

THE  
FREEMASONS'  
QUARTERLY REVIEW,  
AND  
GENERAL ASSURANCE ADVOCATE.

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SECOND SERIES—SEPTEMBER 30, 1848.

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“Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it.”—*H. R. H. the DUKE OF SUSSEX, April 21, 1812. House of Lords.*

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“Qualis ab incepto.”

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WE have been altogether misunderstood. We have no wish to disparage the Grand Master. It was our fortune to have been foremost and mainly successful in his election, at a time when there was a strong difference of opinion; and we entertain no desire to weaken the superstructure we have assisted to raise; but, on the contrary, we are most anxious to realize our anticipations as to the wholesome results of a periodical change in the protectorship of English Freemasonry. The Grand Mastership ought not to be a life-tenancy, for reasons often stated, and which hereafter may be still more clearly proved.

Since the last Grand Lodge, we have received the most indubitable assurances from intelligent brethren that our premises were altogether correct in the main; and as words written have a more indelible effect than words spoken, we subjoin extracts from two high-minded Masons on the most leading topics of the day. They may not frighten the Grand Master from his propriety, but as they exhibit anything but “scorn and contempt” for ourselves, and do not indoctrinate the alarming inference that editorial opinions partake of assassination, so we leave our readers to judge for themselves as to the correspondence.

“An experience of forty years, passed in the unvaried exercise of masonic obligation as far as lay in my power, has made me tolerably acquainted with masonic statistics. I confess that I am no longer equal to physical exertion, or I would take my stand by the side of those who so honourably strive to maintain the remnant of our privileges, even

though occasionally in their zeal they may expose themselves to the taunt of indiscretion—agreeing with Archbishop Leighton, who preferred an erroneous honest man before the most orthodox knave in the world. The recent attack on the *F. Q. R.*, however well-meant by the leader of the perilous onslaught—for it was perilous to the leader himself, perilous to his followers, perilous to all, even to the Order—was converted into the most insidious and dastardly attack on one brother, who has, for nearly a quarter of a century, sustained, with the most unflinching courage, a position that would make any man giddy, and from which I believe nothing but the most dreadful calamity that can befall man will ever remove him—no, not even death, which is the best friend to man. It was, I find, seriously intended to found charges against this brother, on the result of the evening's debate, and expulsion was hopefully relied on. *Proh pudor!* I feel assured of the impracticability of this attempt; but were it possible, what would result?—There would no longer be that spirited check upon secret workings; for, without manly opposition, there is no knowing the extent of the iniquity which would be practised; this is evident from the nervous yet imbecile attempts to prevent reporting; and it is to this brother that we are all so deeply indebted for a knowledge of our masonic law, and of ourselves. His masonic life has been a continual ovation—costly enough to his feelings, but honourable to his character. I cast my eye around at the last Grand Lodge, when the vast assembly rose to pass its vote of confidence to the Grand Master; two only were seated—the Grand Master, and the brother I allude to! The one receiving a compliment most truly needed, the other stoically indifferent to what construction might be put upon his keeping his seat; yet he possibly felt that, having proved superior to the cunning devices that would have entrapped him into dishonour, he was resting himself in thoughtful consideration of the scene in which he formed so prominent a figure. He, and such as he, belong to Freemasonry, for they know that ‘the chief properties of wisdom are, to be mindful of things past, careful of things present, and provident of things to come.’”

Thus much for one correspondent—turn we now to the other.

“I was present at our Scottish Grand Lodge when the ‘puddle in the storm’ was raised; it was clearly the idle effort of the misguided few who had been gained over by the officious meddling of some three or four. You may be assured of this—the majority were really indifferent, and are generally disposed to leave matters in the hands of certain parties. We know well that English lodges are beset by Scotch masonic mendicants; and here no secretary or acting officer of lodges but feels how much they are annoyed by masonic paupers—men who, perhaps, pay but little to be *initiated*, and far less *afterwards*, if, indeed,

their original poverty permitted them to pay anything further. The improvement in our fees will gradually mend matters; but what we do want is a test of *subscription* to a lodge as a passport to charity. Nothing short of an imperative lodge-subscription will avail. This explanation is due for the proper understanding of the report in the *F. Q. R.*, which is, in my opinion, a very fair one. With regard to the relaxation in respect to your colonial system, we deem it to be a decided step in the wrong direction. Here, in Scotland, we have for many years been gradually endeavouring to establish the English mode of letting a certain time elapse between the degrees; and of course our colonial authorities must in time have conformed thereto.

“WE FEEL SATISFIED, THAT IF THE GRAND LODGE OF ENGLAND HAD PROPOSED TO THE GRAND LODGE OF SCOTLAND THE ENFORCEMENT OF A REGULATION SIMILAR TO YOUR OLD SYSTEM, IT WOULD HAVE BEEN CORDIALLY AND THANKFULLY RECEIVED AND ADOPTED, AND THE INITIATION, PASSING, AND RAISING BEEN MADE EQUAL. FURTHERMORE, WE ARE OF OPINION THAT IT IS SO DETERIORATING AN ENACTMENT ON THE PART OF THE GRAND LODGE OF ENGLAND, THAT AN ARRANGEMENT OUGHT TO BE ATTEMPTED BETWEEN THE SISTER GRAND LODGES, TO PUT THEIR COLONIAL DEPENDENCIES UPON THE ANCIENT ENGLISH SYSTEM.”

What a contrast is thus presented to the dispassionate consideration!

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### THE RECENT GRAND LODGE.

Our first duty is to record our tribute of respect to the presiding officer, the Earl of Yarborough, the Deputy Grand Master, who, during a very protracted and most uninteresting debate, was not merely consistently attentive, but perfectly courteous to every one—his very reproof was kind. How anxiously could we hope that he would himself investigate the great moral evil that so loathsomely retards the onward progress. He has youth on his side, which should be ever ardent and generous; and he has unquestionable talent, and powerful influence. With such advantages, how improved would be our position, were his lordship but to throw them into the scale, and decide in favour of “*Right versus Might.*”

THE CASE OF MAJOR GENERAL COOKE.—The sanctity of the Grand Lodge was profaned, undisguisedly profaned, by being made the arena of premature discussion of a message, submitted by the Grand Master not for discussion but simply for reception; and in this discussion, we regret to state, that the sacred character of Freemasonry was lost sight of—the presumed errors of a brother were viewed as actual crimes, and his expulsion contemplated, before he was even summoned to appear to

show cause against the infliction of so fearful a penalty. Is this English Freemasonry? Let us beware—the English law holds a man to be innocent until he is proved to be guilty; nay more, if he cannot pay for an advocate, the court appoints one to act for him; but at the last Grand Lodge even “Lynch law” was out-Lynched.

If the Grand Master chose to appoint the general his representative at the Grand Lodge of New York, no one could oppose it; if he chose to remove him, so be it; but it is another question as to depriving the general of the rank and privileges of a Senior Grand Warden of England. First, there should be a full and perfect explanation of the circumstances that gave rise to the appointment, a clear showing of the diligence used by the Grand Master as to his own mode of investigation into the claims of General Cooke to the rank and dignity, which could not have been difficult; for such is the intimate relation between the old and new worlds, that in a week or so we can learn the whereabouts of any man of importance, and within a month we can have it direct from either hemisphere. Either the Grand Master was satisfied with his enquiries, or he made none, or he has been imposed on; in either case the Grand Lodge ought to have approached the matter with grave consideration, not with unbecoming haste. It is not long since we have been placed in this singular anomaly—the Grand Lodge sent an address to the Prince of Prussia, and scarcely had they done so, than representatives were withdrawn, in consequence of the violation of masonic law on the part of Prussia.

The question may be asked, whether the honours were not conferred on the General Cooke who so charitably supported the Girls' School, visited the Earl of Zetland in Yorkshire, was fêted by a London lodge, and is a member of the Prince of Wales's Lodge? What can *he* have done to deserve expulsion from Masonry by the Grand Lodge? As representative in New York he did not represent the Grand Lodge of England, but merely the Grand Master; and had any one ventured to question his appointment as P. S. G. Warden (oppose it they could not), they would have been met by the accusation of being factious, and opposing the Grand Master. The simple fact seems to be, that there has been (*Scottico*) a want of diligence, and the Grand Lodge are called on to put their indorsement on a very so so bill of attander. It would seem that men, because they are generals, or have titles, get honours—merit being rather in the shade. The Grand Master should be reminded that “all preferment among Masons is grounded upon real worth and personal merit only, that so the lords may be well served, the brethren not put to shame, nor the royal Craft despised.”

Verily, in the case before us, “the lord has given and the lord has taken away.” There is a homely phrase, “kissing goes by favour;” why



were not the other representatives empurpled at the same time? are they not worthy of the honour? While on the purple question, it is somewhat singular to remark, that the late Royal Grand Master hesitated to promote those who pandered to his will by "information," yet they have all but one been promoted by his successor, and the character of that one has been relieved by death.

**THE LIBRARY.**—Foreign Masons must fairly suppose that we deserve the title of a nation of shopkeepers, for no sooner does any spirited brother attempt to rescue Freemasonry from its bondage, and endeavour to place the Order as it should be in the van of the intellect of the age, than the miserable recusants apply the drag-chain in the uphill direction, so that motion ceases; and at this very moment the cry is, "see what is the use of books, you can't move." Bro. Henderson, Lord Monson, Dr. Crucefix, Bro. Turner, Dr. Oliver, and many others, have delivered their opinions, and have always had the drag-chain applied to their efforts; it is an instrument that has ever been ready at hand for the purpose. However, thanks to Bro. Scarborough, who has shown "pluck" enough (that is the best term), we are to have something of a library. Let Bro. Scarborough stick to the point, and he will gain those honours that he will not readily be deprived of. We pass by the silly and mincing objections of a dais-member on this point, with the same indifference as Bro. Scarborough did his unmeaning taunt.

**THE GRAND REGISTRAR AND PRESIDENT OF THE BOARD OF GENERAL PURPOSES.**—This functionary, instead of being censured for not putting a motion to the vote, has been applauded! This is but a natural result of misgovernment. That the Grand Registrar was not justified by right, is as unquestionable as that he has been sustained in the wrong by might; and this state of things proves the necessity for a change through the public grievance it entails. A motion by the executive takes precedence, comes on in good time, and is carried, unless it is so rampantly offensive as to disgust the most moderate. But a motion from below bar, unless supported by the dais and the "whipped in," is almost sure of failure; by reason that, in addition to many other difficulties, it has to encounter the "talking nuisance," which is permitted to last exactly the time that some three-fourths of the Grand Lodge, who can remain no longer, leave the field open to those who are opposed to common decency and of course to common sense. Had they remained at the last Grand Lodge, the tables would have been turned—as it was, the majority for the amendment was about three to two. The Grand Registrar having replied to Bro. Bigg's motion, retired, leaving, as he observed, the members free to discuss in his absence. The Grand Master could have done no more.—The Grand Registrar could do no less, it was—condescension. But whatever the

majority, is there any one satisfied with the result—is the Grand Registrar himself—is the mover—is the Grand Master—is the Craft? We believe no one. An amendment, dealing with the principle but getting rid of the censure, would have been carried unanimously, and have met the case—as it is, all are displeased; and the majority made up of Grand Officers must of itself be considered a defeat, while a positive defeat was given to the Grand Registrar's motion for withdrawing the purple from the absentee. As to the speakers in favour of the President of the Board of General Purposes, it was indeed "faint praise, censure in disguise." But the purple winced under some very unpleasant truths, which they could neither answer nor deny.\*

**THE TALKING NUISANCE.**—We have gently alluded to this newly-imported nuisance into Grand Lodge. No one seems to look upon time as of consequence until it has passed, and motions are lost. Some chatter their empurpled opinions to mislead, as best they can, their hearers; others impute motives, whilst they denounce the like in others; but there are those who in a kind of under-growl—for it is not a voice—cry out, "Humbug," "Stuff," every now and then, when some home-thrust is made which disturbs their serenity—if such may be said to exist. As such members seldom speak in Grand Lodge, their blurtings, which scarcely represent the human voice, might be spared in an assembly of Freemasons.

**THE MASTERS', PAST MASTERS', AND WARDENS' CLUB.**—As a fair balance to the excessive weight of the purple, we cordially wish success to this masonic scion: *It commences well, with no promises but such as can be realised by good sense and becoming spirit.* We shall not attempt to point out any course, for the simple reason that the plan of arrangement appears not to require any suggestions.

**THE VOTE OF CONFIDENCE.**—The Grand Lodge, at its recent sitting, did not view with especial grace the endeavour to take up time by the reading of addresses on this subject; indeed, there were but two presented. The one from Bristol was unobjectionable, and was permitted to be read; the second, from Dorsetshire, was denounced as altogether unbecoming and improper. Perhaps there is no Mason whose talent and position are graced with more amiable feelings and generous nature than is the Prov. Grand Master for Dorsetshire; there is a chivalry about him that, united with courtesy and urbanity, compels the acknowledgment that

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\* A correspondent draws attention in reference to not putting a motion at a meeting of shareholders in a rail-road, reported in the *Times*, touching a dispute as to the broad and narrow gauge; the chairman refused to put the question—a *certain solicitor* observed, that if the chairman declined, on being again requested, the proposer himself could put it under protest, and the decision of the meeting could be legally taken!—curious this.

he is an English gentleman. Discretion, however, is not at all times in our power; and the youthful aspirant for masonic fame has in a degree outstripped the boundary, both in the address which has been rejected by the Grand Lodge, and by the introduction of unfair remarks into an otherwise most erudite and judicious charge delivered to his province, in which he thus indulges:—

“It now becomes my duty to touch on the affairs of the Craft generally:—Events of considerable importance have occurred since we last met. Much interesting discussion has taken place on the eleventh clause of page 62, *Book of Constitutions*, and after an animated debate, it has been carried and confirmed that a discretionary power be given to Prov. Grand Masters in foreign parts, by allowing them to grant dispensations by which the time between the degrees may be lessened from a month to eight days. During this discussion much has been said on both sides of the question. On the one hand, it has been asserted that the alteration of this rule is an infringement on the landmarks of Masonry, and that the Craft is likely to suffer materially by it; and on the other hand, it is said by those who have most experience in foreign masonic policy, that were this rule not relaxed, we should not stand on equal ground with our Scotch and Irish brethren, who do not require such a length of time to elapse between the degrees, and who, consequently, gain a great advantage over us thereby, in the larger number of brethren who, from the pressure of their various pursuits and avocations, are unable to remain in any one place for the length of time prescribed by the English *Book of Constitutions*; and, therefore, such persons prefer taking the first three degrees in Scotch or Irish lodges, where their convenience is more consulted by the facility with which these degrees are obtained. Such have been the opinions held by many of our brethren, on both sides of the question. I must say that I most *strongly approve* of the decision of the Grand Lodge. I cannot look on this point in any light as an *infringement* of the landmarks of Masonry. Such a point seems to me to have been merely a *rule* of the Order, which it was competent to the brethren at any time to alter or amend.

“I cannot but regret that the words ‘Free by birth’ (page 85, *Book of Constitutions*) should have been altered. This, in my opinion, *did* form a landmark of Masonry, and such an one as no man who has ever given his assent to the ancient charges ought to have lent his hand to alter. But the edict has gone forth; and henceforward those beautiful lectures which were founded on this part of our ceremonies must be laid aside and forgotten.

“The publication of the *Freemasons' Quarterly Review* has excited much attention in the Grand Lodge during the past year. Certain articles have appeared in its pages which the brethren have most justly and rightly condemned. No publication can be allowed to make such unfair and unhandsome attacks on our beloved Grand Master, without the just indignation of the Craft at large being excited and openly shown. It is deeply to be regretted that the *F. Q. R.* should have taken such a course. Much amusing Masonic anecdote, as well as much sound and useful information, has been and still is, conveyed to the brethren through its medium; and I am inclined to think that so far it has effected much good. But here the publication must rest. Personal attack is in every way most foreign to the principles of our Order; and when that personal attack is levelled at our rulers, and that for party purposes, the author, the aiders and abettors of the libel must be each treated and held alike, by all honest brethren, as being unworthy our privileges, and a disgrace to our Order.”

With the opinions of the Prov. Grand Master as to the masonic policy of reducing the period of probation, we have nothing to do—he approves of it. With his idea that “Freedom by birth” did form a landmark, we differ. It not only never did, but never will. Landmarks of Masonry are *unchangeable*. Does the P. G. M. for Dorset know what they are? We fear not; or he would not have risked his declaration as to “Free by birth.” When the “*Freemasons' Quarterly Review*” shall condescend to personal attacks in any matter, but especially for party purposes, it will descend into unhonoured oblivion; but we cannot refrain from advising the brother who possesses so many claims to the love and gratitude of the Craft to take a moral lesson from the manner in which his address to the Grand Master was entertained by the Grand Lodge.

The real empire of Freemasonry is public opinion—a power, as far as human power can go, supreme; confidence in its principles, in ourselves, and, above all, in Providence—forming an impregnable bulwark. Shake the prestige of this confidence, and we lose all; maintain it, and we preserve for posterity a blessing beyond price. To this empire, every Freemason is subject, be he ever so humble or exalted; and it is not in wordy crusades against the press that either the one or the other can prove his title to respect or protection.

INDIA.—The acceptance by the Earl of Dalhousie of the dignity of Lord Patron of Freemasonry, in Bengal, will encourage our Anglo-Indian fraternity.

## ON FREEMASONRY,

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

BY THE REV. GEORGE OLIVER, D. D.

## EDITORIAL PRÆCOGNITION.

"Cave ne titubes."—PENSUS.

"Those dayes are nowe changed; the skill of logicians is exercised in caveling; the cunning of fencers applied to quareling; they think themselves no schollers if they be not able to find out a knotte in every rushe; these no men, if for stirring of a strawe they prove not their nature upon some bodiēs fleshe. Every Duns will be a carper, every Dicke Swashe a common cutter."—THE SCHOOL OF ABUSE.

"Nessum la muova  
Que star non possa con Orlando à prova."—ARIOSTO.

"He's in his fit now and does not talk after the wisest. He shall taste of my bottle; if he have never drunk afore, it will go near to remove his fit; if I can recover him, and keep him tame, I will not take too much for him; he shall pay for him that hath him, and that soundly."—SHAKESPEARE.

"And what by this do you mean?  
And what by this do you mean?  
I do not know,  
But as we go,  
We'll drink a health to the queen."—OLIVER YORK.

"What is Truth?"—PONTIUS PILATE.

*Scene.—The Editor's Room.*

"James, be kind enough to reach me that box of magnum pens. These trashy things miss fire every other stroke, and are not worth a rush. We are in haste to write an introduction to the Doctor's paper for our September number."

This was addressed to an ancient friend, or rather *protogée* of ours; an experienced Mason of long standing, who has been reduced by unavoidable misfortunes to place himself under our wing. In truth, James is an excellent fellow, though he has his little foibles; but even they "lean to virtue's side." He is a privileged person, speaks his mind freely, and we are fain to confess that we have often profitted by his suggestions. On the present occasion, he handed over the box with such a knowing look of intelligence that we were quite certain he had something particular to say; and therefore, laying aside our pen, we disposed ourselves to listen.

"Excuse me, sir," said James, "but if you can spare a few moments, I should like to have the benefit of your opinion on a subject which is floating on the surface of my mind, and I cannot, for the life of me, make either head or tail of it."

"Well, James, if our humble opinion will be of any service to you, it shall not be withheld."

"Thank you, sir. What I want to ask you is, that if a man should advertise himself as a public lecturer on astronomy, geology, or any other science, without having read a single author who had written on the subject, what should you think of him?"

"Why, we should think him either an idiot or a madman."

"Well, I have some such ideas myself. But, sir, this is not all. If it should so happen that a professor of divinity in one of our universities should tell his hearers that he had never studied the subject further than a

page or two in Watts' Scripture Catechism, and that this was the extent of his reading in divinity, what would he deserve?"

"Why, to be kicked out as an impudent impostor."

"Right. We will suppose further that one of her Majesty's ministers should proclaim, from his place in the House of Commons, that he had never read a single page of either history or political economy, and that he entertained the utmost contempt for such a course of study,—what then?"

"We should say, in such a case, that the duty which her Majesty owes to her people, would oblige her to dismiss him from office, lest, by his ignorance and incapacity, he should involve the country in some great calamity."

"Then, sir—excuse me—perhaps you think that some degree of qualification is necessary to enable a public man to hold any high official situation?"

"Certainly. We are surprised, James, that you should ask such an absurd question."

"And yet, sir, if you look into the details of Freemasonry, of which you are the public director, you will find that your rule does not hold good."

"How is that, sir? Men cannot be permitted to hold high offices in our noble Order without the necessary qualifications. They must have been initiated, passed, and raised, at the least."

"And is that all?"

"By no means. They ought to be perfectly acquainted with the Lodge Lectures, and the ceremonies of the Order——"

"And read?"

"Yes, and read; that they may become versed in its poetry and philosophy, as well as to acquire a competent knowledge of its laws and constitutions. Else how can they be qualified to regulate the discipline of the lodges?"

"Take care what you say, sir, or I shall catch you tripping. Will you have the goodness to tell me what is the duty of the officers of Grand Lodge?"

"To assist the Grand Master in its government."

"They ought, therefore, to have a perfect knowledge of the minutiae of the system."

"Certainly; for in the absence of such a knowledge they would be incompetent to hold the office."

"And how is that knowledge to be acquired?"

"By a regular attendance on the duties of their lodge; by passing honourably through all its offices; and by reading and reflection in private."

"Now, sir, I have you; for in your own reports we find many Grand Officers publicly declaring, at successive Grand Lodges, that they had not complied with these requisitions; that they had never studied the subject at all; and that they had not even read the 'Freemasons' Quarterly Review,' which is the only accredited organ of the Order in these dominions; and without a knowledge of its contents, I am sure no one can understand the real nature and design of our noble institution. And therefore it follows that your theory is Utopian, and not adapted to the refinement of the times in which we live. A man is capable, now-a-days, of holding a dignified office, although professedly ignorant of the first principles of the science he undertakes to explain; and a grave professor, like any street-preacher, may thus, by virtue of the cramming process, flourish away at his ease, even though he be ignorant of his A B C. Now, if I were a masonic legislator, I would frame a series of examination questions, embracing every important point of doctrine, discipline, history, philosophy, and law; for how can a man be qualified to regulate the details of an institution about which he professedly knows nothing. I would have every Grand Officer understand distinctly what is a landmark and what is not,—for there appears, as we

may gather from some recent disclosures, a most lamentable ignorance on this important point. Such a course would have a tendency to silence some of those worthy brethren who plume themselves on their want of masonic knowledge.

‘Not Fortune’s worshipper—’

I am now quoting a poet who was greatly esteemed in my youthful days, although not much read at the present time—

‘Not Fortune’s worshipper, nor Fashion’s fool,  
Not Lucre’s madman, nor Ambition’s tool,  
Not proud nor servile; be one poet’s praise,  
That, if he pleas’d, he pleas’d by many ways;  
That flattery, even to kings, he held a shame,  
And thought a lie in verse or prose the same.’—POPE.

And our friend James, having delivered himself of this sententious conclusion, chuckled inwardly, as though he had achieved some wonderful and unexpected discovery. “And,” he continued, “there is another notable circumstance, which may be called a purple mystery, for it exceeds my comprehension altogether. How is it possible that the brethren who are in the habit of denouncing the ‘Freemasons’ Quarterly Review,’ from their places in Grand Lodge, in language which is neither masonic nor gentlemanly, on the plea that its reports are garbled and consequently false, (for they are too prudent to advance any other objection to a periodical which has rendered such abundant services to the holy cause of Masonry,)—after repeated declarations that they have never read a single number—should be so intimately acquainted with the contents? And one excellent brother, in proof of his assertion that the reports are garbled and false, candidly confesses that although he had never read it, he had once or twice seen the cover! What a wonderful versatility of intellect a man must possess who is capable of pronouncing an opinion on the merits or demerits of a publication by an inspection of the cover! It is a sort of moral mesmerism, and would well become a follower of Joseph Balsamo. And our intelligent brother is not a solitary instance of this amazing perspicacity. We fortunately possess many others, who, strange to tell, after all their denunciations of a book they never read, arrive at the sapient conclusion, under a new phasis, that the reports on the whole are tolerably correct.” See *F. Q. R.*, 1847, p. 184, and 1848, p. 178.)

James now took the *F. Q. R.* for 1848, and turning to page 250, read the following passage from a speech in Grand Lodge, which is quite refreshing, after the above avowals of helpless ignorance:—“W. Bro. Whitmore thought every Mason bound to express an opinion on such a subject. He held the proud position of Secretary to an institution (the Asylum for Aged and Decayed Freemasons), which had often been named in Grand Lodge, and in that capacity he had been in the habit of receiving from Australia, India, China, and other parts, letters and donations on behalf of this charity, and could state that these donations had been principally produced by the perusal of the “Freemasons’ Quarterly Review.” He thought that the brother who commanded the authors to stand forth might have spared his satire, and not have denounced a publication which he believed was of vast importance to the whole masonic world. He had ample opportunities of knowing that the Masons of the provinces were highly indebted to the publication.”

James was now in his element; for if ever there was an enthusiastic admirer of a periodical work, it was this excellent man in his predilection for the *F. Q. R.*, which he was wont to say, he considered, in its sphere, the most useful journal ever published; an opinion with which we cordially agree. He went on:—“Hear what Bro. Nash adds to the above (p. 249)—‘It was not to be denied that propositions took place in Grand Lodge which should be made known to the Masons of the provinces; but were such always made known to them? How was the subject of the proposed

alteration of fees made known to the provinces? It was by means of the *F. Q. R.*; that stirred up the Masons of England, and caused them to come up here in a body for the purpose of voting on the occasion, and they did so principally from the way in which the subject was treated in that periodical. And Dr. Crucefix congratulated the mover of the motion respecting the *F. Q. R.*, on the mode in which he had brought it forward; but while that worthy brother had deprecated the practice, he had conferred a compliment on the publication." (Page 248).

