, your's faithfully and fraternally, for the Master, Wardens, and Brethren of St. John's Lodge, 95,

GEORGE WATSON, Treasurer."

Sunderland, Oct. 13, 1846.

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### THE REPORTER.

**THE HEWLETT FUND.**—In our obituary for this quarter will be found the lamentable particulars of the decease of the Rev. J. Hewlett, who left behind him, a legacy to the sympathy of Freemasons, nine motherless orphans! The subject has justly attracted the notice of the benevolent; and the Grand Lodge has followed the Message of Peace and Goodwill of that exemplary "Lodge of True Friendship" at Rochford, by a grant of one hundred pounds. The Provincial Grand Lodge of Essex has been convened, and passed also a vote of 100*l.* The Chelmsford Lodge has voted 50*l.*; the St. John's Lodge, 107, has subscribed liberally; and the Burlington and other Lodges have notices of motion in furtherance of this goodly work. The popular world are not behindhand. Her Majesty the Queen Dowager has subscribed 20*l.*; Miss Burdett Coutts, 10*l.*; Mr. Colburn, 25*l.*; Mr. C. Dickens, 10*l.*; the Literary Fund, 100*l.*; and from the exertions of an active Committee it is hoped that such a contribution may be gleaned from the generous and kind-hearted as may solace the affliction of those whom Providence has thus visited by the loss of a beloved father. The Editor of "The Freemasons' Quarterly Review" will be most thankful to receive, and as faithfully to apply, any subscriptions in aid of this case.

**BRO. W. M. CHINN.**—This aged Brother is, we perceive, a candidate for admission on the fund of the Royal Masonic Benevolent Annuity Fund. We have always refrained from taking any part in favour of individual unfortunate claimants, that we may not unconsciously affect

the interests of any. Still, Bro. Chinn, who is fast approaching his 80th year, prefers his claim with even more than the customary power of Masonic services, among which should be recorded that he attended as Master at the Grand Festival of the Union of the two Societies in 1813—now thirty-four years since!—that he was mainly instrumental, as a Member of a Lodge of Instruction sanctioned by the *Lodge of Reconciliation*, in promulgating the revised forms and ceremonies of the Order—that he obtained more than 500 signatures to a memorial praying for a sanction of such forms by H.R.H. the late Grand Master, whose sanction was graciously accorded—that the Royal Naval Lodge, of which Bro. Chinn was the master, were so grateful for his public services, that they had his portrait painted and presented to him. Bro. Chinn served as Steward to the Festival of the Masonic Institution in 1818. Yet, after such halcyon days, a reverse of fortune directs this aged Mason hopefully to abide an expression of sympathy in his favour, in some measure to solace his few remaining days!

OLD KING'S ARMS LODGE, No. 30, *Feb. 11.*—The regular monthly meeting was held, Bro. John Smythe Robinson, W. Master, presiding, supported by numerous visiting brethren. After the Banquet, the W. Master invested Bro. W. H. Carlin, P.M., with a Past Master's Jewel, in testimony of his zeal and exertions in the cause of Freemasonry, and of the many services rendered by him to the various Masonic charities, and to the Lodge. A vote of thanks was also given to Bro. Carlin for his handsome present of three mahogany pedestals. A massive silver tea-pot, purchased by private subscription among the members, was presented to the Hon. Secretary by Bro. John Harris, P.M., bearing the following inscription:—"Presented to Bro. T. Scrivener, P.M., for his valuable services rendered to the Old King's Arms Lodge, No. 30, as Secretary for the last eight years." Brother Scrivener, in returning his acknowledgments to Bro. Harris and the Brethren, expressed the great delight he felt at the perfect state of unanimity which prevailed in the Lodge. A vote of thanks, richly emblazoned on vellum, was unanimously agreed to be given to the W. Master, Bro. Smythe Robinson, to mark the estimation entertained for that Brother, and to evince to him the gratitude of the Lodge on his accepting for the second year the office of Grand Steward. Some excellent singing by Bros. Genge, Marriott, Way, and others, enlivened the festive board; and the Brethren and visitors separated, after the enjoyment of an evening passed in social happiness and brotherly love.

STRONG MAN LODGE, No. 53, *Jan. 7th.*—The annual ceremony of installation was performed by Bro. H. Conolly, P.M. of the Lodge, in a manner that gave the greatest satisfaction by the exact and impressive manner in which the whole of the ceremony was conducted. Brother J. Wichenden, the newly-installed master, gives great promise for the future interests of the Lodge.

LODGE OF UNITY, No. 82, *Feb. 1.*—Bro. the Rev. John Edmund Cox was this day installed W. M. by Bro. Richard Lea Wilson, P. M., &c., who also initiated his nephew, George Lea Wilson, and passed and raised several other Brethren. There was a full attendance of members and distinguished visitors. The W. M. appointed as his officers Bros. Joseph Stearns, S.W., Henry Harris, J. W., Jas. Pope Pittman, S.D., Anthony Spurr, J. D., the addresses to whom were most



impressive and characteristic. The proceedings of the day were highly auspicious to the interests of Freemasonry and the happiness of the Lodge.

**JEWISH FREEMASONRY—JOPPA LODGE, No. 223, March 4.**—The members celebrated the 58th anniversary. The inauguration of the new Master, the appointment of officers for the current year, and the admission of five gentlemen to the mystic art, were the leading features of the day; and there were present, in addition to its members, W. H. White, Esq., Grand Secretary; Henry Shute, Esq., Provincial Grand Master of Bristol; and several other distinguished visiting brethren. A handsome gold jewel, set with diamonds, and bearing a suitable inscription, was presented to the retiring Master, Bro. Joseph Abraham.

The new Master, Bro. A. Cannar, entered upon his office under most favourable auspices; the Lodge, which consists of between seventy and eighty members, having ample funds. Amongst the officers whom the Master appointed, it will be only necessary to remark upon one which is held in this Lodge, namely, Brother the Rev. D. A. de Sola, as minister thereof. This appointment has given general satisfaction to the Brethren within, and cannot but do so to the uninitiated without, as it tends to convince those who are unacquainted with the Order, that it must be a religious and moral institution, and of such a universal nature that the Israelite, Christian, and Mahomedan can unite in one fraternal bond of friendship and brotherly love. "What a contrast is English compared to Prussian Freemasonry!" The former acknowledges and receives into its Masonic temples Brethren of all creeds, sects, or opinions, while the latter excludes all those who are not of the State religion.

The Masonic business of the day being concluded, the Brethren partook of an excellent dinner, provided by Bro. Myers. Grace having been very appropriately said by Brother the Rev. D. A. Sola, before and after dinner, and the cloth being removed, several loyal and Masonic toasts were given, as is usual on those occasions. The Provincial Grand Master for Bristol, in returning thanks for the honour done him and his province, stated that it was truly gratifying to him to visit this Lodge, as the great majority were Hebrew Brethren, and to one of that faith was he indebted for what Masonic information he possessed, namely, his late much lamented and deceased Brother Keyzer. During the evening "The death of Nelson" was admirably sung; and at its conclusion, as if struck by some magic spell, the Provincial Grand Master rose and said, "Brethren, I am sure you will excuse me, for my feelings are overpowered at this moment. This signet ring on my finger belonged to that immortal hero Nelson, and was given to me by his lordship's family shortly after his death." The sensation this statement caused can better be imagined than described.

Brother White, the Grand Secretary, also expressed himself much gratified with the proceedings of the day, and in a neat speech proposed the health of the Worshipful Master, which was acknowledged in appropriate terms. Several excellent addresses were given during the evening, and at a seasonable hour the Brethren departed, highly delighted with the day's pleasure, and impressed with the words of the royal Psalmist, "Behold how good and how pleasant it is for Brethren to dwell together in unity."

**OAK LODGE, No. 225.**—Bro. Thos. Pryer, W. M., delivered a Lecture on some Masonic Antiquities, comprising Notices of the Hiero-

laotomi of Ancient Egypt; the Dionysian Fraternities of Asia Minor; the Colleges of Artificers of Rome; and the Freemasons of the Middle Ages, with Diagrams illustrative of Mason's Marks in all ages, and an explanation of their symbolical meaning and practical application in the structure of religious edifices. We regret that, from some neglect of our reporter, we are not able to present before our readers an account of this most interesting lecture. Perhaps some Brother will kindly supply the information.

**BANK OF ENGLAND LODGE, No. 329.**—This truly Masonic scion continues to shed its auspicious influence over the interests of the Order—benevolence its motto, principle its study. Recently it bestowed 20 guineas on the family of Mrs. Field, and 5 guineas on that of Mrs. Eccles. The "Hewlett Fund" has also benefited by its generosity. Bro. Brizzi has retired from the chair with honour. Bro. Whitmore is the newly elected W. M., and under his sway we prophecy the Lodge will lose none of its merited high character.—*On dit.* Bro. Smith purposes to present the Lodge with portraits of every member from his own pencil.

**CONSTITUTION OF A FRENCH LODGE OF FREEMASONS, March 2.**—A very grand ceremonial took place at the Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, being the constitution of the first French Freemasons' Lodge in England.\* At the request of a considerable number of the Brethren of the Craft, natives of France, a warrant for the installation of the Lodge was granted by the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master of England, and the ceremonies were conducted on a very grand scale. The Lodge bears the title of "*Loge Française de la Tolerance,*" and carrying out the principles, the title would import, in its fullest extent, Ladies are to be admitted as Sisters of the Craft.† Bro. White, the G. S., was present, as were Bros. Emly, D. W. Nash, &c.

**GRAND STEWARDS' LODGE, March 17.**—The public night was well attended; the first lecture admirably worked by the W. M. Bro. W. T. Smith, assisted by Bros. Hodgkinson, Giraud, J. Udall, Norris, Forman, Cox, Emly, and Shaw. In reply to Dr. Crucefix, who returned the thanks of the visitors, his Worship stated, that it was in contemplation to have a third public night.

**BURLINGTON LODGE, No. 113, March 18.**—Five guineas were voted from the charity fund in aid of the "Hewlett Fund."

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### CHIT CHAT.

**IMPORTANT TO PROVINCIAL BROTHERN.**—A desideratum is now accomplished that has long been hoped for. Our much respected Brother, T. M. Bacon, the lessee of the Freemasons' Hall and Tavern in Great Queen-street, is about to open a most commodious hotel, immediately adjoining the hall, replete with every convenience as to comfort and general accommodation, and on the most reasonable terms. To the

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\* This is incorrect; for if the reader will turn to page 33, of the *F. Q. R. for 1845*, he will find a copious extract from the Minutes of a French Lodge in London, which was consecrated in 1766, and which continued to work for many years. The Minute Book is a gem, and is in the possession of Dr. Crucefix.

† On this point we are sceptical, but shall be pleased to learn further particulars.

London Brethren this will prove no less pleasant than it must be satisfactory to himself, as after the meetings of Grand Lodge, and on other occasions, they will find this a ready place for rendezvous and refreshment; but it is to the Provincial Brethren that this liberal outlay of Bro. Bacon will prove more especially convenient, as instead of having to traverse the metropolis after the public meetings of the Craft, and then have to wend their way to chance dormitories, they will at once find a home under a Masonic roof; and the situation being central, they will find Bro. "Boots" at hand to call them at "early morn," in time for any railway. Need we say more—yes, one word to the non-masonic or popular world—"Try the Masons' home, and you will probably become disposed to enter the Masons' Lodge."

FREEMASONRY AND THE PRESS.—A curious and interesting instance of the expansive influence of Masonic light lately occurred to the W. Bro. Dr. Slade—he received a newspaper from the antipodes, "The Cornwall Chronicle," published at Launceston, Van Diemen's Land, June 20, 1846, containing an entire reprint, from the pages of "The Freemasons' Quarterly," of the sermons delivered by him, as Prov. G. Chaplain, before the Prov. G. Lodge of Staffordshire, held at Newcastle in August, 1845. The Rev. Doctor is not a little proud of this compliment from his far distant Brethren.

THE LATE SIR W. FOLLETT ON MASONRY.—The future Attorney-general had been for many months called to the bar when we again met. This was early in 1826. He reverted to past scenes and mutual friends; and, in the course of conversation, I inferred, from a passing remark, that he had become a Mason. I asked if my conclusion was correct. "It is," was his reply: "I was initiated at Cambridge." Light had not then beamed upon myself; and I expressed in scoffing terms my astonishment. "In your early struggles at the bar," remarked he, with quiet earnestness, "you require something to reconcile you to your kind. You see so much of bitterness, and rivalry, and jealousy, and hatred, that you are thankful to call into active agency a system which creates in all its varieties kindly sympathy, cordial and wide-spread benevolence, and brotherly love." "But surely," said I, "you don't go the length of asserting that Masonry does all this?" "And more! The true Mason thinks no evil of his Brother, and cherishes no designs against him. The system itself annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principle, duly carried out, applies to an unbridled tongue." "Well! well! you cannot connect it with religion: you cannot, say or do as you will, affirm of it that Masonry is a religious system." "By-and-by you will know better," was his reply. "Now I will only say this, that the Bible is never closed in a Mason's Lodge; that Masons habitually use prayer in their Lodges; and, in point of fact, never assemble for any purpose without performing acts of religion:—I gave you credit," continued he with a smile, "for being more thoroughly emancipated from nursery trammels and slavish prejudice."—*Stray Leaves from a Freemason's Note-book.*

AN AMERICAN JUDGE.—Some time ago, a poor fugitive escaped from Maryland, and, hotly followed by the pursuer, on his way to safety beneath the broad flag of Old England, in Canada, was overtaken and seized in Vermont. The abolitionists instantly got out a *habeas corpus*,

and carried all parties before court, to see what warrant they had to arrest any man in Vermont who had committed no crime. Three judges were on the bench, two of them young and energetic, one aged and feeble, who came to his seat by the habit of years, but seldom spoke, his eyes being dim and his strength abated. The counsel spoke—the defence wished to know why the man was held in custody. The lawyer for the slave-holder rose to reply, and said he should move the offender was guilty of a breach of the laws of Maryland state; he was a slave, and had stolen himself. The other lawyer then said he should require proof that he was a *slave*. The slave-owner then stood up, and held forth a document; “This,” he said, “is a *bill of sale*, made in my favour for this man, signed by his original owner.” Then the old judge rose to his feet, and with a voice of thunder, strangely loud for one so old, demanded, “Who signed it, sir?” “John Williams,” replied the astonished owner. “Take it away! take it away!” said the old man, raising his hands to heaven; “it is not valid, sir; it is falsely signed, sir; it is a blasphemous forgery; none can sign that *bill of sale* but God Almighty.” The court was electrified; the slave-holder slunk out, and Vermont, awakened like a sleeper, gave twenty thousand abolition votes at the next election.—*Extract of a Letter from Troy, State of New York, October, 1846.*

**JEWS AND GENERAL LITERARY AND SCIENTIFIC INSTITUTION.**—A *soirée* of the members of this institution was held lately, at Sussex Hall, Leadenhall-street, to celebrate the first anniversary of its establishment. The institution appears to be in a highly flourishing condition. The company on this interesting occasion included a great number of ladies. A series of addresses were in the first place delivered; Hananiel de Castro, Esq., president of the institution, leading the way, followed by Mr. Sampson Samuel, honorary solicitor, Mr. Parry, and Mr. David Wire. The addresses were all to a similar purpose, exhibiting the advantages of societies like the present, and urging on public attention the fact, that although the majority of those belonging to the institution were of the Jewish faith, that circumstance did not constitute a prohibition to the admission of persons of any religion or mode of thinking, the simple prosecution of literature and science being the desired end. There are, it appears, more than six hundred members, and the library contains five thousand books ready for constant reference. A concert was the next feature in the evening’s amusements; the whole concluded with a ball, which was kept up with considerable spirit until a late hour. The hall was well lighted, and most tastefully decorated, the *ensemble* being extremely brilliant.

**CHARITABLE DISTRIBUTION AMONGST DISTRESSED JEWS.**—A meeting of the rabbi and other officials connected with the various metropolitan synagogues was lately held at the Jewish Free Schools, in Bell-lane, Spitalfields, for the purpose of distributing relief to the poor members of the different synagogues. To raise a requisite sum the chief rabbi had previously issued a circular, calling upon the inferior rabbis to make a collection in their various synagogues, for their immediate succour. The sum thus gathered amounted to above £700. There were above twelve hundred poor persons of the persuasion, of both sexes, present to partake of the bounty.

**THE FIRST JEW RETURNED BY THE CITIZENS OF LONDON AS COMMON COUNCIL MAN.**—Just as we were going to press, information reached us that Mr. B. S. Phillips, of the respectable firm of Faudel and Phillips, of Newgate-street, had been returned as a common-council man for the ward of Farringdon-Within. We have only room in this number for the following particulars: that the requisition to Mr. P. to stand for the office was signed by the leading men of the ward. Mr. Leaf, of Old Change, warmly espoused the cause. The Right Hon. the Lord Mayor presided.—*Jewish Calendar*, Dec. 25, 1846.

**ANNIVERSARY OF THE JEWS' FREE SCHOOL.** *Feb. 18.*—Among the toasts of the evening was "the Corporation of the City of London," in proposing which, the Chairman adverted to the removal of the law preventing Jews from filling corporate offices, and called on Mr. B. S. Phillips, a member of the Common Council, to return thanks on behalf of the body of which he was a member.

Mr. B. S. Phillips returned thanks. It needed little eloquence to assure the company that he felt flattered at being associated with the ancient and honourable Corporation of the City of London. He had been returned by a large majority, a circumstance which reflected the greatest credit on the friends of civil and religious liberty. He knew no one whose efforts for the removal of Jewish disabilities had been of so much importance as those of Mr. Salomons, and he rendered that gentleman his tribute of thanks for his unwearied and unflinching advocacy of the rights of the Jews. The Jews now participated in the advancement of civilisation, and he felt assured that they would strive to promote its advancement by securing a sound, moral, and intellectual instruction for their poor. He would always devote his best energies to support the privileges of the corporation, and to promote the welfare of his own people, whose complete emancipation, he doubted not, would soon be conceded, and thus the chaplet of liberty would not want one blossom to complete its beauty. Mr. Phillips resumed his seat amidst much cheering.—*Jewish Chronicle*.

**THE JEWISH CHRONICLE** mentions that Mr. Philip Salomons has recently presented the valuable library of his late father, consisting of some very rare biblical and rabbinical works, in all about four hundred volumes, to the corporation of the city of London.

**JEWISH FREEMASONS IN PRUSSIA.**—We exceedingly regret having to contradict a statement which we copied, in our Number 7, from the English and German newspapers, in reference to the admission of Jewish Masons into the Grand Lodge of Prussia. We have seen a letter received by a respected correspondent of ours from Berlin, stating that the Prince of Prussia, as well as the King, are as strongly opposed to their admission as ever.—*Ibid*.

**RANDOLPH'S REPROOF OF AN ATHEIST.**—Shortly after his recovery from sickness, in 1816, he was dining at the house of a distinguished politician, with a large and mixed company. Among them, to use his own words, "Was a hoary-headed debauchee, whose vices had completely shattered his constitution, whose days seemed to be numbered; and yet, sir, he had the audacity to call in question the existence of the Deity—presuming, I suppose, that there were many kindred spirits there. I happened to sit directly opposite to him, and felt so disgusted at his impiety, I could not avoid saying, I think, sir, you might better have

been silent on that subject; for, judging from appearances, *you* will have in a short time, ocular proof of the power of that God whose existence *you* now so boldly question. You can afford to wait, sir, the few remaining days of your life, and in common courtesy should not shock the feelings of others by the exhibition of your blasphemy! He turned pale with anger, and even trembled, but made no rejoinder. We met more than once subsequently, but never renewed our acquaintance; whether his courage to 'brave death' continued I cannot inform you."

CLARITY.—"I fear," said a country curate to his flock, "when I explained to you, in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer labouring under the same mistake."

LITERATURE IN A CONVICT SHIP.—The Thomas Arbuthnot, convict ship, Captain Thomson, recently sailed from Spithead, for Port Philip, with a superior class of delinquents, officially called "exiles." These are the first "exiles" sent to the above settlement, which the inhabitants of that respectable place are very wroth at, and have memorialized the government on the subject. The most ingenious trades and professions are carried on on board this ship; in fact, we believe, all trades in vogue have their representatives on board. The most ingenious affair, however, is a newspaper in manuscript, published every Saturday, having its foreign and domestic correspondence, advertisements, and, indeed, all the necessary accessories to an apparently well-conducted journal. The articles are well-written, and the arrangements well-made. The name of this paper is the *Citadel*, and the conductors dub the captain of the ship "the governor." The *Citadel* having no opponents enjoys a large circulation. The editor is a man who has been of considerable note in the legitimate literary world; but all names and circumstances in connection with their present position is strictly preserved secret with regard to these "exiles," the great majority of whom are juvenile offenders from Millbank, Pentonville, and Parkhurst (Isle of Wight) prisons.

PARIS.—The *Archives Israelites* states, that during the presentation of the *consistoire* at the Tuilleries, on New Year's day last, the King addressed himself in highly flattering terms to M. Edmond Halphen, a Jewish gentleman, recently appointed Mayor of the 12th *arrondissement* of Paris.

CELLE, HANOVER. Dec. 2.—Dr. Dawosky, a Jew, whose unremitting services rendered to the labourers engaged on the railroads of this country, last year elicited the fervent and grateful acknowledgments of the minister of the home department, this day received an autograph letter from His Royal Highness the Crown Prince of Hanover, assuring him of His Royal Highness's esteem and favour.—*Allg. Zeit. des Jud.*

VIENNA.—Max Todesco, a merchant of the Jewish persuasion, has just been appointed Consul for the Grand Duchy of Mecklenburg, at the Imperial town of Vienna. We are thus happy to perceive that Jews are not any more excluded from the office of Consul by any of the German States.—*Ibid.*

TO-DAY AND TO-MORROW.—The two elder sons of Time were the fair To-Day and the dark To-Morrow, and they both loved Virtue's

noble daughter, the blue-eyed Duty; each seeking her for his bride. But Duty, won by the energy of To-Day, cared not for his younger brother, the dreamy To-Morrow. So she mated with the first-born, and Virtue, her loving mother, blessed their union. Then To-Morrow, moved by Envy, went sorrowing to his father, Time, and the grey-beard folding him in his shadowy arms, drew his ill-gifted boy to his bosom, and thus consoled him:—"Grieve not, my child, that the greater vigour of thy brother hath found more favour than thyself in the eyes of the grace maided, Duty—grieve not, for I will give unto thee for thy partner, gay Folly, her, whose laughing looks and merry mood hath won her countless followers, and whose realm is all the world. And, as a dower, I decree that twice the third part of that which belongs to Duty and To-Day, shall henceforth be set apart for Folly and To-Morrow." But when even-handed Virtue heard the harsh resolve, indignant that what was rightfully her children's should be transferred to others, she ordained that the first-born of Folly and To-Morrow should dispossess them of their marriage-portion. And when the child was born they called it—*PROCRASTINATION.—The Good Genius, that turned everything into Gold.*

**THE FARCE OF GUY FAWKES.**—On the morning of the day of opening parliament, at eleven o'clock, Sir Augustus Clifford, Mr. Pulman, and Captain Kincaid, with a party of yeomen of her Majesty's Body Guard, made the usual search in the vaults beneath the House of Lords, preparatory to the opening of parliament. [What fun all this! Will the same farce continue to be played in the cellars of the new houses of parliament? Perhaps the ghost of the immaculate Jamie will place other barrels there than contain gunpowder!—Ed.]