"Yes, sir," added the enthusiast, "and it *was* a compliment, and the most delicate compliment that could possibly have been paid to this important masonic journal. Dr. Crucefix established the Asylum for Aged and Decayed Freemasons chiefly by its assistance; which has at length triumphed over all opposition; and a noble building is on the eve of being erected, which will form a monument to this energetic Freemason, and propagate and eternize his fame so long as the world shall endure. The Benevolent Annuity Fund emanated from his exertions in behalf of the Asylum; and it is also indebted for its existence to the "*Freemasons' Quarterly Review.*"

James was now fairly mounted on his hobby, and galloped away at railroad pace. The floodgates of his eloquence being thus unfolded, we began to fear that the torrent would never stop; and we regretted it, because we had other work in hand. But fortunately for ourselves he was interrupted by a rap! rap! at the door.

"Letters, sir."

"Now then, James, for business. Open them, and if any be important, read them aloud."

"The first is from York, sir, and very short." (Reads). "Query—How did it happen that Dr. Crucefix's motion respecting an annual grant to the indigent widows of deceased brethren—one of the most noble propositions ever submitted to the consideration of a deliberative body—was carried at one Grand Lodge, and lost at the next?"

"Pshaw! do not mention the subject, if you love me. It is one of the secrets of Grand Lodge, which, for the credit of Masonry, ought to remain untouched. The measure is certain to be carried in the end; for if the interesting claims of the widow be rejected—farewell Freemasonry. Lay it aside, and open that bulky letter with two blue stamps and the Liverpool post mark."

"Ha! poetry! 'Beef and Cabbage; or, the Masonic Wife.' An old legend in Ingoldsbian verse. (Reads)—hm—hm—hm. This is droll. Listen to a single passage—

' But her husband return'd from the meetings so civil,  
That she scarcely could think their employment was evil;  
But then there 's a secret—she does'nt like that,  
And she said to her husband—' I'll know it, that's flat;  
And so you may tell me without more ado;  
For if you're rebellious, I'll make you to rue;  
I'll mulet you, my honey,  
Of your pocket money;  
Your belly I'll pine  
Of both meat and wine,  
And I'll ring in your ear  
What you've reason to fear,  
On the duty of husbands, a nice curtain lecture;  
By night and by day  
You shall hear what I say;  
Like a dog I will bay,  
For all you're so gay;  
And into you lay,  
As I very well may,  
My ten scratchers, to pay  
For your obstinate way  
Of refusing the prayer of your wife and protector.'  
But for all her harping,  
And carping,  
And sharpening,  
Bro. B—'s integrity could not be moved,'" &c. &c.



"But the thing is too long. Let me see, why it would occupy six of our pages. We must report in our Notice to Correspondents—*under consideration.*"

"What next?"

"Here is a short letter in cypher."

"Read it."

"Xgbu b qkuz ku kr ugbu Mnsc Yfumboc cnfr onu cfqfoc no gkr nxo ktcklfou korufbc ne afkob htkefc az ugf unsutntr qnmkdz ne koufsfrufc lfo. Gf xntmc ugfo dbssz ntu Esffbrmosz ko kun qfsefdukno, boc asdnlf ugf lnru qnqtmbz H L ugf nsefs gbr ftfs ionxo."

"It is a consummation devoutly to be wished. Go on."

"The next is an article by Cato."

"Lay Cato aside for insertion. His papers are always sensible and to the purpose. Any more?"

"Yes, a letter from Bath. The writer naively says—'What a fuss some brethren make about garbled reports of speeches in the *F. Q. R.*! The fact appears to be, that in the scramble for honours they are willing to support propositions which their better judgment is ashamed of, and then they are offended because their advocacy is disseminated amongst the fraternity. [Rather severe that, James whispered.] Let them take the manly, straight forward part, and respect the sacred cause of charity, and we shall hear no more about garbled reports.'

"A hit! a very palpable hit! All this confusion arises out of the radical error of endeavouring to manage a democratical institution on aristocratical principles. But go on."

"We have also a letter signed 'A GRIMSBY MASON,' containing some severe reflections respecting the attack made by the D. G. M. on Dr. Crucefix at a recent Grand Lodge. It is rather lengthy—shall I mark it for insertion?"

"By no means; the Doctor would never forgive us. His dignified position would be compromised by thus resenting an affront; and we will therefore give his lordship a lesson of courtesy and tolerance, which we hope will be of service to him in future."

"Here is one more, signed OCRINUS. Shall I read it?"

"If you please."

"To the Editor. My dear Sir,—It was an unfortunate day for Masonry when the important landmark of a month's interval between the degrees was overthrown by a fiat of the Grand Lodge, on the unstable ground of expediency. If the sacred boundaries of the Order are thus liable to removal at every one's pleasure, what becomes of that fundamental law of Masonry which forms the basis of our institution, as promulgated by the first Grand Lodge of England in 1723, that it is not in the power of any man, or body of men, to make any alteration or innovation in the Order? We have in this province a great extent of coast, and initiate many sea-faring men in our lodges; but we never experienced any inconvenience from the old law, although I entertain serious doubts whether we shall not be greatly incommoded by the operation of the new one. Our ancient brethren had such a horror of this jumbling of degrees, that they did not allow a private lodge to give more than one degree to any candidate without a dispensation, which was very seldom granted; reserving to the Grand Lodge alone the power of conferring the two others, at such distance of time as the Grand Master, in his discretion, should think fit. What will be the end of these innovations it may be impossible to predict. The foundation stone is loosened; and if it be entirely removed, the altar will be overthrown, the sacred structure demolished, and the genuine Mason, with tears in his eyes and sorrow in his heart, may exclaim, ИСНАВОД—the glory of Masonry is departed! The subject is well worthy the attention of the fraternity at large, if they wish that English Masonry shall maintain the high position which it now occupies in the estimation of mankind."

"There is sound sense in this Cornish Mason's letter; and we will lay it before our readers, in the hope that by means of simultaneous admonitions or memorials from the provincial lodges, this retrograde step may be atoned for before it be too late."

As we said this the clock struck four, and being thus disappointed in our intention of writing an introduction to the Doctor's article, we are under the necessity of substituting the above conversation, although it reveals somewhat too freely the mysteries of an editor's sanctum. But before we submit the paper to our reader's perusal, we would premise that the author has a new work in the press, to be called "*The Book of the Lodge; or, Officer's Manual*," which has been forwarded to us in MS. for inspection. It is purely practical, and contains every species of information that can be required to render a brother perfect in all the details of Craft Masonry; and we venture to predict that it will become a text book in every lodge throughout the universe. As a work of reference it is invaluable; and we should have considered such a manual in the early period of our masonic career, when genuine masonic knowledge was difficult of attainment, as being worth its weight in gold.—ED. F. Q. R.

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### CHAPTER III.

"It is a fundamental rule of their government, that no conclusion can be made in any thing that relates to the public till it has first been debated three several days in the council; and never to debate a thing on the same day in which it is first proposed; for that is always referred to the next meeting, that so men may not rashly, and in the heat of discourse engage themselves too soon; which may bias them so much, that instead of considering the good of the public, they will rather study to maintain their own notions; and by a perverse and preposterous sense of shame, hazard their country, rather than endanger their own reputation, or venture the being suspected to have wanted foresight in the expedients that they proposed at first. And, therefore, to prevent this, they take care that they may rather be deliberate than sudden in their motions."—SIR THOMAS MORE'S UTOPIA.

"Your obedience must be proved by a close conformity to our laws and regulations; by a prompt attention to all signs and summonses; by modest and correct demeanour whilst in the lodge; by abstaining from every topic of religious or political discussion; by a ready acquiescence in all votes and resolutions duly passed by the brethren; and by a perfect submission to the Master and his Wardens whilst acting in the discharge of their respective offices."—CHARGE TO AN E. A. P.

"Qui cupit optatam cursu contingere metam,  
Multa tulit feecitque puer, sudavit et alsit."—HOR.

It is an axiom universally admitted, that the practice of moral and social virtue will conduce to the promotion of human happiness. Whatever, therefore has a tendency to enforce such a practice, will be entitled to the praise of conferring essential benefits on mankind. And that this is true with respect to Freemasonry, it will be my next business to prove.

In order to preserve society in a healthful state, it is necessary that regularity and order be strictly enforced by a due observance of the laws, without which, confusion and debauchery of every baleful kind would soon be introduced, to the destruction of that peace and harmony which are blended in the details of masonic government, as being absolutely required to produce the comfort and happiness of its members, and the general well-being of the institution. The same may be said of the community at large. Courtesy to each other, obedience to the laws, and submission to the powers that be, are equally urgent to secure the public welfare.

It will be unnecessary to enlarge upon this point, because the evils of insubordination are universally known and lamented. The man who sets at defiance the laws under which he lives and by which he is pro-

tected, be his station in life whatever it may, has no regard for the rights and property of his neighbour. What at first was simple fraud becomes dishonesty. A defect in the accredited rulers and governors of any society, induces distrust and disaffection, as insubordination sometimes terminates in rebellion; and the chain of crime leads on by gradual links to every species of disorder; which is destruction of human happiness. Whatever may have a tendency to prevent such unhappy results must be considered of great public utility. And such is Freemasonry, as will appear from a very slight view of the laws and constitutions of the Order.

These laws and constitutions have been constructed on the principle of *preventing* the commission of crime; thus rendering *punishment* unnecessary. It is not often that the extreme penalties of the Order are inflicted on Masons, because admonition is generally sufficient to produce the desired effect. "If a brother err, admonish him,—perhaps he may be saved," says the most sacred of all books. In like manner the Constitutions of Masonry provide, that if a brother shall behave in such a way as to disturb the harmony of the lodge, he shall thrice be formally admonished by the W. M.; and if he persist in his irregular conduct, he will be subject to punishment according to the provisions named in the by-laws of the lodge, except it shall be considered necessary or prudent to report the case to the P. G. Master. But no member can be expelled without due notice being given him of the charge which has been preferred against him, and of the time appointed for its consideration, that he may have a full opportunity of proving his innocence. And in no case can a brother be excluded from his lodge on any charge, except a statement of the cause of his exclusion be forwarded to the Grand and P. G. Masters.

This is in strict conformity with the ancient charges of Masonry, which conclude with these truly excellent directions:—"All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cape-stone, the cement and glory, of this ancient fraternity; avoiding all wrangling and quarrelling, slandering and backbiting; not permitting others to slander any honest brother, but defending his character and doing him all good offices as far as is consistent with your own honour and safety, but no farther; that all mankind may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."

These appropriate lessons are reduced to practice, and beautifully illustrated in the government of the lodge. Here we find power blended with gentleness, justice with mercy, and strict discipline tempered by harmony and peace. A disposition which produces that concord and agreement amongst the brethren which have characterised the proceedings of Masonry from its first institution, when the absence of metal tools was intended to symbolize the harmony and union of the members, and have caused it to outlive all other societies of a similar nature which have severally risen, flourished, and decayed, throughout the whole of its quiet and steady progress along the resistless stream of time.

Its operation has realised the picture of a well-regulated and happy society, described by a writer of the last century, where order and harmony are preserved, where peace, tenderness, love, and affection reign, untainted with discord, unembittered by strife or animosities, because

there is a constant and unwearied endeavour to serve and oblige each other. Such a society is doubtless a sight well pleasing in the eyes of that God who formed the members of it. It is an emblem of the whole frame of nature, the glorious fabric of the universe, built by the divine Architect, whose Wisdom ordained its symmetry and proportions; by whose Strength each part is made to be perfect in itself, and to contribute at the same time to the Beauty, magnificence, and duration of the whole.

Obedience and subordination are virtues which will conduce, in an eminent degree, to the production of this desirable state of order and happiness. And it is an established principle in Masonry, that "such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. *Humility, in both, is an essential duty.*" The most ancient charges provide "that every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord;" the laws against Master and Fellow being equally stringent. The above virtues, therefore, in both are absolutely requisite to produce the regularity and order which constitute the distinguishing excellence of a lodge of Masons. Society cannot exist without subordination. States and empires fall into ruin and decay, if deprived of the master-hand which presides at the helm to pilot the vessel in safety. The members depend on the correct conduct of the head, as the head depends on the obedience of the members. If law be violated or duty neglected by either party, nothing can be expected to ensue but anarchy and confusion; and this in Masonry would destroy the character of a lodge. Without these ingredients the cup of bliss would be imperfect; as may be evidenced by the degraded state of those who have set these virtues at defiance. They linger through a miserable life, in continual dread lest the laws they have renounced should rebound with fatal violence, and crush them into ruin. Peace is a stranger to their hearts, and they increase the evil tenfold by endeavouring to drown their apprehensions in the turbid ocean of intoxication. But a habit of obedience produces a meek and quiet spirit, extracts all bitterness from the dream of life, and by a well regulated system of mutual forbearance and subordination, produces that peace of mind which passeth all understanding.

In the details of the masonic Order this virtue is carried out to its utmost perfection; and by habituating the fraternity to an experience of its salutary effects, they are disposed to extend its practice to all the affairs of life; thus affording an example to others of the comfort and happiness which it superinduces. Masons are taught to "rule and govern their passions, and to keep a tongue of good report;" and while they obey this salutary injunction, they impart a silent lesson to the community amongst which they live, of the serenity of mind which is sure to spring from a strict observance of discipline and social order.

The beautiful arrangement which distinguishes all the proceedings of a lodge of Masons, will be illustrated by the opinion of an experienced Grand Master (H. R. H. the late Duke of Sussex), who thus instructed the brethren, *ex cathedra*:—"It must afford un-initiated individuals matter for deep reflection and consideration, when they see persons of a variety of opinions, of different feelings and religions, entertaining, in fact, all the differences upon politics and religion which are the most capable of exciting the passions, and arraying man against man, assembling together in one great cause, and, burying all minor feelings, join

cordially in the great work of benefitting society at large, by contributing not only their exertions, but their example, in the promoting of everything that is liberal—everything calculated to heighten the character of man. If brethren, when they enter this society, do not reflect upon the principles on which it is founded; if they do not act upon the obligations which they have voluntarily undertaken to discharge, the sooner they retire from the Order, the better it will be for Masonry, and the more creditable for themselves. I am satisfied that the brethren whom I am now addressing do not want any such exhortation. But I think it necessary to impress upon them these facts, because, not only from the high position which I hold, but likewise from the number of years which I have had the honour of belonging to our noble institution, I may be allowed to express my opinion as to the duties which every member of the Craft is bound to perform. When I first determined to become a Freemason, it was a matter of very serious consideration with me; and I can assure the brethren that it was at a period when I had the power of well considering the matter; for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. *I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honour to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry.*"

In a lodge the strictest government is displayed. Every officer has a place assigned to him. He knows it, and faithfully performs its duties. The Master stands in the east, to instruct by his wisdom; the Senior Warden in the west, to support by his strength; and the Junior Warden in the south, to adorn by his beauty. Even the assistant officers have their specific duties to discharge, and never attempt to exceed them. The brethren listen with attention to the lessons of virtue and morality which emanate from the rising sun, like rays of brilliant light, and learn to profit by obedience and submission to his will and pleasure.

Nothing can be more beautiful than to behold a well-regulated lodge in the exercise of masonic labour. It is a sight which angels would approve. No disputes or contradictions opinions can possibly arise, and

"The only contention 'mongst Masons can be,  
Who better can work, or who better agree."

What a French writer says of the delightful plains of Lausanne, will apply to the peace, harmony, and brotherly love, which characterize a Mason's lodge.—"I should wish to end my days in these charming solitudes, far retired from the tumultuous scenes of the world, from avarice and deceit, where a thousand innocent pleasures are enjoyed and renewed without end. There we escape from profligate discourse, from unmeaning prattle, from envy, detraction, and jealousy. Smiling plains, the extent of which the astonished eye is incapable of measuring, and which it is impossible to see without admiring the goodness of the divine Creator; so many different animals wandering peaceably among each other, whose

opposite propensities there meet and assimilate; with so many wonders of nature wooing the mind to awful contemplation."

These principles are publicly exhibited in masonic processions, where all is order and decorum. The regulations are so perfect, that everything is precisely where it ought to be. No irregularities are observable, and every individual occupies the station assigned to him according to rank, office, or seniority. It is this which makes a masonic procession such an object of universal interest; and it is totally unattainable by any other order or body of men. The very motion of a body of Masons conveys an idea of peace and tranquillity; and, like Balaam, when viewing the camp of Israel, the spectator is entranced, and ready to exclaim—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

"How vast must their advantage be!  
How great their pleasure prove!  
Who live like brethren, and consent  
In offices of love!  
True love is like that precious oil  
Which, pour'd on Aaron's head,  
Ran down his beard, and o'er his robes  
Its costly moisture shed.  
'Tis like refreshing dew, which does  
On Hermon's top distil;  
Or like the early drops that fall  
On Zion's fruitful hill.  
For Zion is the chosen seat,  
Where the Almighty King  
The promised blessing has ordain'd  
And life's eternal spring."

BRADY AND TATE'S VERSION OF THE 133RD PSALM.

## THE FREEMASONS' LEXICON.

[Translated expressly for the "Freemasons' Quarterly Review."]

(Continued from page 141.)

*Stein, der Rohe-oder Bruchsteine. Stone, the Rough or Quarry Stone, Rough Ashler.*—We cannot regard the rough ashler as an imperfect thing, for it was created by the Almighty Great Architect, and he created nothing imperfect, but gave us wisdom and understanding, so as to enable us to convert the seemingly imperfect to our especial use and comfort. What great alterations are made in a rough ashler by the mallet and chisel! With it are formed, by the intelligent man, the most admirable pieces of architecture. And man, what is he when he first enters into the world?—Imperfect, and yet a perfect work of God, out of which so much can be made by education and cultivation.

*Stein der Weisen-oder Lapis philosophorum. The Philosopher's Stone.*—This stone has been sought by Freemasons, but with as little success as it was sought for by the alchemists of ancient and modern ages. By this stone is understood a tincture, not only for preserving continued good health, but also to prolong life; the searchers after which are generally called adepts, and many of them have pretended that they had discovered the philosopher's stone; but, like all other mortals, they were subject to disease, and, at the common age, were carried to the grave.

*Stern, der Flammende. The Blazing Star* is an important symbol;

its beams form a glory, penetrate into all parts of the universe, and refer to the importance of its centre.

*Sterne. Stars.*—The Master Mason, like the starry firmament, ought to be able to enlighten the younger brethren. Seven stars remind us that seven brethren make a perfect lodge. Stars are also employed principally as symbols of great intellectuality, and this symbol has been perpetuated from the most remote antiquity. The decoration of most spiritual and temporal orders consist of a star.

*Stettin.*—St. John's Lodge Perfect Union, constituted 18th March, 1762, by the Grand Lodge the Three Globes at Berlin. It was united with the St. John's Lodge at the Three Compasses, belonging to the same Grand Lodge, and from these two was formed the St. John's Lodge, at the Three Golden Compasses, also under the Grand Lodge the Three Globes at Berlin; the 18th March, 1762, being celebrated as the day of constituting. Scottish Lodge, at the Sparkling Morning Star, founded 5th December, 1764, by the above-named Grand Lodge. Provincial Grand Lodge of Pomerania, founded by the National Grand Lodge at Berlin, and closed in 1815. St. John's Lodge, at the Three Gold Anchors, constituted 3rd March, 1770, by the National Grand Lodge at Berlin. St. John's Lodge, Love and Truth, constituted 12th December, 1812, by the same Grand Lodge.

*Steward.*—The stewards are those officers who have charge of the expenditure of the lodge in refreshment, &c. Every lodge has two; and in many lodges it is customary for the stewards to do the honours of the lodge in receiving distinguished visitors and grand officers, and seeing them properly accommodated. They must be Master Masons, for they have the principal voice in laying out the funds of the lodge.

*Steward's Logen. Steward's Lodges.*—Some Grand Lodges have Grand Stewards' Lodges under them, whose chief officer is a Grand Steward. They are commonly formed of the stewards of the Grand Lodge, the stewards of the other lodges belonging to the same Grand Lodge, and other brethren who are elected by themselves. They have their own W. M., Wardens, Secretary, &c. As in their meetings they only discuss and arrange festivals and money matters, and not real Freemasonry, many Grand Lodges consider Stewards' Colleges to be a more appropriate appellation.

*Stiftungs-oder Einweihungs-Fest einer Loge. Foundation or Consecration-day of a Lodge.*—The day of forming and founding a lodge is the day on which it is either admitted into the books of a Grand Lodge, or the day on which the brethren first meet and agree to form a lodge. The day of consecration, on the contrary, is the one on which light is first brought into the lodge, and the first solemn lodge is held by the brethren. One or the other of these days was annually held as a festival by the brethren of the lodge; and as it is frequently the case that none of those who laid the foundation of the building, and who first taught how it was to be carried on, are in existence, it is a most solemn festival. On this occasion the building must be duly surveyed, and those parts which have become decayed by age must be repaired. When this has been properly done—when the Great Architect of the Universe has been thanked for the blessings he has conferred upon the lodge and its members during the year which has passed—when His assistance has been earnestly implored for the time to come, and when the members have most solemnly pledged themselves zealously to devote themselves to His service—then, and not till then, can they go cheerfully to the

banquet; for, by holding a masonic banquet alone, no lodge can duly celebrate this festival.

*Stipendien.*—Exhibitions are given by some lodges to young students, especially to the sons of poor brethren. The Grand Lodge at the Three Globes in Berlin gives two of them, one as a monument to the departed Grand Master, Provost Zollner, and the other as a fraternal gift from the Graffen Malachowsky.

*Stockholm.*—National Grand Lodge of Sweden, under which work, in Stockholm, Scottish Lodge Northern Circle, St. John's Lodge Northern Festa, St. John's Lodge St. Erich, and other lodges, not only in Sweden, but also out of Europe. In 1746, the above lodges caused a medal to be struck upon the birth of Gustavus III.; on the obverse, Minerva floating in the clouds with a shield, in the centre of which was the letter G; at her feet was a globe, and other masonic tools; at her head the inscription *Tanto Numine*. Below were a few words on the birth of the prince. Reverse, seven steps of masonic work, over which was a rising sun, and above, were the words: *ex exitit lux* Gen. I.; below, 13th January, MDCCLXVI. A second medal was struck by the lodges on the birth of the Princess Sophia Albertine, 1753; at the same time the foundation-stone of the foundling hospital, founded by the brethren, was laid. The obverse represented Pharaoh's daughter rescuing Moses, with the inscription: *Servavit Regia Nata*. Reverse, the following inscription: *Inter publ. quadiu ex Sophia Albertina Svec. Regis Primogenita infantualis egenorum prospexit pietas lib. frat. mur. Holmiæ, 1753*.

*Strafen. Punishments.*—Those Freemasons who violate the laws of the country in which they reside, are either suspended, excluded, or proscribed. The lodge, nevertheless, never usurps the place of the magistrate or judge, as it has been formerly accused of doing. It rather directs the attention of the officers of justice to those brethren upon whom remonstrances are of no avail, and whom it is compelled to exclude.

*Stralsund.*—St. John's Lodge Gustav Adolph, at the Three Beams, constituted 22nd March, 1797, and held under the Grand Lodge in Stockholm until 1815, when it affiliated itself with the Grand Lodge Royal York, in Berlin. Scottish Lodge, at the Four Elements, united with the St. John's Lodge Gustav Adolph. The seven years' war brought many Swedish brethren together in this place, especially on the 3rd June, 1757, in memory of which the lodge caused a medal to be struck. On the obverse is a shield, with an armed flying griffin, surrounded with masonic work-tools, and the inscription: *Ordo Frat. Mur. Sund. Pom. F. F.* The reverse contains the sun, earth, and moon, with the inscription: *Itinere Concordi*.

*Stricte Observance-oder Templeherren System. Knights Templar System.*—The appellation was given to an union of several lodges, which wrought according to a system of their own, called the Strict Observance, or Knights Templar system. This system was first made known in Germany, about the year 1762, by the Baron von Hund, who stated that he had discovered it in Paris, in 1742. Although it was wrought about the same time by the Herr von Marshall, in Germany, and a Knights Templar Chapter had been held in Unwurden, in Oberlausitz; yet it was nevertheless the Baron von Hund who really propagated the system. The union obtained the name of the Strict Observance, because it was believed to work according to a very ancient and a very



strict system. The lodges which did not belong to this union were called *Lax Observance Lodges*. The system of the *Strict Observance* was a great deal in use in 1772, when the Herzog Ferdinand von Braunschweig accepted the office of Grand Master, to which he had been elected. He maintained the Order until the Williamsbader Convent, 1782, when the brethren who were deputed to represent the lodges at that convent determined to reject it. The union of the lodges continued to exist until the death of the Herzog, in 1792, and is even yet not quite extinguished. The Direction Lodge, or Managing Lodge, was at Brunswick, under the eye of the Herzog, and from thence there were dependant about one hundred very important lodges, out of which number we have it in our power to name the following, viz:—

- Aachen, Aix la Chapelle, zur Beständigkeit.
- Altona, Juliana zu der 3 Löwen.
- Anclam, Julius zu der 3 empfindsamer Herzen.
- Bayreuth, zur Sonne.
- Berlin, zu den 3 Weltkugeln; zur Eintracht; zun flammenden Stern; zu den Seraphinen; zur Verschwiegenheit.
- Bieberich, zur beständigen Einigkeit.
- Braunschweig, zur gekrönter Säule.
- Bremen, zum silbernen Schlüssel.
- Breslau, Friederich zum goldenen Scepter.
- Cassel, zum gekrönter Löwen.
- Christiana, St. Olaus.
- Cöln Amkhein, zu den 3 Lilien.
- Coslin, Maria zum goldenen Schwert.
- Copenhagen, Zorababel; Freidereich zur gekronten Hoffnung.
- St. Croix, à la sainte Croix.
- Dantzig, Eugenia zum gekronten Löwen.
- Diez, Wilhelm zur aufgehenden Sonne.
- Dresden, zu den 3 Schwertern; zu den wahrn Freunden.
- Eisenach, Caroline.
- Elbing, 3 Kronen.
- Erlangen, Libanon zu den 3 Cedern.
- Frankfurt an Main, zu den 3 Disteln.
- Glatz, zu den 3 Trianglen.
- Görlitz, zur gekrönten Schlange.
- Göttingen, August zu den 3 Flammen.
- Güben, zu den 3 Säulen.
- Halle, zu den 3 Degen.
- Hamburgh, Absalom zu den 3 Nesteln; St. George zu Fiette; Emanuel zur Maienblume; Ferdinand Caroline.
- Hannover, zum weissen Pferde.
- Hasenpoth, zur grüner Flagge.
- Hermanstadt, St. Andreas zu den 3 See-blättern.
- Hildeshein, Ferdinand zur gekrönten Säule.
- Husum, Karl zur guten Hoffnung.
- Kièl, Louise zur gekrönten Freundschaft.
- Klattau, zur Aufrichtigkeit.
- Königsberg, zu den 3 Kronen.
- Leipzig, Minerva zu den 3 Palmen.
- Lemberg, Zwei Logen.
- Linz, Joseph zum Kaiserl Adler; zu den 3 Standarten; zu den 3 weissen Adlern.