**A LESSON.**—A parson, who could better preach of patience than practice it, was always irritated when he found his grandchildren in his study. One day one of these little children was standing by his mother's side, and she was speaking to him of heaven. "Ma," said he, "I don't want to go to heaven." "Don't want to go to heaven, my son!" "No, ma, I'm sure I don't." "Why not, my son?" "Why grandpa will be there, won't he?" "Why, yes, I hope he will." "Well, just as soon as he sees us, he will come scolding along." [How like the truth is the impression of childhood.—Ed.]

**A LOCAL INTEREST.**—A Cambridge paper says that the unnamed planet, though three millions of miles distant, possesses, when at that distance, a strong local interest.

**MARRIAGE.**—*Taunton, Feb.*—At Wivelscombe, by the Rev. H. Ruddock, A. M., John Ruddock, Esq., late Mayor of Bridgewater, to Laura Eliza, youngest daughter of Henry Sully, Esq., M. D., surgeon extraordinary to his Majesty the King of Hanover. The worthy doctor is the oldest Freemason in the Province of Somerset, and is a Past Deputy Grand Master of that province,—one who has laboured hard in the Masonic vineyard, and produced good fruit "an hundred-fold." The wedding breakfast was honoured by the presence of Lady Adams, Miss Elford, the Misses Harvey, Mr. and Mrs. Luscombe, &c., all anxious to offer their respect and best wishes to the amiable bride, and her equally estimable partner "for better for worse."

**Obituary.****EPITAPH ON A COBBLER WHO DIED OF A FEVER.**

I waxed young,  
I waxed old,  
I waxed hot,  
I waxed cold.

**EPITAPH ON DR. FULLER.**

Here lies Fuller's earth.

**EPITAPH IN LANCASTER CHURCHYARD.**

Here lies John Fry,  
Who unluckily  
Got a sky  
Rocket in his eye.

**DEATH** of another Pensioner on the Asylum Fund.—*Dec. 22.*—Bro. WILLIAM JOHNSON, æt. 78, at Manchester. He was initiated in the Old Cumberland Lodge, No. 12, on the 13th November 1793, where he continued several years, and served all offices, including that of Master. He acquired much Masonic information, and in his earlier days was considered as one of the "lecturers" in the Craft. When visiting Lodges he was generally requested to work the sections, which he invariably did with correct promptness. Bro. Johnson instructed many Brethren (and among them several of superior station to himself) in the qualifications necessary to the Master's chair. In the provinces he was much respected, especially by the late Bro. Williams, P. G. M. for Dorset, who worked the lectures with him, and appointed him P. S. G. D. He acted as Prov. S. G. W. for Hants at the installation of Sir W. De Crespigny as P. G. M. for that province. He became unfortunate in business (the leather and shoe trade), but recovered, and joined the Royal York Lodge at Brighton, under Bro. Bew, the dentist, and returned to London, where he opened an extensive establishment, which however ended in his failure. During this period, in conjunction with the late Bro. Peter Gilkes and others, he established the *Emulation Lodge of Improvement*—a Lodge that now exists as a proud memorial of the zeal, talent, and industry of the Masons of former days, rivaling if not eclipsing every other Lodge of Instruction. Shortly after, Brother Johnson went to Jersey, and spent several years, during which the Brethren profited largely by his instruction. Misfortune still however attended him, for on returning to London he made a third and unsuccessful attempt in business. Finally he settled in Manchester, and was appointed a weigher in the market, under the lord of the manor. To the last he was the Lecture-Master to the Lodges of *Friendship and Integrity*, and as such this exemplary Mason died in the fulness of his faith, and with unsullied reputation, for even in the several phases of his misfortunes, his creditors were perfectly satisfied that he was an honest man.



Jan. 14.—Bro. JOHN WRIGHT, æt. 54, at his house, the Turk's Head, in the Strand. The fortunes of the deceased were chequered by various changes. He was first known as a cook under Bro. Cuff, the late lessee of the Freemasons' Tavern; emerging from thence, he opened a spirit-shop in Ratcliffe Highway, and in process of time realized a handsome fortune, the entire of which he expended in the rebuilding of the Turk's Head Coffee-house, Strand, where, however, from an unsuccessful friendship with a large wine firm, he became enthralled in difficulties that proved too weighty for him, and, added to domestic afflictions of a sorrowful character, he sunk broken-hearted into the grave. Brother Wright was initiated in the Burlington Lodge, and but for misfortunes of no common nature, would have attained a higher notice than is thus recorded of him.

Tralee, Jan. 14.—The remains of the late Bro. THOMAS MOORE were removed from his house in William-street, in this city, for internment, accompanied some miles by the Freemasons' Lodges No. 13 and 73, as a tribute of respect to an esteemed Brother and fellow-citizen.

Jan. 17.—At Bingham Town, near Gosport, Brother JOHN CLARK, formerly of the White Hart, Winchester, æt. 68. His remains were followed to the grave by several gentlemen of the Masonic body, of which he was an old and respected member.

Jan. 24.—The Rev. J. T. HEWLETT, A. M., at Little Stambridge, Rochford, Essex. This amiable and highly educated Brother has passed from an earthly scene of ceaseless anxiety to meet his reward in the realms of bliss, leaving nine motherless children, whose ages range from twenty to six years, to lament the loss of their beloved parent and instructor. His was another of those melancholy instances of "broken-heart," that "sad, immedicable malady." Death was however accelerated by the malaria of the district of which he was the pastoral rector, existing with his numerous family on an income of 175*l.* Poor dear Hewlett! for many months he died daily, for in the gradual decay of his vital power he communed with the "spectre" of his declining energy, and was too fatally warned by the loss of many friends, together with his clerk and his housekeeper, and even his dog! Mrs. Hewlett, to whom he was most tenderly attached, died before he entered on the living that proved his sepulchral home.

Bro. Hewlett was the author of several works besides fugitive papers, among them "Peter Priggins," "Dunster Castle," "The Parish Clerk," "Parsons and Widows." His mind was highly refined—his sensitiveness extremely delicate. He was poor, and for his family's sake felt deeply that poverty that affected their comfort. In writing to a friend he observed, "I am afraid of disgrace, and also of seeing my children either crying for bread, or carried to the union! My situation is peculiar, I have not a relative in the world to help me or receive them. Do not beg for me, but beg hard for my children when I am gone. Remember that I have a sort of claim on the Freemasons' benevolent fund, and on the literary fund also, and that there are church funds for the aid of orphans."

On this lamentable case, the able commentator in the *Times* remarks— "Nobly has that ancient and honourable fraternity fulfilled, nay, more than fulfilled, the dying Brother's expectation. No sooner were the tidings of Brother Hewlett's death communicated to the Lodge of True Friendship, Rochford, of which the departed was Chaplain, than they

undertook all the care and costs of the funeral ; and what was more, took charge of the whole of his family until some arrangement could be made for their permanent support. The directors of the literary fund have awarded 100% to the same benevolent purpose. A higher duty than delicacy now devolves on us—even that of pleading for the fatherless.”

May those words of the *Times* sink deep into the hearts of benevolent Masons, and even cause those of the “Pharisees” to relent in favour of the subscription now raising as the

**HEWLETT FUND !**

to which the Grand Lodge of England has subscribed the sum of

**ONE HUNDRED POUNDS.**

*Jan. 26.*—Bro. W. H. BLACKIE, Covenant Close, Edinburgh, æt. 70. He was for many years Grand Registrar to the Grand Conclave of Masonic Knights Templar in Scotland, under the late Bro. Alexander Deuchar. Bro. Blackie was possessed of no ordinary attainments: as a herald painter he was not surpassed, and as a genealogist he almost equalled his friend Deuchar. A few years since he executed a splendid illustration of the genealogy of her majesty and her illustrious consort, which gave great satisfaction. As a Mason he was really intelligent—as a man, although poor, he was truly upright. During our occasional visits to “Auld Reekie,” we took care never to miss the opportunity of gleanng information from our friend, who, as he opened his pack of Masonic matters, had an unco’ pawky way of discussing them. He knew more of men and things than he had credit for.

*Feb. 1.*—At Edinburgh, Bro. Capt J. D. BOSWELL, of Wardre, R.N. Few men have been better known, not only among the Craft but among the different clubs and societies of Edinburgh, than our deceased friend. He served frequently as Master of St. David’s Lodge, and held high office in the Supreme Grand Chapter R. A. and the Grand Conclave of K. T. Ever ready when living to lend a helping hand, his Lodge of Life is now close tyled for ever.

*Feb. 5.*—Bro. GERVASE PARKER BUSHE, attaché to the British embassy at Vienna, died of fever. He was a gentleman of high attainments, and had only recently been promoted from the British embassy at Hanover to that of Vienna. He was the only son of the late Gervase Bushe, Esq., of Kilkenny, Ireland, and nephew to the Countess Dowager of Listowel; he was also cousin-german to the late Countess of Durham. Previous to his departure for Hanover he was private secretary to the lamented Earl of Durham, the late Pro-Grand Master of England, who felt desirous that he should become acquainted with the “ordo negotii” of English Freemasonry, and selected the Burlington Lodge for his debut on the metropolitan arena. Bro. Bushe, accordingly, became a member, and although but a young Mason at the time, his occasional addresses gave much promise; his appointment to the embassy however led to his resignation. We have had correspondence with our lamented friend, and in justice to his memory can state, that his views were so far from suffering any change that he anxiously looked forward to resume his Masonic duties.

At Brighton, deservedly lamented, JOHN GEORGE GRAEFF, Esq., of 31, Berners-street, and of Furnival’s-inn, æt. 38, P. M. No. 1, and Past Grand Steward.

Feb. 15.—Bro. ALBERT LANGLEY, surgeon, Past Senior Warden of Lodge No 327, Taunton, at the early age of 30 years. The deceased Brother was much and universally beloved, by reason of the excessive good nature and amiable disposition which he uniformly evinced.

WELLINGTON.—A most remarkable occurrence took place here on Monday evening. We have recorded the death of Bro. Langley, surgeon, who expired in the morning. Brother George Kedgell, another surgeon, of this town, and who was also very intimate with the deceased, was out visiting his patients, and rode a valuable horse, which was purchased about three months since through the recommendation of his so lately departed friend and Brother, strange to relate, he had tied the animal up to the paling of a house where he had occasion to call, remaining a few minutes only; he was then about to remount, having one foot in the stirrup, when suddenly the horse dropped, and died without a groan.

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## PROVINCIAL.

CHATHAM, Dec. 28, 1846.—The Brethren of the Royal Kent Lodge of Antiquity, No. 20, and the United Chatham Lodge of Benevolence, No. 216, held their annual meeting to instal their respective Masters, and on this occasion was manifested the “beauty of Brethren dwelling together in harmony.” The spacious Masonic Hall at the Sun Inn, Chatham, was decorated with festoons and evergreens, besides all the paraphernalia belonging to the two Lodges, and the fine portraits of the present D. P. G. M., and of several late P. M.’s., tastefully arranged, ornamented the walls of the building. At an early hour before business commenced the ladies and daughters of several of the Brethren availed themselves of this favourable opportunity of seeing the interior of a Masonic Lodge, and at that period of the day, the wax candles being lighted, and all the regalia properly arranged, the hall presented an unusually animated scene, and many of the fair visitors expressed themselves highly delighted with the view, observing, that if, in the absence of its living ornaments, it looked so beautiful, when graced by their presence its effect must be pleasing indeed. The Brethren who were on this occasion to be installed in the Chairs of the two Lodges were Bros. Jesse Thomas, who was unanimously elected W. M., Lodge 20, and Hugh Morris, of No. 216. The Lodges being opened in due form, the solemn ceremony of Installation was admirably conducted by Bro. W. Saunders, P. M., Lodge 20; and the several addresses were given eloquently by him. The Brethren afterwards sat down to a sumptuous entertainment, under the very able and effective presidency of the D. P. G. M. Bro. Ashley, assisted by the P. M.’s Lodges 20 and 216. The Brethren present were Bros. W. Saunders, P. G. Tr., Chas. Isaacs, P. G. Sec., Major Smith, Capts. Smith and Robertson, Tombleson, Watson from London, Whittaker, Pike, and Crittenden, and other Brethren from Maidstone—in all, about 60. After the cloth was removed, “Non Nobis Domine” was sung by Bros. Smith and Genge,

accompanied by Bro. W. Griffin on the piano. The "Queen and the Craft" was given with Masonic honours. The Chairman proposed the health of the Most W. G. M. the Earl of Zetland; also the D. G. M. the Earl of Yarborough: after which, Bro. W. Saunders proposed the health of the D. P. G. M. Bro. Ashley in an elegant address, which was warmly cheered. The D. P. G. M. acknowledged the toast in a very feeling and impressive manner; after which followed the healths of the new W. M.'s Bros. Thomas and Morris, which were duly responded to. The next toast offered by the D. P. G. M. was the "Army and Navy," and he was sure it would meet with that reception at their hands which its importance demanded when they remembered the very efficient services our army had so recently rendered on the plains of India, and also that they were this day honoured with the company of Bro. Major Smith, the brother of Sir Henry Smith, the hero of Sobraon, &c., and other military Brethren, they would drink it with additional enthusiasm. As to the navy, they were living, as most of them did, in a sea-port town, surrounded by the wooden walls of Old England. The bravery of our navy is known and admired by you all. Bro. Major Smith acknowledged on behalf of the army, in a neat and appropriate reply; as did also Bro. Tombleson on behalf of the navy; and as a shipmate of Nelson on board the Victory, at Trafalgar, he was a very appropriate representation of that efficient service. Other toasts followed, and the Brethren separated with additional love for the social intercourse of Freemasonry.

ROCHFORD.—On the 5th inst. the Brethren of the "Lodge of True Friendship," No. 186, invited their female relatives and friends to a ball in their Lodge-room at the Old Ship Tavern. Music was provided from London. The refreshments were excellent, and showed that the W. M. and the stewards, as well as mine host, Bro. Thos. Dennis, were determined that nothing should be wanting that could prove to their fair guests that—

"No mortals can more  
The ladies adore  
Than a Free and an Accepted Mason."

No ball having been given in the place for upwards of twenty years, expectation did not run very high as to the result of this attempt; but the attendance of so large a number of respectable, well-dressed, and beautiful females put the Brethren present into the best spirits, and throughout the whole of the evening the highest satisfaction was exhibited by all present. The spacious room was quite filled, and dancing was kept up till a late hour, when the votaries of Terpsichore reluctantly separated, but not until it was agreed on all hands that a ball must be given at *least* once a year for the future.

BERKHAMPTSTEAD LODGE, No. 742, Jan. 7.—A numerous meeting of this Lodge, assisted by Brethren from Watford and Hemel Hempstead, was held for the purpose of installing Bro. John Mason as W. M., and also to present to the late Master, the Rev. Frederick Orme (one of the curates of Berkhamptstead), a very handsome pocket communion service. The Lodge also presented to Bro. Wm. Claridge, S. D., a superb silver snuff-box, with suitable inscription, as a memento of their thanks for the many valuable services received at his hands. The officers were each of them raised a step from last year. After the conclusion of the business, the Brethren adjourned to their excellent

Banqueting Hall, viz., the Club-room at the back of the King's Arms Hotel, which has been kindly placed at their service by the members of the Club, where dinner was served up in Miss Page's best style. If her friend King Louis Philippe\* had been there, it could not have been done better. The visitors expressed their great gratification at the prosperous condition of the Lodge, and its excellent working, although so recently established; of which also the Provincial G. M., William Stuart, Esq., of Aldenham Abbey, showed his approval, by appointing at his last Provincial Grand Lodge Bro. the Rev. Stephen Lea Wilson, the founder and first Master, Prov. Grand Chaplain, and Bro. the Rev. Frederick Orme (then the S. W.), Prov. Grand Deacon.

LEWES, Dec. 28.—The Brethren of the South Saxon Lodge assembled to celebrate their jubilee, it being fifty years since their Lodge was first established and dedicated to St. John the Evangelist, by the late P.G.M. Major-General Hulse, the Brethren having met in the Eastern Keep of the ancient Castle of Lewes. On this occasion the W. M. and officers from the Royal Clarence, and some of the Brethren from the Royal York Lodges at Brighton, favoured the Brethren with their presence, and contributed in no small degree to give effect to the Masonic proceedings, and also added considerably to the pleasures of the evening by their urbanity and good fellowship. Soon after six o'clock the Lodge was adjourned to the Crown Inn, where mine host, Mr. Pite, had prepared a banquet for the Brethren. On the removal of the cloth, the usual loyal and Masonic toasts were given and suitably responded to, whilst song and sentiment afterwards prevailed in orderly succession. In the course of the evening the present state of Freemasonry within the province, and its cause, were freely discussed, and a fervent hope was expressed by the Brotherhood that those high in office would see the urgent necessity that existed of pursuing a line of conduct in the discharge of their Masonic duties which should be calculated to arouse the apathetic state of Freemasonry throughout the county of Sussex, to the end that the ancient and noble science should flourish in all its pristine vigour, as it is wont to do in the surrounding provinces. The evening was spent in the true spirit of the Craft, mutual expressions of brotherly love and goodwill being reciprocally exchanged, and in which all the nobler feelings of the man and the Mason were brought into active play, diffusing joy and happiness to all around.

CAMBRIDGE, Jan. 11.—The Freemasons of this town have been assembling in large numbers. The Brethren of the Lodge of Three Grand Principles held their annual meeting at the Red Bull Inn, for the purpose of installing Bro. John Massey, W.M. The same ceremony was also performed on the following day by the Brethren of the Scientific Lodge at the Lion Hotel, Bro. C. E. Brown having been elected to the office of W.M. Bro. Brown was likewise re-appointed to the same situation on Wednesday, by the members of the School of Plato. On each occasion the proceedings passed off much to the satisfaction of all.

OXFORD.—*Alfred City Lodge, Dec. 29.*—The Brethren assembled for the purpose of installing the W. M. Elect, Bro. R. J. Spiers, and many of the Fraternity resident in Oxford and neighbourhood, attended.

\* When Bro. Louis Phillippe was in this country, after the French Revolution, the Miss Pages were very kind to him, which he showed his good sense in not having forgotten, when one of them paid him a visit at his palace, since his elevation.

The Vice-President of the Board of General Purposes, Bro. John Savage, performed the ceremony. The officers appointed were Bros. Jas. Wyatt, S. W., F. Symonds, J. W., Rev. W. Bousfield, Linc. Coll., Chaplain, J. G. Betteris, Secretary, &c. The Brethren then proceeded to banquet. On the removal of the cloth, the W. M., Bro. R. J. Spiers, gave the usual toasts, all of which were received with due respect and honour, and the pleasure of the evening was greatly enhanced by some excellent songs and duets. The addresses of the W. M. and Bro. Savage were admirable, in eloquence and happy allusions. Among the Brethren assembled was the eminent Surgeon, and Father of Masonry in this City, Bro. G. Hitchings, Esq., a Mason of 35 years' standing; and he not only bore his testimony to the inestimable value of the sublime art, but by his vocal abilities materially contributed to the enjoyments of the meeting. At half-past ten the W. M. left the Chair. Coffee and tea were then served, after which the social pleasures were resumed for an additional hour or two, when, with their characteristic loyalty, the Brethren sang the national anthem and departed, highly gratified with the auspicious commencement of the reign of their W. M. Bro. R. J. Spiers.

*Feb. 23.*—The sum of 10*l.* was voted towards the relief of the distressed Irish and Scotch, and 5*l.* to the fund for the support of the nine orphan children of the Rev. Bro. J. T. Hewlett, author of "Peter Priggins," and other popular works. On the motion of the W. M., the thanks of this Lodge were ordered to be conveyed to the Rochford Lodge, for their generous conduct towards this distressed Brother and his destitute family.

*Feb. 25.*—The Provincial Grand Lodge assembled at the Masonic Hall, when the Prov. G. M. congratulated the Brethren on the increasing prosperity of Masonry in this province, and the admirable manner in which the general business was conducted by the respective Lodges. The Prov. G. M. urged upon the Brethren to carry out the principles of Masonry in every relation of life, and to remember that, besides upholding their Lodges, they had other duties to perform—namely, the relief of the sick and destitute—more especially at this moment, of their fellow-subjects in Ireland, and the patient enduring people of Scotland. In accordance with these principles, he begged to move that the sum of 10*l.* be voted towards the relief of the distressed Irish and Scotch people. It is hardly necessary to say that this proposition was carried unanimously. Bro. W. Thompson moved, and Bro. T. Randall seconded, that the sum of 5*l.* be voted towards the Hewlett Fund. This was also carried unanimously; and high compliments were paid by all the speakers to the Rochford Lodge, which had so generously, in the hour of need, stepped forward, and not only maintained the family of the suffering Brother, but paid the expenses of his funeral. The Prov. G. M. appointed the following to be his officers for the year:—Senior Grand Warden, Rev. C. J. Meredith, M.A., Linc. Coll.; Junior Grand Warden, Bro. J. Sowter; Grand Chaplain, Bro. Rev. Wm. Bousfield, M.A., Linc. Coll.; Grand Registrar, Bro. Stephen Burstall, Esq., M.A., Univ. Coll.; Grand Secretary, Bro. J. G. Betteris; Senior Grand Deacon, Bro. R. J. Spiers; Junior Grand Deacon, Bro. R. Cattley, Worc. Coll.; Superintendent of Works, Bro. Jas. Wyatt; Grand Director of Ceremonies, Bro. H. Gibbs; Grand Swordbearer, Bro. P. Williams, New Coll.; Grand Organist, Bro. J. Rose; Grand Pursuivant, Bro. J. Bossour; Grand Stewards, Bro. T. R. Whitmore, Merton Coll.; F. Sy-

monds, T. H. Tristram, Linc. Coll.; T. Randall, J. S. Banks, Univ. Coll.; Richard Embling. Bro. Blake, P. M., was reappointed Grand Treasurer by the Lodge.

*Apollo University Lodge, Feb. 25.*—This Lodge also assembled for the purpose of installing the Worshipful Master elect, Bro. Stephen Burstall, M.A., of Univ. Coll. The ceremony of installation was impressively conducted by the Worshipful Master, Bro. Rev. C. J. Meredith, M.A. The Worshipful Master appointed the following to be his officers:—Senior Warden, Rev. W. Bousfield, Linc. Coll.; Junior Warden, P. Williams, New Coll.; Secretary, T. H. Tristram, Linc. Coll.; Senior Deacon, J. S. Bankes, Univ. Coll.; Junior Deacon, W. K. R. Bedford, Brazenose College; Organist, A. Sutton, Univ. Coll.; Inner Guard, J. W. Brooke, Univ. Coll.; Bro. W. Thompson had been previously elected Treasurer; Bros. R. Stephen and E. Mildmay, of Merton Coll., Stewards. The Brethren presented to their late Worshipful Master, Rev. J. C. Meredith, as a gift from the Lodge, a very handsome Past Master's Jewel, with a suitable inscription. This, however, was not the only testimonial that awaited this Brother on the termination of his two years of office; for, in addition to that bestowed on the part of the Lodge, the Brethren presented another in their individual and private capacity, consisting of a gold jewel (suitably inscribed), embroidered apron, collar and gauntlets appropriate to the office of Provincial Grand Senior Warden—an office conferred on him that day by the Prov. Grand Master. At the banquet in the evening, the W. M. being unwell, the P. G. M. Bro. the Rev. J. Ridley presided, and entered at much length into the various Masonic topics; happily prefacing each toast and sentiment with suitable remarks. Bro. Spiers acknowledged the compliment paid to himself and the members of the "Alfred," in such a strain of very fervid eloquence as made a deep impression on his hearers. His allusion to the Masonic Hive at Oxford, where its "Queen Bee" presided with so much propriety and kindness, was loudly cheered. Ten pounds were voted to the famishing poor of Scotland and Ireland, and five pounds to the Hewlett fund.

**TOWCESTER.**—The Brethren of the Lodge of Fidelity, 652, met at their Lodge-room, Talbot Inn, when Bro. George Osborn, of Pattisball, was for the second time installed W. M. with the accustomed honours and salutations. The Lodge was honoured with the attendance of Brother the Right Hon. Lord Southampton, to whom the Brethren are indebted for a very handsome supply of venison for the banquet. The business of the Lodge being concluded, about thirty Brethren sat down to a most excellent dinner. After the usual loyal toasts, the following were given:—Brother the Earl of Zetland, G. M.; Brother Earl of Aboyne, P. G. M.; Brother Lord Southampton, P. M.; many other toasts were proposed and cordially responded to, and the evening concluded with the utmost harmony and good fellowship.

**HUNTINGDON, Dec.**—The Right Hon. the Earl of Aboyne, Provincial Grand Master for the counties of Northampton and Huntingdon, held his annual provincial meeting at the Lodge of Merit, 687, Ram Inn, in Northampton, which was attended by several Brethren from London, and the several Lodges in the province. The Lodge was opened at the Assembly-room of the George Hotel, which was kindly offered for the purpose, where, after the noble lord had chosen his Officers for the ensuing year, a discussion took place respecting an annuity fund which

is about being established in the province for the benefit of the widows of those Brethren who subscribe to it, and when the preliminary laws which had been made by a committee had been assented to, it was resolved to have a final meeting for the purpose of commencing the fund, which, from the useful purpose for which it is intended, the maintenance of those who are left widows (and, if possible, to extend it to orphans) it is to be hoped will succeed, and be an inducement for every Brother to join so useful a fund, as the more subscribers there are, the greater will be the chance of its being carried out to its fullest extent. The Lodge was then adjourned to the Lodge-room at the Ram, where about sixty Brethren sat down to banquet, the Right Hon. the Earl of Aboyne presiding, where, after the usual loyal and Masonic toasts, interspersed with some excellent songs and speeches from different Brethren, the meeting separated, after having spent a truly pleasant and happy day together.

WALSALL, Jan. 7.—A highly respectable and influential meeting of Brethren was held at the George Hotel, to deliberate on the establishment of a Lodge at Walsall. Brother Thomas James presided. Several Brethren took part in the proceedings, and it was resolved that Brothers T. James and B. Smith take the requisite steps to procure a warrant for a Lodge in Walsall, to be called the Lodge of St. Matthew. Sir Edward Scott cordially co-operates in the laudable design of advancing Masonry in this district, and there is every reason to believe the effect will be successful and honourable to the loyal art.

COVENTRY, Dec. 29.—A large party met at the Castle Inn, to celebrate the anniversary of St. John. After the usual business of installing the W. M. for the ensuing year, and the appointment and investiture of the other officers, the Brethren sat down to a banquet provided for the occasion by Brother Edwards, and the evening was spent with great harmony.

THE LEAMINGTON COLLEGE.—We are not yet enabled to announce the precise day on which the interesting ceremonial of laying the foundation stone of this new educational building will take place; no communication to that effect having been received from Earl Howe, the Prov. Grand Master for Warwickshire, to whom the provincial Masonic authorities have announced the wishes of the Board of Directors.

KIDDERMINSTER.—*Royal Standard Lodge.*—Genuine Masonry has perhaps seldom been at a lower ebb anywhere in times past than in this place, and this chiefly from the want of proper caution in the admission of those who have become members.

Thanks however to the untiring zeal of our spirited founder and his colleagues, it has lately been much on the ascendant, and the dark clouds which have so long hung over our mystic rites in Kidderminster, are now rapidly dispersing, and the true light of Masonry is at length beginning to dawn upon us. Freemasonry in this neighbourhood may have counted amongst its ranks some years back greater numbers, but was never in so promising and reputable a position as at the present time. Dr. Marshall, late of the Apollo University Lodge, Oxford, has reared his column amongst us, which circumstance, aided by the indefatigable exertions of the Officers of the Lodge generally, has caused many accessions thereto; and we have now every reason to hope that ere long the Royal Standard will be one of the best conducted and most correct working Lodges in the provinces.



The appointments of the Lodge, as far as these have advanced, cannot easily perhaps be excelled. The pedestals amongst the rest of the furniture, are of white and gold, of the nicest architectural proportions and beauty, whilst the lesser lights are not surpassed, if equalled, by any Lodge in the kingdom, the models of which are now in the possession of Mr. Hubert Room, of Birmingham, who will doubtless undertake to manufacture similar ones for any Lodge requiring them.

The Brethren of the province are now anxiously awaiting the organization of a Provincial Grand Lodge for this county, under the Grand Registrar of England. There is every reason to hope, from the exertions in progress, that such a desideratum will soon be accomplished, and that Midsummer will not pass without its first meeting being held. We can scarcely close these few hasty and imperfect remarks without observing how much good a few determined individuals are capable of effecting in continued exertions and good examples. *Esto perpetua!*

BIRMINGHAM, Jan. 25.—The Brethren of St. Paul's Lodge, No. 51, held their monthly meeting at the Union Hotel, Union-street, to instal Brother W. R. Kettle as Master for the ensuing year, and appoint Officers.

Brother Empson, the retiring Master, installed Brother Kettle in a manner that did the highest credit to his Masonic skill and industry.

P. M. Brother MORREMAN then rose, and in an eloquent speech reminded the Brethren that one of the leading principles of Freemasonry was charity, a virtue which it was incumbent on them to practise on all proper occasions with the liberality that had characterised the Brethren in every age. Such an occasion at that time presented itself, and he was sure that he need only mention the distress of Ireland to awaken the cordial sympathy of every Brother present. Many of their Brethren, no doubt, were sufferers in the common distress, and it was impossible that they could hesitate to assist them. He needed not enter into details; every one was familiar with the subject; but he would say, he felt it to be a fit and honourable step for the Brethren of St. Paul's Lodge, the oldest in the province, to take, to commence a subscription among Masons in aid of the Irish; and it must be gratifying to their new Master to commence his official career by submitting such a proposal to his Brethren. He would, then, only detain them by proposing, "that the Brethren at once enter into a subscription, to be placed at the disposal of the Grand Lodge of Ireland, for the relief of their suffering Brethren."

P. M. Brother COHEN ably seconded the proposition.

The Worshipful Master put the proposition, which was unanimously affirmed in the usual Masonic manner.

The Brethren immediately handed in their subscriptions to the amount of nearly forty pounds, and it was understood that their contributions would ultimately exceed fifty pounds. It was also intimated that, on a future occasion, a similar subscription would be raised for the Highlands and Islands of Scotland.

The business of the Lodge being concluded, the Brethren left labour for refreshment.

*The Athol Lodge, 88.*—This old Lodge is not doing so well as its best friends could wish. A dormant spirit seems to overshadow it. Come, bestir yourself Bro. Potter; remember that "perseverance will yet re-establish perfection."

*Faithful Lodge*, 696.—This Lodge increases in numbers and respectability. The jewel recently presented to Bro. Perkins is extremely beautiful. The presentation does the Lodge great credit; Bro. Perkins has neither spared time nor expense in bringing the Lodge to its present state of perfection; his unceasing exertions brought it to the proud position it was in when he vacated the Chair. Brother Peters is spoken of as the Master for the ensuing year. Forward!

*The St. George's Lodge*, 708.—“The Calendar sets forth this Lodge as meeting at the Queen's Hotel; when, in fact, the Lodge has never been opened. The warrant, dated March, 1842, was surrendered to the Provincial Grand Lodge at its meeting in January, 1846.

Dec. 1846.—A numerous meeting of Freemasons was held at Dee's Royal Hotel, at which it was resolved that a Freemasons' Annuity Society be formed. The meeting highly approved of the tenor of the rules submitted, and recommended that the same be placed in the hands of a barrister, to be by him fixed, with the disparity fees added, when calculated by the actuary, Arthur Morgan, Esq. It was also agreed that a special general meeting of the subscribers should be summoned immediately after the fees in question had been calculated and determined. Bro. Dee presented a donation of five pounds towards the “Masonic Retreat Fund.” The Association is under the patronage of the Right Hon. Earl Howe.

ALCESTER, Dec.—The members of the Apollo Lodge celebrated the Festival of St. John at the Angel Inn. This old Lodge is once more looking up after its late mishap. Bro. Freer deserves well of his Brethren for his exertions; the Lodge must flourish under his paternal care.

RUGBY.—The new Lodge of Rectitude, opened at the Spread Eagle Hotel, in this town, and over which Brother James Sharp (editor of the *Leamington Spa Courier*) so ably presided, raised the sum of sixteen pounds, as a donation to the general fund now raising to relieve the distress in Ireland.

STAFFORDSHIRE.—Bro. Henry Charles Vernon, Esq., of Hilton Park, has been appointed Deputy P. G. M. by Colonel Anson, the Provincial Grand Master.

NORWICH.—The anniversary of St. John falling upon the sabbath, the members of the Lodge of Perseverance, No. 258, met at the Crown and Angel, St. Stephen's, to celebrate the festival. Three of the officers of the Provincial Grand Lodge were present. The Lodge was opened in due form by the W. M. Jeremiah Howes, on which occasion there were three initiations and one raising. After the Banquet, the following toasts were proposed by the W. M. and the other Brethren:—“The Queen and the Craft,”—“The Earl of Zetland, the Grand Master of England,”—“The Grand Masters of Ireland and Scotland,”—“The Provincial Grand Master, Lord Suffield,”—“The Provincial Grand Treasurer, Bro. Barwell, and visiting Brethren.” The P. G. S. then rose, and congratulated the Brethren on the choice made for the ensuing year, and gave “the health of the W. M. Bro. Jeremiah Howes,” which was received with immense cheering. “The P. M. Brother H. J. Mason,”—“The Secretary of Lodge 258,” with the ancient form of giving the toast, “Prosperity to Masonry all over the world,” and many other toasts, which were followed by appropriate songs by Bros. Beaty, Hare, and Black. The Brethren broke up between ten and eleven o'clock, each expressing the greatest satisfaction at the evening's enjoyment.

LINCOLN.—Brother Goodacre has been appointed Provincial Grand Director of Ceremonies for Lincolnshire, *vice* Captain Nicholson. We wish the worthy Brother may have something to do officially.

RICHMOND (Yorkshire).—The Earl of Zetland has been elected an honorary member of Dundas Lodge, No. 27.

DURHAM, *Dec.*—The Provincial Grand Lodge of the province of Durham was held at the Golden Lion Inn, South Shields, when, after the transaction of the usual business, the office-bearers were appointed. Provincial Grand Officers:—Sir C. Sharp, D. P. G. M.; Allan Hutchinson, Esq., S. G. W.; Thomas White, Esq., J. G. W.; Rev Bro. Woodward, Grand Chaplain; Bro. John Crossby, Grand Treasurer; Bro. T. J. Proctor, Grand Secretary. About fifty Master Masons afterwards dined together, Bro. Sir C. Sharp in the chair (as P. G. Master), supported on the right by Bro. Sir H. Williamson (as D. P. G. Master), and on the left by the Rev. Bro. Woodward (as P. G. Chaplain), &c. Bro. John Crossby (P. G. Treasurer), and Brother Thomas J. Proctor (P. G. Secretary), acted as Vice-Presidents on the occasion.

SUNDERLAND, *Dec. 29.*—At the annual meeting of the Phoenix Lodge the officers were appointed for the ensuing year. Brother John Huddleston, W. M.; Bro. John Wolstenholme, S. W.; Bro. — Ewart, J. W. The Brethren subscribed three pounds towards the fund for the relief of the Irish, and two pounds for the same purpose for the Scotch.

GATESHEAD, *Feb. 15.*—The anniversary meeting of the Borough Lodge, No. 614, was held at the Lodge Room, Black Bull Inn, High-street, when Brethren were duly installed officers of the Lodge for the ensuing year, viz.—Bro. F. P. Ionn, W. M.; Bro. Geo. Weatherhead, S. W.; Bro. Thos. A. Davidson, J. W. After the ceremonies of the day, the Brethren, together with a number from other Lodges, dined together at the Black Bull Inn, and spent the evening.

BARNARD CASTLE, *Dec.*—The Brethren of the Union Lodge, No. 667, met, when the following members were installed officers for the ensuing year:—Bro. Robt. Middlewood, W. M.; Bro. Geo. Carter, S. W.; Bro. B. W. Gibson, J. W.; Bro. Thomas Pulman, Treasurer; Bro. Thomas Witmor, Secretary; Bro. John Barningham, I. G.; Bro. John Dunham, Tyler.

CARLISLE.—The Brethren of the Union Lodge, Pine Apple Inn, met to celebrate the festival of St. John. The W. M. being regularly installed, appointed his office bearers for the ensuing year, &c. After giving a lengthy and impressive illustration of the advantages of the Order, strongly urging the Brethren to increased exertions on behalf of the various Masonic charitable institutions, the Lodge was closed with solemn prayer. The Brethren, with visitors from other Lodges, then partook of an excellent dinner. The Brethren after enjoying the toast, the song and glee, separated, highly pleased with the hilarity of the evening.

WIGTON.—The Brethren of the St. John's Lodge, 409, met to celebrate their annual festival. The meeting was numerously attended. The Lodge being opened, the usual routine of business having been gone through, and the Fraternal prosperity of the Order being made apparent, was closed in due form with solemn prayer. The Brethren then sat down to an excellent dinner, and separated at nine p. m., highly gratified with the day's proceedings.

**BIRKENHEAD.**—A warrant is issued by the Right Hon. Viscount Combermere, Provincial Grand Master of Cheshire, authorizing the opening of a new Lodge, called "The Zetland Lodge," at the house of Mr. Charles Smith, the Park Hotel, Bro. W. M. Beddoes to be the first Master, and Bros. Harbord and Walker, the Wardens.

*Dec.*—The Brethren of the Mersey Lodge, No. 701, assembling at Bro. Harwood's, the Market Inn, held their annual celebration of St. John's day. At the conclusion of the business, the Brethren and their friends sat down to banquet.

On the cloth being withdrawn the following toasts, &c., were given with Masonic honours:—"The Queen, the daughter of a Mason," (the national anthem); "the Earl of Yarborough, Deputy Grand Master; "Viscount Combermere, the Provincial Grand Master of Cheshire," (song by Bro. John Daniel, 368, "Darby Kelly"); "Bro. Finchett Maddock, Deputy Provincial Grand Master," (song by Bro. Bach, "Hail Masonry"); "The Duke of Beaufort, Grand Master of Gloucestershire," responded to by P. P. J. W. Moss, (song by Bro. Psalter, "Kind Minstrel"); "Bro. Le Gendre Nicholas Starkie, Grand Master of the western division," "Duke of Leinster, Grand Master of Ireland," responded to by Bro. Moylan, of Lodge 153, Dublin; "Bro. Kent, the Worshipful Master elect," (Masonic song by Bro. Willoughby).

The Worshipful Master, after acknowledging the last toast in suitable terms, called the attention of the Brethren to the most interesting business of the evening, which was the presentation of a testimonial of respect to Bro. Harwood, and requested Bro. Thomas Evans to exhibit the gift, which was a magnificent silver cup, the manufacture of those eminent silversmiths, Messrs. H. and J. Daniel, Lord-street; and a massive gold snuff-box, from the laboratory of Mr. Wordley, Lord-st. The cup, which is of the most elaborate workmanship, stands about fourteen inches high; it is splendidly and classically chased with an arbutus pattern, and richly scrolled and decorated with vinous foliage. The handles are Grecian, and are very massive; and the inside is thickly gilt. On one side is engraved the following inscription:—"Presented by the Brethren of the Mersey Lodge to Brother Robert Harwood, in testimony of his services as Secretary St. John's Day, 1846." On the other side are the words—"Mersey Lodge, constituted 1841. R. H."—with the Secretary's badge and peculiar devices. The value of the testimonial is upwards of fifty pounds.

The cup was then filled with wine; and the Worshipful Master addressed Bro. Harwood in a very eloquent speech. The Worshipful Master concluded by drinking Bro. Harwood's health, and the noble goblet was passed heartily round the festive board to the same toast.

Bro. Harwood, on rising to respond, was received with repeated rounds of applause. His address in reply was truly Masonic, and excited much sensation, and was received with long continued applause.

A variety of other toasts followed, and the noble testimonial cup, filled with fine old port, circulated merrily round the festive board, and the festivities were prolonged until a late hour.

**WHITBY.**—The anniversary of St. John, at the Lion Lodge, No. 291, was celebrated. The banquet was well attended. The Worshipful Master, Bro. Knaggs, presided, and was supported in the vice-chair by Senior Warden Bro. Reed. The usual toasts were given and responded to, and the anniversary demonstrated increased prosperity to this Lodge.

STOCKTON-ON-TEES, Dec. 24.—The installation of the officers of the Tees Lodge, No. 749, took place—viz, Bros. Robert Jordison, W.M.; L. Jackson, S.W.; M. B. Young, J.W.; Robert Wilson, S.D.; George Weldon, J.D.; Wm. Graham, I.G.; Wm. Hodgson, Tyler.

CHESTER, Dec. 29.—The Brethren of the Cestrian Lodge assembled at the Royal Hotel, and celebrated, with all the ancient rites and ceremonies appertaining to the mystic Craft, the festival of St. John the Evangelist. The presence of the Right Hon. Viscount Combermere, the Prov. Grand Master, who has for several years past made a point of honouring the worthy "Cestrians" with a visit at this festival, generally attracts a considerable muster of the Brethren, as well from the province of Chester as from the neighbouring districts of Wales and Lancashire. We noticed particularly among the visiting Brethren a considerable number of the "rising city" of Birkenhead.

Bro. Willoughby opened the Lodge; and shortly afterwards the Right Worshipful Deputy Prov. Grand Master, J. Finchett Maddock, Esq., town clerk of Chester, arrived, preceding by a few minutes the Prov. Grand Master, who was received with the usual ceremonies.

Among the more interesting portions of the business of the day was the initiation of Robert Dymoke Vaughton, Esq., a son of Mr. Vaughton, of Whitchurch, and related, we believe, to Sir Henry Dymoke, Grand Champion of England, preparatory to his leaving England to join his regiment abroad.

The principal feature of the meeting was, however, the installation of the Master-Elect for the ensuing year, and Bro. T. A. Yarrow was accordingly invested with the distinctive badge of that high office, and received the Masonic homage of the Brethren present. The officers for the ensuing year were then appointed by the Worshipful Master:—Bro. the Hon. Wellington Cotton, to be Senior Warden; Bro. Bailey, Junior Warden. The investiture of Bro. Cotton was performed by deputy, he being unavoidably absent.

At the banquet the chair was of course occupied by the Right Hon. Prov. Grand Master, over whose head was displayed the gorgeous banner of the Prov. Grand Lodge. On his lordship's right were Deputy Grand Master Brother Finchett Maddock, Bros. R. Dymoke Vaughton, Bro. T. F. Maddock, P.P.G.S.W. Brassey, &c.; and on the left were Bro. Yarrow, the Worshipful Master-Elect, and Bro. P. M. Jenkins, his immediate predecessor, &c.

On the cloth being withdrawn, the doors were tyled, and the festivities proceeded in true Masonic style, all the toasts being drunk with the honours peculiar to the ancient Fraternity.

SHREWSBURY, Dec. 23.—The Salopian Lodge, No. 328.—The Festival of St. John the Evangelist was celebrated at the Raven and Bell Inn. The usual business having been concluded, the Lodge was placed in charge of the Junior Warden. About thirty "proud Salopians," and others from the neighbouring provinces, sat down to an excellent banquet, under the presidency of Brother Wace, the new Master. The evening was passed with chastened hilarity and delightful interchange of the social and friendly relations. Brother Wace sustained the duties of the chair with much credit. The subject of a Grand Lodge for this province was brought forward, and responded to by several of the Brethren present. We sincerely hope this desideratum will not be lost sight of. *Salopia ought to take her proper position in the Masonic*

world. The song and address alternately aided the harmony of the evening. The friendly glass was tasted with that moderation which should ever temper enjoyment, and the result was that "the feast of reason and the flow of soul" were happily and harmoniously blended.

WEM. *Salop.*—*The Roden Lodge*, No. 765.—We are happy to hear that this new Lodge is progressing as well as its worthy Master could wish. Report says that a second Lodge is likely to be established here.

LEICESTER, *Feb. 11.*—The Freemasons of Leicester gave a grand Masonic ball at the Assembly Rooms, in this town. The attendance on the occasion was, as might be supposed, of a most select, though not exclusive character, from the circumstance that the assembly was essentially a private one, no guest being present except upon the invitation of a Brother of either the St. John's or the John of Gaunt Lodges, Leicester, by whom the expenses were entirely defrayed.

Being the first Masonic ball given in Leicester, much pleasing excitement had been created, particularly among the fair friends of the Brethren, by the anticipation of seeing the members of the Craft dressed in full costume, and decorated with their splendid insignia of office. And expectation, however highly raised, was more than realised: the badges of all the Brethren were very superior, whilst some of the insignia which glittered on the breasts of the various officers were of the utmost brilliancy, being literally what may be called "jewels of the first water." Nor was the event less instructive than agreeable, for we cannot but think that the thoroughly kind feeling which pervaded the company must serve to demonstrate that such assemblages, when properly conducted, are productive of much social good between the various classes of society, which are too often, on other occasions, divided by local formularies, or by the partizanship of sectarian or political feeling. Persons of all ranks, creeds, and professions were to be seen mingling in concert, in the most cordial manner, and with every evidence of the most perfect enjoyment. The festivities of the evening were in every part of them complete, for the unwearied exertions of the officers kept the spirit of joy perpetually on the wing; and thus the mystic tie which always unites the Brethren in the cordon of harmony and sound piety, became enlarged, and embraced all who were present.

The ball-room was tastefully decorated with the banners, pedestals, lights, and other emblems of the Order. The visitors entered the ball-room through the Royal Arch, which, standing under the usual music gallery, was surmounted by the Lodge decorations.

The supper-room was decorated in like manner with the ball-room; and the supper, which was supplied by Mr. Pegg, of the High-street, was unexceptionable in every respect, and comprised all the delicacies which we are wont to expect in such a case, where the aim of the Stewards was rather to please by the rarity and dainty of the viands, than to surprise by mere abundance.

Dancing commenced to Messrs. Nicholson and Weston's quadrille band about nine o'clock, and was kept up without intermission till about twelve o'clock, when the company descended to the supper-room, and did the most ample justice to the good things provided there.