Magdeburg, zum Glückseligkeit.  
 Marburg, zum gekrönten Löwen.  
 Marienberg, Berg-loge.  
 Marienburg, zum gekrönten Löwen.  
 Meinungen, Charlotte zu den 3 Nelken.  
 Memel, zu den 3 Kronen.  
 Mitau, zu den 3 gekrönten Schwertern.  
 Naumberg, zu den 3 Hammern.  
 Neu Brandenburg, zum gekrönten Greife.  
 Nieder-Zaucha, zum gekronten 7 Gestern.  
 Nürnberg, l'Union.  
 Odensee, St. Knud zum goldnen Lindwurm.  
 Osten, zur goldnen Himmelskugel.  
 Petersburg, zum Phönix.  
 Prag, zu den 3 gekrönten Sternen; Casimir; zu den 3 gekrönten Säulen.  
 Pymont, Friederich zu den 3 Quellen.  
 Querfurt, Minerva zu den 3 Lichtern.  
 Rendsburg, Josua zum Korallenbaum.  
 Riga, zum Schwert.  
 Rostock, zu den 3 Sternen.  
 Sachsenfeld, zu den 3 Rosen.  
 Schleswig, Salomo zum goldnen Löwen.  
 Schmideberg, zu den 3 Felsen.  
 Stargard, Auguste zur goldenen Krone.  
 Stettin zu den 3 gekrönten Zirkeln.  
 Strasberg a la Candèur & au parfait Silence.  
 Stuttgart, Karl zu den 3 Cedern.  
 Warschau zu den 3 Helmen.  
 Wien, zu den 3 Adlern, & zum Palmonbaum.  
 Wisman zu den 3 Löwen.

The principal idea was to re-introduce the Knights Templar system; or rather the promoters of this system maintained that the Knights Templar were Freemasons, and that the last Order, after the breaking up of the Knights Templar, only adopted another name. When the members of the above-named lodges wished to enter the inner or higher Order—that of the Knights Templar, which was in those lodges called a high Order—they first had to go through a certain noviciate. They then became Equites, Socii, Armigeri, Commendatores, Præfecti, Sub-Priores, and Priores. There was even a certain number who, *secundum regulam St. Bernardi Clarevallensis*, made a formal cloisterical profession, and swore to pay a monkly obedience. *Equites professi*, another sort of modern Knights Templar were the so-called *Clerici*, under which name the chief Court Chaplain Stark endeavoured to re-introduce the Order into Darmstadt, but failed.

*Studenten Orden. Students' Orders.*—These Orders have nothing whatever in common with Freemasonry, yet because they are called secret societies, they are also introduced here. As early as the 14th June, 1793, they were strictly prohibited by the Richtstage at Rendsburg, and the rectors of the colleges closed some, without being able entirely to eradicate them. There are several of these Orders, but the most important are the so called Unitists and Constantists. The objects of these societies are not mysterious, neither are there any political, religious, nor even spiritual or literary designs in view. It is

a union of young men, which has endeavoured to give itself stability by an oath and a few unimportant ceremonies of admission, thus to strengthen its own members, and make them more important in the eyes of their fellow-students. This power and importance was not to be obtained by superior strength of mind, or a higher degree of mental cultivation, but by mere bodily strength, or physical force to overpower every opposing body. In their statutes it is true the brethren were exhorted diligently to attend the academical lectures—to make a good use of their time when at home—to run into no unnecessary expense—to oppress no one, &c. Yet those statutes were entirely disregarded. It was of infinitely more importance to consider any insult upon one of the brethren as an insult to the whole body, and never to rest until the person who had been, or who fancied himself insulted, was avenged to his own satisfaction. Even Unitists and Constantists very frequently fought together; and when such was the case, it was generally a much more severe contest than those which arose against the uninitiated. On leaving the university, the connection with these orders ceased. A third order connected with the universities is the Black Brethren, which is governed by its own officers, and has several degrees. On the origin, inward constitution, and extension of the Students' Orders, see Lauckhard's work, Halle, 1799, by Kramen.

*Stuttgard.*—St. John's Lodge, zur Eintracht, and Scottish Lodge, Carl zu den 3 Cedern. Both were united, and, in 1784, were closed. On the 17th of July of that year, they made public that local circumstances had compelled them to dissolve the lodge, and that they had repaid to every brother his initiation fees through all the degrees.

*Suchender.* *Candidate* is the title of those who are permitted to draw near to the outward post, and to seek to gain admittance. His probation has then only commenced, and he is not permitted to hope until he is declared worthy to be admitted.

*Süden. South.*—The due course of the sun is from east to south and west; and after the Master, are placed the Wardens, to extend his commands and instructions to the west and the north. From the east the sun's rays cannot penetrate into the north and the west at the same time.

*Suspension.*—One of the punishments pronounced upon a brother who has wilfully violated any of the rules of the Order, and who is suspended for a few months, or even for a year, during which time he is not allowed to visit the lodge.

*Swedenborg Emanuel, Von.*—Was born at Stockholm, Jan. 29, 1689, son of the Bishop of West Gothland. He studied theology, philosophy, mathematics, and natural history, made several extensive foreign journeys, and in 1714 was appointed to the Bergwerk Collegium.\* Here he obtained so great celebrity by his discoveries in mechanics, and publishing a number of mineral and mathematical works, that in 1719 he was raised to the ranks of the nobility, by the title of Von Swedenborg. But in 1743, after, as he says, the Lord had appeared unto him, he gave up his office, lived in communion with angels and spirits, was the founder of a new sect, the Swedenborgians, openly published his discoveries in the spiritual world, and died in London on the 29th March, 1772, with the character of a truly pious man, which he bore through life. He looked

\* In almost all foreign countries the mines and minerals are wrought under the superintendance of a person who has been educated for that especial purpose in the Miner's College, or Bergwerk Collegium.—TRANSLATOR.

upon himself as the link between the spiritual and corporeal world ; the spirits saw through his eyes, and he found them principally before and in his head. Without a form he could not conceive a God, for the eternal Father he substituted the Son. He divided heaven into two kingdoms—the kingdom of the inward spirit or of the true man, and the kingdom of knowledge. His style is entirely destitute of ornament, and his discourses with this or that spirit are extremely *naïve*. He had numerous disciples in Sweden, England, and other countries. His large work, “The True Christian Religion,” is worth reading, as an appendix to the errors of the human spirit.

*Sylvester Abend. New Year's Eve.*—The Freemason, more than any other man, ought to feel what an important division of time this evening is, and ought to celebrate it by holding a lodge and a fraternal festival. At this festival he ought earnestly to ask himself, if during the past year he has always been faithful to the rules of the Order, and active in promoting its principles ; he ought solemnly to pledge himself to continue his exertions ; to pray fervently for a blessing upon the government of the country in which he resides ; and heart to heart the brethren ought to wish each other a happy new year, and solemnly pledge themselves to maintain the great principles of brotherly love and truth.

*System Ritus-oder Ritual. System or Ritual.*—The last word imports how a lodge ought to be opened and closed, and how an initiation, passing, or raising ought to be conducted ; this may also be called the liturgy of the lodge. Commonly by those words are also understood the system of the lodge, although with more justice it is only the object of Freemasonry which ought to be understood by the word system. It is from this error that we have the appellations Knights Templar system, Eclectical system, &c. True Freemasonry cannot have more parts, or be anything different from what it is in the ritual, and the word system ought to be entirely banished from Freemasonry. The ritual is not the same in all lodges, nay, there are nearly as many different rituals as there are Grand Lodges. Many of those rituals are of quite modern origin, especially that of the Grand Lodge Royal York, Berlin, and that of the Grand Lodge of Hamburg. The English ritual is the most ancient, it extended itself into every part of the earth, but was afterwards superseded in many places by the French, Swedish, and others. Those outward forms and ceremonies, although they differ, yet they do not divide the brethren amongst themselves, but each lodge and its members is tolerant with the members of other lodges ; and all lodges are allowed to endeavour and strive to obtain their object by what way they think best. Neither is there any real difference whether some ceremonies are to be performed in this manner, or in that, according to the different rituals, or whether the officers are called this or that. Time and various circumstances have made those alterations in the rituals principally to produce a more lasting impression upon the mind of the candidate at his initiation, and to advance with the improved spirit of the times. Fragments from some of the rituals have been published, especially from the old ones ; but there must be more than a dozen rituals published before an un-initiated person could learn how an initiation was conducted, or how a lodge was held. The end to which the ritual leads us is the principal object, or the real secret of Freemasonry, and it would require an adept to discover this from any ritual. There only ought to be one ritual, as was the case in former ages ; and the unlucky word system ought never to have been introduced into the Craft. We will here mention the prin-

cial systems which have been broken up, and also the systems which are now at work, and are to be found under their proper heads.

Systems which have ceased to work:—Stricke Observance oder Templeherren; Afrikanische Bauherren; Asiatische Brüder; Kreuz Bruder; Cleriker; Clermontisches; Rosaiches; Lermaches; Melissinosches; Martinisten; Rosenkreuter; Illuminaten: Philaleten.

Systems which still work:—English; Swedish; French; Scottish; Dutch; Schweitzerisches; Danish, and its united lodges; Eclectical; Hamburg, or Schroeder's; Berlin, Grand Lodge, Three Globes; Berlin, Grand Lodge, Royal York, called also Fesslersetes; Berlin, National Lodge, called also the Zinnerdorfesches system.

*Tafel, die Schwartzte. The Black Tablet.*—Every one who applies to a lodge for initiation must allow his name to be inscribed upon the black tablet for some weeks. Those who are not qualified for initiation by education and manners, cannot be inscribed.

*Tafelloge. Table Lodge, or Banquet.*—After the closing of every lodge for initiations or festival, a banquet is held, that is to say, the brethren assemble for recreation and refreshment at a supper. But if the brethren merely meet to eat and drink, then the appellation table lodge, or masonic banquet, would not be appropriate. Eating, or more properly speaking, drinking toasts, and earnest masonic discourses or appeals for charitable purposes to the brethren, are so blended together, as to produce one beautiful and harmonious whole evening's amusement; for this reason the officers of the lodge, at least the Worshipful Master, Wardens, and Master of the Ceremonies, or his substitute, must be present. The opening and closing of a masonic banquet, at which the brethren are clothed, is commonly regulated by a ritual for that purpose. Before it is opened it is duly tried whether it is properly guarded, and only serving brethren are allowed to wait upon the table; and every lodge must be careful that the price is not too high, so as to prevent brethren who are not rich from attending. Much drinking is not allowed, for which reason the Master of the Ceremonies must attend to the brethren; it is also his duty to see that the visiting brethren (who in many lodges pay nothing) have good seats. A banquet must be so conducted that every brother who is present must be impressed deeply with gratitude to the Great Architect of the Universe, from whom all blessings are given; and he must never, while enjoying the good things of this world, forget his poorer brethren, who may be destitute of common necessaries. Lectures, music, and songs must elevate him to the performance of charitable actions, as much or even more than in a working lodge.

## SOLAR SPOTS.

THOUGH those singular appearances, termed spots on the sun, are said to be very seldom so large as to be visible to the naked eye, I have had the opportunity of so observing several, since my notice of the remarkable one seen on the 25th of January last. Hence I am inclined to conclude, that they have been unusually large of late. Of the rarity of such occurrences, Dr. Dick, in particular, a living astronomical writer, author of "The Sidereal Heavens," "Practical Astronomy," &c. testifies in the following remarks (which I partially quoted in my last communication,) appended as a foot-note to "Barrit's Astronomy." "I have for many years examined the solar spots with considerable minuteness, and have several times seen spots which were not less than the one-twenty-fifth part of the sun's diameter, which would make them about 35,200 miles in diameter; yet they were visible neither to the naked eye nor through an opera glass magnifying about three times. And, therefore, if any spots have been visible to the naked eye, which we must believe, unless we refuse respectable testimony, they could not have been much less than 50,000 miles in diameter."

The writer of the above, having thus never been able to detect a spot, or group of spots, with the unaided eye, although a frequent and scientific observer, I must consider myself fortunate in having seen the following distinct spots, since the one which I ventured to describe in January last. On the 21st of March, I observed a spot a little before sun-set, a few degrees S. E. of the sun's centre. It was just perceptible, though of course of very considerable size, according to Dr. Dick's inference.

May 13.—I observed another, which had come on the sun's eastern limb about six days before, and with a power of about 200, was resolved into a vast cluster of spots of different dimensions, all connected together. The whole formed one round spot to the naked eye.

June 8.—A long cluster, somewhat like a shepherd's crook, appeared as one spot to the unassisted eye. It was then past the middle of its course, having a south declination.

June 24 and 25 —A very long, narrow, string of spots was discernible, presenting to the naked eye a slightly oblong appearance, the effect of its enormous extent. I counted 60 constituent spots of all sizes, mostly small. This chain measured upwards of a digit, or above one twelfth part of the solar diameter. Perhaps 76 thousand miles might be about its stretch. It resembled very much a flight of wild geese.

July 7 and 10, respectively.—Another elongated cluster was visible to the naked eye, and to which my attention was particularly directed, by a paragraph in a newspaper of the 7th, stating, that it had just appeared on the eastern margin of the sun, and on Tuesday morning, was proceeding, I presume, towards the centre of the disc. "The spots visible at present," says the writer, "form a long narrow cluster, in which are upwards of thirty spots, many of which seem to be running into each other, and are all surrounded by one common penumbra. It will probably appear much larger and denser as it comes more to the centre. The size at present is as follows:—Total length, 140,000 miles, or  $5\frac{1}{2}$  times the circumference of the earth; breadth, about 20,000 miles, but the breadth varies considerably: length of the thickest part, or that which appears to be one spot under a low power, 95,000 miles."

Having examined this spot attentively through the telescope, when it had more advanced to the sun's centre, than at the time the writer of the

above passage saw it, I certainly could not conceive it to be of the extreme extent he figures it. There was a great isolated spot preceding the group in question, at a considerable distance from it, which would seem as if belonging to it, when seen *foreshortened*, as the whole would be when first seen near the eastern verge; and I am inclined to suspect that the writer must have included this also in his computation, separated though it really was by a considerable space. If otherwise, it must have been the longest upon record, to have measured nearly a sixth part of the solar diameter. Several extensive clusters of large spots were apparent on the sun's disc at the same time, but this group was the only one that I could detect without any magnifying aid, employing as usual a stained glass.

The next which I have to notice, is the only *single spot* I have ever observed with the naked eye. All the others were compound, consisting of two or more, which seems in general the case. The large one recorded by Sir W. Herschel in 1770, as seen with the naked eye, was of the compound character. "By a view of it," he says, "with a seven feet reflector, charged with a very high power, it appeared to be divided into parts. The largest of the two, on the 19th of April, measured 1' 8" 06 in diameter, which is equal in length to more than 31,000 miles. Both together must have extended above 50,000." The single spot I allude to, and which I noticed with the naked eye, on the 20th of July, was probably about as big as this double one. It was then somewhat past the middle of its course, the state of the atmosphere preventing it from being seen sooner without magnifying aid. It presented the appearance of a black, triangular, or wedged shaped nucleus, (lying nearly parallel with the sun's equator) surrounded with a broad border or penumbra, of an oblong form. A few minute spots appeared following in its vicinity, before it had far advanced, which vanished on its approach to the sun's centre. Vast and concentrated must have been the disturbing forces which revealed so large an undivided portion of the solar mass. Sir John Herschel, thus seeks to account for the causes of these mighty and mysterious movements. Assuming the sun to have an immense atmosphere, of an oblately spheroidal form, the escape of heat must be greater from its polar than from its equatorial regions, being thicker at the latter; hence circulatory movements would be generated to and from the sun's poles in the fluids covering its surface; and these, modified by its rotation on its axis, may occasion the solar spots, which appear to be confined to two zones, about 35 degrees on each side of the equator.

"The spots," he says, in his late splendid work, "in this view of the subject, would come to be assimilated to those regions on the earth's surface, in which for the moment, hurricanes and tornadoes prevail, the upper stratum being temporarily carried downwards, displacing by its impetus the two strata of luminous matter beneath; the upper, of course, to a greater extent than the lower: thus wholly or partially denuding the opaque surface of the sun below. Such processes cannot be unaccompanied with vorticose motions, which, left to themselves, die away by degrees and dissipate; with this peculiarity, that their lower portions come to rest more speedily than their upper, by reason of the greater resistance below, as well as remoteness from the point of action, which lies in a higher region, so that their centre (as seen in our waterspouts, which are nothing but small tornadoes) appears to retreat upwards. Now, this agrees perfectly with what is observed during the obliteration of the solar spots, which appear as if filled in by the collapse of their sides, the penumbra closing in upon the spot, and disappearing after it."

Such is Sir John's illustration, founded on his father's hypothesis; and it certainly so far seems to meet the observed phenomena. Some future Rossean detector may, however, yet explode it, like the famous Nebular hypothesis.

Up to the present date, I have only one more spot to record, in addition to those already noted, making in all, six spots, or groups of spots, apparent to the unaided optics. This last was also a very extensive condensed cluster, one large black spot preceding the rest. It had arrived near the centre of the sun, (some degrees south) on the 29th of July, at 2 h. 10 m., when I first was able to recognize it with the naked eye. I saw it again on the 31st. Further south of this cluster, was an extremely long succession of branching spots, part of which were visibly connected by umbrae and shallows, but not dense enough to be descried without telescopic aid. The track of their course was enormous.

Such is a summary of a few facts that have come under my notice, as a casual observer; a more detailed description would have been tedious, and not easily apprehended without the adjunct of diagrams or drawings. The record may interest a few, or direct attention to those singular phenomena. In closing, I may remark, that notwithstanding the prevalent adoption of the Herschelian hypothesis, the theory of igneous agency, or volcanic action, still obtains, not unnaturally, some support; and it is on such, or similar grounds, I presume, that a distinguished investigator, Sir J. W. Lubbock, Bart. has recently thrown out a hint, that those curious bodies, called shooting stars, and even comets, may possibly owe their origin to the explosive forces in apparent operation on the sun's surface: and it certainly would be a remarkable circumstance, if, as the learned author suggests, by calculating the perturbations of some comet for the past, having a small perihelion, it were to be traced back to its origin, and the very year ascertained when it left the solar mass. Supposing such to be the source of these revolving meteors, or shooting stars, one would be apt, reasoning *à priori*, to conclude, that the more frequent and large the solar spots were, the more numerous ought the shooting stars to be. I know not if there be sufficient data to ascertain whether this is the case: but in 1836, M. Arago obtained 445 simultaneous observations of shooting stars, in France alone, during the night of the 12th and 13th of November; and in 1837 and 1838 many such meteors were seen in Britain and abroad. Now the years 1836 and 1837 were remarkable for the occurrence of groups of very large spots, thirteen of which, Sir John Herschel has delineated in his great work. One of these, seen on the 19th of March, 1837, occupied an area of nearly five minutes, equal to 3,780,000,000 square miles! The author of "Celestial Scenery" also mentions a spot or group, which, on the 19th of October, 1836, measured 41,000 miles in length, by 16,300 in breadth, having within its area, room for ten globes as large as our earth. Thus far, a correspondence between the times of apparition seems to occur, though such coincidences *alone*, it must be confessed, are very vague proofs as to establishing a relation between the phenomena in question. I am not aware, whether the myriads of meteors, or *showers*, as they are called, of shooting stars, observed in America and elsewhere, in 1831, and the succeeding year, were preceded or accompanied by extraordinary solar disruptions. If they were, the hypothesis might gain a further proof. But the truth is, we are scarcely in a condition to frame any very just theories either of the origin of the solar spots, or of the shooting stars. Much has yet to be achieved ere we can get even a glimmering of the



true physical character of the sun. That it possesses an atmosphere, Sir J Herschel considers as a settled point, by the extraordinary phenomenon of the rose-coloured clouds, witnessed during the total eclipse of July, 1842; and so far, this may be a step to the solution of some parts of the problem.

PILGRIM.

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MASONIC MEMOIR OF THE LATE BRO. GEO. AARONS,

P. M., P. Z., ETC.

OUR deceased brother was too well known as an enlightened and enthusiastic Freemason to be merely recorded in the obituary. His masonic information was extensive, his knowledge of the ritual letter-perfect. Dark he was as regarded the orbs of light, having lost the great blessing by amaurosis; but gifted he was by mental vision, and he searched the scriptures by the aid of friends, to whom he expounded them with a moral clearness that astonished many ministers of the Jewish faith, of which he was a member.

We have carefully examined into our correspondence with the deceased brother, and the reader will observe that we extract so freely, that Bro. Aarons, although he has now fallen asleep, may seem to be inditing his own memoir.

"I was born on the 9th December, 1796, and was initiated into Masonry, at my father's recommendation, on the 18th March, 1819. My honoured parent has retired from business, but occasionally visits lodges.\* I was initiated in the Lodge of Israel, 353, by Bro. Broadfoot. A few days after, at a Lodge of Instruction, I got introduced to the late Bro. Peter Gilkes, and became his pupil; after a few months' instruction I was placed by his recommendation at the head of the Manchester Lodge of Instruction, and continued, in conjunction with him, to hold the office of W. M. for nearly seven years.

Jan., 1820.—Being on business in Essex, I took the opportunity to visit the Angel Lodge in Colchester, by the introduction of Bro. Ward, of the Duncan's Head in that town. The lodge being deficient of good workmen, and finding Bro. Ward desirous to be made competent to learn our ceremonies, I gave him private instruction, and as opportunities offered continued until he was efficient. He was afterwards considered one of the best workmen in the Craft.

1822.—During a business journey through Norfolk, I visited the lodges, gave instruction, and initiated several candidates. I was in this year made the W. M. of my lodge, 353. I also became a member and Junior Warden of the Hiram Lodge. The Lodge of Joppa being in want of a lecturer, I was elected an honorary member for that purpose. Bro. Seaman introduced me to the Westminster and Key Stone Lodge, No. 10, and they being in want of a workman I was induced, by their special request, to continue with them for several months.

1823.—Became a subscribing member to the fourth Israelitish Lodge of Judah, and a contributing member to them all.

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\* We believe his father is still living.

Feb. 9, 1825.—Lodge, 353, presented me with a vote of thanks for my services to that lodge.

1826.—Was elected W. M. of the Lodge of Joppa; and presented in the following year with a handsome jewel; and in January, 1829, with a framed vote of thanks for my services.

Sept., 1829.—Up to this time I continued my exertions in the Craft; it was not until 1831 that I was able to resume them, having during those two years been afflicted with severe illness, that terminated in a total loss of sight.

1831.—Thus in darkness did the late Bro. Peter Gilkes kindly introduce me to the Royal Athelstan Lodge of Instruction, No. 19, held, in Museum-street, was elected to the chair, and have continued the Lecture Master.

1832.—I joined the Lodge of Unity, No. 82. This lodge was the first that the late Peter Gilkes was the W. M. of. At the end of this year I was elected W. M., and installed by him in 1833. There were only eight members, in the year following we mustered twenty-six. The lodge presented me with a handsome jewel of merit, after I had the gratification to be honoured with the installation of Bro. Peter Gilkes in St. Michael's Lodge; who was soon after this called from this transitory life. Several of that worthy brother's pupils applied to me to continue the instructions which I gave them, and have continued to give private instruction since.—*Vide F. Q. R.*, 1834, p. 9.

1834.—In 1820 I was exalted in the Prudence Chapter; it was not until this time (1834) that I entered into its details by joining Mount Sinai Chapter, No. 49, and was appointed in the same year N. Bro. Harper, G. S., introduced Bro. Badgely, P. P. S. G. W., of Montreal, whom I made competent for the chair.—*Vide F. Q. R.*, Dec. 1835, p. 458.

1835.—Bro. Badgely presented me with a P. Master's jewel; another pupil presented me with a handsome R. A. jewel. Several gentlemen, appointed by government to the new colony in South Australia, were recommended to me from the Grand Secretary's office, they being desirous to be initiated. They formed a lodge at their offices, named South Australian Lodge of Friendship, No. 613; they elected me an honorary member, and presented me with a handsome jewel, as a mark of respect.—*Vide F. Q. R.*, Dec. In April I was appointed P. S. in Mount Sinai Chapter. In this year a promulgation of the R. A. took place at the Grand Chapter, where one of the committee kindly made me acquainted with the modern alterations, to enable me to instruct many companions from the country, who had been summoned to London for that purpose. I had the satisfaction of making about forty companions competent. I also instructed a gentleman of the army from Bombay, who was recommended by Bro. Harper, G. S., and had the gratification to part with him a good Craft Mason.

1836.—I was applied to by the W. M. of the Royal Theatrical Lodge, Covent Garden, to render assistance, as I had done fourteen years prior, the lodge falling off, I was elected an honorary member. The lodge was re-modelled, and became in a flourishing state.—*Vide F. Q. R.*, Dec. 1836, p. 452. Gave instruction in Craft and Arch Masonry to a leading brother from Barbadoes. Was placed as Principal J., and in April was appointed to the office of H. in my Chapter. I joined the Royal Athelstan Lodge, No. 19, and had the honour to instal the W. M. in January, 1837.

1837.—I gave instruction to a gentleman going to Calcutta. By a reference to my notes, I find that I have instructed altogether upwards of one hundred and thirty brethren.”

#### HIS EARLY LIFE.

“ My father, being a native of Lissa, Prussian Poland, came to this country in the year 1791, was by trade a furrier. Shortly after his arrival in England he married an English lady. I being the first born was, at the age of five years, sent to the boarding-school conducted by Mr. E. Solomons, late of Brixton, where I was educated till the age of thirteen years, at which time I was taken into my father’s business. At the age of twenty-one years my father introduced me to Freemasonry, in the lodge he was himself initiated, and in which lodge I derived much valuable information in spiritual Masonry under the Master, who appointed me to the office of Warden, namely, Bro. Isaac Levy, a celebrated Hebrew teacher, well known at Kensington palace.

“ My election to succeed this eminent man stimulated me to enquire further into our mysteries. I therefore placed myself under the private tuition of Rabbi Aaron Levy for five years, and took lessons from him as frequently as my business would permit. The instruction I received from him enabled me to study more deeply and effectually on those points which I had the honour of communicating to the Grand Stewards’ Lodge; but I had not the opportunity of promulgating them privately, in consequence of the pressing calls of the business I was engaged in till the age of twenty-four, at which period I settled matters with my father, and entered into the married state. I then fixed my residence in Brown’s Buildings, St. Mary Axe; and from that time till it pleased the Almighty to deprive me of sight, I was for pleasure a reader of the Pentateuch, under the Rev. Solomon Herschell, high priest of England, at those hours set apart for prayer and meditation.”

#### ON THE OPPOSITION IN GERMANY TO ISRAELITISH BRETHERN.

“ I have taken the liberty to direct a German brother to call on you for advice, but have since thought it would be better to give you some notice, and a hint of the business he wishes for advice upon. Some years since he took an active part in the business of Masonry in his native country, but in consequence of the arbitrary measures adopted against Israelitish brethren by some lodges under the Grand Lodge at Berlin, he felt himself somewhat offended; and as those measures were carried out, even to the exclusion of the brethren of that creed, he finally retired from them disgusted. Being now about to return to Germany on a visit, he is anxious to consult some member of the English Grand Lodge, to know if any thing can be done, either by a conference between the two Grand Lodges, or other means, towards ameliorating or nullifying measures so utterly at variance with the fundamental principles of the Craft. Knowing your unwearied zeal for the benefit of Masonry, I thought you would not be offended if I recommended him to call on you.”

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Bro. Geo. Aarons was twice married; his first marriage was inauspicious—the lady, a Christian, became a Jewess, and, after a year’s cohabitation, she left her husband. A divorce by the synagogue enabled him to marry a second wife—a very young and engaging woman—

Miss Elizabeth Davis, at the time little more than seventeen years of age. They lived happily together. She was the friend who read to him—the friend who shared his mental thoughts—the friend who imbibed the precious stream of masonic influence from his words. Often would she come and visit us in our study; and, without a betrayal of more than she thought fit—preserving with woman's wit her husband's masonic honour—she told much more than the letter she brought. We respected her mission, and still more the manner in which she executed it. In No. 32 of the "*Freemasons' Quarterly Review*," will be found an obituary of this very excellent lady. No children resulted from either marriage.

#### HIS SUSPENSION, ETC.

For a venial trespass against the strict construction of law, Bro. Aarons was suspended for a short time from the exercise of his masonic functions. This pressed heavily on his mind, and was the more sensibly felt, having lost his faithful and affectionate wife. He visited the then Editor of the *F. Q. R.*, and besought his aid and advice; but, like most persons, he followed his own, and the result was, as before stated, suspension. However, the time passed, and Bro. Aarons resumed his duties and his cheerfulness.

We have adverted to his searching the Scriptures for masonic proofs and revelations. His zeal attracted the attention of the late Duke of Sussex, who, with the Grand Secretary, and the late Bro. Harrison, associated in the same examination. Bro. Aarons observed that Harrison was vain—White merely a looker on—but the Duke lent a willing ear to all Bro. Aarons discovered.

It was during the period of his examination before the Board of General Purposes, that he addressed a letter to the Editor, from which we make the following extract:—

"If there be fate or not in strange events, it would be more than I could venture to give any opinion. I know this, however, that for the last four months every thing seems to go contrary, though, thank God, nothing materially to injure me. The loss of my wife is the will of God; but we must guard our steps in life from our enemies. I'll dwell no more on this subject. I felt yesterday more easy in my mind, after I left your house, than I had felt for the last four days. Without adulation, your arguments soothed my mind; but I find that we must not have too much joy nor too much sorrow. Judge then the vexation my mind experienced when I found that my papers were lost. I took off the envelopes, and put up the parcel, with no address on the outside, otherwise they would be brought either to you or myself. The only chance we have is, that they may go back to Freemasons' Tavern. I am extremely sorry. I will not be an old woman, whether it be a bad omen or anything else. I will, however, trust to my friends, as I still think, when among Masons, that I am in good company. If two nuts in a bag are not sound, it is not to say that they are all sour. I shall therefore content myself, and pass my time by private instruction, and put my faith in God for all things. I hope you are in a state of convalescence, and that the Great Architect of the Universe will restore you again, in peace and happiness, to your circle of friends."

Bro. Aarons was remarkably neat in his dress ; and so little had he of the appearance of a blind man, that strangers have been known to hold lengthened conferences with him without being aware of his affliction ; this used to please him. His good humour was proverbial. He observed the Jewish customs strictly, unless that he relaxed at masonic banquets, when he was wont to observe that the directions of the great law-giver Moses had reference to the early eastern times, and not to the temperate climate of England.

Some few years since, a very excellent lithographic portrait was published of him, which, now that he has fallen asleep, will doubtless be prized as a companion to his contemporary, Bro. Peter Gilkes. Bro. Aarons was, in his masonic policy, a neutral ; but in the year of terror, 1840, when the unholy crusade of the informers and apostates was at its height, and a division of Grand Lodge took place, in the attempt to expel a leading member of Grand Lodge, Bro. Aarons insisted on two brethren, on whom he could rely, to place him properly, and even then he was scarcely satisfied, for he loudly exclaimed—"I vote for Dr. Crucefix !" And that vote is thus publicly recorded in grateful tribute to his memory.

## CHRONOLOGICAL EPOCHS OF THE BIBLE.

BY THE LATE BRO. GEORGE AARONS.

Adam died at the age of 930 years from the creation, according to the chronology of the Bible.

From Adam until Noah there were ten generations, data of the world, 1056

	From the creation.
Abraham was born, according to the Bible . . . . .	1948
Isaac was born . . . . .	2048
Jacob was born . . . . .	2108
Abraham died at the age of 175 years . . . . .	2123
Jacob died at the age of 144 years . . . . .	2252
Moses was born . . . . .	2368
Going out of Egypt . . . . .	2448 <sup>o</sup>
Joshua led the Israelites unto the land of Canaan . . . . .	2489
Deborah the prophetess . . . . .	2636
Jephthah, the Giliadite, who was the tenth judge of Israel . . . . .	2781
Saul, the first king of Israel . . . . .	2882
King David was thirty years old when made king . . . . .	2884
Solomon his son commenced his reign . . . . .	2924
Solomon completed the building of the temple . . . . .	2935
Isaiah the prophet gave his prophecy . . . . .	3140
Zedekiah reigned . . . . .	3198
Nebuchadnezzar, King of Babylon, reigned . . . . .	3319
Jeremiah's prophecy was . . . . .	3331
Destruction of the first Temple . . . . .	3338
The History of Esther and King Ahasarus . . . . .	3395
Eshah, the Scribe, came from Babel to Jerusalem . . . . .	3415
Alexander, King of Macedonia, was 19 years old when first reigned . . . . .	3442

	From the Creation.
Simon the Just met Alexander . . . . .	3445
The Maccabees . . . . .	3621
The University of Hillul and Shammai . . . . .	3728
Josephus died . . . . .	3757
Second Temple commenced building . . . . .	3406
Jesus born . . . . .	3761
Destruction of the second Temple . . . . .	3828
Samuel, the great astronomer . . . . .	4003
The Talmud compiled, <i>Babli</i> . . . . .	4260
Rashi . . . . .	4865
The Aben Ezra wrote . . . . .	4934
Mamonides died . . . . .	4964
The great commentator, the Abazbanal, died . . . . .	5268
Rabi Shloma Laryioh died . . . . .	5333
Rabi Joseph Karn died . . . . .	5335
Rabi Lupman wrote . . . . .	5418
Leopold the First was crowned at Frankfort (A. C. 1659) . . . . .	5418
A Great Famine at Paris (A. C. 1662) . . . . .	5422
Phillip of Spain died (A. C. 1665) . . . . .	5425
Fire of London (A. C. 1666) . . . . .	5426
Since the fire of London to the present era is 168 years, (being now 1834,) The date from the creation to the fire of London . . . . .	5426
	168
	5594
The Masonic world date . . . . .	5834
	5594
	Being an error of 240 years.

### KNIGHTS OF CHRIST.

THE Queen of Portugal has lately conferred the commandership of the Order of Christ upon the Duke of Sotomayor. This Order is the direct continuation of the Order of the Temple, having merely undergone the transmutation of name, at the time of the suppression of the Templars. In old documents, indeed, the Templars are as often designated as the soldiers of Christ as of the Temple, and the terms are frequently conjoined; so that the alteration was not a very violent one. It is now a mere honorary title, though some emoluments are understood to accompany the higher commands, accruing from the remnant of property yet preserved to the Order. The whole, however, appears to be under the exclusive patronage of the crown of Portugal.

## HISTORICAL VIEWS OF PROGRESS.

OUTLINES OF A LECTURE BY RICHARD HART.

NOTHING can be more essential to a true understanding of our real position, than a comprehensive historical view of the steps ascending and descending, by which society has obtained its present condition, and for that purpose, we proceed to notice some of those ancient empires, whose history mainly embodies the great principles which have, within the period of authentic history—sometimes singly, sometimes in combination—governed the world, and which have hitherto all failed to produce happiness—religion, art, force. In the great Jewish empire, we find a race who claim to be the chosen people of God; spiritually chosen, under a divinely appointed leader. To do what? To scatter the seeds of mercy over the earth, so that the great tree of charity might spring up amid the woes, trouble, and turbulence of the world, striking its roots ever farther and deeper into humanity, and spreading over the whole earth its glorious eternally fresh and green branches, bearing the bud of hope, and the fruit of joy, so that happiness might sit for evermore beneath its branches, and be fed plentifully? No, not for that; but to suffer hunger, famine, and plagues in the wilderness, to be cursed even to cursing, to forswear their faith, and after many trials and temptations, to attack the inhabitants of a land flowing with milk and honey, to slay their thousands and tens of thousands, and with their spoils to form a nation. We see these people living through ages, disgraced by slaughter and rapine, through centuries dignified by valour and endurance. We see them a prey to the spoiler, captives in strange lands, dispersed, restored, and flourishing again. We see them sinking still lower, their religion a thing of mere forms and ceremonies, of outward trappings and appliances, surrounding the ark from which the sacred fire had fled, leading them still farther away from the path of right. We find them, lost in the contemplation of symbols, to the utter exclusion of the essence which they had hidden, becoming more logomachists, disputers of terms, powerful to confuse, powerless to direct. Then we see Jerusalem fall; the veil, that time honoured emblem of the mystery which doth hedge in divinity, rent asunder: we hear the hissing whisper with which the spirit said “let us depart hence,” and went, leaving a stubborn and stiff-necked people to their fate. Then came the power of the Roman spoiler, and drew his trenches round about, and raised his huge engines against the walls. Then came the determined attack and the desperate defence; the mailed Roman, confident in his strength, and invincible in his discipline, opposed to the unarmed but devoted children of Israel. But faith was lost and hope was gone. The bonds which had bound the Jew to the ark of the covenant, which had bound man to man, and tribe to tribe, had been broken, and, amid internal dissention and warfare, the Roman eagles took a victorious flight, and of Jerusalem, once the sanctuary of faith, not one stone was left upon another.

It was wise—it was necessary that it should be so. The icy chain of a theocracy had bound up progress—the institution had fulfilled its mission—had done its work; it made way for a fresher not a greater, a purer, or a holier power—else the great movement of human progression had there stood still.

The Jew is the representative of faith—firm, devoted, unreasoning,

blind faith. By faith the Jew rose: by want of faith he fell. His faith was a faith in symbols, which at first represented realities, but which, year by year, century by century, lost that connection, and at last became a hollow, withered, and dead thing. The Jew represents the action of the greatest power ever yet brought to bear upon the mind of man. But he represents it in its material and special form. It is a question at once too wide and too vexed to ask, where is the universal and spiritual form of faith? But wherever it is to be sought, there is one of the first, and most important, and indispensable conditions of progress.

Greece! what a host of tumultuous ideas, each with its own voice and form, come rolling on the mind, like ocean waves upon the sandy beach. What visions crowd upon the mental sight of old Philosophy with scanty locks, and furrowed brow, and gentle eye, and fair young beauty full of fire and grace. What thoughts of Spartan virtue and endurance—of the undying heroism of Lacedæmon, which has made Thermopylæ through ages the shrine of valour—of Athenian learning, luxury, pliancy, and grace—of Theban prowess. Old Greece, the home of the beautiful, the brave, the wise, but scarcely of the good and moral. Old Greece, of subtle brain and dexterous hand—where sculptured pillar and capacious dome, temples instinct with loveliness of form, served as the shrines of the most human gods the world ere saw. Old Greece, where there were brain and head, but scarcely heart—where the dread indefinite seeking after the unknown vented itself in mystic and deceitful oracles—where human nature, idealised and personified, was worshipped, and the great essences of nature were things rather for schoolmen to wrangle about, than for multitudes to adore.

Greece had science, and skill, as yet unsurpassed. She had philosophic lore, on which is founded the best of modern morality. She had all the productions of the head, but the heart was comparatively barren. She worshipped herself, for her gods were but personifications of the attributes of her own nature; they represented power, and craft, and force, and wisdom, and beauty. She was a great egotist. There was one altar to the unknown God; but of that blind, unreasoning faith which held together Israel, and built the Temple, she was destitute. But if Greece had less faith, she had more freedom. Freedom of thought and of action, which led her on to seek after the beautiful and the true, and to produce results both material and ideal, of which the faith-bound Israelites were utterly incapable.

Greece wanted faith, and her philosophy, the best part of her mental framework, was too ideal and abstract for practical use. It was rather the instrument of a metaphysician than the tool of a philanthropist, a statesman, or a patriot. We are turning it, I hope, to better account.

Greece fell; but let us remember, too, that she did not fall till she had become a conqueror, and before she became a conqueror she herself was conquered—her small states were subjugated—her power was consolidated under one man, and made the instrument of his vast ambition. Armies marched—blood flowed—nations fell, and the spirit of Greece died. The death-bed of Liberty is a battle-field—its dirge is a martial charge; and when Liberty falls, Genius does not long survive.

Rome! the once imperial mistress of the world—the thrower down of thrones—the conqueror. Rome, the arbitress of the destinies of nations—whose bondslaves were monarchs and whose power was limited but by the sea and sky. Rome, the offspring of marauders and freebooters—in her infancy winning for herself by the strong hand, whatever she



needed, destroying, slaying, plundering—was the natural germ of that vast empire clothed in imperial purple, cased in steel, which never recognised a broader national right than could be written on the edge of a sharpened sword. Romulus and Remus, sucking the she-wolf, grew into that people, which, wolf-like, revelled in the blood of all men, and, with worse than wolf-like ferocity, gave its captives as a prey to the beasts, or set fettered life against life, “to make a Roman holiday.”

The acorn grows into the oak. Nature could not so violate her own laws as to make mercy, gentleness, and peace, spring from such a source as old Rome. To forms of government we must not endeavour to trace the characteristics of Rome. Her only settled principle was force. Now rejoicing in the most ample liberty—now the prey of licentious patricians—now the spoil of a military dictator—now the serf of a despotic tyrant, Rome was still the same—still the representative of physical courage and brute force.

Neither must we seek to discover in her arts or her philosophy the secret of her being. Beside the productions of Greece they would not win a glance. She did not bear a harvest of philosophic fancies or abstract theories. Her public buildings, her forum, her amphitheatre, her pillars and triumphal arches, would not bear comparison with the temples and monuments of old Greece. They were vast, gorgeous, grand, and dignified. They wanted grace; but they had that which was impressed upon the people from whom and among whom they sprung—the idea of strength and power. The public monuments of a nation tell its character. Those of artistic Greece speak of beauty; of warlike Rome, of force; those of commercial and comfort-loving England of convenience. Rome was more practical than Greece—we are more practical than either. Rome had no poet to compare with Homer. Poets, and great ones too she had—no great nation was ever without them; but like her arts, her poetry grew out of her rather as an excrescence than as a natural and harmonious part of the great body.

We must not divert our attention by looking to the national religion of Rome. She was not original. Her faith was not part of herself. It had not the elements of stability. It was too gross, too directly based upon mere superstition, too utterly without a firm foundation of principle, to outlive, as a faith, (whatever might be the case as a form) the lowest mental ignorance. It was not a faith, but a priestcraft.

No, Rome cannot be said to represent art or science, faith, poetry, civilization, elegance, or refinement. Material luxury she had—the spoils of conquered nations made her rich—but luxury, although produced by her power, produced her ruin. The measure of her gain was the measure of her loss. Her reward was the cause of her punishment. “Our pleasant vices are made the lash wherewith to scourge us”—the indulgences she won enervated her grasp, till her softened hand could no longer hold the chain of steel wherewith she bound the world, the links loosened, and the empire dissolved. But throughout the history of old Rome, amid all her injustice, fierceness, and oppressions, there runs a redeeming strain of rugged, stern, unyielding honour, a contempt of craft, an untiring energy, a noble self-reliance, which even now often distinguish those who are strong of hand; and the devotion of her old citizens to their country, while it lasted, bound them together as strongly as ever the twelve tribes were united by the band of faith. The power by which Rome rose, was the power by which she fell. Her civilization availed her nothing. It was not her weapon; she had thrown it aside,

or rather never picked it up, and the barbarous hordes which wasted her power, were as good as she. They had more courage, greater strength; they appealed to her own standard—might. They weighed her in her own scales, she was found wanting, and she fell.

“Whoso slays with the sword, by the sword shall he be slain.” It is a prophecy, not a command; it is universal, not particular. It applies as well to nations as to men. In that sense only let us accept it. It is more than a prophecy—it is the declaration of the working of a natural law.

Israel was the heart, Greece the head, and Rome the hand—of the world. Faith, art, and strength would never have perished unitedly. They were separate. The heart did not guide the head, nor the head control the hand. Faith was at war with reason, and reason with might; and the heart withered, the head lost its intellect, and the hand its power. They are three of the elements of progress. Their law is union.

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### TO THE EDITOR.

As the surviving informers of 1840 are now all promoted or pitchforked into the purple, it is not improbable but that the next batch may be selected from a different class. The following letter is from one of the most industrious, hardworking, painstaking artificers, who has already immortalized himself by his assiduous determination to nominate and elect the Grand Master, who surely cannot much longer pass by such surpassing merit. As your last number did not circulate the important document, I presume it had not reached you, and therefore forward the same. The delicacy evinced in the request to support his fourteen nominees is as matchless as is the humility in not limiting the “*confidence*” hinted at, for how powerfully majestic would it have read thus—“the unlimited confidence I have in him”—the *we* spoils the jest.

Yours (not with scorn and contempt),  
SYMPATHY AND LOVE!

British Annuity Company, 36, New Broad Street, City,  
June 3rd, 1848.

DEAR SIR AND BROTHER,—I beg to remind you that the Quarterly Communication of Grand Lodge will take place on Wednesday, the 7th instant, at seven o'clock, precisely.

Notice of motion has been given to move, on that occasion, an expression of confidence in our M. W. G. M. I do not hesitate to believe, that you will most cordially unite in opinion with myself, that such confidence is eminently due to our M. W. G. M. in consequence of the gross and undeserved attacks made upon his Lordship, claims the most unqualified disapprobation and censure. I therefore hope that you will make it a point to attend on that occasion, and by supporting the motion be one of those anxious to convince his Lordship of the unlimited confidence we have in him.

I beg to enclose a list of names of fourteen brethren nominated to be elected on Wednesday next on the Board of General Purposes for the year ensuing, and shall feel much obliged if you will give them your support.

I am, Dear Sir and Brother,  
Yours sincerely and fraternally,

JAS. GIBBINS,

P. M. 21, 36, & P. Z. 13, 169, & 536.

## COLLECTANEA.

**THE PUBLIC PRESS.**—The amount of intellect which is now brought to bear upon the public press of England forms one of the striking features of our age and country. Whether as regards the lucubrations of the quarterly and monthly periodicals, or the more rapid productions of the weekly and daily journals, where is the Englishman who does not feel elated at the reflection, that all this array of talent, this exhibition of mind, is concentrated within his own native isle, and is, for the most part, constantly occupied in efforts to advance its literature, its science, its religion, and thus to promote its true glory and its enduring greatness? Such, indeed, is the reputation of the public press of Great Britain, and such the weight of its political influence, that it has, although imperceptibly, virtually introduced a new element into the constitution—a fourth estate. So that not only is it now necessary to the enactment of a new law that it should have the high sanction of Queen, Lords, and Commons, but also that the measure should previously have had the concurrence of the public press, as the organ of the public mind and will, enlightened, moulded, and directed mainly by its intelligence and power. Public opinion, informed by and expressed through the press, now really governs in England. If responsibility be co-extensive with influence, how great must be the responsibility attaching to the position of eminence to which the press is thus called—a position not only controlling the legislation of the country, but, by the ceaseless activities necessarily connected with its operations, and the wide range of subjects embraced by its labours, putting forth and exerting a plastic power over the minds of men, by which their habits of thought and principles of action are formed, their characters determined, and their conduct regulated!

**PATRIOTISM.**—To speak fearlessly and honestly, to be severely truthful to one's own opinion, this, too, constitutes one of the marks of a patriot. As to being an orator, it is a gift; it sometimes happens that a field-preacher will talk as eloquently as a learned lord; and if a man speak honestly and from the sincerity of conviction, one manner of expressing himself is nearly as good as another. A politician who thinks much of his delivery stands in danger of becoming a vain man. As a fop takes too much trouble to dress himself, and becomes vulgar, so a man vain of his eloquence will at length dress it up in too fine language, and the words, like the tail of a peacock, may be very fine, but the subject of the speech as hollow as the silly cry of the vain bird. Sincerity is the language of the heart, and the language of the heart is truth; whilst truth and sincerity ever sway the bosom of a true patriot. If a man be not true to himself, how can he be true to the interest of the country he serves?—*The Idler Reformed.*

**MAXIMS OF BISHOP MIDDLETON.**—Persevere against discouragements. —Keep your temper.—Employ leisure in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity, without the appearance of pride; manner is something with everybody, and everything with some.—Be guarded in discourse, attentive and slow to speak.—Never acquiesce in immoral and pernicious

opinions.—Be not forward to assign reasons to those who have no right to ask.—Think nothing in conduct unimportant and indifferent.—Rather set than follow examples, practise a strict temperance, and in all your transactions remember the final account.

**SEVEN WIVES.**—Sir Gervase Clifton, a gentleman of Yorkshire, was “blessed with seven wives”—so the epilogue of his own writing says. The first three, who were maidens, he called honourable. The second three, who were widows, he calls worshipful; and the seventh, who was a servant-maid, born under his own roof, he calls his well-beloved. Each of the six agreed to the marriage of the next, before her death, and at that awful period were attended by their successors. Sir Gervase has several children by his last wife, some of whose descendants now enjoy the family estate. He lies buried at the head of his wives.

**THE OBJECT OF EDUCATION.**—The aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie*.

**ORIGIN OF QUARRELS.**—The sweetest, the most clinging, affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart which would defy the battle-axe of hatred, or the keenest edge of vindictive satire. Nay, the shade, the gloom of the face familiar and dear awakens grief and pain. These are the little thorns which, though men of a rougher form may make their way through them without feeling much, extremely incommode persons of a more refined turn in their journey through life, and make their travelling irksome and unpleasant.

**SELF-GOVERNMENT.**—Let not any one say he cannot govern his passions, nor hinder them breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke*.

**WOMEN** are the Corinthian pillars that adorn and support society; the institutions that protect women throw a shield around children; and where women and children are provided for, man must be secure in his rights.

**COURTSHIP.**—Girls, remember that the man who bows, smiles, and says so many soft things to you, has no genuine love; while he who loves you most sincerely, struggles to hide the weakness of his heart, and frequently appears decidedly awkward.

**MARRIAGE.**—I look upon a man’s attachment to a woman who deserves it as the greatest possible safeguard to him in his dealings with the world; it keeps him from all those small vices which the unfettered youth thinks little of, yet which certainly, though slowly, undermine the foundations of better things, till in the end the whole fabric of right and wrong gives way under the assault of temptation.—*James*.