The feast of fat things, and the flow of wine, induced another and more spiritual feeling, and gave rise to "the feast of reason and the flow of soul." The hurry and dispatch of (supper) business being over, the Worshipful Master of St. John's Lodge, who was supported by the

Worshipful Master of the John of Gaunt Lodge, in appropriate terms proposed "the health of her Majesty the Queen." The Worshipful Master of John of Gaunt Lodge then proposed the health of "the Ladies," followed by the toast of "the Mayor of the town," proposed by Worshipful Master Wheeler. His Worship having responded, Bro. Bankart proposed the health of "the Two Masters of the Lodges," which was acknowledged by Worshipful Master Kelly. The Worshipful Master, Wheeler, next proposed "the health of Sir Frederick Heygate, Bart.," who expressed the gratification he had experienced in being present at so agreeable a party, and proposed the health of "the Stewards," after which the company again repaired to the ball-room, and tripped it "on the light fantastic toe," till old Sol began to tell of the coming of another day.

It only remains for us, in concluding our brief narrative of this pleasing event, to observe that the most unqualified praise was given, as it was unquestionably due, to every person who has been concerned in the getting up of this assembly, and to reiterate what on all sides was expressed, the hope that the present may be an annual re-union.

Amongst the visitors were the following:—The Worshipful the Mayor (J. Fielding, Esq.), Sir F. Heygate, Bart., Captains Holloway, Cheslyn, Jackson, and Keibel, &c. &c. Of the Craft present we observed Bro. Wheeler, W.M. of St. John's Lodge; Bro. Kelly, W.M. of the John of Gaunt Lodge, &c.

A number of the Brethren of St. John's Lodge, in this town, dined lately at the Bell Hotel, on which occasion a very handsome silver claret jug was presented to the Worshipful Master Brother Thomas Wheeler. This testimonial of the esteem in which the Worshipful Master is held by the Fraternity, had been subscribed to by twenty-four members of the Lodge, including the Right Hon. the Earl Howe, the Hon. Lord Raneliffe, and Sir Frederick Fawks, Bart. Brother T. B. Miller, of Loughborough, was likewise a subscriber, and dined with the Brethren of the Lodge. Upon the list of subscribers were not fewer than ten Past Masters—a circumstance which must have greatly enhanced the value of the beautiful testimonial in the eyes of the Worshipful Master. Brother W. Cooke most ably presided on the occasion; the vice-presidential chair being as efficiently filled by Brother Irwin. The president, in presenting the jug to the Worshipful Master Brother Wheeler, commented in very pleasing terms upon the services which he had rendered to the Lodge, and the estimable qualities of head and heart he possessed.

DUDLEY, Feb. 9.—A Masonic ball, for the benefit of the distressed Irish and Scotch, took place at the Dudley Arms Hotel, and was most respectably and numerously attended, upwards of one hundred and fifty being present. The room presented a most animated and brilliant appearance, being tastefully decorated with the banners and emblems of the Order; and the different badges of Masonry worn by the Brethren present produced a pleasing effect. Altogether the arrangements gave unmixed satisfaction, and dancing was continued until near the dawn of day, when this delighted and social party separated. The amount derived from the ball, after defraying the necessary expenses, will be nearly fifty pounds, including the handsome donation of ten pounds from Captain Bennitt.

CARMARTHEN.—The usual festival of St. John the Evangelist was celebrated by the members of St. Peter's Lodge, 699. The Lodge was opened at three o'clock in the afternoon, when Bro. John Johnes (Bar-rister, of Dolcothy) was duly installed Worshipful Master for the current year. The Brethren dined together that evening.

PEMBROKE DOCK, *Jan. 2.*—The Rev. G. F. Kelly has been elected Worshipful Master of the Loyal Welsh Lodge. The installation and dinner took place at the Victoria Hotel.

The Loyal Welsh Lodge, at their monthly meeting, voted the sum of two guineas to the funds forming for the relief of the distressed Irish and Scotch.

HELSTON, *Jan. 4.*—The Brethren of the True and Faithful assembled at the Angel Hotel, and celebrated the annual festival of St. John the Evangelist. The Lodge having been opened in due form, and certain preliminaries gone through, the Brethren repaired to a spread in the dining-room, where the chair was filled by the Worshipful Master Lampen, and the vice-chair by the Senior Warden Tyacke. After dinner the usual Masonic and loyal toasts were drunk, and the evening was spent in truly Masonic order, the Brethren being much gratified by the music and glees performed by Messrs. Forfar, Henwood, and Ellis, who were assisted by their organist, Mr. James, on the harmonium organ of the Lodge. Several excellent speeches were delivered.

LISKEARD.—The Brethren of the Lodge of St. Martin, No. 750, lately established, met at the Fountain Inn, and celebrated the Festival of St. John. The business of the Lodge commenced at two o'clock, and being gone through, the members retired to the refreshment-room, where an excellent spread was provided by Mr. Julyan. This was the first annual celebration of this festival, and the evening was spent most agreeably by those present. This Lodge, though lately opened, is increasing in numbers very fast.

TORQUAY, *Feb. 18.*—A most interesting meeting took place on Thursday last, at Torquay, for the purpose of presenting Brother Dr. McEgan with an address on his leaving England for India, the doctor having recently been appointed to a regiment as a medical officer in that country. The address was neatly written on vellum, and had the Lodge seal attached. The presentation was offered by a Brother in a very impressive manner, and the doctor's reply, in acknowledgment, was given in terms of much emotion and feeling, but with all his customary eloquence.

EXMOUTH, *Jan. 5.*—The Brethren of the Sun Lodge, 123, regaled themselves in the Lodge held at Brother Bastin's, Globe Hotel. Brother Augustus Moore presided. Bro. George Turner took a leading part in the proceedings.

WEYMOUTH.—*All Souls' Lodge, Feb. 12.*—The Committee appointed to prepare an address of condolence to our much respected Junior Warden Brother Sir Osborne Gibbes, Bart., on the lamented death of his lady, reported that they had sent him the same, a copy of which was read. The W. M. then reported, that he had received a very excellent letter in answer to the address, which was read, and ordered to be entered in the minutes of the evening. The Committee also reported that they



had, in pursuance of the resolution of 22nd January, prepared and forwarded a letter of congratulation to our Right Worshipful Prov. Grand Master Bro. W. Tucker, Esq., on his restoration to health. To which letter that estimable Brother had replied in the most feeling language, and with his prayerful thanks to the Great Architect of the universe.

TAUNTON, Feb. 5.—The distinguished philanthropist and traveller, Dr. Wolff, was passed to a superior degree of Freemasonry in Lodge No. 327, amid a numerous gathering of the Brethren, who had assembled to pay their respects to the enterprising Mason, who had even so late in life adopted the mysteries and privileges of the Craft. The doctor was initiated in the Lodge at Yeovil, but our ever-watchful Brother Eales White, who now accepts the office of Secretary to this Lodge, appealed to the "mortar-boy" to portion the honour in this province, so that the Taunton Lodge may partake in the satisfaction. This was supported by the Worshipful Master, and the doctor kindly assented.

The duties of the Lodge were ably sustained by Bro. Dr. Woodforde, Bros. May, Sir Charles Ochterloney, Waghorn, Patten, Herniman, and the various officers of Lodge, in the presence of the R. W. Dep. Prov. Grand Master for Somerset, Brother Randolph, Bros. H. Randolph, Dr. Carden, Maher, Standert, H. Higgins, Chalmers, Mackensie, Street, and numerous others. The Banquet was rendered doubly acceptable by the Doctor's recounting a portion of the marvellous adventures and hair-breadth perils which he had encountered during his extraordinary mission to search for that which was lost, namely, our Brothers Stoddart and Conolly, and which mission placed him in the merciless fangs of the heartless tyrant who rules Bokara; the enlarged and thrilling narrative of which intrepid mission is presented to the public in (we think) a fifth edition. The Reverend Brother took occasion to express his deep regret and concern that he had not availed himself earlier in life of the peculiar advantages of the "ancient and universal tie," observing that he had met Masons in all parts of the globe, and seen their (to him *then*) unintelligible means of communication. His facility and rapidity of penning many various oriental languages is very remarkable: on Bro. Eales White asking him for his writing, to add to a collection of autographs, the doctor politely wrote his name in Persian, Hebrew Rabbinical, Armenian, Arabic, and Syriac, in less time than most persons would employ in writing their names in their native tongue, and good-naturedly writes his name in the Bokara book for all persons who ask it. The good Brother is most anxious to aid all works of charity, and has consented to lecture in this town on the 4th of March next, to assist the subscriptions for the relief of the poor, when the recital of his heart-stirring adventures will offer a great treat to all classes.

The Lodge voted the handsome donation of twenty-five guineas to the fund for the relief of the poor, an example which it is hoped will be followed by the professors of brotherly love throughout the Masonic world. The announcement of Bro. Tucker's progressing recovery from a long and dangerous illness, was received by the Brethren with every expression of affectionate interest, accompanied with a hope that he would be able to attend Lodge before the season closed.

*Royal Arch Chapter of Sincerity.*—This Chapter has resumed its labours. The first act of its re-animation was to present an address of congratulation to a distinguished member of the Chapter, Companion Tucker, who has been exalted to the important office of Grand Superin-

tendent of the County of Dorset, over the Craft of which the worthy and excellent Brother presides also as its Provincial Grand Master. Severe illness has prevented the possibility of its acknowledgment until this day, when the deputation, consisting of Companions Eales White, P. Z.; Maher, H.; and May, J., received the acknowledgment, with the gratifying evidence of recovery, namely, Companion Tucker's own handwriting.

**BRISTOL, Jan. 8.**—*Royal Orders of Knighthood.*—A numerous assemblage of the Knights Grand Architects of the ancient and honourable Encampment of Baldwin was held at their field of Encampment, under the auspices of Sir Robert Mercer, the Most Powerful Commander of the Order. The Grand Superintendent of the Royal Orders, Sir Wm. Powell; the Dep. Grand Superintendent, Sir W. D. Bushell; Sir Knights Bridges, Callender, Bryant, Donato, Powell, jun., and many others, were present. Among the visitors Sir Knight D. W. Nash, the Grand Secretary-General of the Holy Empire 33rd degree, was present on this occasion. The ceremonies of this splendid and highly interesting degree (of the Ancient and Accepted Rite) were most ably and efficiently performed by the Eminent Sir Knight Commander, and the full Highland costumes worn by him and the officers of the Encampment, added much to the effect and imposing appearance of the field. As many as eleven candidates, all being Knights of the Sword and the East (another of the degrees of the Ancient and Accepted Rite), were installed Knights Grand Architects.

After the ceremonial of the installations, the cup of friendship passed round the Encampment, and the healths of the Grand Superintendent, the Deputy Grand Superintendent, and the Eminent Commander of the Encampment, were warmly received and feelingly responded to.

Sir D. W. Nash, in acknowledging the courtesy of the Sir Knights in receiving his name with marks of approbation, as one of the Supreme Council of the 33d degree, remarked that the task of restoring the Ancient and Accepted Rite to its pristine position in this country, was rendered comparatively easy to those who had undertaken it, by the knowledge that several of the degrees of that Rite had been cherished and preserved by the important Masonic Province of Bristol in the Encampment of Baldwin from time immemorial.

At an early hour the Sir Knights separated, carrying with them a most pleasing recollection of one of the most beautiful degrees contained in the list of the 33rd belonging to the Ancient and Accepted Rite.

At a meeting of the Province of Bristol, there was collected by Bro. W. D. Bushell, Esq., the Deputy P. G. M., 110*l.* 2*s.* in aid of the famishing poor of Scotland and Ireland.

**BATH, Jan. 21**—The Royal Cumberland Lodge celebrated its 107th anniversary, honoured by the presence of the Grand Wardens of Somerset, and Officers and Brethren from the provinces of Somerset, Bristol, Leicestershire, and Monmouth; the Lodge was crowded with visitors from every Lodge in Bath, Bristol, Taunton, Bridgewater, Highbridge, Wells, and Castle Cary. After the ceremonies, more than fifty Brethren adjourned to the Castle Hotel, where a magnificent banquet, served in Brother Temple's best style, awaited them, and the evening was passed in perfect harmony.

**SOUTHAMPTON.** *Royal Gloucester Lodge, March 11.*—A silver snuff-box and a Royal Arch jewel were presented to Bro. Wm. Bemister by

the members of the Lodge and Chapter as a mark of respect and gratitude for his valuable services to them. The presentation lost nothing of its value by the impressive address of Bro. J. Ranking Stebbing on the occasion.

COWES.—That elegant piece of architecture, the Masonic Hall, is rapidly approaching completion, and we are happy to state that the Lodge is daily increasing in number and respectability.

JERSEY, Dec. 28.—The members of the Royal Sussex Lodge, No. 722, with numerous other Brethren, met for the dispatch of business. The officers installed for the ensuing year, from having had an excellent example in their predecessors, will do ample justice to the confidence reposed in them. It being the anniversary, it was deemed advisable, in order to benefit the deserving widow of a late respected member of the Craft, to dine at Tozer's Saloon, Royal-square. At 5 P.M. the Brethren and visitors sat down to Banquet. The cloth being removed, loyal and patriotic toasts followed in quick succession, accompanied by an efficient band, under the able superintendence of Bro. Charles Hartung. The festivity and good cheer common on such occasions, reminded the Brethren that in an order so extensive, it must necessarily follow that much distress, particularly in this inclement season, must prevail, a handsome subscription was made, and the Brethren have the heartfelt gratification of knowing that on the following day several widows and orphans benefited by Masonic charity.

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## SCOTLAND.

### TO CORRESPONDENTS.

ROBBIE entreats of us to urge on all committees of processions the necessity of a change in the tune of "the Entered Prentice," which to Robbie has become a perfect annoyance. Some other points to which Robbie alludes we cannot at present notice.

R. W. M. inquires, when Bro. Laurie will complete his new edition of his father's illustrations of Masonry? Answer. We do not know, but fear that the Brother has drunk too freely of the waters of the Lethan lake; but probably Bro. Woodman may awaken him—a wee bit pinch o' the lug may do the business.

A SCOTTISH MASON RETURNED HOME.—His Grace the present Duke of Athol is the Lord Glenlyon of last year, elected Grand Master Mason of Scotland three years since; was exalted in 1845 by the M. E. C. Hector Gavin, in Chapter No. 1, and soon after installed a Masonic Knight Templar; at present his Grace is at the head of the Scotch Craft, Arch and Templar degrees. On the death of his uncle, the late Duke of Athol, he succeeded to the title. His father was the second son, and his title Lord Glenlyon (he has been dead many years). His mother was a sister of the late and present Duke of Northumberland.

A SCOTTISH R. A.—We are not aware that in the Supreme Grand Chapter of England there are any representatives of other Grand Chapters, indeed there is at present too much variation between the English and Scottish systems of ritual. The question of any change whatever in the English Craft ritual did not come on—indeed we consider it unlikely to be varied in the slightest degree on the point alluded to.

THE Grand Lodge of Scotland has appointed Bro. Maitland,\* its late Grand Clerk, to represent them in the Grand Lodge of England—a gentleman in character, and inoffensive in manner: he carries with him the good wishes of all here. We are anxious to learn the name of the Brother who will represent the Earl of Zetland in the Grand Lodge of

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\* Of the legal firm of Spottiswoode and Robertson, Parliamentary Solicitors.

Scotland—all we hope is, that whoever he may be, we shall find in him a second Brother Maitland. The retirement from office of this excellent Brother has opened the path to Brother John Linning Woodman, who at the last Grand Lodge was appointed Grand Clerk, in whom there is this promising advantage, that he will probably not hesitate to do the duty even of the Grand Secretary, who has faltered so long in his office; probably finding the supineness and apathy of the general body was no incentive to emulation. However, let us find hope in the “auspiciis melioris ævi,” and although Brother Woodman may have misunderstood us, that is no reason we should misunderstand him.

**GRAND BENEVOLENT FUND.**—We are glad to hear that a Masonic benevolent fund scheme, separate from the charity funds of the Grand Lodge, and raised by voluntary subscription among the members, as we understand, has been set a-going. Its objects are not to be confined to Scottish Masons alone, but to all poor Brethren in distress of whatever country; and, we believe, also to Masons' widows and orphans. The design is good, noble, nay Divine, and we sincerely wish it prosperity and success. Repeatedly, however, have similar projects, benevolent funds, charity schools, or the like, been proposed by the Grand Lodge of Scotland, yet by some fatality or other they have successively become abortive, and died away. It behoves, therefore, the promoters of the present scheme well to consider that their structure is based on a more sure and permanent foundation; and so far as its plan appears to show, it possesses a promise of stability and usefulness. Much, however, will depend upon its future management, and the judicious distribution of its funds. In England, when a man petitions for Masonic charity, he is questioned, or has it in his power to state, how long and to what extent he has annually subscribed to the general funds of a Lodge, or to any particular charity fund, independent of other active services he may have rendered to Masonry when in happier days; but in Scotland, we believe, there is no such thing as a stated annual subscription to the Lodge, or charity funds. Consequently the selection of deserving objects becomes a very nice point—difficult (nay, in some cases, quite impossible) to arrive at, and requiring a great deal of discrimination, and examination of testimonies. Nevertheless, among many doubtful cases, there must be some truly meritorious, and for the sake even of these few good men, let it go on, we say, and prosper. Their silent thanksgivings will arise above, if not heard of on the earth beyond their benefactors' ear. Yet we are told to let our lights so shine before men, that our good deeds be not evil spoken of; and, though the benevolent fund may work out its silent way, policy and justice alike point to some still more *public* institution, such as the Freemasons' school, as imperatively demanded, to vindicate the character of the Craft before the world at large.

*List of Office Bearers of the Supreme Grand Royal Arch Chapter of Scotland.*—The Most Noble George Augustus Frederick John, Duke of Athol, Principal Z.; The Right Honourable the Earl of Dalhousie, Past Principal Z.; J. Whyte Melville, Esq. of Mount Melville, Principal H.; Colonel John Kinloch of Kilrie, Principal J.; Colonel Swinburne, Deputy Principal; Morris Leon, Grand Scribe E.; J. Gardner, Grand Scribe N.; Hector Gavin, Esq. of Croft-an-righ, Grand Treasurer; Thomas Booy, Grand Recorder; C. F. Shaw, Esq., Advocate, Grand Chamberlain; Sir William Miller of Glenlie, First Sojourner; Arch. D. Campbell, Esq., Second Sojourner; Wm. Hillhouse, Esq., Third Sojourner; Andrew Murray, Esq., Grand Sword Bearer; Daniel Ro-

bertson, Esq., and J. Gellatly, Standard Bearers; John Law, Esq., Grand Jeweller; Wm. Donaldson, Esq., Grand Clothier; J. McLean and William Boyce, Janitors.

Dec. 30.—The Grand Lodge of Scotland, headed by the M. W. Grand Master, the Most Noble the Duke of Athol, visited the Lodge Edinburgh Mary's Chapel in the Café Royal, where they were joined by deputations from the various sister Lodges of Edinburgh. The evening was passed with that good feeling and Fraternal love only known to Freemasons. His Grace gave with great good feeling in his different toasts, the health and prosperity of the different Masters and Lodges assembled. Many excellent songs were sung and sentiments given.

*Annual Festive Meeting of the Edinburgh Lodges.*—This great annual re-union met for the second time since its origin, 25th February, the R. W. M. Brother A. D. Campbell of the Canongate Kilwinning Lodge presiding. Exclusive of the Brethren of the latter Lodge, numerous deputations from ten other Lodges, including the St. Mark's, from Glasgow, attended, each headed by its respective Master, or Deputy. The Hall was hung round with blazoned Masonic banners and Templar escutcheons, and the historic painting by Bro. Watson, of Robert Burns in the Canongate Kilwinning Lodge, occupied a place at the lower extremity. The military band of the 3rd Dragoons, stationed at Piershill, constituted a powerful orchestra, while the blind Irish Harper, like an ancient British bard, struck concord of sweet sounds from the strings of his national lyre. Altogether the meeting was, in every sense of the word, harmonious, various amateur vocalists, besides, contributing to the musical enjoyments. An elegant banquet left nothing to be desired in the gastronomic department. The usual Masonic and social toasts were proposed by the Master with that spirit and expression so necessary to sustain the *esprit de corps*—the unity of heart and purpose of every assembly, giving it one common impulse, one sense and soul. The Chairman was supported, right and left, by Bro. Dr. Somerville, P. M. of the Canongate Kilwinning Lodge, Bro. Mowbray, D. M., Bro. David Campbell, the father of the Right Worshipful Master, Bro. Hector Gavin, P. M. of St. Mary's Lodge, Bro. W. Pringle, P. M. of the Canongate Kilwinning Lodge, Bro. Pattison, P. M., &c. On the whole, the meeting was a most successful following up of the recent arrangement of having one great annual re-union of the sister Lodges, in lieu of the less convenient monthly visitations practised in former years.

Dec. 8.—The members of St. James' Lodge, belonging to the Royal Arch degree, invited their respected Companion Morris Leon, Scribe E., to a supper, in testimony of the regard and esteem in which he is held by them as a man and a true Mason. Comp. William Hillhouse, Principal J., in the chair, supported by Comp. James M'Pherson, Grand Architect Supreme Grand Chapter of Scotland. After the cloth was removed, the chairman, in a neat speech, delineated the merits and services rendered for many years, in different capacities, in the Grand Lodge and Supreme Grand Chapter by their worthy Companion Morris Leon, and proposed his health, long life, and prosperity, which was most enthusiastically responded to by all the Companions present. Comp. Leon, in returning thanks, said he felt more at present than he ever did on any former occasion for the high compliment paid him by such a respectable assemblage of Companions, and would only say, if he had done anything

for the good of the Craft he had done no more than his duty, and was well rewarded for the little he had done. He was also proud to say, although not a Scotchman by birth, he was R. W. Master of a Scottish Lodge (the Celtic) for six years, and that high honour he could never forget, nor be ungrateful for the many offices he had been called on to fill in the Masonic world. He felt more than repaid for any services he had done by the kindly feeling he had received for upwards of twenty years from the Brethren in general, and hoped that if health and strength permit, to be able to do still more for the good of Masonry.

**PICTURE OF THE KNIGHTS TEMPLAR, BY BRO. WATSON.**—The ingenious artist, Bro. Stewart Watson, whose Masonic painting of Robert Burns lately elicited so much attraction, has been engaged for some time past on another historic picture of still larger dimensions. The subject is the inauguration of the present Grand Master of the Temple (Duke of Athol) before the Grand Conclave, in which above seventy figures are introduced. In its present unfinished state we cannot expect the full effect to be displayed; but we think we can descry the future filling up through the transparency of the actual outline. Several of the principal figures are in a state of completion; but the whole awaits the deepenings of shade requisite to bring out the full relief. There is great grace and artistic skill displayed in the arrangement and disposition of the assembled individuals; and though the personages present are not so studiously thrown into separate groups as in the picture of the inauguration of Burns, yet the effect is not the less elegant and impressive—perhaps, indeed, the unity of the action is better preserved. The background is painted with highly-wrought Gothic carvings and window ornaments, the dark rich hue of which contrasts well with the broader lights of the white-stoled assemblage in the foreground, besides giving a more solemn and antique appearance to the spectacle. Everything is, in fact, as much in accordance with ancient forms as possible; so that the subject might represent almost any similar ceremony in the olden time. Altogether, the taste and talent developed is such, that should the picture be exhibited at Westminster Hall, we may confidently predicate a public distinction that will stamp the artist as a master in historic design.

**GLASGOW, Jan. 10.**—*St Marks Lodge.*—The election of the various officers took place, when the following Brethren were appointed, viz.:—James Miller, R. W. M., re-elected; John Harvey, D. M.; Alex. Melville, S. W.; John Wright, J. W.; Jacob Silverman, Chaplain; John Harley, Secretary.

After the election the Brethren sat down to an excellent supper in their own Lodge-room, the Right Worshipful Master in the chair, supported on the right by Dr. Walker Arnott, of Arlary. During the evening many excellent and appropriate songs were sung, and the Brethren separated much gratified by the harmony and good feeling which existed.

At a recent meeting an additional annual subscription was opened for the Benevolent Fund.

*St. Mungo's Lodge.*—The anniversary of the Glasgow St. Mungo's Lodge was celebrated in the saloon of the Albert Tavern, Wilson-street, when the election of office-bearers took place. The late Right Worshipful Master was unanimously re-elected, as were also several of the principal officers. Bro. Geo. Blackwood was again called to fill the important office of Tyler. The Lodge was visited by the Masters and

office-bearers of most of the Glasgow Lodges. The evening was one of perfect harmony; and a great treat was afforded the Brethren by the exhibition of the Lodge books for 1729, since which time not one public meeting has been lost in the records; and it is interesting to read the account of most of the great events that have happened for the last century; also, an account of the laying the foundation-stone of the Royal Infirmary, and many other interesting buildings; and we were delighted to read of many of the great wits that shone ere our time, and who now only live in record. We feel sure the Right Worshipful Master will have great pleasure in allowing any curious in antiquarian research a sight of the venerable old documents. One motion moved by the Right Worshipful Master, and unanimously responded to, gave us great pleasure, that the St. Mungo Brothers give an annual subscription to the relief of the distressed.

GREENOCK ST. JOHN'S.—The Brethren of this numerous, respectable, and ancient Lodge, and a large party of friends, celebrated the anniversary of St. John the Evangelist by a dinner in the Buck's Head Hall, the Right Worshipful Master in the chair. A number of Brethren from a distance, and representing sister Lodges, were present, and the afternoon was spent very pleasantly. In the evening the Assembly-rooms were thrown open for the reception of visitors, of whom a large number, chiefly ladies, were present. The Lodge-room was most tastefully fitted up with flags, emblems, and wreaths, for the occasion, and the choir, led by Mr. Inglis, sang a number of beautiful anthems and hymns in fine style. After promenading for a few hours, and partaking of wine and cake, the visitors retired, and the Brethren of the mystic tie, bearing the gorgeous paraphernalia of the Lodge, took their proper places, and set to in right earnest to the labours of the evening, and separated as usual at "high twelve," all perfectly delighted.

THORNHILL, Dec. 28.—The Brethren of St. John's Lodge met to celebrate the anniversary of their tutelary saint, when nearly fifty of the honourable fraternity were present. The following members were elected office-bearers for the ensuing year:—James M'Lachlan, R. W. Master; James Gilchrist, R. W. Depute Master; Wm. Brown, R. W. Past Master; Thos. Brown, Senior Warden; Jas. Milligan, Junior Warden. After the business of the day, upwards of forty of the Brethren sat down to dinner, at the George Hotel. After the cloth was removed, the night was spent in a most social manner until half-past eight o'clock, when the Lodge was closed, in order that the ball should commence; and in half-an-hour forty-five couples of Masons, and their wives and sweet-hearts, were footing it away to a most excellent band. All passed off most harmoniously till three o'clock, when the happy meeting broke up.

ABERDEEN, Feb. 3. *The Select*.—The congregated Lodges held their annual meeting in St. George's Lodge-room, 41, Queen-street, when the following office-bearers were appointed for the ensuing year:—

*Operatives*, James Mathew, R. W. M. *St. George's*, John Booth, R. W. Depute Master. *St. Nicholas*, Alexander Wallace, Senior Warden. *Old Aberdeen*, James Jaffray, Junior Warden. *Operatives*, James Miller, Chaplain. *St. Nicholas*, John Duncan, Treasurer. *Old Aberdeen*, George Grub, Secretary. *St. Georges*, John Coyle, Grand Steward. *Operatives*, John Duncan, Senior Steward. *St. Nicholas*, John Darnel, Junior Steward. *Operatives*, John Elrick, Tyler.

This committee was instituted upwards of half a century ago, with

the view of relieving necessitous Brethren—each Lodge belonging to the committee contributing yearly a sum for this purpose.

Masters and Wardens for the year :—*St. Nicholas*, Bros. McLean, Esq., R. W. Proxy Master; Andrew Marson, W. Master; David Knox, Depute Master; J. Robbie, Senior Warden; W. Cumming, Junior Warden. (Ten pounds unanimously voted to the Society for the Suppression of Juvenile Vagrancy.) *St. Georges*, Bros. J. Jameison, W. Master; A. Diack, Depute Master; W. Bruce, Senior Warden; A. Roberts, Junior Warden. *Keith*, Bros. W. Spence, W. Master; P. Mason, Depute Master; R. Clark, Senior Warden; J. Wallace, Junior Warden. *St. Andrew*, Bros. A. Cowie, R. W. Proxy Master; P. Cooper, W. Master; J. Darnel, Depute Master; A. Rennie, P. Master; W. Ramage, Senior Warden; T. Ruxson, Junior Warden.

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## IRELAND.

### TO CORRESPONDENTS.

A GRAND OFFICER—Albeit though unused to the melting mood, we have in a measure relented, and for the time defer the article on the “hideous deformity” that still casts its slimy length along. Fully hoping, with our estimable correspondent, that our forbearance will not on this account be misunderstood, the leading article, which was prepared, and partly in type, has been withdrawn.

FIRST LODGE (Cork)—We have much pleasure in complying with the request, however briefly.

A MASTER—Yes. The F. Q. R. is the organ of Freemasonry; not merely the “Recorder” of the Grand Lodge of England.

CHARON is anxious to know when he shall ferry over the intelligence of the G. C. R. to the other side of the Styx, where the shadows are waiting for coming events.

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DUBLIN, *December*.—The Grand Lodge of Ireland assembled at their Lodge-rooms, Freemasons’ Hall, College Green, to celebrate the festival of St. John. The Right Worshipful Brother, George Hoyte, D.G.M., upon the throne.

Brothers Lord Suidale, S.G.W.; Deering, Acting J.G.W.; the Rev. Dr. Wall, Grand Chaplain; Doctor Smith, Grand Organist; Thomas Quinton, Grand Treasurer; John Fowler, G.D.P.M. and Secretary.

The Lodge having been opened in the first degree in the presence of between eighty and a hundred Brethren, and the Grand Officers having been respectively saluted with all due Masonic honours, the Brethren adjourned from the ordinary Lodge room to the new Grand Hall, in order to inspect the progress made in its decorations, under the superintendence of Brother Murray (Lodge 50,) G. A.

The Committee deserve the highest praise and approbation from the Order. When finished, it will bear competition with any Masonic Hall in existence.

The Brethren had an opportunity also, when inspecting the new hall, of seeing the children belonging to the Female Orphan School, connected with their body. These helpless orphans were brought over to the Lodge by Bro. the Rev. Dr. Wall, G.C., under whose care and



that of the Grand Lodge Committee they are so comfortably and respectably provided for. They all appeared in good health, and we rejoice to say that the establishment was never in a more flourishing condition, there being at present eight vacancies to be filled up without objects, and increasing funds on hand.

At a quarter past six o'clock the Brethren proceeded to the large dining-hall for refreshment, where an excellent dinner was provided by Bro. Mitchell, who has been appointed providore to the new concern by the Grand Lodge; and after spending a delightful evening, the usual loyal and Masonic toasts having been drunk, the Lodge was closed in due form, and the Brethren separated in "peace, love, and harmony."

Brother Lord Suidale, S.G.W., not having been able to remain for refreshment, his place was most efficiently filled by Bro. Sutton Corcoran, W.M. of the Victoria Lodge, No. 4, and Bro. Matthew Wright, of the same Lodge, occupied the J. G. Warden's chair with equal satisfaction to the Brethren.

Bro. Dr. Smith, G. O., Bro. Brough, and several others of the Brethren present, added considerably to the evening's entertainment, by singing various Masonic duets, glees, &c., most of which were taken from the "Lyra Masonica," the new publication of the grand organist, the profits of which have been most liberally given up to charitable purposes. The "Lyra Masonica" should be in the possession of every Lodge. The most ancient and favoured Masonic airs, songs, &c., are all arranged to meet every musical capacity, the well-established musical ability of Doctor Smith having been gratuitously accorded for the benevolent purposes of the Order.

*Dedication of the New Grand Masonic Hall of Ireland, Jan. 11.*—The most sublime and impressive ceremonial of dedicating a Hall to Masonic purposes took place in this city, upon which occasion his Grace the Duke of Leinster, the Most Worshipful Grand Master of Ireland, presided, and went through the various duties imposed upon him by his high office with that ease and affability which so mark his deportment in whatever position he may be placed.

The ceremony was of the most imposing description, even to the Brethren of the highest orders in the Craft, who, one and all, admitted that they had never been present at such a Masonic meeting in this country or elsewhere. Some of the most distinguished Brethren were present, all of whom appeared in full evening dress, decorated with the costume of their respective Lodges, whether foreign or otherwise.

The Grand Master having then taken his seat on the throne, the Grand Marshal, Bro. J. M. Pooley, asked his Grace if it was his will and pleasure that the Brethren should proceed to the new Hall, and having been replied to in the affirmative, the Brethren proceeded in order to the building about to be dedicated, a description of which appeared some short time back in *Saunders's News Letter*, in its notice of the late celebration of the Festival of St. John, and from which we make the following extract:—

"The Grand Lodge Room is fifty feet nine inches long by twenty-seven feet wide, and has been raised to the height of nineteen feet, for the attainment of which it was necessary to take off the whole of the very heavy roof, which has been most satisfactorily accomplished. The centre portion of the ceiling is formed into compartments, and divided by large Gothic moulded beams, the intersections of which are ornamented by bosses of open foliage and the panels with Gothic tracery.

In the four centre compartments are pendant ribbed ornaments of perforated work for ventilation, through the centres of which the gas lights descend. The sides of the ceiling are coved: at their springing is a horizontal cornice with a Gothic tracery frieze. The hall is fitted up with ranges of stalls on each side, numbering forty in all, with Gothic canopy heads, in rich open tracery, with crockets and finials surmounted by the cross of the Order, supported on projecting brackets, terminated by pendants. The throne is raised on a dais of three steps, and surmounted by a canopy, corresponding with those over the stalls, the front forming three sides of an octagon with a niched recessing at back for the state chair or throne; on each side of the throne are two stalls of assimilating character to those before described, supported by Gothic pillars."

When the procession entered the Hall the Lodges divided to the right and left, according to their rank, under the direction of the Grand Marshal and Stewards; the Grand Master then ascended the throne, attended by his Grand Officers at either side, and the Brethren having all taken their seats, there was a flourish of trumpets, after which the Deputy Grand Secretary rose and informed the Grand Master that it was the desire of the Fraternity to have the Hall dedicated to Freemasonry, and in the name of the Order he requested the concurrence of his Grace.

The Grand Master having assented, one of the Grand Chaplains read an impressive dedication prayer.

The Brethren answered—"Glory to God on high, on earth peace, good-will towards men."

The Grand Master then said—In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Hall to Freemasonry.

The Grand Chaplain then strewed corn over the Lodge, and the grand honours were given; after which a piece of music was performed, and the second procession made round the Lodge; and when the Grand Master arrived at the east the music ceased, and he said, "In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Hall to religion, virtue, and science."

The Grand Chaplain then poured wine on the Lodge, and the grand honours were given.

The music was here resumed, and the third procession was made round the Lodge; again, when the Grand Master arrived at the east the music ceased, and he said, "In the name of the Supreme and Eternal God, the Great Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Hall to universal benevolence."

Here the Grand Chaplain dipped his finger in the oil and sprinkled it over the Lodge, and the grand honours were given. He then pronounced an invocation.

The Grand Chaplain then pronounced the following blessing:—"Blessed be the Lord, that hath given erst unto his people. The Lord our God be with us, as he was with our fathers. Let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he has commanded."

Response by the Brethren—"Glory be to God on high, on earth peace, good-will towards men."

The grand honours were then given, when the Grand Master retired to his chair, and

Brother the Rev. R. S. Wall, Grand Chaplain, delivered an appropriate address.

An anthem, written by the Rev. Brother Wall, G.C., and composed by Dr. Smith, G.O., was then sung by the Brethren.

The ceremony of dedication having concluded, his Grace the Grand Master congratulated the Brethren on the splendid Hall which had been just dedicated to the purposes of Freemasons. He said he had witnessed with pride and pleasure the exertions of the Brethren to erect a temple creditable to the Order generally; and he begged, as a further testimony of his approbation of those exertions, to present them with a new organ, such a one as would give satisfaction to the Brethren, and would be in every way suitable to their splendid hall.—(Great applause.)

The Deputy Grand Master then rose and proposed a vote of thanks of the Masonic body to the Grand Treasurer, for his exertions since the project of the new hall was set on foot.

The Prov. Grand Master of North Munster seconded the motion.

The Grand Master was pleased to express his most hearty concurrence in this well-deserved tribute to the Grand Treasurer.

The Grand Treasurer returned thanks in brief and eloquent terms, and concluded his address by proposing a cordial vote of thanks from the Order to his Grace, for his noble donation to their new hall, his constant zeal for the good of the Order, and for his unbounded liberality to it at all times.—(Applause.)

Brother Webber seconded the motion, which was carried amid the applause of the Brethren.

The Grand Master having acknowledged the compliment paid to him, some Masonic business was transacted; after which, at half-past six o'clock, the Brethren proceeded in the same Order to the Banquet, which was laid out in the large dining hall. A sumptuous entertainment was there provided by the Brothers Mitchell, the providores recently appointed to the hall, which elicited the unanimous approbation of every one present.

His Grace presided with his usual efficiency, and the vice-chairs were ably filled by the Acting Senior and Junior Grand Wardens; and after ample justice was done to the viands, and the cloth removed, the usual loyal and Masonic toasts were given and responded to.

The Brethren, during the evening, were highly delighted with the vocal performances of Brothers Dr. Smith, Brough, G. L. Geary, Hill, and R. Smith, who sang several duets, glees, &c., selected from the "Lyra Masonica;" and Brothers Cronin, W. M., No. 50, and Mackey, S. W., No. 4, also contributed considerably, and with great effect, to the harmony of one of the most delightful evenings ever spent by the Brethren.

A munificent collection was made for the purposes of charity, and at eleven o'clock the Brethren separated in "peace, love, and harmony."

The hall was lighted by four magnificent Gothic chandeliers in bronze, supplied by Bro. Daniel, of Mary-street. They are remarkable alike for the beauty of their workmanship as for their perfect applicability.

*Shamrock Lodge, No. 93, Jan. 21.*—The Brethren of this Lodge dined together at Freemasons' Hall, for the purpose of celebrating the installation of their Master and Officers.

The chair was taken at half-past six o'clock, by Bro. J. B. Macnamara, W. M.—the vice-chair being occupied by Bro. Page, S. W.

After the cloth was removed, and the usual toasts drunk, there were several songs excellently sung by the Brethren, who each did all in his power to promote the hilarity and festivity of the evening. Finally, about eleven o'clock, the Brethren parted with most unfeigned regret.

CARLOW, *Dec.*—The members of the Carlow Lodge, No. 116, assembled to celebrate the festival of St. John. The Lodge then adjourned to seven o'clock, when the Members dined at the Club House. The W. M., Bro. Doctor Porter, presided. The Brethren, who spent an agreeable evening, retired at an early hour.

KILKENNY, *Dec.*—The Masonic Lodges of this city celebrated the festival of St. John. Lodge 37 assembled in their Rooms, Ormonde House, at four o'clock, p. m., when the W. M. (Lieutenant-Colonel Wemys) was solemnly installed; and the subordinate Officers (H. M'Creery, jun., Esq., and Captain F. Shearman, Senior and Junior Wardens) were inducted according to ancient Masonic ritual. The Lodge adjourned for refreshment at half-past six o'clock.

Lodge 642, at high twelve, installed their Officers for the ensuing six months, Bros. J. G. A. Prim, W. M.; A. Keith, S. W., and P. Anderson, J. W.; and at six o'clock dined together at the Victoria Hotel. In both Lodges the fare included a supply of venison kindly presented by Bro. Sir J. Power, Bart.

The Brethren of both these branches of the Craft spent an evening in a truly social spirit and fraternal fellowship, in their respective Lodges.

LIMERICK.—James M'Mahon, Esq., was installed W. Master of Union Lodge, No. 13, at their Club-house, George's-street. There was a large assemblage of the Brethren who dined together in the afternoon; "peace, love, and harmony," the order of the feast.

George Furnell, Esq. was installed Master of the Masonic Lodge, No. 333, at their Hall, Henry-street, where the Brethren were splendidly entertained at dinner in the afternoon.

LONDONDERY, *Dec. 28.*—*The Celebration of St. John's Festival.*—At six o'clock in the evening the members of Lodge No. 69 assembled at their rooms, and proceeded with the usual ceremonial of installing the Master elect—Bro. Alexander Grant. The R. W. Prov. Grand Master, Sir James Stewart, Bart., performed, on this occasion, the ceremony of induction, after which, the new Master, Bro. Grant, invested his Officers with the collars and jewels, adding, at the same time, a suitable admonition to each in reference to the solemn responsibilities which he had undertaken. Bro. Colonel Longhead then presented to the District Grand Lodge, and to the Brethren of No. 69, for their joint use, a beautiful ivory mallet and marble ashler—a donation which demonstrates the strongly fraternal character of the Masonic system, when Americans and Irishmen are thus found united in the most cordial attachment to each other. After the Lodge had been closed, the Brethren retired to the Corporation-hall, where a sumptuous dinner had been prepared for them under the superintendence of Mrs. Wylie, and which had been specially given in honour of the R. W. Grand Master, Sir James Stewart, as P. M. of Lodge 69. The W. M. Bro. Grant, occupied the chair. On his right sat the guest of the evening, Sir James Stewart, and on his left Bro. Colonel Longhead, while the body of the room was filled

with a large and highly respectable assemblage of the Brethren. On the removal of the cloth, the W. Chairman gave—"The Queen—may Wisdom, Strength, and Beauty, be the pillars of her throne." This toast having been honoured, the Chairman next gave—"The Grand Masters of England, Ireland, and Scotland, with the Grand Lodges"—a toast which was received with all the Masonic honours. The Chairman next called for a bumper, and observed, that the presence of Sir James Stewart amongst them that evening prevented the full expression of those enthusiastic sentiments which, in regard to him, they all entertained, and accordingly as the toast was, under any circumstances, its own eulogy, he would call on them to drink "the health of the R. W. Grand Master, Sir James Stewart" (Tremendous applause for several minutes.)

Sir JAMES STEWART, in returning thanks, stated that he would always feel happy in furthering the cause of Masonry, because it was an institution eminently calculated to improve the moral and social condition of mankind, and on this ground it was entitled to the support of every man who wished well to the interests of society.—(Cheers.)

BRO. GRANT again called upon the Brethren to charge for a toast, and said he was about to propose the health of a sincere and zealous Mason—of one who was prevented by severe indisposition from attending, but who in spirit was, nevertheless, present in their assemblage, and whose health would consequently be received with all the honours—he meant, "The health of Bro. Col. Cairnes."—(Great cheering.) That distinguished Brother had long been a steady and zealous supporter of Masonry, because, as he said himself, it comprised the essence of all morality and virtue.—(Enthusiastic cheering for several minutes.)

THE R. W. GRAND MASTER then rose and requested the Brethren to fill a bumper, after which, in the most kind and complimentary terms, he proposed "The health of their excellent Master, Brother Alexander Grant." This toast was received with the most enthusiastic applause, and with repeated honours, which Bro. Grant acknowledged in an address of surpassing excellence.

Several other appropriate toasts and sentiments were given, after which the Brethren separated with all the order and decorum which are characteristic of genuine Masonry. It ought to have been stated before, that, during the evening, there were present deputations from the other Lodges in Derry, who were most cordially welcomed; and it was gratifying to observe the interchange of kindly feeling and of Masonic brotherhood which prevailed. Deputations from Lodge 69 were also appointed to greet the Brethren of the other Lodges by returning their fraternal visit, which had, on the present occasion, been so peculiarly acceptable.

CORK, Feb. 10. *First Lodge of Ireland.*—The annual grand fancy and dress ball, in aid of the funds of the Masonic Orphan Asylum, took place at the Imperial Clarence Hotel, and was generally pronounced to be one of the most brilliant and delightful of the kind held in our city for some time. Shortly after nine o'clock the Brethren of the various Lodges, wearing the aprons, scarfs, crosses, medals, and the other insignia of the Craft, commenced to assemble, and at the hour of ten precisely, having formed into procession, they marched into the ball-room, the band of the 47th Regiment, the while, playing the Masonic March. The Worshipful Master, John J. Perrier, who was attended by his officers, Mathias C. Hendley, Senior Warden, and James Edward Leslie,

Junior Warden, took the chair, and the usual salute having been given, dancing was commenced. The rooms, as usual on such occasions, were almost dazzlingly lit; and the walls were literally covered by beautiful banners, bannerets, mottoes, and other emblems of Masonry. There were also some fine transparencies of her Majesty, Prince Albert, and Mrs. Aldworth, the only female depository of the "grand secret." At twelve o'clock there was a most brilliant assemblage of over four hundred persons present, a great proportion of whom were military, whose gorgeous uniforms intermingling, and contrasting with, the gay fancy dresses, and the chaste and varied coloured costumes of the ladies, formed a *coup d'œil*, at once grand and imposing. There were two military bands in attendance, that of the 1st Royal Dragoons and 47th Regiment, who played during the night in the most brilliant style, quadrilles, polkas, waltzes, and gallopades, arranged by the Messrs. Oakden and Kent. Refreshments, which were supplied by Mr M'Dowell, were served up in the adjoining room. The principal fancy dresses were numerous and interesting. It was near four o'clock when the company separated.

*March 17.*—The Brethren of St. Patrick's Lodge, No. 8, Cork, assembled for banquet at the Imperial Clarence Hotel, to commemorate the anniversary of the birth of our patron Saint. About fifty Brethren sat down to an excellent dinner. On the cloth being removed, the doors were thrown open for the admission of upwards of one hundred and fifty ladies, who were so privileged as to witness, for the first time in this city, "a Masonic festival," and who, on entering the room, were greeted with an enthusiastic salute by the members.

The Worshipful Master having made a few introductory observations, proceeded to deliver the usual loyal toasts. The toast for the evening was—"The Fair Daughters of Erin, but more particularly those Ladies who have honoured us with their presence this evening." Most enthusiastically received, and Bro. Keays, having been loudly called on, sung with exquisite taste and expression a German ballad, entitled "Rise my Song," which produced a general encore.

Shortly after eleven o'clock the Worshipful Master toasted to their next merry meeting, and having vacated the chair, the company separated, expressing their delight at the pleasing musical treat afforded them.