**ENVY.**—Envy is a plant of very common growth; it is, alas! the moral opas tree of the domestic hearth, whose poisonous influence separates young hearts that should have loved and grown together. Sister too often envies sister, and brother brother. Cain envied Abel,

and smote and slew him ; the patriarchs were moved with envy, and sold their brother for a slave. Is the picture too highly coloured ? Alas ! no ; the mind this desperate passion sways shrinks from no littleness—resorts to every artifice to serve its purpose. Falsehood, detraction, calumny—these are the weapons envy loves to wield ; and the wounds they leave are rarely healed without a scar ; for while the covetous man seeks to defraud us of our wealth, or the ambitious thrusts us on one side, that he may seize the prize we sought to grasp—the envious spirit strikes at our happiness and peace of mind—or reputation or good name. It is possible to replace wealth—ambition's loss is often a real gain ; but with our perished happiness we lose our power of enjoyment ; and our reputation sullied is, alas ! a reputation lost. There is a sort of stern nobility in pride to which we yield involuntary homage. Ambition, too, even while it startles, fascinates and thralls ; for in both we see the towering offspring of a lofty heart ; but envy is a mean, grovelling feeling, which springs, like avarice, from a little mind. Twin sisters also ; for though the miser is not always envious, you will seldom find a disposition in which envy forms a striking feature free from the love of gold.

**IMMORTALITY AND OBLIVION.**—Who knows whether the best of men be known, or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time ? Without the favour of the everlasting register the first man had been as unknown as the last, and Methusela's long life had been his only chronicle. Oblivion is not to be hired. The greatest part must be content to be as though they had not been—to be found in the register of God, not in the record of man. Twenty-seven names make up the first story before the flood ; and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox ? Every hour adds unto that current arithmetic which scarce stands one moment. And since death must be the Lucina of life, and even Pagans could doubt whether thus to live were to die,—since our longest suns set at right descensions, and make but winter arches, and therefore it cannot be long before we lie down in darkness and have our night in ashes—since the brother of death daily haunts us with dying mementos ; and time, that grows old in itself, bids us hope no long duration—diurnity is a dream, and folly of expectation. Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living beings—we slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Affliction induces callosities—miseries are slippery, or fall like snow upon us, which, notwithstanding, is no unhappy stupidity. To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days ; and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions. A great part of antiquity contented their hopes of subsistency with a transmigration of their souls—a good way to continue their memories, while, having the advantage of plural successions, they could not but act something remarkable in such variety of beings, and enjoying the fame of their

passed selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public souls of all things, which was no more than to return into their unknown and divine original again. Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistencies to attend the return of their souls. But all was vanity, feeding the wind, and folly. The Egyptian mummies, which Cambyzes or time hath spared, avarice now consumeth. Mummy is become merchandise. Mizraim cures wounds, and Pharaoh is sold for balsams. There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end which is the peculiar of that necessary essence that cannot destroy itself, and the highest strain of omnipotency to be so powerfully constituted as not to suffer even from the power of itself, —all others have a dependant being, and within the reach of destruction. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names hath directly promised no duration. Wherein there is much of chance that the boldest expectants have found unhappy frustration, and to hold long subsistence seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing natiivities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature.—*Sir T. Browne.*

FLATTERY SOMETIMES SERVICEABLE.—A bear, who was taking his lesson in dancing, and who believed that he could not fail to be admired, paused for a moment on his hind legs to ask an ape how he liked his dancing. “To say the truth, friend, you dance very badly; you are too heavy.” “But surely I do not want grace; and what you call heaviness, may it not be dignity of carriage?” and Bruin re-commenced his practice with somewhat of an offended air. “Bravo!” cried an ass, who now passed by, “such light and graceful dancing I have never seen; it is perfection.” But this unqualified praise was too much for even the self-love of the bear, and startled by it into modesty, he said within himself, “While the ape only censured, I doubted, but now that the ass praises me, I am sure I must dance horribly.” Friends, suffer a word of advice: when good taste censures, hesitate, doubt; when folly applauds, be certain you are all in the wrong.—*Denme.*

A KIND ACT.—How sweet is the remembrance of a kind act! As we rest on our pillow, or rise in the morning, it gives us delight. We have performed a good deed to a poor man; we have made the widow's heart rejoice; we have dried the orphan's tears. Sweet, oh! how sweet, the thought! There is a luxury in remembering the kind act. A storm careers about our heads, all is black as midnight—but the sunshine is in our own bosom—the warmth is felt there. The kind act rejoiceth the heart, and giveth delight inexpressible. Who will not be kind? Who will not be good? Who will not visit those who are afflicted in body and mind? To spend an hour among the poor and depressed—

Is worth a thousand passed  
In pomp and ease; 'tis present to the last.

## POETRY.

## A MASONIC CHAUNT,

FOR REVOLUTIONARY TIMES.

WITH a tempest roaring round her, and before a rushing blast,  
 The good ship Bonny England sails fearlessly and fast ;  
 Quick lightning flashes glare athwart the dark and troubled sky,  
 But still the red-cross pennon floats, a meteor flag on high ;  
 Hoarse thunders boom incessantly, and the angry sea replies,  
 In a voice of fearful menace, to the clamour of the skies ;  
 But, still unscathed, the ship holds on her free and fearless path,  
 Nor heeds the angry thunderbolt, nor heeds the lightning's wrath ;  
 The fountains of the deep are loosed, and throb, and heave, and sway,  
 No pause, no check, that vessel knows in her bold and onward way ;  
 For by her massive bulwarks, and on her decks there stand,  
 Of steadfast men, with steadfast hearts, a stout and stalwart band.  
 There are none more stout and steadfast among that gallant crew  
 Than the brethren of our ancient Craft, the loyal and the true,  
 To this good old ship, this brave old ship, that breasts the foaming tide,  
 We'll cleave and cling, in storm or shine, let weal or woe betide ;  
 For we are bound by solemn bonds, to be true to father-land,  
 And if need be, to guard the throne from treason's red right hand ;  
 To live in BROTHERLY LOVE, and give RELIEF to those in rath,  
 In peril or peace to prize as gems, honour and sacred TRUTH.

JAMES SMITH,

Castle Lodge.

Brixton Brewery.

## THE RED-CROSS FLAG.

UNFURL that glorious banner, fling forth its glittering folds,  
 And let it float, like a silver cloud, above our mighty holds ;  
 Above our sea-girt fortresses that crown each rocky steep,  
 And frown like haughty giants on the vex'd and surging deep ;  
 Above our white-sail'd thunderers—above that gallant host,  
 Who never raised the craven cry—"Retreat, for all is lost !"

Yes, proudly let the red-cross float o'er all the pleasant land,  
 And be that silvery pennon seen on every foreign strand ;  
 No taint upon its sunny folds, no stain upon its fame,  
 Our English flag unsullied flies, as spotless as our name.

JAMES SMITH,

Castle Lodge.

## MASONIC INTELLIGENCE.

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

(Circular.)

Crosby Hall Chambers, London, 14th July, 1848.

SIR AND BROTHER,—Several brethren having the best interests of Freemasonry at heart, have for some time been convinced of the necessity of the existence of a Club, and to this end have established the Masters', Past Masters', and Wardens' Club, to which all brethren are eligible who are members of the Grand Lodge of England.

As the principal desire is to have the list of members as numerous as possible, the subscription is fixed at five shillings per annum for brethren whose lodges are within the Metropolitan district, and two shillings and six-pence per annum for those in the provinces.

The General Meetings will be held on the first Wednesday in March, June, September, an December, at six o'clock precisely.

The essential object of the Club is to place before its members such matters as affect the well-being of the Craft, and to invite the expression of opinion of each brother upon all questions; by which means, it is hoped, much useful information may be imparted, and great advantages accrue to the fraternity at large.

It is proper to state, that in no instance will matters proposed for discussion in Grand Lodges be put to the vote; members, consequently, will not be precluded from carrying out their own particular views.

The Club, moreover, determines to adopt only those means which can by all be considered as fair, legitimate, and straight-forward; besides, upon all occasions to pay the most fraternal regard to the opinions and suggestions of those of its own body.

Those members who, from distance or other cause, are prevented from being present at the meetings of the Club, are invited to forward their communications by letter to the Secretary, in order that the same may receive the best consideration of the council.

Members of country lodges are requested to join, as by so doing, much that is useful and beneficial may be reciprocally imparted.

Your co-operation and assistance in promoting these objects are respectfully invited.

By order of the Council.

I am, Sir and Brother, yours fraternally,

J. R. SCARBOROUGH, *Hon. Sec.*

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The prospects of this Club continue to be very promising; many provincial brethren have already enrolled themselves.



SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS  
OF ENGLAND.

[The printed circular, containing details of the Grand Chapter, from 3rd February, 1847, to 3rd May, 1848, was published on the 1st August.]

Having inadvertently omitted the report of the Quarterly Convocation held on the 3rd May, we now supply the same.

*Present*—The M. E. Comp. the Rt. Hon. the Earl of Zetland, M. E. Z.  
                   “          “          Rowland Alston, as H.  
                   “          “          Alexander Dobie, as J.

Together with other Present and Past Grand Officers, and Principals and Past Principals of subordinate Chapters.

The Grand Chapter was opened in ancient and solemn form.

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

The M. E. Z. appointed the following new Grand Officers:—

Comps. James Savage, P. S. ; Henry Vernon, and Arthur E. Campbell, Assist. S. ; E. H. Patten, Sword Bearer ; J. Nelson, Standard Bearer ; James Gibbins, Director of Ceremonies.

The report of the Committee of General Purposes as to finance was satisfactory, and contained a recommendation for the following addition to the salaries, in consequence of the great increase in the number of Chapters, that the said increase be 50*l.*, and thus apportioned:—

William Farnfield, First Clerk . . .	30
G. E. Elkington, Second Clerk . . .	15
Thomas Barton, Janitor . . .	5
	50

The recommendation was approved.

£ 50\*

The following Committee of General Purposes was then appointed for the year:—Comps. Dobie (President), M<sup>c</sup>Mullen, J. C. Morris, Gibbins, Patten, John Savage, Parkinson, J. A. D. Cox, and W. Watson. The Grand Chapter was then adjourned.

Comp. John Ellis has been appointed Grand Superintendent for the province of Cornwall.

QUARTERLY CONVOCATION, August 2, 1848.

*Present*—E. Comps. T. H. Hall, B. B. Cabbell, and Patten, as Z. H. and J., several Present and Past Grand Officers, and Present and Past Principals of Chapters.

The Grand Chapter having been opened, the minutes of the last Convocation were read and confirmed.

Charters were granted for Chapters to be attached to a lodge in Canada, also to the Atlantic Phoenix Lodge, No. 271, Bermuda, Royal Sussex Lodge, 772, Jersey, and Polish National Lodge, No. 778, London.

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\* The first gets the lion's share, the second quite enough, but the poor Janitor, for the increase in his duties, is rewarded with one-sixth of what falls to the lion. We could say something on the manner in which the recommendation passed in the committee, and do not promise silence; we await only the confirmation of what has reached us. The labourer is worthy of his hire; but the lion has an ample, a most ample, share of the good things.

The petition for a Chapter to be attached to the Union Lodge, No. 287, York, was not recommended by the Committee, in consequence of Companion Levéau, named in the petition as First Principal, being at the present time presiding officer in another Chapter in the North of England, it being the unanimous opinion of the Committee that the law of the Craft which forbids one brother presiding over two lodges at the same time, applies also to the First Principal of a Chapter. This petition, which was recommended by the M. E. Grand Z., the Earl of Zetland, they were therefore obliged to bring before the Grand Chapter, for the reason stated; as, in the event of the Grand Chapter confirming the opinion of the Committee, the petition could not be entertained in its present form. The Grand Chapter having unanimously confirmed the opinion of the Committee, and passed a declaratory law to that effect, the petition was withdrawn.\*

All business being ended, the Chapter was then closed.

Worthy, worthy Bro. Baumer! why will you do those things which you ought not to do, and leave undone what you ought to do? If you persist, we must positively make you and your assistants, the three Grand Principals, responsible for your vagaries.

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## UNITED GRAND LODGE OF ENGLAND.

### QUARTERLY COMMUNICATION.

*September 6.*—Present, the R. W. Right Hon. the Earl of Yarborough, D. G. M., as G. M.; the R. W. Bros. H. R. Lewis, P. G. M. (Sumatra), as D. G. M.; R. Alston, P. G. M. (Essex); Hammond, P. G. M. (Jersey); Shute, P. G. M. (Bristol); Dobie, P. G. M. (Surrey); Cabbell and Burmester, as Grand Wardens; R. G. Alston, Havers, King, Percival, Crucefix, Norris, Philipe, Masson, Bossy, P. Thomson, L. Thompson, Patten, Jennings, &c. &c.; two Grand Stewards, the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other lodges.

The Grand Lodge having been opened in due form, the minutes of the preceding Grand Lodge were put for confirmation.

Bro. LEE STEVENS moved that such portion of the minutes as referred to the election of the new Board of General Purposes should *not* be confirmed, as, by the minutes themselves, it was declared, what was no doubt the fact, that the Grand Lodge had been closed before the report of the scrutineers appointed to ascertain the number of votes had made their return; although it was expressly stated in the Book of Constitutions that the return should be made in Grand Lodge.

Which motion was duly seconded by Bro. COLLINS.

The GRAND REGISTRAR (President, also of the Board of General

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\* The Grand Chapter is quite correct in enforcing the law restricting First Principals; but it is not aware of the difficulty which exists in the provinces, where assistance is generally obliged to be obtained from a considerable distance (frequently exceeding one hundred miles) to enable the Companions to open a Chapter. A dispensation certainly would be advisable in the provinces.

Purposes) said that before the Grand Lodge was closed, the Grand Master had suggested, in consequence of the lateness of the hour, that he should remain in his private room until the scrutineers could make their report, to which no objection was made. And besides that, there were precedents of the kind, even in the time of the last Grand Master, always with the entire concurrence of the Grand Lodge.

Bro. HAVERS agreed with the last speaker.

A PROVINCIAL BROTHER (from Oxford) said he would concede at once that the report of the scrutineers, according to the laws, ought to be made in Grand Lodge; and, if not in time for the previous Grand Lodge, it could be yet received at the present meeting, which would obviate every difficulty.

The DEPUTY GRAND MASTER, having referred to the Book of Constitutions, put it to Bro. Lee Stevens whether it was desirable, under the circumstances, to prolong the discussion, and come to any vote upon it.

Bro. LEE STEVENS replied that it was far from his wish to occupy the time of Grand Lodge in any discussion that could be avoided, with so much business before it. But he thought it right to protest against any law in the Book of Constitutions being suspended upon such pleas as had been advanced. It was a very grave matter to supersede the masonic laws in virtue of any precedents; for if such proceedings were permitted, especially without notice, the Book of Constitutions might be rendered a dead letter. The proper course on such an occasion was that pointed out by the Provincial Brother; but if that were not adopted, as no suspension of any portion of the Book of Constitutions should be made, unless the reason and the sanction were placed upon record, a full statement of the facts ought to have been made in the minutes of proceedings, (hear, hear). And with this hint to the Grand Secretary, who he was sorry to find needed such a lesson (laughter), he would withdraw his motion. Whereupon the minutes were confirmed.

A message was delivered from the Grand Master to the effect, that in consequence of misrepresentations made by Major General Cooke, he had withdrawn that brother as his representative from the Grand Lodge of New York; and the Grand Master left it to the consideration of the Grand Lodge of England to take such steps in regard to the dignity of P. G. W. conferred on General Cooke as might be proper.

Bro. DOBIE moved that Bro. Cooke be summoned to appear at the next Grand Lodge, to show cause why he should not be deprived of the rank and privileges of Past Senior Grand Warden.

Bro. R. G. ALSTON seconded the motion in a very effective address of considerable length, and read some extracts of correspondence from New York.

An amendment was thereupon moved and seconded by Bros. SAVAGE and SCARBOROUGH, to the effect that if he were unfit to wear a purple apron, he was as unfit to wear a blue one, or to associate with English Freemasons at all; and that he should therefore be summoned to show cause why he should not be expelled.

Bros. Lee, Foster White, and Elliott, addressed the Grand Lodge; Bros. Philipe, Faudel, and Havers, were in favour of moderate measures. The Grand Secretary and the Deputy Grand Master offered their opinions.

Bro. CRUCEFIX felt deep regret that the Grand Lodge should have

so far forgotten to maintain, pure and unsullied, the principles and tenets of the Order, by actually snapping a judgment against an absent brother who had no opportunity of defending himself. He (Bro. C.) had been introduced to General Cooke, not merely by accident, but by the tongue of good report. Charity appeared to be the leading course adopted by that brother; and until it could be clearly proved in open Conclave that he was a guilty brother, as a Freemason he should observe the spirit of the English law, and consider him an innocent one. The Grand Master had doubtless his reasons for withdrawing General Cooke from a post of honour, and had acted thereon; and further, by his calling on Grand Lodge to deliberate—not to condemn—there was clearly a moral direction to act with calmness. Now, had it been clearly proved that the brother was not entitled to the distinction of a General?—Surely not; for it was even admitted that he was a General of some sort, if not of the United States army. What he (Bro. C.) chiefly deplored was the total forgetfulness by the Grand Lodge of the exalted and glorious principles of Freemasonry, by permitting a discussion on a case not regularly before them, by which an absent brother had been put to shame in violation of a Mason's obligation. He had, in fact, been altogether pre-judged, and it was much to be feared that an impartial hearing hereafter would be hopeless.

Bro. Boronandi made a few remarks. After which the amendment was carried by a large majority.\*

The reports of the Boards of General Purposes and of Benevolence were then severally read and received; among the former was the report of the Sub or Library Committee, which recommended that the ante-room be appropriated for a masonic library, to be open at certain hours. The report recommended a salary of fifteen guineas to be paid to the Grand Tyler for services as librarian.

Bro. HAVERS said, that the amount intended to be given as a salary to the Grand Tyler as Book-keeper was quite ridiculous; that fifteen guineas for a year was just one shilling per volume for looking after them, and one guinea extra for looking after Bro. Scarborough; it being only an experimental year, ten guineas was ample, as the duties would be very light, for no one would trouble him. Bro. Havers suggested that each clause should be taken separately, as then each could come under discussion.

Bro. SCARBOROUGH had no objection, although the M. W. Grand Master had distinctly stated on a former occasion, that the whole question should be taken as one, and the clauses altogether; he only wished to save time, and left it in the hands of the R. W. D. G. M.; he did not understand that the resolutions had been clearly stated by the Grand Secretary, particularly the one that the rules should be made known in every report that was issued. That was the determination of the committee, which he hoped would be carried into effect, to give the library a fair chance.

On the clause being moved, Bro. HAVERS repeated his objections at length, and moved an amendment, that ten pounds be the sum paid.

Bro. HENDERSON seconded the amendment.

Rev. Bro. Cox assured Grand Lodge the subject of remuneration had

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\* The report on the case might have been considerably extended, but we are of those who looked on the course taken by the Grand Lodge as altogether premature.—Ed.

received their serious consideration, and every desire to make the experiment as inexpensive as possible had been shown by the Board; but several hours of the Grand Tyler's time must, during each week, be devoted to the library, whether brethren attended or not. A smaller sum could not, in the opinion of the Board of General Purposes, be tendered; they had, in fact, divided upon the question, and the recommendation, as it was sent up in the report, was of course that of the majority.—Amendment negatived.

There being no other business prior to the notices of motion, before the first was called on, Bro. SHUTE, Prov. G. M. Bristol, would tender to the Grand Lodge an address of confidence he had been entrusted to present from his province; in doing so he would beg to be allowed to read it—(no, no). He hoped they would permit it—(no, no). He presented it as the spontaneous effusion of his province, it was signed by his Deputy; some surprise might be expressed at that, but he had not been able to visit his province for some time, and during that period this address had been voted; he was the more pleased at it, as it showed he had not used any influence to procure an address, but he had come a hundred and twenty miles to present it; he hoped it would be read—(no, no).

The D. G. M. said, if the M. W. G. M. had been present, he believed they would have extended their courtesy to allow the address to be read, and they could not as Masons do less in his absence—(read, read).

The R. W. Brother then read the address.

The GRAND REGISTRAR then said, he also had an address to present. It had been sent to him by the Prov. G. M. for Dorsetshire, and following the example just set would read it. The W. Brother had not proceeded far when, in consequence of the improper language in the address, he was stopped by the unequivocal disapprobation of Grand Lodge. The Grand Registrar having persisted in reading a few more sentences,

Bro. SCARBOROUGH rose to put a stop to so unmasonic a proceeding; every brother was answerable that the document presented by him was neither offensive nor indecorous; this one was both, it treated of matters of which the brethren knew nothing by personal observation, and animadverted insultingly upon the members of Grand Lodge, who had a right to debate fearlessly, as long as they did so courteously, every matter that came before them. He should be sorry to move the resolution that at once presented itself to his mind, and he therefore hoped the Grand Registrar would withdraw his paper. The Grand Lodge could not allow itself to be insulted by such a document, nor should it while he had the honour of a seat in it. While the freedom of debate was allowed, no person had a right to lecture them in the shape of an address to the Grand Master—(cheers).

Bro. R. G. ALSTON stated that the Book of Constitutions enacted that all communications to the M. W. Grand Master should be sent to the Grand Secretary, the infringement of that rule had led to the present inconvenience; it would be wiser and better to conform as nearly as possible, indeed strictly, to the law, time would be saved, and greater satisfaction given.

The GRAND REGISTRAR regretted he had not had a previous opportunity of reading the document; it had come to him late, accompanied

by a letter (which he read) from the Prov. G. M. ; under these circumstances he would withdraw the address.

The GRAND SECRETARY communicated that he had received several letters of confidence for the M. W. G. M. from private provincial lodges, he supposed it would be sufficient if he read the names.

The hour of eleven having very nearly approached,\* Bro. BIGG was then called upon, his name standing first on list of notices of motion, and spoke to the effect, that he would not have risen to propose his motion at that late hour of the night, it being seven minutes to eleven o'clock, exhausted as he was, and as all the brethren must be by the heat and long debate they had already partaken in ; but having waited a considerable time, and no previous opportunity presenting itself, he should, although so very few persons were left in Grand Lodge, proceed, because it would give his worshipful brother and friend, if he would permit him to call him so, the opportunity of setting himself right upon a subject that had already been a good deal talked about out of doors. Had not an important principle been involved in the question, he should most likely have allowed the discussion of the subject to have remained to some other time and other persons ; but after thirty-three years' experience in the Craft, he was not disposed to leave it with the imputation that he had raised a question he was incapable or indisposed to conclude. His health and his inclination were urging him to retire from the Craft, and he trusted his friend the Grand Registrar would be enabled (although he feared he could not) make out his case to the satisfaction of the Grand Lodge. He (Bro. B.) hoped the members of Grand Lodge would judge this question entirely on its merits, removing for a time the character of the individual whom it concerned from their minds. He brought no charge against Bro. Dobie ; he believed in all the relations of life he was exemplary, his character, his talents, and his honour were beyond all doubt ; and few men whom it had been his (Bro. B.'s) lot to become acquainted with ranked higher, or could be more generally respected ; he trusted, therefore, that his duty on this occasion, which was so clearly marked out, would not be allowed to interfere with the kind and brotherly communication which had existed, and which on his part should not be altered ; but it was not with Bro. Dobie that he had anything on this evening to do, it was entirely with the Grand Registrar, of him he should have to speak, and of his conduct on a former occasion, when he (Bro. B.) had an opportunity of meeting him at the Board of General Purposes, of which he was a member, and the Grand Registrar was the President. It was necessary to touch upon a question, which had since then been before Grand Lodge, and on which they had come to a decision. He was not now going to re-discuss that question ; but it was imperative that he should mention it to the clear understanding of his present motion. He thought that the present method of obtaining Grand Stewards was an unfair and partial measure. At the Board of General Purposes, of which he was a member, he gave notice of his intention to bring the subject under their consideration ; he was requested, as this involved some prerogative of the Grand Master, to learn the Grand Master's pleasure first upon the subject ; indeed, one brother whose excess of zeal outran his discretion, refused to participate in the discussion of the subject. He (Bro. B.) therefore wrote to the M. W.

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\* The majority of the members below the dais had left the hall.

Grand Master ; about the same time another member of the Board also wrote upon a similar motion, touching the same subject, to the Grand Master, and the brother informed him (Bro. B.), soon afterwards, of the answer he had received. Bro. B.'s letter was not replied to, and after waiting some months he again brought the motion before the Board, temperately, respectfully, and every other way in conformity with the rules and regulations of the Craft and of the Board. The motion was seconded, and not any person attempted a reply, upon which he requested the President to put the question, which was met, greatly to his astonishment, by a short and peremptory No. He urged, with all the eloquence he was master of, the injustice the President was guilty of, and his reasons for refusing to put the question ; but to all which he only received an answer, saying, " I shall not put the question." He (Bro. B.) then said, " You must take the responsibility of so unjust a proceeding, as I shall be under the unpleasant necessity of bringing your conduct before Grand Lodge." In conformity with that he now stood before them to fight, not his battle, as that was already decided, but theirs ; for it was their question, if an irresponsible officer was to arrogate to himself a power which never existed in any other person, not even the Grand Master himself ; which had never been attempted to be practised before ; and which not even the Speakers of the Houses of Lords or Commons would attempt to use. The danger of allowing such a proceeding must at once be apparent, and they would soon have every unpalatable proposition met by a distinct refusal to put the question, and a masonic tyranny instituted. He could not conceive what answer the worshipful brother would give, and supposed he bore the crime of sinning for the sake of the glory of true repentance. Some remarks would perhaps be made upon his anxiety to get the question discussed at the Board while the alternative was open to him, and of which he had ultimately availed himself, that of giving notice to the Board of Masters, and bringing it forward as an open question in Grand Lodge ; to that he would reply, that if he had not brought it on when he did at the Board, at least eighteen months must have elapsed before anything in the way of alteration in the Board of Grand Stewards could have been effected ; while years might pass by before he could get his motion on the paper, or rather in time for Grand Lodge ; proofs of which need not be sought for further than this very charge having been many times received as a notice of motion, and it was only by especial Grand Lodges having been held, and the business somewhat hurried, that he could now, at near midnight, bring it on, in the absence of nearly all his friends, and with a comparatively empty hall ; but since the President of the Board of General Purposes had eliminated his motion, he felt bound to protect the honour of the Craft, the interests and independence of which were involved in this discussion ; and in urging them to come to a decision upon it, he begged they would believe he regretted to have to submit the error of judgment of the President of the Board, who was in all other respects his esteemed and valued friend. His motion was, that the refusal of the said President of the Board to put the question, was neither justified by the laws nor the powers of his office.