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## FOREIGN.

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Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

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PARIS, *Dec. 29.*—A Grand festival of the Supreme Council of France took place under the superintendence of the Duke Decazes, Peer of France, Grand Master of the Order. He took that opportunity publicly to state that he had been honoured with a lengthened interview by the

King of Prussia\* on the subject of the admission of the Israelitish Brethren to Prussian Lodges during their work; at the conference mentioned, the Duke pleaded warmly for the cause of reason, justice, and fraternity; this, in addition to the other forcible appeals, has caused the Grand Master of Prussia to waver in his previous determination, and requested time to reconsider his expressed opinions. We sincerely hope the mind of this prince may be opened to receive the true and pure light hitherto obscured by a religious infatuation, as otherwise, the Grand Lodge of France will be under the necessity of acting even more rigorously than the English, and exclude Prussians altogether from the meeting of French Lodges.

PRUSSIA, BERLIN.—We are much gratified to learn by the "Frankfort Gazette" (translated in the "Globe"), that the Prince of Prussia, as Grand Master of Freemasons, has sent a circular to all the Lodges, declaring that he adopts *without reservation*, the principle laid down by the Masons of England, *that there is nothing to oppose the admission of Jews as Freemasons.* (Since contradicted, *vide*, "Chit Chat.")

MALTA. *St. John and St. Paul*, 437.—Bro. Captain Brown (88th Foot), has been elected W. M., but as he must immediately embark for the West Indies (the 88th being relieved by the 51th), his Wardens are left to be appointed by the immediate P. M. Is this practice correct?

*Zetland Lodge*, 756. Bro. Thomas Flack re-elected W. M. The re-union in honour of Captain Drummond, embracing the attendance of the members, the banquet in honour of the birth-day of the Earl of Zetland was not held. The young Zetlanders are prospering, and the Lodge promises to take a first rank in the Order.

Feb. 19.—The Officers and Brethren of the several Lodges of Malta gave a splendid feast of the Auberge de Provence, to Captain H. M. Drummond of the 42nd Highlanders, W. M. of the Union of Malta Lodge, 588, and to the officers of that regiment belonging to the Fraternity, on their departure from this island. Rear-Admiral Sir Lucius Curtis, Bart. C. B. (P. G. M. for Hampshire), presided, about forty of the Brethren sat down to one of the most elegant dinners provided for some time in the Auberge. The Governor generously allowed the use of the rooms for the purpose, and the newly decorated ball-room was appropriated for dining. The band of the 42nd regiment was in attendance, by kind permission of Colonel Cameron. After the cloth was removed the first toast proposed was, "The Queen and the Craft," with full Masonic honours; second, "The Earl of Zetland, M. W. G. M. of England," with three times three; third, "The Three united Grand Lodges," with full Masonic honours; fourth, "To all Poor and Distressed Brethren," with full Masonic honours; fifth, "Sir Lucius Curtis, P. G. M. of Hampshire," with two feints and a fire.

The worthy president in his speech, alluded very forcibly to the benefits of Masonry, inasmuch as it had befriended him in the hour of need, and also to his great pleasure in seeing so numerous a meeting in Malta for so laudable a purpose, showing to the Brethren that zeal and true merit would always be appreciated wherever it might be found.

"Captain Drummond, W. M. of the Union Lodge," was then proposed with the 42nd fire.

\* Query, probably the King's brother.—Ed.

Capt. DRUMMOND, in returning thanks, was sensibly affected, and his speech was most warm and eloquent. To the Union Lodge he owed everything as a Mason; to the kind instructions of some, and to the cordial support of all, he had, he trusted, fulfilled the duties of his office to the best of his ability. He had not words to express his gratitude to them for their excessive kindness to him and his brother officers—his heart was too full; nor could he omit to thank the Brethren of the other Lodges, St. John's and St. Paul's, and the Zetland, for the very liberal and handsome manner in which they came forward to support the members of the Union on this occasion, and concluded by trusting that the Lodges would continue thus united and Masonry flourish.

Seventh—"The Brothers of the 42nd, with the 42nd fire," which was suitably acknowledged.

After which, the pipers of the regiment marched round the table playing "Burns' Farewell."

Sir LUCAS CURTIS, in the name of the Officers and Brethren of the Union Lodge, presented to Capt. Drummond a Past Master's Jewel, with a suitable inscription, as a token of their sincere respect for his zealous exertions on behalf of the Craft, and their Lodge in particular. The presentation was preceded by a very able and truly Masonic speech, and which will not be forgotten for many a day by those present.

Capt. DRUMMOND rose and said, that in acknowledging this unlooked-for addition to so many favours already conferred on him, he was still further at a loss how to thank them, but that he should treasure and wear near his heart the jewel that would remind him, when far away, of the many kind friends and Brothers he had left behind him; and his only wish was, that the Great Architect of the Universe would bless and prosper them all.

Many other toasts were proposed and responded to with true Masonic feeling.

The Brethren are deeply indebted to the Stewards of the Union Club for their kindness in placing at their disposal everything that was necessary. To the Committee of Management the arrangements reflect the highest credit, not forgetting the worthy *providore* Gioacchino, whose skill is so well known, having excelled his former excellent endeavours.

KINGSTON, JAMAICA—Dec. 14.—The members of the Sussex Lodge met for the purpose of installing the Master-Elect and the officers, at the Glenlyon Lodge Rooms, in King street. There was a large attendance. The following are the officers who have been installed to conduct the business of the Lodge for the ensuing year:—Worshipful Master Henry Franklin; Senior Warden, Bro. Thomas Breakspear; Junior Warden, Bro. Thos. A. Cargill; Treasurer, Worshipful J. K. Fingzies; Secretary, Bro. W. B. Douglass, &c.

The Worshipful H. Franklin, on his elevation to the chair, returned thanks for the distinguished honour conferred upon him. This was the second time that he had been called upon by the unanimous voice of the Brethren to rule over the Lodge, and they might depend that those exertions which he used during his administration of 1843, to promote the well-doing of the Lodge, and for which, on his retirement from office, he received a substantial mark of approbation from the Lodge, would be renewed in support of the due regulation, and in enhancing of the prosperity of the Sussex Lodge in particular, as well as of Masonry in general.



The other officers severally returned thanks to the Master for the confidence reposed in them.

The labours of the evening being ended, the assembled Brethren retired to the Commercial Hotel, and refreshed themselves with the accustomed entertainment.

NASSAU, NEW PROVIDENCE—Dec. 28 — The Brethren of the Union Lodge, No. 231, met at the Masonic Hall, when William C. Cuning, Esq., was installed Master. The other officers of this Lodge were also installed.

On the same evening the Brethren of the Royal Victoria Lodge, No. 619, assembled at the Public Buildings, on the installation of their Worshipful Master-Elect, Stephen Dillet, Esq., and the other officers of that Lodge.

The Provincial Grand Lodge under the Registry of England, met at the Public Buildings, directed by their Right Worshipful Provincial Grand Master, the Hon. G. C. Anderson, for the purpose of uniting with the Fraternity in a procession to Christ Church. They were then joined by the Provincial Grand Lodge for the Bahamas, under the Registry of the Grand Lodge of Scotland, the Right Worshipful J. F. Cooke, Esq., Prov. Grand Master, and also by other Brethren not of this province, when, preceded by the band of the 2nd West India Regiment, under the direction of Bro. Ashe, they proceeded to Christ Church. An appropriate sermon was preached by the Rev. Bro. William Strachan, D.D., Chaplain to the foregoing Lodges. A collection was made in aid of the Charity Fund, which amounted to nearly nine pounds.

At seven the same evening a goodly number of the Brethren sat down to dine, when they were honoured by the presence of his Excellency G. B. Mathew, Esq., Past Grand Warden of the Grand Lodge of England; and having passed a most delightful season of fraternal re-union, separated at about eleven o'clock.

Our Masonic Fraternity has recently been disturbed by a misunderstanding, caused by some irregularity in the election of a third Principal in the Royal Victoria Chapter. The proceedings have been transmitted to the Supreme Grand Chapter of England, whose direction in the case is awaited with great anxiety. We forbear to offer any opinion.

AUSTRALIA FELIX.—A very magnificent set of Masonic jewels has arrived from London by the *William Wilson*, as a present from the members of the Lodge of Australia Felix to their P.M. and Brother, John Stephen. These jewels are arranged in a very elegant red morocco and gilt case, bearing that gentleman's name on the cover, which is lined with crimson velvet. The first is a Past Master's Jewel, in gold enamel and brilliants. The second is the Past Principal's Medal of the Royal Arch Chapter, in gold embossed, with a superb onyx stone. The third is the Knight's Templar, of pure gold, consisting of a cross with a representation of the crucifixion, and the motto. The fourth is the Knight of Malta Jewel, in crimson and white enamel, surmounted with the coronet, in which are set separately an emerald, a ruby, and a brilliant. The fifth is the splendid Jewel of the Rosicrucian Order, in gold, having the five-pointed diadem with rubies, the cross in garnets, the pelican in frosted silver over the segment of a circle set in diamonds. The cost of this very elegant testimonial is one hundred pounds, which was contributed by the members of the Lodge of Australia Felix, by voluntary subscription.

LAUNCESTON, VAN DIEMAN'S LAND.—*St. John's Lodge, No. 346, under the Registry of Ireland. June 24, 1846.*—A full meeting of the members took place at their Lodge, to instal the officers for the ensuing year. The imposing ceremony concluded, the Lodge was closed, and the Brethren separated to meet again in the evening to hold their annual festival, in the capacious room in St. John's Tavern.

At six o'clock the Brethren, in full Masonic costume, sat down to banquet. By the kind permission of Col. Cumberland, a portion of the fine band of the 96th Regiment attended, and enlivened the festive scene by the performance of several beautiful airs. After the removal of the cloth, the Worshipful Master who presided rose, and gave the health of "Her Most Gracious Majesty the Queen." The national anthem, which immediately followed, performed sweetly by the band, excited in the breasts of the attentive Brethren the warmest sentiments of loyalty and affection for their beloved Sovereign.

The following toasts followed in succession from the Chair:—"Prince Albert and the rest of the royal family;" "The Three Grand Masters of England, Ireland, and Scotland—The Earl of Zetland, the Right Hon. Lord Glenlyon, and his Grace the Duke of Leinster;" "The Governor, Sir Eardley Wilmot;" "The Ladies of Van Dieman's Land;" "The Fraternity round the Globe;" "The memory of Robert Burns;" "Colonel Cumberland and the Officers of the 96th Regiment." "The Worshipful Masters of the Lodges in Van Dieman's Land," was given by the Senior Warden, and acknowledged by the Worshipful Master; after which, a succession of toasts followed, to which suitable returns were given by many of the Brethren, which were interspersed with excellent songs.

During the evening several of the Brethren expressed their firm adherence and attachment to the ancient and honourable Order of Freemasonry, and the admirable principles it inculcated.

At half-past eleven the Worshipful Master vacated the chair, expressing the pleasure he had enjoyed on the occasion of meeting his Brethren, and in the rational and intellectual manner in which the evening had been passed; it had been indeed an evening of unalloyed pleasure to himself, and he really believed to every Brother present.

The Editor of the Launceston paper has appended to the report some most judicious observations, which we have not room for. He, in particular, draws attention to the necessity of caution in the admission of candidates, that no improper characters may disgrace the hallowed precincts of a Mason's Lodge.

MONTREAL.—*St. George's Lodge, Dec. 29.*—Bro. T. D. Harrington has been unanimously re-elected Worshipful Master—a just tribute to his Masonic reputation. The event is suitably commemorated by an elegantly embossed circular to the members, subscribing and honorary, containing the names of the Master and his Officers.

## AMERICA.—UNITED STATES.

### TO CORRESPONDENTS.

The letter on the practice of the Royal Arch in the United States and the Canadas is inadmissible; not that it is written in a spirit of unkindness, but indiscretion. The difference in practice is to be regretted, but the governing Masonic bodies of each country must be respected. The *representative system*, PROPERLY conducted, might tend to some good. It could hardly be expected that the English Chapters in Canada should adopt the common system, any more than that the American Chapters should conform to the English ritual. We refrain from further remarks.

L. H. will accept our thanks for a very pleasing letter on the subject of some remarks that appeared in the American Masonic Register of December last. Such testimony of our utility is gratifying to our "amour propre;" and we shall endeavour to deserve the continuance of our correspondent's approbation.

The remarks of the EDITOR are not unfair; but it is clear that he is not yet wide awake enough even to *guess* at our American correspondent.

NEW YORK.—We are pleased to learn that our illustrious Brother Ed. A. Raymond, Esq., has been appointed by the Supreme Grand Council 33° for England and Wales, the representative of that illustrious body for the northern jurisdiction of the United States; and that the illustrious Bro. Henry Udall, Esq., of London, has received a corresponding appointment from the American Council. These appointments will tend to render felicitous the fraternal relations of these distinguished Masonic authorities.

BOSTON, Nov. 11.—The dedication of the new Masonic Hall, in the Masonic Temple, took place, on which occasion the Brethren of the city and neighbourhood attended in great numbers—the hall was completely filled; Brethren of all degrees attended, from the Craft to the thirty-third. The M. W. Grand Master, Bro. S. W. Robinson, Esq., most impressively performed the ceremony of consecration, during which appropriate parts of the "Masonic Melodies" were sung by the choir; and a dedicatory prayer was offered up to the throne of Grace by the Grand Chaplain. The Rev. Brother, Albert Case, then delivered an address of great beauty and excellence; and after a benediction by the reverend and venerable Brother, Dr. Esa Eaton (78), the Grand Lodge retired to their room and the Brethren to their homes.

The expense already incurred is about three thousand dollars, a sum well laid out in very admirable improvements.

The address of the M. W. Past Grand Master, Peabody, is a masterly one—it grapples earnestly with much subject matter of grave importance, and most emphatically urges the consideration of a general Grand Lodge, as a means of securing uniformity in work and action throughout the union. We could wish the address circulated throughout the world. The same august Brother delivered a most excellent address on the installation of the officers of the Grand Lodge of Massachusetts.

WORCESTER, MASSACHUSETTS.—A new Masonic Hall has been opened here under the happiest auspices.

## I N D I A.

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

The Freemasons of India have again resolved to raise a subscription in aid of the suffering poor of Ireland. The subscriptions will amount to five thousand pounds, exclusive of large sums from wealthy Hindoos of high caste, who have latterly been admitted into the Order, by authority of the Grand Lodge of England.

MADRAS.—The Lodge Social Friendship (326) have circulated an appeal to the Craft at large, soliciting its aid in the erection of a Masonic hall. The claims to public attention are made with due consideration, and will, we hope, be met with liberality, and sure we are that abundant success would have attended the appeal, but that the case of the millions now suffering by famine and disease will absorb the means, even of the generous. Among the principal claims to public sympathy is, that as their Lodge must close, from circumstances, unless a new hall be erected, *nine widows and their families* will be thrown helpless on the world—may such calamity be averted!

*Extract from Correspondence, Dec. 31.*—“Dear Brother,—Madras has suffered very much this quarter by the breaking up of the S. W. monsoon on the 21st and 22nd of October last. The rivers overflowed, the streets were inundated, tanks were burst, bridges carried away, and thousands of the poor made houseless. Lives were lost, and more damage done to life and property by the raging of the elements, whilst the gale continued, than by any similar visitation for thirty years past. The fort was under water to the depth of from four to seven feet in some places, and our Lodge-rooms were flooded to the depth of about three and a-half feet, destroying and damaging more or less our records, books in the library, dresses, and furniture, belonging to the various degrees of Arch, Craft, and Chivalric Masonry.

“The Lodge has made an appeal to the Masonic world for aid, a copy of which was forwarded to you, and hopes are entertained that you will use your utmost exertions to forward the good cause.

“Although this Lodge suffered so much, yet it stood forward the first of all the Madras Lodges to aid the sufferers by the flood, subscribing fifty rupees out of its relief fund for their assistance; thus maintaining the pure principles of Masonry, seeking solace in distress by affording relief and consolation to the afflicted in the dark hour of their trouble.”

HONG KONG.—The progress of the Craft in this colony, by the laudable exertions of a zealous and indefatigable Brother, viz., Bro. Lieutenant Leigh Lambert, of H. M. S. *Vestal*, is most satisfactory. A Lodge has been established and profitably worked to the honour and comfort of the originators, as well as to the great benefit of all in the vicinity of this hallowed middle chamber.

## LITERARY NOTICES.

*Sermons.* By the Rev. Dr. N. M. Adler. Longmans and Co.

On the occasion of his installation into office as chief rabbi of Great Britain, Dr. Adler preached his inaugural sermon at the great synagogue, on the 8th July, 1845. This discourse has been translated by Dr. Van-oven. It made, as may be well supposed, a very favourable impression on the congregation, and, in the language of the translator, was at once elegant, powerful, and persuasive. The preacher observed, that he entered on his office with the following purposes:—To walk in the ways of God—truly to maintain His law—to superintend the institutions for education—to watch over the places of worship—and lastly, with a deep hope to make his way into the hearts of his flock. The subject matter of his discourse treated on all these points, and doubtless affected his hearers, who for the first time listened to their new pastor. The conclusive prayer to the Father of all is an invocation worthy of the sacred calling of Dr. Adler.

*The Golden Remains of the Early Masonic Writers.* Edited by the Rev. G. Oliver, D.D. Spencer.

The first volume of this interesting miscellany has closed appropriately with the republication of the paper by the late Rev. Bro. Daniel Turner, "On the Value of Masonic Secrets;" the editor's notes thereon are as usual explicit and valuable. Dr. Oliver has commenced a new volume, with an introduction (by himself), on the social position of symbolical Masonry in the eighteenth century. The following quotation from an address by the late Duke of Sussex, gives it additional interest.

"I have endeavoured all through my Masonic career to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognised institutions of society, and the higher his station, the more is required of him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered."

*The existing Remains of the Ancient Britons within a small district between Lincoln and Sleaford; in a Letter to Sir Edward Prench Bromhead, Bart.* By the Rev. G. Oliver, D.D. Spencer.

In tracing out the vestiges of antiquity, there must exist a peculiar and intuitive power in the antiquarian, that settles itself down into a kind of grammar, from which emanate those elements that imperceptibly find their way into the minds of others, and thus create a deep feeling for research into the past. Can the leisure, which more or less is enjoyed by all, be better employed than in examining the records of the Creator through the march of His great agent, Time? In his present effort Dr. Oliver has lost none of his high reputation, but has added a link to the chain of knowledge by which he has inseparably connected himself with the age in which he lives.

*The American Masonic Register.* Hoffman, New York.

We appear to have lucklessly fallen under the displeasure of our contemporary, inasmuch as we have been misunderstood in some of our

former remarks. As we do not think it right to re-open the subject that called for them, we can only state that they were not intended to offend. Among the intelligence of the present number (December) is an admirable communication from the M. W. Grand Master of Ohio.

*The Freemasons' Monthly Magazine.* C. W. Moore, Boston, U. S.

Brother Moore continues indefatigable in the vineyard, culling from every Masonic flower, like the industrious bee, and making his own hive rich by his collection. Active and enterprising, may he long be spared, and when he may no longer be able to work, may his vigour of mind and intelligence animate others with a kindred spirit. Thus may his Monthly Magazine be a reference for ages yet to come.

*The History of the Sikhs, containing the Lives of the Gooroos, the History of the Independent Sedars or Missuls, and the Life of the Great Founder of the Sikh Monarchy, Maharajah Ling.* By W. M. McGregor, M. D., Surgeon 1st E. B. Fusileers. 2 vols. Madden.

Dr. McGregor has entered into the investigation of this subject with a vigorous spirit; and the result is what might be expected from him; we have not merely a glance at the Sikh nation, but such details of its nationality as make much that was previously obscure perfectly comprehensible—its religion and politics too, are developed and explained. The geography of the Punjaub is well traced, as a preliminary introduction to the scenes that have recently rendered that country so important to the Anglo-Indian government, and as explanatory of the hard-won battles so ably contested. The personal characters of the powerful chiefs are given with a critical examination that shows what close observation the author has paid to this very essential part of his subject. His accounts of all the battles prove what a hardy superior race of combatants the British had to contend with; he states that “the battle of Sabraon may be justly termed the ‘Waterloo’ of India; it was the last, and one of the hardest contested, like that great and ever memorable engagement, it completely broke the power of the foe”—and well it did so, for so hard was the contest that the bayonet alone carried the field; for even the British artillery could not silence that of the Sikhs.

The character of Govind Rao, the last Gooroo, has much of the romantic; he became so successful as to alarm the Court of Delhi, and was summoned to appear before the emperor, but, in lieu of compliance, he sent a glowing picture of his grievances in a poem of no less than 1400 verses, of which Dr. McGregor gives a very animated translation. He became tired of life, and found his death in a most singular manner; determined to die, he urged a young Pathan to kill him as the murderer of his father; and being refused this boon, they played at chess, when, the young Pathan enraged at losing, stabbed Govind whose bowel protruded; the Pathan was seized, but liberated at Govind's order. Determined to die, Govind tore open the wound, and at length expired.

As a political result, Dr. McGregor observes, “that sooner or later, the day must come when the British standard will be again unfurled, and the Indus, and not the Beas, become the frontier barrier of her possessions in the East.” He may not be wrong in this prognostic, for subsequent information proves that the Mahomedans prefer the British to the Sikh government; but will the Punjaub be a profitable annexation, its revenue being at a fearful discount?

*Narrative of a Mission to Bokhara to ascertain the Fate of Colonel Stoddart and Captain Conolly.* By the Rev. Joseph Wolff, D.D., L.L.D. J. W. Parker.

That this enterprising traveller could only ascertain the dreadful fate of those whose lives he hoped to have been the instrument, under Providence, of saving, does not detract from the nobleness of the motive by which he was actuated, nor from the sublimity of the principle involved in such motive. He risked his own life in the attempt, and returned home to spend the remainder of his days in the peaceful labour of diffusing the results of his experience for the benefit of mankind. The narrative ranges over the years 1843, 4-5, during which the journey from Southampton to Bokhara, and his return home by Constantinople and Gibraltar to Southampton, are detailed with much interest and precision.

It would exceed our limits to attempt a description of the various characters of this eventful drama, among whom, that of Abdool Samut Khan, the instigator of the murder of the two British officers, appears most prominent by its infamy; nor can we enter into the daily perils to which Dr. Wolff was exposed. The profits of the publication are devoted to building a parsonage-house for the living to which he has been presented, and to relieve the poor; thus every purchaser becomes a means in aid. Dr. Wolff has, since his return, entered into the bonds of Freemasonry, and has addressed the Fraternity by circular on the necessity of their uniting to assist their fellow-subjects suffering in Ireland by famine.

*China; Political, Commercial, and Social, &c. &c.* By R. Montgomery Martin, late Her Majesty's Treasurer for the Colonial, Consular, and Diplomatic services in China; and a Member of Her Majesty's Legislative Council at Hong Kong. Madden.

Lord Macartney, and other diplomatists, his predecessors and successors, have certainly given us occasional glimpses of this singular and wondrous empire, but what information resulted was scarcely of any value, unless indeed that we find that few and rare as were the marvellous relations, they were of actual occurrence. But Mr. Martin has given us China as it was, and as it is; and in his close statistical examination of that great empire, he boldly and fearlessly explains where the British statistics are at fault, and at the same time as clearly develops the great commercial subjects involved in the question, the favourable consideration of which by our Government would place China as one of the most prominent objects for the employment of the vast resources of the British empire as a colonial agency, such as perhaps has never been yet approached. As Colonial Treasurer to Hong Kong, Mr. Martin had abundant opportunities of judging independently, and he has given proofs of his patriotism by the sacrifice of a splendid income, that he might place immediately before his Government not merely the consequences of the mistake in deciding on Hong Kong instead of Chusan, but in pointing out the best course now to be pursued. The penalty that too often attends true patriotism has been exacted from Mr. Martin. The Government accept his experience, but refuse him as yet the opportunity of proving its value and its truth. Surely the present premier will do better justice, for where can our rulers learn wisdom but from the experience of such able men as Mr. Montgomery Martin? Should the Government remain regardless to the great claims of the author upon its attention, it will incur a fearful responsibility, for Mr.

Martin has decidedly achieved too high a reputation to be disregarded by the nation. It may be that it is not possible to retrace the path of error, and resume that which was plain and obvious; still, that is no reason why the strictest examination should not have been made, and Mr. Martin been permitted to have stated fully his great statistic views before Government. It is impossible not to be struck with the high tone of morality that pervades this work; which, added to the immense stores of information, collected with surpassing industry and intelligence, render it interesting and valuable. Mr. Martin may have taken aim at too high a quarry in expecting to realize the hopes of his enthusiasm, but his is too lofty a purpose not to attract the admiration of the English nation, who are so much interested in his subject. Clear it is that China is open to us, and that we know too little of her as an empire consisting of four hundred millions of people, now, by our interference, put into communication with the world to which they were hitherto comparatively unknown. As a statist, Mr. Martin is intelligent and expressive; and he deduces from observation, not merely the faults attending our conquest, but the means of repairing them. There is no point left unexamined: physical geography—general products, whether agricultural, manufacturing, or mineral—the governmental department—police—literature—trade—commerce—moral doctrine—religion—social manners—all pass in review before him; and the truthful spirit that harmonises the entire description, leaves but one general impression of gratitude to the author, unless it be that the ingratitude of our rulers has as yet blinded them to the advantage of his experience, which, as a means of reference, is inestimable.

*Select Writings of Robert Chambers. Vol. I., Essays Familiar and Humorous.* Edinburgh: W. and R. Chambers.

Posterity will quote this age as the second Augustan; and the names of Douglas Jerrold, Charles Dickens, and Robert Chambers, will stand forth in evidence—the former as powerful in satire as stalwart in principle; the second, a master in the portrayal of natural affections, making the fictions of the art, he may be said to have created, appear as the truthful evidence of a homage to human nature; the third, as the “essayist of the middle class,”—make a triad that future writers will scarcely excel. Each is “the child-father to the man.” But it is with Robert Chambers that we are now in company. Hear himself:—

“My earliest aspirations were towards literature. Books, not playthings, filled my hands in childhood. . . . It was but a proper sequel to such a beginning, that I should scarcely have reached manhood when I had become an author.”

The author traces the progress of his studies during the several phases of life by a pleasing analogy with mental culture in its progress, showing that the spring and summer phases have their relative effects, and the more truthfully as disposing man to the serious contemplation of the autumn and winter of life, whereby he may hope to reach those later phases not only without regret, but feel, in accordance with the sentiment of classic and pious Virgil, “*Hæc olim meminisse juvabit*”—for, concluding his well-written preface, the author observes, “The mind’s morn and noon are here. If it is to have an afternoon and evening, there may be something more to say a few years hence.” May we live to keep company again with Robert Chambers; and when perusing, as we hope to do, his future works, may we, with the advan-



tage of profiting by his higher faculty of mind, have sufficient elasticity then to enjoy with as keen relish as now, the "essays familiar and humorous." Robert Chambers has revived the days of Addison and his contemporaries; his essays are sufficiently impulsive to border on the romantic, but their truthfulness is the best test of originality. And Robert Chambers has an elder brother, to whom the world is also greatly indebted—and these brothers, how they must love one another!

*The Black Prophet; a Tale of Irish Famine.* By William Carleton. Belfast: Simms and M<sup>c</sup>Intyre.

"You may rest assured, my lord, that there is no party in this country so well qualified to afford authentic information on this particular subject, as those who have done most in giving an impulse to and sustaining the literature of their country." It is in these words the author addresses his work to the premier, Lord John Russell, on whose ear we are sure they will not fall unheeded. The premier may not have time to peruse the "Black Prophet" with the attention it deserves; but he may look into its mysteries, and if so he will find that, harrowing as are the recitals of scenes and circumstances of fiction founded on facts, they bear scarcely any approach to the dread realities caused by the present famine in Ireland, attended as it is by disease and death! The work, we believe, has appeared in parts, in the *Dublin University Magazine*; its collection into a volume is a gift to the public, and is the first of a series called the "Parlour Library," got up at a price (one shilling) that will require a circulation of many thousands to repay the outlay. Mr. Carleton's works are all written with a vigorous description of national customs, scenes of deep pathos, absorbing interest, and evidently have for their object the bringing before those in authority the sufferings of his countrymen, caused by neglect, indifference, and possibly by misrule. May the lesson teach a moral, even to the paramount greatness of England.

*The Excellency of Man, deduced from Reason and Revelation.* By Edward West. James Madden.

This is indeed a grand theme, and the author has invested it with sublimity of thought and holiness of purpose, invoking to his aid those steady and stedfast principles of reason and truth, which dissolve the mists of error and superstition by a calm yet energetic investigation of undeniable evidences of the love of the ETERNAL in favour of the world he created, and pronounced to be "good," as well also towards "man," to whom He delegated not merely the government and control of that world, but formed him in His own image, and thereby fitted him for such awful responsibility by putting His impress and seal to "the excellency of man."

In tracing the attributes of this master-piece of the work of God through the progress of delineation, the author has enshrined himself in the grand conception of a fervid imagination, and has concentrated around the circle of his mental aspiration a halo of bright thoughts that illuminate the subject, attract us by their general impulse, and enable us to breathe and enjoy the delight of the same moral atmosphere with himself.

Wonderful is that Book, the great poem of life! and next to life, the best gift of God to man. To how many sweet and pious efforts has it not given rise? Yet where is one more holy and beautiful than that

now before us? Character, the type and symbol of man, is treated of with a lambent stream of moral light—its divisions are examined and portrayed with truthfulness and vigour—the sensualist may wince, the moralist may ponder. There is in the work a sententiousness in language not altogether inappropriate to the grandeur of the subject, and a quaintness also that is not displeasing. How pithily yet sweetly is the following summing up.

“The minutest actions of a man’s life, the jots and tittles of his existence—if his life be directed by the dictates of piety and virtue—are sources of happiness, true and celestial. Such happiness is like light, penetrating into every recess, and gladdening where it would have been thought it never could have entered.”

The *GREAT EXAMPLAR* at His first coming is alluded to with a powerful and thoughtful reasoning, which is carefully conducted. The character of woman does not, however, appear to us to have sufficient justice rendered to it; not that it is passed over, but that there is a deficit there to her, which the author probably intended to hold over until, in a future edition, (for such there will be) he shall acknowledge the “errors excepted” in the present one, and show how truly great is the balance due to that better sex, from whom man derives all his knowledge of piety, virtue, honour, and love.

We shall read the “Excellency of Man” again, for there is in every page a theme—in every sentiment a moral.

*Merric Christmas; its Celebrations, Customs, and Christian Influences.* By James Sharp, Jun. Leamington: Merridew.

It is refreshing to peruse the thoughts of “elegant leisure” that spring from the mind of such a writer as Brother Sharp, who in snatching occasional moments from his weightier editorial duties, has chosen Merric Christmas as the theme of his inspiration, and dedicated his paper to Lord John Manners, who, like himself, has given earnest of a desire to revive “nationality of sentiment and a union of Christian sympathies.” The author emphatically calls on the *ARISTOCRACY* to coalesce with the *CHURCH*; but he observes of the *PROTESTANT CHURCH*, “let her go first, we say, improving her polity of organization, and teaching to adverse communities, the strength of *UNITY*, by the mode in which she identifies herself with the ancient customs, and the modern civilization of her own undivided flock.” In this small brochure, there is the brilliancy with the firmness of the diamond—it is gem-like.

*Herald of Peace.* Ward and Co.

Three months have been passed by the society in promoting their hallowed objects, and publications by Dr. Bowring, M.P., Messrs. Præd, Price, Warren, and others, mark the hours with emphatic work done. The monthly numbers contain their customary amount of intelligence from all parts, and prove that however the world may mis-direct itself, or suffer itself to be mis-directed, yet there is a holy agency at work for it which sooner or later must prevail.

*The Midland Florist and Suburban Horticulturist.* Simpkin and Co.

The first number of this unpretending little work has reached us. Without promising much, it announces its intention to endeavour to render itself interesting, useful, and instructive, and the contents are a satisfactory proof.

## 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, Bonnor, and others. His own escapade is complete.

☞.—The Minerva Lodge, 311, has issued a circular, warning the Craft against its delinquent Master, who has absconded with the collection for the provincial festival.

SATANUS IRSE.—We are at a loss as to whom this sobriquet applies, and our inquiries are unsuccessful. The honour would seem to be divided between three members of the triple kingdoms, who in their respective Graud Lodges appear to rival each other in their fantastic tricks.

BRO. G. WATSON.—We are requested by Dr. Crucefix to express his regret at not having met his much respected friend.

BRO. AARONS.—We have received (per Dr. Crucefix) the letter complaining of typographical errors, but a careful review of the MSS. does not prove their existence. Bro. A. also complains that many words are “left out;” we can only assure him that had not a few words been “put in,” the paper would have been more mystical but less euphonical (to use his own expression). We have no objection to observe as an erratum, that the word “nutriments,” in relation to “corn, wine, and oil,” Bro. A. wishes should be read as “instruments.”

THE SECRETARY'S TOAST.—(A new version.)—What is it? The mischievous fellow. Who is he? The Editor of the *F. Q. R.* What's his name? A word in your lug. “I'm in a fix.” Guess again? White's bait, what's that? The purple.—Catch, “Hurrah for the purple.” Finale, “What mortals can more—the ladies adore.” (qu. widows).

CLERICUS.—The Brother's address is, “the Rev. Joseph Wolff, D.D., vicar of Isle Brewers near Langport, Somerset.”

CHEOPS will have it that on the 3rd of March 1847, the great majority was mainly, if not entirely, owing to the swarm of Sumatrans who rushed in by the “invisible” train. They did not receive their chieftain's mandate till six o'clock, and “hey, presto,” they were not only in good time, but carried him and all before them. We acknowledge to having heard something like the buzzing of insects, little dreaming it was caused by the presence of the “good people.” Be it as it may, the G. M. *pro tem.* acted passing well, and this from us is no small praise.

FRATER MEDICUS.—The saying is “dog should not eat dog,”—and the hapless wight gains no enviable notoriety by his godless attack on the widow. Yet strange to say, he has been instrumental in giving the C—A—B—A—L the hardest blow. Still the snake is but scotched, not killed.

**MADEIRA.**—The signature is not very intelligible, and we may not have decyphered it. We do not comprehend what is meant by —— (the word looks like Greek) down the back. The idea of a Masonic railroad from Dover to Coventry, will hardly find a dupe, unless it be "Poor Richard."

**A MASONIC LAWYER.**—We agree with our correspondent. The *first* appearing only by letter, was literally not in Court, and the ruling was bad. The *second* took exceptions both against time and common sense. The *third* had a bad case thus made out for him, and altogether—failed.

**MASONICUS.**—The Board of General Purposes is elected in June, and then will be the time for his purposed plan, which is both fair and open.

**A HEBREW BROTHER** complains without cause. We are no partisans, but sternly opposed to all prejudice. Let him send a letter that we can insert, and he shall find that *we* at least are honest in our speech.

**QUASI.**—It is thirteen years since we received a letter from this correspondent, and we then told him that rudeness was no passport to our favour. It appears that we are neither of us much changed for the better, although both are older; but surely, friend Quasi, you are not in earnest in desiring the publication of your letter? Why, even the "widow's friend" would—blush.

**SNAP.**—Poor fellow—and thou wert disappointed! Thou didst not know that ever since the previous Grand Lodge, the "Immortal" had been under the hands of eleven corn extractors, who had filled so many invisible boxes with imaginary filaments, that if even the statue of the Duke had fallen on his toes, he would have smiled ineffably at the fall. Poor Snap! how thou stamped foot and heel on the upper leathers, little dreaming of the weasel that was so wide awake.

**EARWIG.**—It is long since we saw you in Grand Lodge, but the change of signature to "Philos" won't do—the "handwriting" has betrayed you. "*Timeo Danaos et dona ferentes.*"

**Bro. H. B. E. (Calcutta).**—Bro. Spencer has a copy of Bro. Bartolozzi's scarce engraving of the procession of the girls of the Freemasons' School in the Hall.

**Bro. E. J. (Cork).**—Refer to Bro. Spencer's Catalogue for the price of the portrait of the Hon. Mrs. Aldworth.

#### DISCIPLINE AND PRACTICE.

**F. M. S.**—The question of others than Masters and Past Masters being competent to make, pass, and raise, does not rest with the Board of G. P. It is embraced in the preliminary pledge and ob. of the W. M. To act contrary thereto is not simply an evasion of a solemn promise made in the presence of God and man, but a positive violation of such promise. The published Constitutions cannot treat of secret ceremonies.

**A PROVINCIAL MASTER.**—A Past Master may certainly wear a Jewel, although not presented by the Lodge; but it should not display any especial device thereof, nor its name and designation; neither should any other words be engraven on the reverse, than simply his own name. The badge is the only legal distinction. All officers, past and present, may have their badges embroidered with their emblems of office. In London, white kid gloves are generally worn, but gauntlets, (blue or otherwise) seldom. There is no impropriety in conferring the "Mark degree," but it must *not* be done in a Lodge under the English Constitution.

**A PAST MASTER.**—A person maimed or deformed in body may be initiated. A bailiff is as admissible as a judge, the moral standard being the true test.

**A RULER IN THE CRAFT.**—1. The words "must be his own master," imply that he must be a free moral agent, of sound mind, and not *improperly* controlled by others. 2. Provincial Grand Lodges should open and close in accordance with the ritual of the G. L., the laws of which in all things must be observed. The senior Provincial Grand Officer should preside. 3. In the provinces none but subscribing Brethren are members of the P. G. L.

A MASTER OF A LODGE.—The Grand Master of England can only grant warrants for the observance of the ritual of the G. L.; but such ritual may be conducted in any foreign language.

MONMOUTH.—The Board having decided the main question, the others are comparatively unimportant. It would have been better that the Master had immediately made the decision known, but he probably thought it due to the Prov. G.M. to apprise him in the first instance, which being hardly an error in judgment should be readily passed aside.

A SUBSCRIBER.—A Past Master of one Provincial Lodge may, on attending a sister-Lodge in the province, (of which he is also a subscribing member), preside thereat in the absence of the Master and Past Masters, if requested so to do; but *by law*, the Wardens rule the Lodge in the absence of the Master, although *by law* they cannot perform any of the ceremonies. This is an anomaly that requires regulation.

R. S.—The law certainly states that a candidate must be proposed at one Lodge and balloted for at the next, but custom has nearly rendered the law in this respect invalid, for so few Lodges conform to it, that it may be invidious to dispute the general practice, viz. to give seven days' notice. The party having been initiated is entitled to every privilege. An appeal to the Board would end in admonition. We advise *silence*.

AN ENGLISH MASON inquires if Lodge 778, named "the Polish National Lodge," works according to the English ritual, and on what days it meets? The Calendar supplies no information.

BIRD'S-EYE.—The proceedings of the Monmouth are "uncannic," albeit that the election of Master has fallen on the mayor, a Brother of unblemished reputation. The Board of G. P. advised the cultivation of good feeling—why then disappoint natural expectations and fair claims?

E. S. N.—As the election for Master is by ballot, the name of the party given in by each member should be legibly written on paper, and the Past Master should distinctly read the name on each paper, the Secretary taking a note thereof. The Past Master and Secretary, if necessary, compare, and the Secretary announces to the Master the name of the successful candidate, viz. the Brother having the most votes.

—2ND.—The question of resignation of members not being confirmed, especially themselves being present, is virtually a continuance, not a re-constitution of membership. The point has been so decided in several instances.

#### ARCH MATTERS.

A NASSAU COMP.—As the Committee of G. P. have decided the question, we may be excused giving an opinion. In colonial districts there must be more latitude admitted.

A SUBSCRIBER.—In the case of a Companion elected on the second Thursday, Jan. 1846, to the second chair, and duly installed on the second Thursday of the following month, who was afterwards elected on the first Thursday in Jan. 1847, and installed (in another Chapter) on the 1st Feb. 1847, thus showing a deficit of one week in legal service; we are of opinion that, in the strict letter of the law, the election was void; but the installation having taken place, the matter should rest, the spirit of the law being but little affected, and much inconvenience and ill-will would attend official inquiry.

#### TEMPLARS.

A. G. will perceive that a paper previously received has taken precedence.

A MEMBER.—To sell out the trifling amount of stock, the fruits of former industry, to hush up the folly and vagaries of a silly man, would be to stultify the Encampment. Let those who created the debt pay it.

ONE PRESENT.—This must be an error, for the report of the G. C. on the 26th is altogether wrong.

*To Correspondents.*33<sup>D</sup> DEGREE.

A. O. need not fear the union of the Scoto-Gallus with the pseudo-prophetess. The pamphlet may be printed, and what is not printed by these worthies? who may bluster and do mischief to themselves and to those who *fear* them: we are not of such, and directly charge both with unbecoming conduct, and more than doubt the claims of either to the 33<sup>rd</sup> degree.

## R. M. D. ANNUITY FUND.

A SUBSCRIBER complains that we refuse to give full reports of this charity. He should look at home—does he ever send any? If so, we have never received such, or would cheerfully publish them.

## ASYLUM.

The anniversary festival of this charity is fixed for Wednesday, the 16th of June next, at Freemasons' Hall. The Board of Stewards is forming, and the preliminary arrangements for a grand after-dinner concert have been generously undertaken by Bro. Signor Negri.

FLOREAT ASYLUM!

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# ASYLUM

FOR

## WORTHY AGED AND DECAYED FREEMASONS.

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“ 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.*

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### GENERAL COMMITTEE,

#### THE TRUSTEES, TREASURER, LIFE GOVERNORS, AND

BROS. J. BARNES, E. BREWSTER, J. BELVILLE, H. BROWSE, V. COLLIN, W. EVANS, J. HUGHES, S. H. LEE, R. OSBORNE, ED. PHILLIPS, JAMES PIKE, J. POWIS, T. PRYER, W. RACKSTRAW, W. RAYNER, M. SANGSTER, W. H. SMITH, J. LEE STEVENS, T. TOMBLESON, W. WILCOCKSON, W. L. WRIGHT.

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

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

*By all of whom Subscriptions are received.*

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The ANNUAL GENERAL MEETING of the Governors and Subscribers to this Institution will be held at the New London Hotel, (Radley's) New Bridge Street, Blackfriars, on WEDNESDAY Evening, the 14th of JULY, at SEVEN o'Clock, for the transaction of General Business, receiving Reports, and electing Officers.

The Chair will be taken at Seven o'clock, precisely.

125, Oxford-street.

JOHN WHITMORE, *Secretary.*

The Committee most gratefully return their thanks to the Board of Stewards who conducted the Festival in aid of this Institution, on the 16th of June, for their liberal arrangements, and for the very generous subscriptions and donations of themselves and friends.



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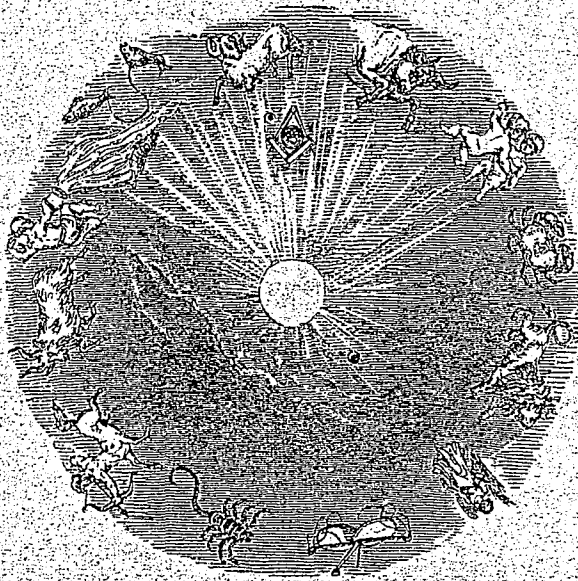
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THE  
FREEMASONS'  
QUARTERLY REVIEW.

SECOND SERIES.

No. XVII.—MARCH 31, 1847.



LONDON:

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# FREEMASONS' QUARTERLY ADVERTISER.

SECOND SERIES.—NO. XVII.

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MILLIS COVENTRY, Esq.	HENRY LEWIS SMALE, Esq.

*Medical Officer.*—John Clendinning, M. D., F. R. S., 16, Wimpole Street, Cavendish Square.

*Standing Counsel.*—The Hon. John Ashley, New Square, Lincoln's Inn ;

Mr. Serjeant Murphy, Serjeants' Inn, Chancery Lane.

*Solicitor.*—William Bevan, Esq., Old Jewry.

*Bankers.*—Messrs. Drewett and Fowler, Princes Street, Bank.

## ADVANTAGES OF THIS INSTITUTION.

**MUTUAL ASSURANCE BRANCH.** Complete Security afforded to the Assured by means of an ample subscribed capital, and the large fund accumulated from the premiums on upwards of 6000 Policies.

Half the amount only of the annual premium required during the first five years, the remaining half premiums being paid out of the profits, which, after five years, will be annually divided among the Assured.

**PROPRIETARY BRANCH.** The lowest rates consistent with security to the assured. An increasing scale of premiums, peculiarly adapted to cases where assurances are effected for the purpose of securing Loans or Debts.

Half-credit rates of Premium, whereby credit is given for half the amount of premium for seven years, to be then paid off, or remain a charge upon the Policy, at the option of the holder.

Policies revived, without the exaction of a fine, at any time within twelve months.

A Board of Directors in attendance daily at 2 o'clock.

Age of the Assured in every case admitted in the Policy.

Medical Attendants remunerated in all cases for their reports.

## EXTRACTS FROM THE HALF CREDIT TABLES.

Annual Premiums required for an Assurance of £100 for the Whole Term of Life.

MUTUAL ASSURANCE BRANCH.			PROPRIETARY BRANCH.		
Age.	Half Pre- mium first five years.	Whole Pre- mium after five years.	Age.	Half Pre- mium first seven years.	Whole Pre- mium after seven years.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
20	1 0 0	2 0 0	20	0 13 0	1 16 0
25	1 2 2	2 4 4	25	0 19 7	1 19 2
30	1 4 11	2 9 10	30	1 1 0	2 3 6
35	1 8 6	2 17 0	35	1 4 11	2 9 10
40	1 13 3	3 6 6	40	1 9 2	2 18 4
45	1 19 6	3 19 0	45	1 14 10	3 9 8
50	2 7 9	4 15 6	50	2 2 6	4 5 0
55	2 18 10	5 17 8	55	2 12 9	5 5 6

## EXTRACT FROM THE INCREASING SCALE OF PREMIUMS

For an Assurance of £100 for the Whole Term of Life.