Bro. DOVER seconded the motion.

Bro. DOBE could not but thank the brother for the complimentary manner in which he had spoken of him as an individual ; and could assure Bro. Bigg he reciprocated the kind expression of feeling, and entertained, and should hereafter entertain, the same friendly disposition

towards him, whatever might be the result of his motion, that had always before existed. He must admit the correctness of the main portion of Bro. Bigg's statement of the transaction to be correct; but on one or two points there was considerable difference. He had suggested that Bro. Bigg should obtain the M. W. Grand Master's views upon this question of an alteration in the Board of Grand Stewards. Bro. Bigg wrote thereupon, and having done so, he was bound to wait for a reply. He knew the G. M. was coming to London shortly, to attend Grand Lodge, and to take the opportunity of consulting with him (Bro. D.) upon the subject; he, therefore, twice on the occasion alluded to, requested Bro. Bigg to postpone, or rather defer his motion, but the brother persisted in pressing it; then it was he refused to put it at all, involving, as he conceived it did, one of the prerogatives of the Grand Master. He did not conceive he had been guilty of any impropriety of conduct, or error of judgment, but had acted in accordance with what he believed to be his duty. He had devoted considerable time and attention to the interests of the Craft, and conscientiously felt that he had nothing to upbraid himself with. He would retire, and leave them unprejudiced and unrestricted to continue their deliberations upon this question.

The Grand Registrar then withdrew.

Bro. R. G. ALSTON, in a most eloquent, temperate, and extended appeal, urged upon the Grand Lodge the peculiarity of the position of the President of the Board of General Purposes on the day in question. Called upon to receive a motion affecting the prerogative of the Grand Master, supported by the sound sense, talent, and arguments of Bro. Bigg, and unquestionably argued by him with becoming prudence and language; but yet one which had been before the Board, and had been referred by the proposer to the Grand Master for his opinion; then again brought before them without waiting for the answer which they had solicited, detained no doubt as that answer had been to enable the M. W. Grand Master to consult the legal adviser of the Craft; Bro. Dobie, than whom a better man nor better Mason did not exist, was only desirous that the proper respect should be paid to the head of the Craft, whose peculiar title or prerogatives he was not about discussing, nor would he open the much-vexed question of title, be it King of the Craft or not. Bro. Dobie had devoted much very valuable time and great experience to the welfare and interest of the Order. It was hard now to be taxed with injustice, and his conduct reprobated, because it was stated he had been guilty of an error of judgment. But he (Bro. A.) wholly denied that such had been the case. Bro. Dobie, who had acted to the best of his judgment, was perfectly correct. Bro. Bigg had said that neither the Speakers of the Houses of Lords or Commons would assume the power of refusing to put a motion to the vote. That was an unfortunate illustration, for the Lord Chancellor, on a recent occasion, when it was proposed to merge two bishoprics into one, refused to put the motion, it being an interference with the prerogatives of the Crown. The brother, in the resolution now before them, proposed not only to fight for a principle, but had gone much further—had, in fact, gone the length of asking them not only to decide that principle for the future, but asked, also, to visit with their severest displeasure the President of the Board of General Purposes, for having been guilty of an error of judgment—he asked them to censure the man who had been admitted by all to be able and indefatigable in the exercise of his duties, and had received the



thanks of Grand Lodge last year for the way in which he performed them. He (Bro. A.) was not satisfied that Bro. Biggs' motion should be negatived—they ought to go much further, and he trusted they would support him in an amendment—"That the Grand Registrar was deserving the praise of Grand Lodge for his conduct."

Bro. HENDERSON seconded the amendment.

Bro. LEE STEVENS regretted very much that the Brother who had moved the amendment upon Bro. Biggs' motion should have adopted the extraordinary course of asking Grand Lodge to substitute a vote of compliment for a vote of censure. It would, he thought, have been more prudent on the part of Bro. Alston, and less likely to provoke comparison, if he had merely moved the previous question. For there were many in that Grand Lodge who, agreeing in all that had been said in testimony of Bro. Dobie's integrity, could not subscribe to the opinions that had been expressed of his ability and judgment. And on this account, too, it was a pity that the President of the Board of General Purposes should have retired from the discussion. If he had remained, it would have afforded him an opportunity of hearing that, although respected and honoured as a man and a Mason, there was anything but universal faith in his official capability or discretion. He (Bro. S.) was, however, as desirous as any one could be of complimenting Bro. Alston on the talent he had displayed in the address he had delivered to Grand Lodge, although it was nothing uncommon to that Brother to speak eloquently; but he must at the same time contend that he had not argued the question fairly. Bro. Alston had so put, and reasoned upon, the question, as if the eighteen private lodges, who have now the exclusive right to return Grand Stewards, would have been disfranchised if Bro. Biggs' original motion had been entertained by the Board. And then he had gone on to argue as if Bro. Biggs were obliged, as a matter of course, to wait the ultimate convenience of the Grand Master, and to submit to the shelving of the subject by the President of the Board of General Purposes for an indefinite period. The Brother had kept the power of Grand Lodge, and the privileges of its members, quite out of consideration. Why, what was there from the first moment to prevent Bro. Biggs from exercising the right he was driven to have recourse to at the last?—Nothing but that brother's unappreciated deference to the feelings of the Grand Master, and the wishes of the President of the Board of General Purposes—the exercise of a courtesy unrequited by either—for which nobody thanked him! Abiding simply by the regulations of the Book of Constitutions, Bro. Biggs might have contented himself with giving the requisite notice to the Committee of Masters a week before the Quarterly Communication. And he (Bro. S.) therefore thought those he addressed would agree with him, that instead of the reproach conveyed in the perfectly gratuitous assumption of Bro. Alston towards Bro. Biggs, for an attempt to disfranchise the eighteen lodges of their exclusive right to nominate Grand Stewards by an act of the Board of General Purposes—an act which could alone be performed by the Grand Lodge—the Brother ought to have applauded Bro. Biggs for having taken so much trouble to make the Grand Master and the President and members of the Board of General Purposes acquainted with his intention. Having done the contrary of this—having led away the attention of Grand Lodge from the real merits of the case—the address of the mover of the amendment was as deficient in justice as it was remarkable for its eloquence. Again, the

Brother was almost as unfortunate with reference to the privileges of the Grand Master. Practically speaking, the original motion of Bro. Bigg to no extent lessened those privileges—it would rather have tended to increase them. Indeed the Grand Master had himself sanctioned the discussion of the question in Grand Lodge, although Bro. Dobie had refused to allow it to be discussed in the Board of General Purposes! No Grand Master could well have done otherwise, without running the risk of being opposed on a subsequent election to the high honour of the presidency of the Craft, for such an improper refusal. If it were asked why Bro. Bigg wished to have his motion first submitted to the Board of General Purposes, the reply would suggest itself to all who were experienced in discussing the tactics of Grand Lodge. If approved by a majority of that Board, the subject, forming part of the report made by the Board to Grand Lodge, would take precedence of other business; and come on, not merely at an earlier meeting of Grand Lodge than if left to take its chance on the list of motions, but, at an early hour in the evening, before the time had been frittered away by some such expedients as had been observable that night. Who better entitled to the advantage of such priority than a member of the Board, as Bro. Bigg was? But it would seem that Bro. Alston valued an imaginary lessening of privilege, or loss of franchise, beyond the actual sacrifice of an unquestionable right. And why did not Bro. Dobie put the question to the Board of General Purposes? No satisfactory answer had been given. It might be accounted for on the assumption, that, he believed a majority of the members present would vote in its favour, and so give Bro. Bigg the advantage of a recommendation of the measure to Grand Lodge. He would in conclusion contend that Bro. Dobie was bound to put the question; and if his masonic probity were not affected by his refusal, his ability was. And, as sound judgment, with something even above common ability, as well as perfect honesty, were requisite to the office of President of the Board of General Purposes; and, as Bro. Dobie had evinced his deficiency in the matter under consideration, and had shown his ignorance of the masonic law as laid down in the Book of Constitutions, more than once that evening; if the affair should terminate in his resigning that presidency, he (Bro. S.) should not deem it an occasion for regret, but for congratulation.

Bro. SCARBOROUGH supported the original motion. There had been an attempt to stifle all discussion, which was already sufficiently curtailed; for no sooner was it supposed that a member below the dais intended to speak against a motion supported by the brethren on the dais, than he was met by every kind of quibble or interruption; not only was such the fact, but every impediment was thrown in his way to prevent him bringing on any motion at all; petitions were read at length, reports were drawn out to enormous volumes, and everything else resorted to, to prevent an independent brother bringing a motion forward for discussion; and when at length he managed, by perseverance and patience, to get it on the paper of business, impediments were renewed until it was eleven o'clock, when of course fresh notice must be given, and another chance of tiring him out presented itself. Was it to be wondered at, then, that the proposer of this motion had been desirous of getting the question before the Board of General Purposes? Not in the least; if he had been fairly dealt by, his motion would have been put at the Board, and if it was a bad one, the Board could and would have rejected it. What necessity, then, was there for the unheard-of stretch of power of the

President, in refusing to put the motion? On the other hand, if approved, it would have come down to Grand Lodge in the report from the Board, and would have had a chance of being rejected or carried months before. But no, such was the system, that if a chance existed of anything being carried in a liberal spirit, the tool of the Grand Master, the President of the Board of General Purposes, put a stop to it altogether.

Bro. LEWIS rose to order, he had been President of the Board of General Purposes, and was not any man's tool.

Bro. SCARBOROUGH was glad to hear it.

The R.W. DEPUTY GRAND MASTER interfered. He felt sure Bro. Scarborough would not use the expression he had, if an opportunity had been given him to reflect. He would perceive that it was one that would occasion him regret, when he recollected having used it.

Bro. SCARBOROUGH was grateful to the Grand Master for the fraternal and kind manner in which the Grand Master had checked him. He meant nothing offensive. He meant to say that the President of the Board was the mouthpiece of the Grand Master; that he might say and do what he pleased, and no one would correct him. He (Bro. Scarborough) considered the position the President had assumed as highly improper; and, if it were tolerated, would tend to the most humiliating interferences. He should certainly support the original motion. Bro. Havers, it appears, had also had a motion upon the subject of the red apron, but, of course, he had an answer forwarded to him. Why not, also, Bro. Bigg? Because the Grand Master did not have Bro. Bigg's letter. He said this feeling assured that if a letter had been sent to the Earl of Zetland, his Lordship, he was certain, would have condescended to reply. He could draw another inference. The whole proceeding in this affair, from its first introduction to the rejection of Bro. Bigg's motion, was altogether improper.

The GRAND SECRETARY explained when he had received the letter, and when he had delivered it.

Bro. HAVERS objected to a system that had grown up during the past year, or year and a half, of imputing motives to the members of the Grand Lodge. The discussions now were characterized by a species of bravado and uncourteousness before that unknown. Among them it was as unseemly as it was unnecessary. He did not wonder at the mover of the resolution being out of temper at not having been able to bring his project to disfranchise a certain number of lodges forward with the *eclat* and advantages of being recommended by the Board of General Purposes, in their report. Having failed in doing so, he complained of its being eliminated at the Board, but in reality it was eliminated at the Grand Lodge when it came before it. He considered the proposal one of impropriety and injustice. He was glad, therefore, the President had dealt with it as he had, and protected thereby the unquestioned prerogative of the Grand Master. But it so happened that "*ex quo vis ligno non fit mercurius.*" He could cap Latin with Bro. Bigg, as he had shown. E<sup>2</sup> (Bro. H.) had received an answer to his letter to the M.W. Grand Master, as he considered it his duty to make inquiry of him what his sentiments were upon a subject in which his prerogatives were concerned. Having made that inquiry, he should have waited the pleasure of the Grand Master for an answer. Bro. Bigg wrote entirely on his own account.

It was not a communication from the Board, but of a personal nature, and he had not the patience to await a reply. He had brought the refusal to put the question entirely upon himself.

Bro. CRUCEFIX should vote in favour of the motion: and he congratulated the Grand Lodge that the mover was not affrighted from his excellent purpose, by the loftiness of the quarry, at which he struck with such manly dignity; for, exactly in proportion to the confidence reposed was a perfect rectitude hoped for. Bro. Dobie required no eulogy to be passed on his private character—it was surpassingly estimable. From that, however, the question was altogether separate; it was with his duty as a President of the Board of General Purposes. A term had been used in the heat of debate not very complimentary, but it had been withdrawn in the most handsome manner. Still, it would not be denied, the President of the Board of General Purposes was the nominee of the Grand Master; and the Craft might well be jealous of the power thus delegated by the Grand Master, who possessed, according to the constitution a power altogether contrary to the principle of Freemasonry. The power was in itself most unwholesome, and by delegation, became unhealthy to the freedom of the Order. It was probable that the President acted from an error in judgment; but errors in judgment, however pardonable, are not praiseworthy; and, be it observed, that when called on to give reasons for not putting a motion constitutionally prepared, and respectfully worded, what was the reply? “I’ll not do so; I’ll act on my own responsibility.” It was not too much to state, that had he given his reasons, the present motion would not have been agitated. The worst, however, was to come. Not only was it clearly proved that the President acted most improperly and unwisely, but because he had thus acted, the amendment was made actually to praise him for such conduct—thus was one of the most active, intelligent, and useful members of the Craft, placed on the horns of a dilemma; proving his case beyond the possibility of doubt, yet having the mortification of being made the indirect means of fixing a precedent for the future, that must prove subversive of our freedom. He should vote for the original motion, and most gratefully thanked Bro. Bigg for the manly fairness with which his case was so characteristically sustained.

Bro. M’MULLEN supported the principle that the President of the Board, under peculiar circumstances, could refuse to put a motion.

Bro. SAVAGE was in favour of the original motion, and entered into some forcible remarks on the power of the Grand Master and his so-called prerogative.

Bro. JENNINGS was perfectly satisfied with the Grand Registrar, and thanked him for the course he had taken.

Bro. BRIGG was at a loss to conceive how the Brother who had, as he always did, so ably and eloquently moved the amendment, making the most of his subject, in, he might say, poetic language, could ask them to praise what must be admitted to be a source of censure. It had been endeavoured to answer his argument that the President of the Board was like any other Chairman, but such was not the case. A chairman was elected by either the body over which he presided, or an entire constituency. Even the Grand Master was subject to their election. But in the matter under debate it was entirely different. The Board did not elect their President; neither did the masonic body. It was an

office wholly independent and uncontrolled, the President being nominated by the Grand Master, when the Board was being formed ; but, as it was attempted to be shown, with a delegated power, much greater than the Grand Master himself possessed. Bro. Havers had performed upon his remarks what might be called the surgical operation of mangling. Whatever knowledge that brother might show of Latin, he was quite prepared to hazard a fall as to his English with a gentleman so self-satisfied ; and, as he appeared ignorant of Dr. Johnson's meaning of eliminate, he would tell him it was to get rid entirely of his motion in the way the President of the Board had done. Whatever the vote might be, and he had little doubt how it would go, at past midnight, with the numbers on the dais, it must be admitted that all the arguments, reasons, and deductions were on his side.

The amendment being put, was declared carried.

Bro. Dobie then returned to Grand Lodge, but not the slightest display of either approval or dissatisfaction greeted him on his entrance.

The Deputy Grand Master having informed him of the result, he bowed to Grand Lodge, which was closed in due form at half-past twelve, with solemn prayer.

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## MASONIC ABILITY.

*To the Editor of the "Freemasons' Quarterly Review."*

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"With how little knowledge the world is governed."

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SIR,—I think it will be admitted, that whoever fills the office of President of the Board of General Purposes, should be well versed in the masonic law ; and should sustain it, consistently, on all occasions.

Tested by the proceedings of the last Quarterly Communication, what amount of masonic ability can be conceded to the present holder of that office ?

He supported the confirmation of the minutes of the previous Grand Lodge, although they contained a proof that the masonic law had been contravened, without any notice of the fact that such contravention had been sanctioned by Grand Lodge !

He proposed to refer a question of expulsion to a private lodge although the Grand Lodge alone, by the Book of Constitutions, can expel any member from the Craft !!

He violated the Book of Constitutions by producing an address, forwarded to him for the Grand Master ; thus usurping the functions of the Grand Secretary !!!

He persisted in reading that address, then discovering, as he admitted, for the first time, its indecorous and insulting language ; until silenced by the indignant murmurs of Grand Lodge, and the more distinct reproof of one of its members !!!

All this, too, on an occasion when he knew he would have to answer for his conduct in refusing to put a proper motion to the Board of General Purposes !!!!!

But the President of the Board of General Purposes "is an honourable man." With this we must be content. Being "an honourable" man, he was absolved from censure, and glorified by compliment!!!!!!

In a fair way to be overwhelmed with (if not ashamed of) his honours, can you inform me what has become of the "masonic ability" vouched for as possessed by the President of the Board of General Purposes? I give you, and your readers, three months in which to make the discovery—enunciate it in the next number of the "Review." I only surmise a negative—prove among you an *affirmative*, if you can.

I am, Sir, yours, &c.,

ANTI-ARROGATE.

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### THE MASONIC LAWYER.

Thrice, in one day, we saw the chief expounder  
Of our Masonic Law, mistake or flounder ;  
Yet, on that very day, Grand Lodge consented  
That, censured not, he should be complimented !  
How foolish, then, to look for true ability,  
Where honour gives the palm to inutility ?

S.

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### GRAND CONCLAVE OF ENGLAND AND WALES.

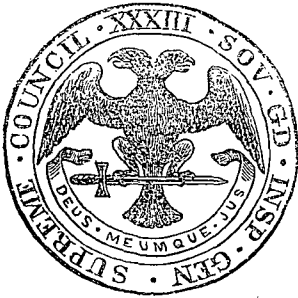
COMMITTEE, *July 7.*—*Présent*—Sir Knights Claydon, Wackerbath, Wilson, Dover; the latter in the chair.

The minutes of the last Committee were read, as also some letters from provincial Encampments. Owing to the thin attendance, it was considered prudent not to enter into any business of importance. The Grand Chancellor, however, intimated his intention to draw the attention of the Committee to the subject of remuneration to the Grand Equerry Barton; and Sir Knight Dover expressed his intention to propose a sub-committee for the purpose of considering and reporting on a proper mode of uniformity in the various Encampments.

The next meeting of the Committee will be on 6th of October.

CROSS OF CHRIST ENCAMPMENT, *Sept. 15.*—The early day of meeting permits a timely notice of this, the patriarchal encampment, which commenced its sessional duties with goodly promise, there being a better attendance than usual, and the several addresses having much relevant point, especially those by the E. Commander, Sir Knight Shaw, who prefaced each toast and sentiment with observations that rivetted the attention. Sir Knights Captain Vernon, the Rev. J. W. Carver, and Dover, each responded in turn. Sir Knight Crucefix, who had been an absentee for several years, was received with a cordial welcome, and we hope not to encounter censure for intimating how strong was the desire expressed by all to receive within the bosom of the encampment, as its guest, the distinguished Grand Master of the Order.

## SUPREME GRAND COUNCIL 33d.



LONDON, June 30.—A fire broke out at the back of Freemasons' Hall, which for some time threatened, for the second time, to destroy that magnificent building. It commenced in a furniture shop, and reached the room in which the property of the Supreme Grand Council was deposited, and which, although not destroyed, is rendered totally unfit for use. To the personal exertions of Bro. Bacon and the members of his establishment, the preservation of the Hall is, under Providence,

entirely owing. But it is to be hoped that this second warning may not be disregarded by those whose duty it is to see that all proper precautions are taken against so fearful a calamity as fire. The property of the Supreme Council was insured.

NEW YORK.—At a meeting of the Supreme Grand Council of M. Ill. and M. P. Sov. Grand Inspectors General of the 33d degree, for the northern masonic district and jurisdiction of the United States of America, held at their Grand East, the City of New York, on the 1st day of *Veadar*, 5608, corresponding to the 6th day of March, 1848, of the Christian era, the following preamble and resolves were adopted :—

“Whereas, since the last stated meeting of this Supreme Grand Council, the Sovereign Architect of the Universe has summoned to himself our worthy and well-beloved, the Ill. Bro. Ruel Baker, of the City of Boston, in the State of Massachusetts, our late Illustrious Grand Master of Ceremonies.

“Resolved, That by the decease of this highly valued brother, we have sustained a loss we shall never cease to deplore. He was a true friend, a kind-hearted and faithful brother, and a zealous advocate as well as exemplar of the principles of our illustrious Order and of our ancient and accepted rite.

“Resolved, That we sincerely sympathize with his family in their affliction; and they may be assured that, with the tears they shed, are commingled the tears of those who were united to him by a ‘mystic tie,’ and cemented by an alliance which death cannot sever. Blessed be his rest, and fragrant the acacia sprig upon the hallowed spot where he reposes!

“Resolved, That these resolutions be signed by the officers of this Supreme Grand Council, and communicated to the family of our deceased brother, and that a copy thereof be published in the ‘Freemasons’ Magazine.’”

J. J. J. GOURGAS, Sov. Grand Commander 33d.

E. A. RAYMOND,  
Gr. Treas. Gen. of H. E.

CHAS. W. MOORE,  
Gr. Sec. Gen. of H. E.

K. H. VAN RENSSLAER,  
Gr. M. of Ceremonies.

JOHN CHRISTIE,  
G. Capt. of the L. G.

GILES F. YATES, Insp. Lieut. Grand Com.

Meetings of the Supreme Council of the 33d and last degree, "Ancient and Accepted Rite," for the northern masonic district and jurisdiction of the United States of America, were held on the 1st of October and 7th December, 1847, at which various matters of high importance to our ancient and illustrious Order were discussed and duly disposed of.

Again, at meetings held on the 5th of February, and 5th, 6th, 7th, and 8th days of March, 1848, the Supreme Grand Council opened its Supreme Grand Lodge of Perfection and Supreme Grand Council of Princes of Jerusalem, in ample form, and engaged in the mystic labours of the Ancient and Accepted Rite; and affairs of much moment to the welfare of the Order were deliberated upon and perfected.

The M. P. Sov. Grand Commander announced that he had appointed Ill. Bro. K. H. Van Rensselaer to the office of Ill. Grand Master of Ceremonies of this Supreme Grand Council, which had become vacant by the death of our lamented Bro. Ruel Baker; and Bro. Van Rensselaer was thereupon accordingly proclaimed as such. *Deus meumque jus.*

By command,

CHAS. W. MOORE,  
Ill. Gr. Sec'y Gen. of H.: E.:

## CONSECRATION OF THE YARBOROUGH LODGE, No. 812,

AT THE GEORGE HOTEL, COMMERCIAL ROAD, EAST.

THIS event, which had been looked forward to with very great interest by the Craft, took place on Thursday, the 6th July, 1848, but much to the surprise of the brethren present did not emblazon the masonic escutcheon.

Among the members of the Craft present were—Bros. T. H. Hall, Prov. Grand Master for Cambridgeshire; J. C. Morris, P. S. G. Warden and Vice President of the Board of General Purposes; John Savage, the late Vice President; Rev. J. E. Cox, Grand Chaplain; W. H. White, Grand Secretary; Stephen Barton Wilson, P. M., No. 19; William Watson, P. M., No. 25; J. A. D. Cox, P. M., No. 4, and P. G. Steward; T. Pryer, W. M., No. 225; W. Mountain, P. M., No. 12; T. Scott, P. M., No. 11; W. Honey, P. M., No. 19; and Bros. Hervey, Purday, Farnfield, Gale, Elliot, Benjamin, Gibbins, Rule, and Barton.

The Earl of Yarborough, who had consented to consecrate the new lodge, was unavoidably prevented attending in consequence of his parliamentary engagements in the House of Lords; in his absence the ceremony of consecration was undertaken by the R. W. Bro. John C. Morris, P. S. G. W., assisted by Bro. Rule, as S. W.; Bro. Elliot, as J. W.; Bro. Rev. J. E. Cox, as Chaplain; Bro. W. H. White, as Secretary; Bro. Purday, as Director of Ceremonies.

The installation of the Worshipful Master elect, Bro. Vesper, was commenced by Bro. Morris, and concluded by Bro. Gibbins; so great was the confusion, and so unconnected were the proceedings, that we could not catch the names of the officers, with the exception of Bro. Wynne, as S. W., and Bro. Cornwall, as Deacon, or Inner Guard.

The Worshipful Master, after his installation, initiated seven gentlemen into the Order (we presume by dispensation).



At the close of the proceedings the brethren partook of an elegant banquet, supplied by mine host of the George (which proved the best piece of workmanship of the day, if we except the eloquent and able oration of the Grand Chaplain, Bro. Cox).

The injudicious speech of the Prov. Grand Master for Cambridgeshire, which had well nigh disturbed the masonic harmony, and the inefficiency of the P. S. G. Warden and his assistants in the consecration, as well as the trashy nonsense of Bro. Gibbins in the installation of the Worshipful Master, were a sad drawback. How came it, that when there were so many of the best working Masons in the Craft present, that some of them were not asked to take part in the proceedings? They certainly would not have turned the beautiful ceremonies into ridicule. We must exempt Bro. Vesper, the Worshipful Master, and his officers, from any charge of neglect or inattention to their duties; courteous hospitality, and goodly promise of efficiency, were as well displayed by them, as was the inefficiency of the installation itself too palpable to be passed over without expressing regret at the circumstance.