Age.	Annual Premiums payable during				
	1st Five Years.	2nd Five Years.	3rd Five Years.	4th Five Years.	Remainder of Life.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	1 1 4	1 5 10	1 10 11	1 16 9	2 3 8
30	1 6 4	1 12 2	1 19 1	2 7 4	2 17 6
40	1 16 1	2 4 4	2 14 6	3 7 3	4 3 4
50	2 16 7	3 9 4	4 5 5	5 6 3	6 13 7

PETER MORRISON, *Resident Director.*

**WEST OF ENGLAND**  
**LIFE AND FIRE INSURANCE COMPANY.**

ESTABLISHED IN EXETER, 1807.

OFFICE for the Metropolis, 20 BRIDGE STREET, BLACKFRIARS.

**CAPITAL £ 600,000.**

A BONUS EVERY FIVE YEARS.

**CHIEF OFFICERS.**

*Exeter*—C. Lewis, Esq., Secretary.  
*London*—J. Anderton, Esq., Resident Agent.  
*Dublin*—S. Page, Esq., Agent.  
*Edinburgh*—Francis Cameron, Esq., Agent.  
*Paris*—Frederick G. G. Bennis, Esq., Agent.

**TRUSTEES.**

Right Hon. Earl Fortescue.                      Sir T. D. Acland, Bart., M. P.  
Right Hon. Earl Morley.                         Edward Divett, Esq., M. P.  
Right Hon. Lord Clifford.                       Samuel T. Kekewich, Esq.

This Office combines every requisite for the security of the assured, and offers them numerous and manifest advantages, equal to any other respectable Company, and embraces every description of risk, both upon Fire and Life.

Prospectuses may be had (gratis) either at the Offices of the Company, in Exeter, Dublin, Edinburgh or London, or of any of the Agents, and of G. Bennis, Esq., of 80, Rue Ponthieu, Paris, through whom Life Assurances in Paris may be effected.

JAMES ANDERTON.

**GREAT BRITAIN MUTUAL LIFE ASSURANCE SOCIETY,**

14, WATERLOO PLACE, & 79, KING WILLIAM STREET, CITY, LONDON.

The Chisholm, *Chairman*.—William Morley, Esq., *Deputy Chairman*.

**HALF CREDIT RATES OF PREMIUM.**

The attention of ASSURENS is particularly directed to the Half Credit Rates of Premium, by which means Assurances may be effected, and debts secured, with the least possible present outlay, at a less premium than for short terms only, with the option of paying up the arrears and interest, and the difference between the two rates, thus becoming entitled to participate in the *whole of the profit of the Institution*.

EXTRACT FROM THE HALF CREDIT RATES OF PREMIUM.

Age 20.	Age 30.	Age 40.	Age 50.	Age 60.
£ s. d. 0 17 0	£ s. d. 1 1 1	£ s. d. 1 8 2	£ s. d. 2 1 0	£ s. d. 3 4 2

Thus £1,000 may be assured at the age of 30 by the annual payment of £10 10s. 10d. for the first five years. The whole of the Profits divided ANNUALLY among the Members, after payment of five Annual Premiums.

An ample guaranteed Capital, in addition to the Fund continually accumulating from Premiums, *fully sufficient* to afford complete security to the Policy-Holders.

Members, assured to the extent of £1000, entitled (after payment of five Annual Premiums) to attend and vote at all General Meetings, which will have the superintendance and control of the funds and affairs of the society.

Full particulars are detailed in the Prospectus, which, with every requisite information, may be obtained by application to

A. R. IRVINE, *Managing Director*.

# **DISEASED & HEALTHY LIVES ASSURED.**

MEDICAL, INVALID, & GENERAL LIFE OFFICE,

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

**Subscribed Capital £ 500,000.**

Nov. 1846.

AT A NUMEROUS MEETING OF THE PROPRIETORS held at the Company's Offices 25, Pall Mall, on the 26th inst., it was shown by the Report of the Auditors and Directors—

That this Company was the first to Assure DISEASED AND INVALID LIVES in a SYSTEMATIC MANNER, and on the same safe and defined principles as those on which ordinary Offices assured Healthy Lives; and that AT THE PRESENT TIME it is the only Company furnished with SCIENTIFIC AND WELL-CONSTRUCTED TABLES, showing the duration of life in the different classes and various stages of disease.

That the PUBLIC HAVE FELT THE URGENT NECESSITY for a Company established on such principles, was rendered MANIFEST by the fact, that DURING THE PERIOD OF FIVE YEARS in which the Society had been in business, no less than 2651 proposals had been made to it, covering Assurances to upwards of One Million of money.

The number of POLICIES ISSUED FAR EXCEEDS THE AVERAGE of that of most of the old and successful Offices in a similar period; and the business has been gradually progressive, the number of Policies issued during the last year being nearly triple that in the first year of the Society's existence; showing that as the establishment of the Company has become more generally known, the public has more freely embraced the peculiar advantages which it offers thus affording every reason to believe that the business of the Company will still go on rapidly increasing.

That the NUMBER OF DEATHS that have taken place has been LESS than the NUMBER ESTIMATED BY THE TABLES of the Society by nearly ten per cent.; a strong proof of the safety and correctness of the data and principles on which they are founded; and that these facts conclusively show that business in INVALID LIVES can be transacted with as much safety as that in HEALTHY LIVES.

That the prejudice which once prevailed against this class of business is rapidly disappearing; and that there are few Companies which are not satisfied that this kind of Assurance may be done with security and profit, so much so, that several have now become anxious for it.

That it is also gratifying to be able to state, that a very LARGE PROPORTION OF OLD ESTABLISHED OFFICES have lately co-operated with this Society by sending it a considerable amount of business.

That the public have derived a great benefit from the establishment of this Company, is shown by the fact, that 66 PER CENT. OF THE LIVES ASSURED HAD BEEN REJECTED BY OTHER OFFICES, thus extending the highly valuable benefits of Life Assurance to a large section of the community not embraced by other Companies.

This result will be the better understood when it is stated, that in the mature period of life the deaths from one disease only, Consumption, in the principal towns of England, are more than one-third of the total deaths in the same period of life.

That if an enquiry be instituted into the prevalence of other diseases also, such as Asthma, Dropsy, Diseases of the head, Heart, &c. &c., it will be found that more than one-half of the whole population would, on medical examination, be refused admission into ordinary Assurance Offices. The diseases here alluded to are such as exist in general in a chronic form, frequently for many years prior to death, but which, on a strict medical examination, would effectually exclude the persons so affected from the benefits of Life Assurance; and since it thus appears that a majority of the population is included in this class, the value and importance of the new feature of this Society, cannot fail to be justly appreciated.

That the published documents of this Society show—

In the first place—That the peculiar features of this Society open a larger field for business than all other Offices can have unitedly; and,

In the second place,—That the risk of Assuring Diseased Lives, must, from its own nature, be less, and its principles be found to rest on a more satisfactory basis, than those which regulate ordinary Assurances.

That premiums have been determined for the Assurance of persons at every age among those afflicted with Consumption, Asthma, Bronchitis, Pneumonia, Disease of the Heart, Apoplexy, Paralysis, Epilepsy, Insanity, Disease of the Liver, Dropsy, Scrofula, Gout, Rheumatism, &c.

That in all cases where satisfactory proof is given that the causes for an increased rate of premium have ceased, a reduction in the premium is made.

No extra Premium required on Healthy Lives, in the Army or Navy, unless in actual service.

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. NELSON, ACTUARY.

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

FOURTH DIVISION OF PROFITS.

CLERICAL, MEDICAL, AND GENERAL  
**LIFE ASSURANCE SOCIETY.**

REPORT OF THE DIRECTORS TO THE PROPRIETORS AND ASSURED,

*Read at an Extraordinary General Meeting, held at the Society's Office,  
on the 7th January, 1847.*

In accordance with the provisions of the deed of constitution, the Directors have called the present meeting, for the purpose of laying before the Proprietors and the Assured the result of an investigation of the Society's affairs for the five years ending June 30, 1846.

On that day the Society had been in existence twenty-two years. An investigation of its affairs was made first in 1831, being seven years from the commencement; a second time in 1836; a third time in 1841. The fourth investigation having been just completed, the Directors have now the gratification of communicating the result to the meeting.

In order to present a clear view of the progress of the Society, the Directors will proceed to exhibit the present amount of its funds, together with their state at the last Quinquennial Division.

I. The Society's income for the year ending with June, 1841, was 97,900*l.*; that for the year ending with June, 1846, £ 116,300. Thus, notwithstanding the many deductions which are constantly taking place, on account of Policies terminated by death, or discontinued from other causes, there is an increase in the annual income of the Society to the extent of 18,400*l.*

II. The amount of the property of the Society, accumulated from the excess of receipts above payments, was, in 1841, 418,993*l.*, and, in 1846, has reached 639,797*l.* Under the head of payments, are included considerable sums paid for the purchase of Policies, and also to annuitants, besides the amount which has become due from deaths and every other demand.

III. After deducting the sum required to meet the liabilities of the Society, there remains a surplus of 155,242*l.*; while in 1841, the corresponding surplus was only 89,400*l.*

This sum of 155,242*l.* has now to be dealt with, being the amount of profit realized by the Society.

In conformity with the provisions of the deed, one-half of the profits is to be divided among the Assured for Life, and one-sixth part among the Proprietors; but, in order to avoid inconvenient fractions, the Directors have resolved to recommend to this meeting to divide the sum of 154,500*l.* This will apportion to the Assured for Life 77,250*l.*, and to the Proprietors 25,750*l.*, leaving one-third of the said profit, amounting to 51,500*l.*, to be laid by, and to accumulate as a reserved fund.

This division will give to the Proprietors a bonus of 5*l.* 3*s.* per Share, and to the Assured a sum of 114,031*l.*, being the equivalent in reversion to the above amount of 77,250*l.*

This sum of 114,031*l.* will be added to the Policies, and be payable at the death of the respective parties, and will form an addition equal, on an average, to more than 36 per cent. on the Premiums received during the last five years.

It may be desirable, however, to remind the Assured that they have the option of having any one or more of the bonuses to which they are entitled applied in reduction of their future payments of premium.

For the further information of the Proprietors, it may be mentioned, that by the deed of constitution, the Proprietors' fund is not to accumulate by the addition of bonuses beyond 50,000*l.*; all subsequent bonuses being paid over to the Proprietors.

The effect of that provision on the present occasion will be, that of the above sum of 25,750*l.*, 17,000*l.* will have to be added to the Proprietors' Fund, which will then have reached its limit, and the remaining 8,750*l.*, being 1*l.* 15*s.* per share, will be paid to the Proprietors in cash at the end of March next.

In estimating the amount of liabilities, it is important to observe that every Policy, together with all other risks, has been valued separately, and with great care: that there has been no encroachment upon future profits; but that a mode of valuation has been adopted whereby a larger sum is retained to meet such claims as may arise than is usual with most other Offices. This will appear by the following examples:—

Sums set aside as the value of a Policy for £1000.	By Offices valuing by the Northampton 3 per cent. Table.		By the mode adopted by this Office.		Difference in favour of this Office.	
	£	s. d.	£	s. d.	£	s. d.
Effectuated at the age of 40, after 10 years	152	3 7	158	8 5	6	4 10
Do. Do. 50, after 10 years	197	17 3	215	2 0	17	4 9
Do. Do. 60, after 10 years	282	7 5	326	3 0	43	15 7

It is clear, then, that the prospects of Policy Holders at future divisions are most favourable, partly from the unusually large sum retained to meet claims, as shown above, and partly from the reserve of so considerable amount as 51,500*l.* out of profits thus ascertained.

These facts, which have operated to a certain extent in the diminution of former bonuses, will undoubtedly contribute most powerfully to increase the amount of profits to be appropriated to the Assured at all succeeding divisions.

In confirmation of this view, the Directors need only remind the Assured of the statement made at the division in January, 1842, that the two preceding bonuses had averaged 22 per cent. on the Premiums; that the one then divided averaged 28 per cent.; and that the future bonuses were expected to exceed that amount.

The most sanguine expectations entertained at that time have been fully realized by the amount of the present bonus averaging more than 36 per cent.; and on precisely the same ground the Directors conceive themselves entitled to assert, with additional confidence, that its farther increase from time to time is almost certain.

The large and increasing amount of the Society's business, and the proportionable diminution of the expense of management (which is now only 3½ per cent. on the income), must also be taken into account in the anticipation of future profits.

The Directors have only to add, that they have instructed the Actuary to exhibit to any Proprietor or Policy Holder, or to any person who may be desirous of assuring, the details of all the calculations, with a full statement of the assets and liabilities, and balance-sheets of the Society.

GEO. H. PINCKARD, *Actuary.*

No. 78, Great Russell Street, Bloomsbury, London.

**Persons of all ages, and in any station, may Assure with this Society.**

NEARLY FIVE-SIXTHS OF ALL THE PROFITS WILL IN FUTURE BE DIVIDED AMONG THE ASSURED.

## PALLADIUM LIFE ASSURANCE SOCIETY,

7, WATERLOO-PLACE, LONDON.

DIRECTORS.

Sir John Barrow, bt. F. R. S.	Chas. Elliott, Esq., F. R. S.	Henry Harvey, Esq., F. R. S.
Ld. W. R. K. Douglas, F. R. S.	Joseph Esdaile, Esq.	James Murray, Esq.
Rt. Hon. Sir Edward Hyde	Wm. A. Guy, M. D.	Samuel Skinner, Esq.
East, bt., F. R. S.	Sir T. F. Fremantle, bt	Sir Wm. Young, bt.
<i>Auditors</i> —Capt. C. J. Bosanquet, R.N.; Jas. Buller		East, Esq., M. P.;
John Young, Esq., M. P.		

*Bankers*—The London and Westminster Bank.

*Physician*—Seth Thompson, M. D.

In this Society the Assured receive FOUR-FIFTHS of the profits of a long-established and successful business, the principal of the remaining fifth being further invested for their security, in addition to the guarantee of a numerous and wealthy proprietary.

The result of this distribution at the close of the Third Septennial Investigation, December, 1845, is shown in the following Table:—

Total additions made to Policies for £5,000, which had been in force for Twenty-one years, on the 31st December, 1845.

Age at commencement.	Gross additions to the Sum Assured.	Annual Premium on the Policy.	Reductions of Premiums equivalent to the Bonus declared.
10	£791 19 1	£85 4 2	£21 11 11
15	930 1 9	96 9 2	28 10 2
20	1,070 19 3	108 19 2	37 7 5
25	1,096 1 10	120 4 2	43 18 7
30	1,128 7 2	133 10 10	52 14 6
35	1,179 6 5	149 11 8	64 18 0
40	1,271 8 1	169 15 10	84 2 9
45	1,383 16 11	194 15 10	113 11 1
50	1,554 19 9	226 13 4	164 6 8

Tables of Rates, and every information respecting Assurances, may be had at the Society's Office, or of the agents in different parts of the country.

In addition to the ordinary cases provided for in the Society's printed prospectuses, special Policies will be granted to meet contingencies of every description.

Applications for Agencies, in places where none are established, to be addressed to the Secretary.

JEREMIAH LODGE, *Secretary and Actuary.*





**STOOPING** of the **SHOULDERS** and **CONTRACTION** of the **CHEST** are entirely prevented, and gently and effectually removed in Youth, and Ladies and Gentlemen, by the occasional use of the **IMPROVED ELASTIC CHEST EXPANDER**, which is light, simple, easily applied, either above or beneath the dress, and worn without any uncomfortable constraint or impediment to exercise. To young persons especially it is highly beneficial, immediately producing an evident **IMPROVEMENT** in the **FIGURE**, and tending greatly to prevent the incursion of **PULMONARY DISEASES**; whilst to the Invalid, and those much engaged in sedentary pursuits, such as Reading or Studying, Working, Drawing, or Music, it is found to be invaluable, as it expands the Chest and affords a great support to the Back. It is made in Silk; and can be forwarded, per post, by

**MR. ALFRED BINYON,**

*Sole Manufacturer and Proprietor,*

**40, Tavistock Street, Covent Garden, London;**

Or full particulars, with Prices and Mode of Measurement, on receipt of a Postage Stamp.

**WOOD'S CIGAR ESTABLISHMENT**, No. 69, King William-street, City.—Edwin Wood begs to inform the admirers of a genuine Havannah Cigar, that they will find at this Establishment the Largest and Choicest Assortment in London, selected with great care by an experienced agent in Havannah, and consigned direct to the advertiser; comprising the first qualities from all the most approved Manufacturers.

Genuine Havannahs .....	18s.
Superior ditto .....	22s.
The finest imported .....	26s.
Genuine Old Principles .....	24s.
British Havannahs .....	11s. to 16s.
Ditto Cheroots. ....	9s. to 12s. &c.
The "far-famed" Old Cubas .....	12s.

An inspection of the Stock is respectfully solicited, when it will be evident that the advantages offered, both in quality and price, are far superior to any other house in the trade. Goods delivered free within ten miles of London daily.

69, King William-street, City.

### 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, Chillsblains, 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.

By Her Majesty's



Royal Letters Patent.

THE BEST AND MOST DURABLE ROOFING,  
AND PROTECTIVE MATERIAL FOR PLANTS.

WITH WHICH THE

Whole of the Committee Rooms of the New Houses of  
Parliament are covered,

UNDER THE DIRECTION OF C. BARRY, ESQ., R.A.

THOMAS JOHN CROGGON,

8, LAURENCE POUNTNEY HILL, CANNON STREET, LONDON,

Begs to call the attention of Noblemen, Gentlemen, the Trade, and the Public,  
to the *sole*

**PATENT ASPHALTE FELT, FOR ROOFING**

As improved by the Original Inventor and Patentee, and patronized by many members of  
The Royal Agricultural Societies of England, Scotland, and Ireland.

*It has been used for several years at the ROYAL HORTICULTURAL SOCIETY'S GARDENS, Chiswick; the SWISS GARDENS, Shoreham, Sussex; on the MARQUIS OF ANGLESEA'S PROPERTY; at the ROYAL AGRICULTURAL SOCIETY'S HOUSE, Hanover Square; and extensively on the DUKE OF BUCCLEUGH'S GARDENS AND ESTATES.*

**T**HIS FELT is greatly superior to every other description of Felt in the market, being principally made of Hair, and saturated entirely with Asphalte, without any mixture of Pitch, Tar, or Rosin, and is consequently much more durable, and a much better non-conductor of Heat, and is guaranteed to be the only "Patented Asphalte Felt."

For COVERING Conservatories and Garden Sheds and Frames, being (from its imperviousness to frost) a protective material for Plants, Seeds, Flowers, &c., and for Vhatching Corn and Hay Ricks, making a permanent covering for many years, and thereby effecting an annual saving of Straw.

Price—*One Penny per Square Foot.*

*Croggon's Patent Waterproof Double Bituminous Paper*,—Letters Patent for which were sealed the 7th October, 1845, is also a Valuable Material, from its perfect Waterproof qualities.

Price—*Sixpence per Square Yard.*

THOMAS JOHN CROGGON respectfully requests that his Address may be particularly noted, as the only means of having orders executed promptly—and with the *Patent Asphalte Felt*.

8, LAURENCE POUNTNEY HILL,  
CANNON STREET, LONDON.



**ROYAL FARMERS'**  
**AND GENERAL**  
**FIRE, LIFE, AND HAILSTORM INSURANCE**  
**INSTITUTION,**  
 EMPOWERED BY SPECIAL ACT OF PARLIAMENT.  
**CAPITAL, £500,000.**  
**OFFICES, STRAND, LONDON.**

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*Joint Solicitors*—John Rogerson, C. Boydell.

*Standing Counsel*—C. W. Johnson, Esq., William Shaw, Esq.

*Assistant Manager*—W. Jenkinson, Esq.

*Secretary*—John Hanson, Esq.

*Auditors*—J. Ardron, Esq., W. Pate, Esq.

*Bankers.*—The London and Westminster Bank.

FARMING STOCK INSURED in England, Wales and Ireland, at 3s. per cent., without the average clause. Growing Crops included. Losses by Lightning made good. Common Insurance at the usual moderate rates.

No Charge for Policies on Farming Stock or any other description of property at or above 300*l*.

No charge for Policies removed from other offices.

**HAIL INSURANCE.** Prospectuses, containing the Rates of Premium to be charged, and all other particulars, may be obtained on application at the office, or by letter, post paid.

**LIFE INSURANCE.** Life Insurances are effected for the whole continuance of Life. For the term of one year, seven years, or any other definite period. On two joint lives, the sum assured to be paid on the death of either. On the longest of two or three lives, the sum assured to be payable at the death of the last survivor. On survivorships, to secure the payment of the sum assured, if a life A die before another life B. One half of the Premiums only may be paid during the first five years after the date of the policy; the other half to remain subject to the payment of interest annually, to be deducted from the amount assured. Endowments effected.

Half Rate Annual Premiums on Life Assurance for 100*l*.

Age 20, 17*s*. 6*d*.—Age 30, 1*l*. 2*s*. 1*d*.—Age 40, 1*l*. 9*s*. 5*d*.—Age 50, 2*l*. 2*s*. 3*d*.—Age 60, 3*l*. 5*s*. 7*d*.

The usual commission to Solicitors. Agents are wanted in places where none are at present appointed.

WILLIAM SHAW, *Managing Director.*

# GOVERNESSES BENEVOLENT INSTITUTION.

UNDER THE PATRONAGE OF

H. M. THE QUEEN ADELAIDE.

H. R. H. THE PRINCE ALBERT.

H. R. H. THE DUKE OF CAMBRIDGE.

H. R. H. THE DUCHESS OF GLOUCESTER.

H. R. H. THE DUCHESS OF CAMBRIDGE.

H. R. H. THE GRAND DUCHESS OF MECKLENBERG-STRELITZ.

This Institution has for its objects:—

1. Assistance to Governesses under temporary difficulty, administered privately by a Committee of Ladies.
2. Annuities to aged Governesses.
3. Provident Annuities on Government Security; and a Saving's Bank.
4. Registration without expense to facilitate engagements.
5. A Home for the disengaged, in Harley Street.
6. An Asylum for the Aged.
7. A College and a Form of Examination.

*The first five Branches are in full operation.*

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## THE ANNIVERSARY DINNER

WILL TAKE PLACE AT

THE LONDON Tavern,

ON WEDNESDAY, THE 28TH APRIL, 1847,

**H. R. H. THE DUKE OF CAMBRIDGE,**

IN THE CHAIR.

---

### FIRST LIST OF STEWARDS:

The Right Hon. the EARL OF ELLESMERE.  
The Right Hon. the LORD PRUDHOE.  
The Right Hon. the LORD STANLEY.  
The Right Hon. the VISCOUNT SANDON, M. P.  
The Right Rev. the LORD BISHOP OF LLANDAFF.  
The Right Hon. the LORD FEVERSHAM.  
The Right Hon. the LORD MAYOR.  
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SIR FELIX BOOTH, Bart., F. R. S.  
HECTOR BAXTER, Esq.  
BENJAMIN BOND-CABELL, Esq., M. P., F. R. S., F. S. A.  
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