ASYLUM FOR WORTHY AGED, AND DECAYED FREEMASONS.

The Annual General Meeting of Governors and Subscribers was held on the 12th of July, Dr. Crucefix in the chair.

The minutes of every meeting since the last General Meeting were read and confirmed.

The Auditors' report, as follows, was read:—

<i>Cr.</i>		£	s.	d.	£	s.	d.
Balance in the Treasurer's hands at the last Audit	.	.	.	.	348	18	6
"    Bankers'    "	.	.	.	.	44	3	3
					393	1	9
Cash since received	.	.	.	.	445	11	8
					838	13	5
<i>Dr.</i>		£	s.	d.	£	s.	d.
Paid Deposit for Land	:	100	0	0			
General Disbursement, including payments to Annuitants	.	167	4	6			
		267	4	6			
					571	8	11
In the Treasurer's hands	.	108	15	8			
"    Bankers'    "	.	462	13	3			
		571	8	11			
<i>The General Funds.</i>							
Consols	.	3553	18	11			
Deposit for Land	.	100	0	0			
Savings' Bank	.	130	0	0			
In the Bankers' and Treasurer's hands, as above*	.	571	8	11			
		£ 4355	7	10			

\* The purchase for the land has since been completed.

The report was received and adopted.

The Treasurer, Secretary, and Collector, were unanimously re-elected.

The salary of the Secretary was raised to forty guineas per annum, and an honorarium of twenty guineas for his very indefatigable and extraordinary services during the past years, was unanimously voted.

GENERAL COMMITTEE.

Bro. Attwood, A.	Bro. Ede, J.	Bro. Rackstraw, W.
.. Barnard, T. B.	.. Graves, R.	.. Sangster, M.
.. Bigg, J.	.. Imrie, W.	.. Savage, J.
.. Brewster, E.	.. Leeks, W. F.	.. Spiers, J.
.. Brown, H.	.. Phillips, E.	.. Tombleson, T.
.. Dobson, W. F.	.. Pike, J.	.. Waller, —
.. Evans, W.	.. Pryer, T.	.. Wright, W. L.

*Auditors.*—Bros. Barrett, Savage, Staples, Tombleson, and Turner.

The kind and efficient services of Bro. Theodore Lemale, on many occasions, were brought before the meeting, and the privileges of a Life Governor were unanimously voted to that excellent brother.

The unanimous thanks of the meeting were voted to the Stewards of the Masonic Ball; to Col. the Hon. Geo. Anson, *M. P.*, Chairman of the late Anniversary Festival; to the Board of Stewards, for their liberality; to the Chairman and Directors of the Engineers, Masonic, and Universal Life Assurance Society, for their generous support; and to the Building or Sub-Committee, for their strenuous exertions and able services.

It was then resolved that the General Committee be requested to commence the erection of the Asylum as early as possible.

Thanks being passed to the Chairman, the meeting adjourned.

From none of the other charities have we been favoured by any reports.

CHIT CHAT.

*Guido.*—"Rini (Guido) was born at Bologna in 1574, and died in 1642. All the excellencies of painting seem united in his superior genius; for whether we consider the grand style of his composition, the delicacy of his ideas, the disposition of his objects in general, or the beautiful turn of his female forms, his colouring, or his graceful air of the heads, all are admirable, and fill the mind with a kind of ecstasy. All subjects were not equally adapted to the genius of Guido: the tender, the pathetic, the devout, in which he could manifest the sweetness and the delicacy of his thoughts, were those in which he peculiarly excelled—those which distinguished him from any other painter, and gave him precedence of all. In expressing the different parts of the body, he had a remarkable peculiarity; for he usually designed the eyes of his figures large, the nostrils somewhat close, the mouth small. Guido's heads are accounted not inferior to Raffaell's. His works have been deservedly admired throughout all Europe, and to this day increase in value and esteem."—*Gould's Dictionary of Painters.*

“Lines written after viewing an exquisite specimen of that great master, Guido. The subject is, ‘the Magdalen holding the vase of ointment with which she anointed Christ:’—

“The holy agony of that sad soul  
 All calmly pleads through those religious eyes;  
 The bleeding heart, o’erfilled with boundless love,  
 For hope to God, th’ eternal Father, flies.  
 The modest, parted lips, upturned in prayer,  
 A world of patient resignation speak.  
 The spirit, consolation having won,  
 O’erflows in grateful tears, most heavenly meek.  
 Entranced I gaze in loving ecstasy;  
 A history is told in *that one look*.  
 O wond’rous effort of the human mind!  
 The painter’s brush *hath writ a mighty book*.  
 O Guido, hero of thy deathless art,  
 Thy inspiration springeth from the heart!

*Literary Gazette.*

“W. W.”

“Great delight must be felt by all lovers of the ideal and the beautiful on viewing it.”—*Art Union Journal*.

The magnificent painting here alluded to, is to be disposed of among 300 members of the Craft, at five guineas each. On its completion, the brother to whom it belongs will present to Bro. Dr. Crucefix the sum of 100*l.* for the Asylum for Aged and decayed Freemasons. The painting has been in possession of the brother’s family 173 years—since 1675, thirty-three years after the death of the artist—and cost, at that period, 1250*l.*, both of which can be proved by a document bearing the aforesaid date.

THE DEPUTY GRAND MASTER OF ENGLAND.—A “Scotchman in England,” writing to the “Witness,” says—“Being a few days ago on a visit to the Brocklesby-woods, with a Scotch friend, our eye fell on the following notice, which is a specimen of true politeness and gentlemanly feeling:—‘Notice.—Much injury having been committed by the cutting of names on trees, and by writing upon and otherwise disfiguring the seats and ornamental buildings in the Brocklesby grounds, and by other mischievous practices, the Earl of Yarborough requests persons taking advantage of his permission to visit those grounds to abstain from, and prevent as far as possible, the commission of such acts, which are alike annoying to the proprietor and discredit to those who commit them, and which, if persevered in, must lead to a limitation of the now unrestricted leave which the Earl of Yarborough is glad to find so many persons avail themselves of, and which he is anxious should be enjoyed by all classes.’ Surely the above is a contrast to the conduct of the proprietor of Glen Tilt, and the more so, that the Brocklesby grounds lie not in a Highland wild, but in the midst of a rich agricultural district. At one part of the woods there is a large cottage, built in the Swiss style, and erected solely for the accommodation of pic-nic parties, while the family mausoleum, the grounds in front of the hall, the lake at Newsham, with its boats and alcoves, are all open to the public.”—*Times*, Aug. 25, 1848.

BUILDERS’ BENEVOLENT INSTITUTION.—A short time since the first anniversary of the establishment of this society was celebrated by a

dinner at the Freemasons' Tavern, which was numerously attended by the master-builders\* of the metropolis; Lord Robert Grosvenor, *M. P.*, in the chair. The object of the association is to provide relief for builders, of sixty years of age and upwards, in reduced circumstances, as well as to maintain an asylum for decayed master-builders, their wives and widows. For this purpose a fund has been raised since the preliminary meeting, held exactly a year since; and the amount was greatly augmented by a long list of subscriptions after the dinner. The noble Chairman ably advocated the claims of the institution to public support; and after the customary loyal toasts had been drunk, prosperity to the institution was drunk with great enthusiasm. Lord Robert Grosvenor having vacated the chair, it was taken by Mr. W. Biers, the President of the Society; and, after a pleasant evening, the party broke up.

**FAIRISH, AND NOT UNMASONIC.**—Tom presented his bill to his neighbour Joe for service rendered. The latter looked it over, and expressed much surprise at the amount. "Why, Tom, it strikes me that you have made out a pretty round bill here, eh?" "I am sensible it is a pretty round one," quoth Tom, "and I am come for the purpose of getting it squared."

**LITERARY AND SCIENTIFIC PENSIONS.**—The following pensions on the civil list have been granted out of the fund set apart for the reward of literary and scientific eminence:—To Bro. James Sheridan Knowles, the eminent dramatic author, 200*l.* per annum; W. Carleton, Esq., the eminent dramatic author of "*Irish Tales,*" &c., 200*l.* per annum.

**DRESDEN, July 4.**—**ELIGIBILITY OF JEWS AS MEMBERS OF PARLIAMENT.**—In yesterday's sitting of our second chamber, the deliberation on the laws of election was resumed, and the question that Jews as well as Christians are eligible as members of the constituent Assembly was carried, there being only two opponents.—*Allg. Zeit. d. Jud.*

**A QUICK REPLY.**—Rabbi Baruch one day entered by accident a room, where a number of impious men were conversing scurrilously on the scripture passages alluding to the angels of the Lord, who are recorded to have performed miracles on earth. When the Rabbi perceived these men, he was going to leave the room immediately; but one of the company called out to him—"Stay, man of God, you are one of the messengers of the Lord, tell us what miracle you have performed on earth." "I," replied the Rabbi, "I have opened the mouth of the ass."

**THE BISHOP AND THE JEW.**—Once, for a while, the proceedings in the House of Lords have set tongues and pens in almost universal motion. Their Lordships have thrown out the Jewish Disabilities Bill, by a majority of 35, the votes in favour of the second reading being 128, and against it 163. And so the Tories exultingly cry, "Thank God we have a House of Lords!" To which the people do not respond. Nor will they, we opine, before travellers thank God for turnpike-gates, honest traders for the obstructions of the excise, consumers for high duties, or the lovers of religious liberty for the restoration of creed persecutions, ecclesiastical felony, and the faggot. Here let us record the very remarkable fact, that whilst the Bishop of Oxford was preaching religious

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\* From the above it appears that the practical masons, the builders, and architects, are following the noble example of the Speculative Freemasons, by erecting an asylum for aged and decayed builders.

exclusion in the House of Lords, Baron Rothschild was presiding over a charity dinner at the City of London Tavern—whilst the Protestant Prelate was proscribing the sons of Israel, the Jewish Capitalist was promoting the cause of the infant orphans, the unprotected offspring of religionists of all denominations. Men of your religious persuasion shall not sit in the House of Commons, sayeth Oxford—the children of Men of your Faith shall not want food, clothing, housing, or education, sayeth Rothschild! Which of the two is the more practical follower of the doctrine taught by Jesus?—*Sheffield Iris*.

MARRIED, *April 4*, at Charlestown, U. S. Bro. Charles W. Moore, to Miss Catherine Hews, of Cambridge, U. S.

BIRTH.—*July 27*.—The wife of Bro. Richard James Spiers, Prov. G. Registrar, Oxfordshire, of a son.

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## Obituary.

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“I look upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning.”—*Dr. Franklin*.

*The late Rev. J. PALMER, P. G. Chaplain of the Warwickshire Grand Lodge.*—An exceedingly neat tablet has been erected to the memory of this reverend brother, in the church of St. Nicholas, at Alcester, of which he was so many years the beloved and respected rector. The elegance and simplicity of the tablet is striking; consisting of a slab of black marble, bearing a brass scroll, with an appropriate inscription. From its unobtrusiveness, it is fit to mark the spot where lies one

“Whose ready smiles a parent's warmth expressed;  
Their welfare pleased him, and their cares distressed:  
To them his heart, his love, his griefs were given,  
But all his serious thoughts had rest in heaven.”

*June 14.*—At his residence at Chelsea, aged 60, Bro. STEPHEN GARDNER, Worshipful Master of the Lodge of United Pilgrims. For forty years he was a truly zealous member of the Craft, carrying out the principles of the Order until within a few days of his departure.

At his funeral a just and faithful tribute was paid to his memory. The Lodge of United Pilgrims, assisted by many brethren of other lodges, led the mournful procession which attended the remains of their departed Master to the grave, each brother bearing the sprig of accacia.

On the 28th, the lodge, in memory of their respected and lamented Master, was placed in mourning, as well as the jewels, collars, and aprons of the members. At the banquet on that occasion, after the usual loyal and masonic toasts, the Senior Warden, Bro. Hawkins, calling on the brethren to rise, addressed them to the following effect:—

“Brethren, when we last met, that chair was occupied by one whom it has pleased HIM who holds all things in the hollow of His hand to take from among us our much esteemed Worshipful Master. The

shepherd has been taken from his little, but united flock—united in heart as well as in name. It is not for me, brethren, to attempt to do justice to his virtues—they are known to all of us. Suffice it to say, that while we revered the uprightness and integrity of the Man, we admired his zeal and talents as a Mason. To those nearest and dearest to him, it must have been a ray of consolation to see his masonic brethren, in whose society he delighted, rally round his remains, and attend them to their last resting-place. And when that moment arrived which beheld the sacred branches dropped by the hands which bore them upon his coffin, while the tear bedewed the manly eye, how must the wondering by-standers mentally have exclaimed—“See how that man was beloved!” Peace to his manes! There, in that hallowed spot, let them rest, until the GRAND MASTER of all shall command the Archangel to sound his gavel, when may we, brethren, all meet and be with him again in that Perfect Lodge, eternal in the heavens, where the world’s Great Architect lives and reigns for ever and for ever.

“The brethren will salute the memory of our late Worshipful Master, Brother Stephen Gardner, with the usual honours, and in solemn silence.”

July 4.—At his residence, 21, Blackfriars-road, at. 53, Bro. GEORGE AARONS. He was seized with paralysis, from the effects of which he died, after a few days’ illness.\*

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## PROVINCIAL.

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CROYDON.—A silly wight, self-styled “Anti-Humbag,” has been imposing on the editor of the “Surrey Standard,” a specious tissue of nonsense and falsehood. To refute a groundless charge, would be to give it importance, and the members of the lodge alluded to, feel they can sustain their position; and hope that the well known *temperate* character of their assailant may not suffer materially by the disappointment of his intended annihilation of the lodge.—*Heu quantum mutatus!*

MARGATE, August 21.—A Provincial Grand Lodge was held this day in the Assembly Rooms of the Royal Hotel, between two and three hundred brethren of the province and visiting friends were present. The Union Lodge had previously entertained the Provincial Grand Master and the present and past Grand Officers to a sumptuous breakfast, *a la forchette*. At eleven precisely the Provincial Grand Lodge assembled, Bro. L. C. Humfrey, Q. C., on the throne; the Provincial Grand Lodge was opened in due form, after which the several Grand Officers were appointed and invested.

Bro. ASHLEY, the P. D. G. M., briefly moved a vote of confidence in the M. W. G. M., the Earl of Zetland, which, being seconded, was carried unanimously. The Prov. G. Lodge was then called off, and the brethren walked in procession to the old church. The weather was, however, so very boisterous and rainy as to limit the number, and the brethren had to encounter serious inconvenience.

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\* For a Sketch and Character, *vide* page 263.

*The Church.*—The venerable edifice was filled in all parts ; the public curiosity had been raised by the publicity of the event. The Rev. Mr. Hoskins, one of the curates, read the general service in a most emphatic manner ; his reverend colleague was present at the altar ; these gentlemen thus giving unequivocal testimony of their appreciation of the principles of Freemasonry. The following hymn, written by Bro. L. How, composed and arranged for three voices by Bro. Osmond G. Phipps, P. G. O., was sung :—

## MASONIC HYMN.

Laud the Great Architect divine  
Give to our God the honour due,  
Who without Compass, Square, or Line,  
Made all things perfect, just, and true.

(Solo Alto).

Laud the bright eastern star above,  
Promptly his precepts all obey,  
Truth, relief, and brotherly love,  
He taught, and practised every day.

Laud the heavenly dove, whose grace  
Inspires with love our hearts to sing ;  
From east, west, south, all human race  
Should join to praise their Triune King.

After prayers, the three lesser lights were placed in front of the pulpit, from whence the Prov. G. Chaplain, the Rev. D. Jones, delivered a most admirable discourse from the prophet Micah, chap. vi. v. 8—“ And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”—He observed, that man was a rational as well as a social being, formed by his wants and infirmities to require the aid of his fellow-men, thus evidencing the great masonic truth of natural equality and mutual dependence, by which all nature was united in one indissoluble bond of brotherhood, the purest religion of God. It was true that the mysteries of the Order were confined to its members ; but the benefits were diffused over the world, as moral evidence of virtue and unity of design. Although topics of religious discussion and political controversy were inhibited, yet British Freemasons were ever loyal and true, and had it been needed would have publicly proved themselves to be so in the present state, when Europe was convulsed to its very centre. How grateful to feel the happy contrast, when peace and piety, the especial attributes of Masonry, are uninterrupted. The reverend preacher urged the brethren to consult the sacred volume, and to regulate their conduct by justice, mercy, and benevolence ; and observed, that to the want of a proper construction of the direction of the Saviour—“ Do unto others as you would they should do unto yourself,” was attributable the cause of most of the evils of society ; he exhorted them to consider the words of the text—“ Walk humbly with thy God.” By this, faith would be comprehended, and by being circumspect in word and action, an example would be given to others—bearing in view that he who humbleth himself shall be exalted. The devout man loved to be lowest at the footstool of the throne of grace, he saw there all things in their moral level.

In Freemasonry social distinctions were recognized, yet the equality of man as such remained pure in its system ; peace of mind and peace of conscience were implied in the words of the text. The sparrow that built in the thatch of a cottage, the lily that bloomed in the garden, were typical of the goodness of the Creator. A good and virtuous man may

be humble, but he is nevertheless an example; his peace the world cannot take away, his passage to the grave was cradated by a holy light. The Craft and Christianity were identical, in love to God and love to man.

The merits of the National School of the town, and the Masonic Benevolent Annuity Fund, were alluded to in a very forcible appeal to the benevolence of the congregation in their favour; and the P. G. Chaplain closed a very admirable sermon with a benedictory prayer.

The collection at the church-door amounted to 12*l.* 16*s.*, which was divided between the two charities.

The weather having become favourable, the procession was greeted by the presence of a vast concourse of the popular world, who lined the streets from the church to the Royal Hotel, and the windows of every house were graced by the ladies, who appeared to take a lively interest in the occasion.

On their return to the hotel the Prov. G. Lodge was resumed. Votes of thanks were passed to the Prov. G. Master; to the Dep. Prov. G. Master; to the Rev. G. Chaplain, for his able discourse; to the Rev. Mr. Hoskins, for his services; to the Vicar, for the use of the church; and to Bro. Barrow, the W. Master, Officers, and Brethren, for their excellent arrangements and hospitality, more especially for their invitation to the ladies, and the arrangements for their entertainment and comfort. To these votes the Prov. G. Master, his Deputy, the G. Chaplain, Bros. Hunter, Hallows, and Barrow made suitable addresses and replies. The Prov. G. Lodge was then closed.

*The Banquet.*—About three o'clock the brethren, to the number of one hundred and twenty, sat down to banquet. The Prov. G. Master, Bro. L. C. Humfrey, in the chair, supported on either side by the Deputy, the Grand Chaplain, Bros. Crucifix, Blake, Sanders, Isaacs, Whittaker, Gravenor, &c. &c.

The dinner, a cold collation, was as excellent as circumstances would permit; the hotel offered the advantages of rooms appropriate for the Prov. G. Lodge, the banquet, with a gallery for the ladies and a room for their refreshment; but unfortunately there was no *cuisine*, everything had to be prepared elsewhere—a hot dinner was out of the question. The *musical department* was most powerfully sustained by Bros. Genge and Spurl, and another brother whose name has escaped us.

The cloth being removed the ladies entered the gallery, and *Non nobis Domine* was chaunted.

The first toast was the "Queen," the daughter and niece of Freemasons, prefaced by observations in reference to the times, and concluding with a hope that although her Majesty was not the wife of a Mason, that she might become the mother of Masons—(great applause).

The health of the "Queen Dowager" followed, with a powerful eulogium on her character as queen, the wife of a Mason-king, the fosterer of charity, and more especially of masonic benevolence—(much cheering). "Prince Albert" was then given, and appropriate remarks made on his conduct as a husband, father, and perfect gentleman. The "Prince of Wales (with the hope of hailing him hereafter as a brother Mason), and the other members of the Royal Family," were included in this toast—(equal cheering).

The health of the "Earl of Zetland," the Grand Master, was then proposed, and accepted with great applause. The Chairman, in passing a warm eulogium on the Grand Master, observed that he was unsurpassed for amiability of character, love for the Craft, knowledge of its



mysteries, and determination to maintain order and discipline. The Grand Master had hereditary claims on the gratitude of the brethren, but those claims all yielded to his personal merit.

The health of the "Earl of Yarborough" D. G. M., was then proposed, accepted, and most warmly welcomed.

The PROV. DEPUTY GRAND MASTER then proposed the health of the "Chairman," the P. G. M., and entered into some well delivered remarks on the great improvement in the masonic statistics of the province, which he could not but attribute to the fervid anxiety and zealous exertions of that distinguished brother, which imparted among the lodges under his control the healthful spirit of emulation. He regretted that his own inefficiency prevented him from doing justice to the sentiment; but those who heard him would at least give him credit for sincerity—(prolonged cheering, amid which the ladies in the gallery waved their handkerchiefs, and otherwise testified their respect for the Chairman).

The CHAIRMAN replied to the compliment at considerable length, during which he expressed himself most delighted at the reception he had met with in the province; that it was his intention to promote such brethren as gave him an earnest of their zeal for Freemasonry by performing their duty; and that he would, without favour or affection, maintain order and discipline to the utmost of his power—(cheers).

The health of the "Grand Chaplain" was then proposed by the Chairman, with thanks to him for his excellent discourse. The Chairman touched upon very many points of the sermon, and proved that he paid the most rivetted attention to the reverend preacher—(cheering).

The GRAND CHAPLAIN returned thanks for the kindness shown to him; for eighteen years he had been their Chaplain, and looked to the annual meeting as one of joy and exultation. He had carefully searched the scriptures, and found that religion had nothing of formality, much less of disquiet in it—nay, the great Author of our system declared that a cheerful spirit was essential; and he, as a minister of religion, considered that to be jocose and merry in due season, was as proper as to be grave and consistent in due season. The obligation of Freemasonry demanded the exercise of talent and ability. In society at large there was too much pride, too much distinction of caste—Freemasonry offered the cheerful contrast in its universality—(cheering).

Bro. CRUCEFIX begged to propose the health of the "Ladies"—(great cheering). It was the first time out of London that he had the opportunity of doing so in their presence; and it afforded him the greatest pleasure to acknowledge the genial influence they invariably shed over all masonic meetings they attended; and he but faintly expressed the wishes of the brethren that at all festivals the better sex should form a part of the social meeting; their presence would add to moral happiness. Some folks who were inimical to Freemasonry were continually whispering, serpent-like, into the ear of woman that there must be something wrong, if not absolutely bad, in the system, or why keep secrets from the world; but he had some experience of the sweet character of woman—knew she was far superior to man in natural kindness; and that so far from questioning the propriety of his secret, she would not desire its betrayal, knowing that a man who could violate his obligation to his brother, would not be true to herself—(great cheering). Woman had her duties, her responsibilities—home, sweet home, was her sphere—there, with her husband and children, she exercised the loving and affectionate benevolence of her heart, and made him happy whom she had

sanctioned by her selection. It was man's fault and not woman's if he was otherwise than happy—(great and long continued cheering).

The CHAIRMAN next proposed the health of "Bro. Ashley," his Deputy, whose long and faithful services had been engraven on the hearts of a grateful province. Though no longer young, he was active, enterprising, and industrious. Time had made little change in him, and his heart was the faithful repository of kind thoughts. To Bro. Ashley he was deeply indebted, and he felt somewhat selfish in wishing that kind friend length of years and health to enjoy them—(loud cheering).

Bro. ASHLEY felt truly grateful for the affectionate manner in which his health had been proposed and drank to—while health and strength remained he should continue his unremitting exertions to promote the masonic interests of the province. He had not the happiness to possess, as did the P. G. M., a beautiful wife, whose presence induced so many lovely women to grace the gallery; but he would endeavour next year to prevail on the ladies of Chatham to follow the example set by those of Margate, and he hoped to keep this promise—(much cheering).

The CHAIRMAN next gave the health of the visiting brethren, observing at the head of the list was Dr. Crucefix; Bros. T. Blake, (Oxford); J. J. Blake, and Kincaid, (Surrey); Evans, (Dorset); and many other visiting friends. Although he most cordially, in the name of the Prov. G. Lodge, welcomed all, yet recent circumstances rendered it imperative to name Dr. Crucefix especially, as one of the best Masons he ever knew. Still he differed from that brother in respect to subjects brought under consideration in the Grand Lodge, and he should probably differ again; for he frankly confessed that he thought Bro. Crucefix was wrong. He knew, however, that Dr. Crucefix would put the most liberal construction on this opinion. No one valued more independence of thought and action than did that brother; and for this very reason he most cordially paid him a mark of respect, and sincerely wished him health and happiness, (great cheering).

DR. CRUCEFIX, in reply, observed that masonic etiquette demanded that he should acknowledge the fraternal greeting with which the health of the visitors was received. He was proud in doing so, for a kindlier section of the masonic union could hardly have been associated than those whom he now humbly represented. They would carry with them to their respective provinces a lively recollection of the happiness they had been permitted to share; and he felt certain that they would use their best exertions to emulate the example set by Kentish brethren in making such praiseworthy endeavours to admit Kentish women to participate in the pleasures of a most delightful entertainment. The marked manner in which his own name had been introduced, compelled him to be an egotist; and he was grateful for a most unusual compliment, in being thought worthy of such an opponent as the Prov. G. M. for Kent. He would not shrink from doing his duty, and would venture to break a lance even with so practised a debater. A difference of opinion was no proof that the weaker man was wrong, any more than that a majority was right. He boldly stood out, and could prove any where but at a social meeting, where nothing but kindness should prevail, that this was too often the case in the Grand Lodge. He was not desirous of throwing the apple of discord, and therefore must abide his proper time and place. He had never regretted any course taken by himself; and having entered into Masonry at that period of life, where a man was reputed to be either a fool or a physician, he brought at once into the

arena, the full experience of his mental faculty, and was gratified to find that he found in the principles of Freemasonry the truest way to comprehend the lessons laid down in the sacred poem of life. It was not likely, then, that he could submit to any dictation foreign to that volume. In Freemasonry was exemplified, in the highest majesty, the empire of public opinion—endanger its freedom, and Masonry became a serfdom of the vilest nature. Such were his views, and he declared them with freedom, fervency, and zeal. In dedicating the glass of generous wine to the grateful acknowledgment of a fraternal compliment paid to the visiting brethren and himself, he did so with a feeling of perfect sincerity—so perfect, that were he on his bended knees to the Great Architect, his aspirations could not be mere truthful, (prolonged cheering.)

The CHAIRMAN next proposed the health of Bro. Barrow, the Master of the Union Lodge, the officers and members, with the cordial thanks of the meeting for their unremitting and successful endeavours for the comfort, convenience, and entertainment of the numerous assembly who had that day partaken of their hospitality—(cheers).

Bro. BARROW returned thanks on behalf of the members of the Union Lodge, and assured the R. W. Chairman and the meeting that he and his brethren were abundantly rewarded for whatever pleasurable duties they had performed, in the approbation which had been awarded to them—(cheers).

The toast “to all poor and distressed Masons,” was the conclusive sentiment delivered by the Chairman, after which the brethren separated in perfect amity—happy in having met, and hopeful of again reciprocating masonic friendship at Chatham in the ensuing year.

*The Ball.*—On the following evening a ball was given to the lodges by the members of the Union Lodge, under the auspices of the Prov. Grand Master, who attended with Mrs. Humfrey and the members of his family. The stewards, with Bro. Barrow at their head, were rewarded for their unremitting attention by the smiles and thanks of the numerous galaxy of beautiful women, who expressed themselves highly delighted with the entertainment afforded them. All was perfect; and it was felt that Freemasonry rose considerably in the barometer of their favour by the proofs given by the brethren to render them happy. The ball was continued until a late hour; and Bro. Wood tritely observed on the following morning, that many of his fair clients were too soundly bathed in the dreams of nature’s great restorer balmy sleep, to enjoy their usual sportive recreation in the bosom of old Neptune.

*The Theatre.*—That no brother should pass unheeded, and that the ladies should enjoy amusement in every form, the Prov. Grand Master and the Union Lodge bespoke the entertainment on Wednesday following. Bro. Dowton, the lessee, presented an excellent bill of fare. The entertainment commenced with the comedy of “Wonder,” then followed a masonic address, written for the occasion, and spoken by Mrs. Dowton. The farce of “How to Settle Accounts with your Landress,” concluded the amusement of the evening; and we thus close the account of three days’ masonic entertainment, in which the spirit of cordial good-fellowship was perhaps never more conspicuously displayed.

OXFORD.—*Alfred Lodge.*—Under the able guidance of the present W.M. Bro. James Wyatt, this lodge continues to prosper and maintain

its high position. The meetings have been equal in interest to those of previous years, and the annual excursion by water to Nancham was in the highest degree successful. It is anticipated that the approaching winter season will be equally distinguished for the amount of masonic knowledge diffused among the brethren.

*Apollo Lodge.*—This lodge has been steadily progressing, no less than thirty candidates having been initiated since January last. Among them, the grandson of the late Archbishop of Canterbury, Sir George Beaumont, Sir Robert Buxton, G. T. Heald, G. R. Postal, the Hon. A. Cust, Montague Blackett, Eardley Willmot, — Glyne, — Earle, — Wilby, all belonging to Christ Church; and many others, who are destined probably to fill high situations in the masonic world. On one occasion, seventeen stood up together to receive the W. Master's charge, and a more impressive scene it is impossible to imagine. In addition to the above-named gentlemen, the following members of the University have also been initiated this year:—From Christ Church: — Lechmere R. Benson, P. Shuttleworth, W. W. Buck, A. Ross, G. W. Hunt, J. Greenwood, Rowland Hunt, St. J. Tyrwhitt, M. J. Close, W. H. Davies, Lane. From Brazenose College: P. P. Rooper, J. Golightly. From Exeter College: C. D. Rich, W. Bell. From University College: T. Corry. From Magdalen College: Miles Stringer, A. O. Massay. From Worcester College: C. J. Nicholl, and from Lincoln College: J. E. Alwell. These additions are the more gratifying, because they have been made with a spirit and determination to disseminate the principles of Freemasonry, and extend the knowledge of this beautiful science throughout those various provinces where these brethren are destined to take a distinguished part.

BIRMINGHAM.—*Lodge of Light*, 689.—At a recent meeting of the above lodge, it was moved by Bro. William Lloyd, P.G., Treasurer, and seconded by Bro. Bell Fletcher, M.D., D.P.G.M., and passed unanimously, "That the sum of twenty guineas be presented by this lodge to the fund of the Masonic Provident Annuity and Benevolent Association for the Midland Districts."

Bro. Honey, one of the patriarchs of the Emulation Lodge of Improvement in London, has been in Birmingham lecturing and improving the members of the Lodge of Instruction. He has been eminently successful in his mission. Bro. Basset Smith is perfectly himself in the first part, Bro. Empson in the second, and Bro. Lloyd in the third. Bro. Honey also visited the Athol, 88, when several sections of the first lecture were admirably worked. Bro. Basset Smith was quite at home, and bids fair to become a shining light.

The St. Paul's and the Lodge of Light do not resume labour until October.

DUDLEY, Sept. 11.—The Provincial Grand Lodge for Worcestershire held its annual meeting at the Dudley Arms Hotel. The W. Bro. Roden, D.P.G.M., in the absence of the Grand Registrar, presided as P.G.M., and the W. Bro. Bolton officiated as D.P.G.M. *pro tem*. The meeting was exceedingly well attended, and the whole proceedings passed off to the entire satisfaction of all present. The by-laws of the province were confirmed, and the usual business transacted, and the past grand officers appointed for the ensuing year. We were going to press on the arrival of the interesting proceedings of the

above meeting, and are sorry we could not consequently give a more lengthened account.

ALCESTER, *Sept. 20.*—The Provincial Grand Lodge for Warwickshire was held this day. The particulars have not yet arrived.

WALSALL, *Sept. 18.*—The Provincial Grand Lodge for Staffordshire was held this day, but the particulars reached us too late for insertion. The Lodge St. Matthew, 786, has an accession of members; and the holding of the Prov. Grand Lodge will doubtless cause an influx of business for its respected Master, Bro. James.

NOTTINGHAM.—*Fourth Royal Irish Dragoons.*—Previous to the departure of this gallant regiment from Nottingham a highly-respectable party entertained the non-commissioned officers, at the Spread Eagle Inn, to a most sumptuous dinner, which consisted of every delicacy to tempt the appetite. The wines were of the choicest vintages, and the dessert most delicious. After the cloth was drawn, Mr. Hurst was called to the chair, Mr. Harrison facing him on the pleasing occasion. The usual loyal toasts were given with great zest; and the health of Colonel Chatterton and the regiment were drunk with prolonged applause, after a most admirable address from the very able and eloquent chairman. Regimental Sergeant-Major Stillman and Serjeant-Majors Thomson, Drake, and Heron, responded in language teeming with right loyal feeling, mingled with deep regret at leaving a town where they had met so much friendship and respect. “The South Nottinghamshire Yeomanry” was given in a neat speech from Bro. Stillman, to which Bro. Hurst (who is an efficient member of that corps) responded in suitable terms. The evening was one of delightful social intercourse, and the parties separated with heartfelt regret.

BURNLEY.—*Loyal Address to Her Majesty, from the Freemasons of Burnley and its Vicinity.*—The great and important body of Freemasons in this county are known to be among the most loyal and patriotic subjects in Her Majesty’s dominions. Among the numerous proofs of this fact which the members are continually giving, one has just occurred at Burnley of a highly gratifying character. The loyal Freemasons of that town and its vicinity, regarding with just suspicion the progress which revolutionary principles are making at present in various parts of the world, and with honest indignation, the attempts recently made in this country to foist such detestable and destructive doctrines upon the loyal and constitutional people of this kingdom, have declared their belief that it is the duty of every man, or body of men, having the welfare of their country honestly at heart, to express, in times like these, by the most impressive means in their power, their unswerving attachment to the Throne and Constitution of the country. In accordance with this admirable feeling, the following resolution was unanimously agreed to at a meeting of the body held last week:—

“Proposed by Companion Captain Edmund Hawkins, and seconded by Companion J. Beeston, ‘That a dutiful and loyal address be presented to Her most gracious Majesty the Queen, expressive of the attachment of this meeting to Her Majesty’s person and Throne, and that the same be engrossed and forwarded to the Earl of Ellesmere, Prov. G.M., to be by him presented to Her Majesty.’”

In pursuance of this resolution, the annexed excellent address was drawn up by Captain Hawkins, and forwarded by him to the Earl of Ellesmere, on Saturday last:—

*“ To the Queen’s most Excellent Majesty.*

“ The humble Address of the Ancient Free and Accepted Masons of Burnley, in the County of Lancashire, under the Constitution of England.

“ Most Gracious Majesty,

“ At a time when a great number of your Majesty’s subjects anxiously press forward and offer with one heart and voice their most animated testimonies of attachment and unabated zeal to your Majesty’s person and government, at a period of innovation and anarchy in other countries, and for the unequalled constitution of their own,

“ Permit a body of men, Madam, who though not known to the laws, have been obedient to them, men who do not yield to any description of your Majesty’s subjects in their love to their country, in true allegiance to its Sovereign, or in any other of the duties of good citizens, to approach you with this public declaration of their loyal principles. The times, they think, demand it; and they wish not to be the last (in such times), to throw their weight, whatever it may be, into the scale of order, subordination, and good government.

“ Having thus attested their principles, they have only to implore the Supreme Architect of the Universe, whose Almighty hand hath laid in the deep the firm foundation of this country’s greatness, and whose protecting shield hath covered her amidst the crash of other nations, that your Majesty’s reign may be the immediate instrument of her prosperity and power, and long, long continue, to be the blessing and boast of a grateful, happy, and united people. Dated this first day of July, 1848, at Burnley, in the County of Lancaster.

“ (Signed)—James Radcliffe, P.Z., Chapter of Nativity, 148; Hiram Clegg, W.M., of Silent Temple Lodge, 148; John Beeston, W.M., of the Lodge of Probity and Freedom, 478.”

BRADFORD.—There was a large assembly of the Order of Freemasons, on the occasion of a provincial meeting of the district of West Yorkshire. Business commenced by a lodge being held at the Masonic Hall, Duke Street, at eleven, A. M., and at three o’clock the brethren adjourned to the Exchange Buildings, where a dinner was provided by Bro. John Wade, of the New Inn. Upwards of one hundred sat down to the feast. To add to the liveliness of the occasion, the excellent band of the West Yorkshire Yeomanry Cavalry was in attendance, at intervals playing selections of the best music, with a most pleasing effect, the band being very efficient. Bro. Charles Lee, D. P. G. M., occupied the chair, and Bros. France, P. P. G. S. W., and — Peace, P. G. J. W., the vice-chairs. The following loyal toasts were given:—“ The Queen, long may she reign over a free, happy, and contented people; ” “ the Queen Dowager, the patroness of the Masonic Girls’ School; ” “ Prince Albert, Albert Prince of Wales, and the rest of the Royal Family; ” and “ the Army and Navy; ” after which the band, and those unconnected with the Order, retired. The usual masonic toasts then followed, accompanied with music, &c., amongst which were, “ the Earl of Zeland, ” “ the Earl of Yarborough, ” “ the Earl of Mexborough, ” “ the Wardens and Officers of the Grand Lodge of England, ” concluding with “ Freemasons throughout the world. ” The brethren separated about ten o’clock, highly delighted with the entertainment, each feeling an increased satisfaction at occasionally meeting their old friends, and that then, at least, if at no other season, “ the heart opens, and sorrow is forgotten. ”

NEWCASTLE.—The brethren of St. Peter's Lodge, 706, held their anniversary in their lodge-room on St. Peter's Day, when the brethren were installed officers for the ensuing year; viz., Bro. F. Cochrane, W. M., Bro. John Cooke, S. W., Bro. J. Dove, Treasurer.

LEICESTER, *June 23.*—The John of Gaunt Lodge celebrated their festival, when Bro. H. Harding was duly installed W. M. for the ensuing year. The Deputy Provincial Grand Master, Sir F. G. Fowke, Bart., honoured the brethren with his presence on the occasion, and the lodge was also attended by the W. M. and some of the brethren of the St. John's Lodge, including Past Masters Cooke, Wheeler, Pratt, Mavius, &c. A splendid jewel was presented by the brethren to Bro. Kelly, the first W. M. and founder of the lodge, as an appropriate token of respect and esteem for his unremitting assiduity and unwearied zeal in establishing and conducting the lodge to a position at once satisfactory and creditable. The new W. M. accompanied the presentation with an address characterised by true gentlemanly feeling, to which Bro. Kelly suitably replied. Bro. Broadbent (who had presented the lodge with a handsome model of the Newarke gateway, and a corbel whereon to place it) received the thanks of the brethren, beautifully written on board, framed and glazed. The harmony of the evening was greatly enhanced by the songs and glees of Bros. Mavius, Windraun, and Gibson of St. John's Lodge, and by those sung by Bros. Harding, Stallard, and Hardy, of the John of Gaunt's. All retired highly gratified with their evening's amusement.

*July 18.*—A meeting of the Augustine's Chapter of Royal Arch Masons was held at the Three Crowns' Hotel. Comp. Kelly, M. E. Z., presided, supported by Comp. Crouch, H., and Sir F. G. Fowke, Bart., as J. Several brethren were exalted into this degree, and the election of officers for the ensuing year took place, when Sir F. G. Fowke, Bart., D. P. G. M., was unanimously elected as M. E. Z.

*July 26.*—The annual meeting of the Provincial Grand Lodge of Leicestershire was held at the Three Crowns' Hotel. Sir F. G. Fowke, Bart., D. P. G. M., in the absence of Lord Rancliffe, presided as P. G. M. supported by Bros. Kelly, P. P. G. S. W., as D. P. G. M., T. H. Wheeler, P. G. S. W., &c. Letters were read from Lord Rancliffe, P. G. M., and Earl Howe, P. G. M. for Warwickshire, expressing their regret that they were unable to attend; the former on account of ill-health, and the latter from important business in town. The Grand Officers for the ensuing year were appointed. We were much gratified at observing the greatly improved health of the worthy and highly respected D. P. G. M., Sir F. G. Fowke, Bart., the oldest subscribing member, we believe, of the Order in Leicester, and to whom Masonry in the province is much indebted. The returns from both lodges in Leicester were highly satisfactory; from the other lodges in the province no returns were received.

NEATH, GLAMORGANSHIRE, *August 8.*—This small but spirited town, was the scene of unusual gaiety and enjoyment, in consequence of that day having been fixed upon for holding here a Provincial Grand Lodge of Freemasons for the eastern district of the province of South Wales. The church bells sounded merry peals at intervals during the day; and not only were the brethren in excellent spirits, but all the inhabitants seemed prepared to make this a day of enjoyment.

On the late resignation of Bro. Sir J. John Guest, Bart., *M. P.*, the *P. G. M.* for South Wales, the *M. W.* the Grand Master separated the province into two divisions, and appointed Bro. Edward John Hutchins, Esq., of Dowlais House, nephew of Bro. Sir John Guest, *P. G. M.* of the eastern, and Bro. the Right Hon. the Lord Milford *P. G. M.* of the western division. The occasion which we now record was fixed upon by the *P. G. M.* of the eastern division for his installation, and for the dedication of the handsome new hall now just completed by the spirited brethren of the Cambrian Lodge, No. 472. The latter event deserves especial notice, because it is, we believe, the only building in the principality erected for the purposes of Freemasonry; and the brethren of the Cambrian Lodge are entitled to the highest praise for having set so laudable an example to their brethren amongst the Cymry. We trust that their zeal for the interests of the Craft will soon be imitated by other lodges in the province, who are in want of similar accommodation.

Lodge was duly opened by the senior lodge of the province, in ancient form, about ten o'clock, *A. M.*, soon after which the *P. G. Lodge* was formed in another room. The members entered and took their places. The ceremony of installation of the *P. G. M.*, and afterwards of his Deputy, was then performed by Bro. W. Done Bushell, Past *D. P. G. M.* for Bristol, assisted by Bro. F. D. Michael, *P. G. D. C.*, in the most impressive manner, and according to strict precedent. When the appointment, election, and investment of the different *P. G.* officers had been completed, the brethren formed in procession, marshalled under the able direction of Bro. Michael, and, preceded by an excellent band of music, walked to the parish church, where, after prayers, an admirable sermon was delivered to them and to a crowded and attentive congregation, by the *P. G.* Chaplain, Bro. the Rev. David Jeffreys, who was afterwards, both in lodge and at the banquet, complimented and warmly thanked for his excellent address, which no one, whether a Mason or not, could hear without being deeply and beneficially impressed.

It should be remarked that before proceeding to church it was suggested by Bro. Done Bushell, that a small collection should be made for the poor, which was done, and a sum of nearly five pounds was presented to the rector, with a request that he would kindly distribute the same to those whom he should consider as the most deserving. The progress of the brethren, to and from attending divine service, appeared to excite unusual interest, which was much increased by the splendid new clothing of the *P. G.* officers, in particular the banners, the music, the fineness of the day, the ringing of the bells, and, above all, by the lovely and happy faces, and the gay colours of the dresses, exhibited by the ladies at the windows of every house in the line of the procession. It is due also to the inhabitants of the town to observe, that, although the streets were so crowded along the whole distance, as to leave the brethren no more room than was necessary to pass two abreast, the strictest decorum was observed by the people, and not one instance of ridicule, much less of insult, is known to have occurred.

On returning to the lodge, the ceremony of dedicating the hall was performed, by the able assistance of Bros. Done Bushell and Michael; to both of whom the brethren were much indebted for their zealous services on this auspicious occasion. After the conclusion of the business of the *P. G. Lodge*, and after an interesting and well-timed admonition and instruction from the *P. G. Master*, Bro. Done Bushell, and Bro. Michael, the brethren separated until six o'clock, when they re-assem-



bled to partake of a substantial repast at Bro. Savoni's, the Castle Hotel. The usual loyal and fraternal toasts were drunk after dinner, and some very eloquent addresses delivered by the P. G. Master (whose zeal for the Craft and friendly bearing towards every one have already made him popular with the brethren); by Bros. W. Done Bushell; F. D. Michael; G. E. Aubrey; J. Lloyd, W. M., No. 43; J. L. White, W. M. No. 127; M. Whittington, W. M. No. 472, and others.

The evening closed with general expressions of mutual congratulation on the events of a day which had been spent in rational and the most friendly intercourse, which not a single *contretemps* had occurred to disturb.

MONMOUTH, April 13.—*Loyal Monmouth Lodge, No. 671.*—The brethren of this lodge met at their lodge-room to instal their W. M. elect Bro. John E. R. Rolls. There was a large muster on the occasion, including some from the Silurian Lodge at Newport. The ceremony was superintended and ably performed by Bro. Joshua Williams, P. M. whose masterly style of discharging his onerous duties excited much admiration. After the ceremony, the brethren adjourned to Bro. Evans', Beaufort Arms' Hotel, where the banquet was prepared.

After dinner, the W. MASTER rose and said, "Brethren, the first toast in every assembly of Englishmen, and especially in every assembly of loyal Masons, is the health of 'Our Gracious and well-beloved Sovereign,' to which I am sure every heart and voice will cordially and unitedly respond." "The most Worshipful Grand Master, the Earl of Zetland;" "The Deputy Grand Master, the Earl of Yarborough;" and "The Provincial Grand Master for Monmouthshire, Colonel Tynte," were given in succession, and drunk with masonic honours.

Bro. KING then said, "Brethren, I rise to perform a gratifying duty—to propose to you the health of that brother whom we have this day installed as our Worshipful Master. Brethren, I should have hesitated to have taken this duty upon myself, had not the worth, the spirit, and the good feeling exhibited by that brother in every relation of society—as a friend, as a neighbour, as a man, and as a Mason, been well known and highly appreciated by all now present. Brethren, if Masonry has a true friend, there is one to be found in our Worshipful Master. If this lodge has reason to boast of an era in its history, it will be in the election of our Worshipful Master. Let us then show our feeling of attachment to him. Let us show that we value his elevation to our presidential chair by drinking most heartily to his good health."

The W. MASTER, on rising, was received with renewed applause. He said, "Brethren, I sincerely thank you for the hearty expression of feeling which you have just evinced; and for your having this day done me the honour of electing me your Worshipful Master. Whilst I hold that position, brethren, I shall hope to do all that you require and expect of me. I hope that I shall never be found backward when the good of your lodge, and the good of Masonry is to be promoted. There is only one drawback to my feeling of satisfaction and delight, and that is I fear I shall be too frequently absent from home to pay that arduous attention to my duties which their importance demands. But, whenever I am wanted, brethren, you will always find me ready; and I have the satisfaction of knowing that there are many in your lodge whose ability to act as my sub-

stitute on those occasions on which I may be unable to attend, far exceeds what I could possibly evince. Brethren, I beg again to thank you for the honour you have conferred upon me; and to wish you all health, happiness, and prosperity."

"The health of the late Worshipful Master, Bro. Swift, and the P. Master, Bro. Joshua Williams," was then proposed, and feelingly responded to by Bro. Williams. "The health of the Treasurer of the Lodge, Bro. H. Dyke," was next proposed. In responding to it, he said, that all that the brethren had to do was to get plenty of money for him, and he would take good care to spend it—he meant for the benefit of the lodge, and the progress of Masonry. Bro. Chillingworth's health as Secretary was then drunk, and amusingly responded to. The worthy brother took the opportunity of enforcing the claims of the masonic charities on the notice of the brethren.

Several other toasts were proposed and songs sung, the brethren maintaining the hilarity of the evening until a late hour.

*HAYLE, July 31.*—The Deputy Prov. Grand Master of Cornwall, Bro. Ellis, constituted a lodge at the populous and growing town of Hayle, a charter for which was obtained many years since, but owing to various unavoidable circumstances, it could not be carried into effect till now. The business of the meeting, we are informed, was performed, with all the usual solemnities, the D.P.G.M. being assisted by that active Mason, Bro. R. Pearce, Mayor of Penzance, and Bro. Calender, P.G. Officer, of Bristol. The officers appointed were Bro. Nicholl, of Treglessen, Master, and Bros. Crotch, Dupeer, Woolcock, West, &c. It is very appropriately named the Cornubian Lodge.

*TRURO, August 29.*—The annual festival of the Prov. Grand Lodge of Cornwall was held. About ten o'clock, the Freemasons assembled in the Council Hall, and soon afterwards the Provincial Grand Master of Cornwall, Sir Charles Lemon, Bart., was escorted thither from the Royal Hotel, and the Lodge was immediately tyled and formed. About eleven o'clock Bro. Rogers, the P. G. Director of Ceremonies, and Bro. Dixon, the P. G. Pursuivant, marshalled the procession, which, accompanied by a band, proceeded to St. Mary's church. The brethren appeared in full masonic costume, wearing white gloves, and the P. G. Officers, past and present, wore the full dress purple collars and clothing. At the church, the brethren were met by the Rev. W. W. Harvey, the rector of St. Mary's, and the curates, the Rev. H. B. Bullocke and the Rev. W. Morgan. There was a numerous congregation, the officiating clergymen being the Rev. W. W. Harvey and the Rev. H. B. Bullocke. A beautiful and appropriate anthem was performed, taken from the 133rd Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity." The sermon was preached by the P. G. Chaplain, the Rev. Henry Grylls, the vicar of St. Neot, from Genesis i. 3—"And God said, let there be light, and there was light." The sermon was an excellent discourse, inculcating the duties of the brotherhood in every station of life, and conveying a sound moral lesson to all the hearers. After divine service the brethren returned in the same order of procession as before, and on their arriving at the Council Hall, the Provincial Grand Lodge was constituted, the P. G. Officers for the ensuing year were installed and invested with the various insignia of their offices, and the annual ceremonies were discharged according to ancient usage.

After the installation of the Provincial Grand Officers, a masonic

address, including the statistics of the Order in Cornwall for the past one hundred years, was then delivered by the Deputy P. G. M., Bro. Ellis after which the P. G. L. was closed, and the procession was again formed, the brethren proceeding to the banquet at the Assembly Room. The room, was decorated with evergreens and banners, and the different emblems of Freemasonry, formed in dahlia's, were suspended over the chairs of some of the principal officers, the materials for the decorations having been furnished by several gentlemen of the town and neighbourhood. The banquet was provided by Bro. Farquharson, of the Red Lion Hotel. Nearly eighty brethren partook of the feast, the Provincial Grand Master presiding, supported by the different Provincial Officers in their respective places.

Grace having been said by the P. G. Chaplain, and the cloth removed, the P. G. M. Sir Charles Lemon, Bart., proposed "the health of her Majesty the Queen," observing that it would be an affront to them and an indignity to her if he were to preface that toast with any remarks. (Cheers.) As they were rather a more mixed company than usual, it was deemed expedient not to adopt the masonic forms of doing honour to the toasts, but they would drink with three cheers in the ordinary way. (Drank with loud cheering.)

The P. G. M. said he gave them the next toast not only as Englishmen and Freemasons, but also as Cornishmen. He proposed "the health of the Duke of Cornwall," to whom they all owed allegiance.

The P. G. Stewards, Brothers Chilcott and Heard, now introduced into the room a very large number of ladies, whom the brethren invited to be seated, offering them fruit and wine. So large a number, however, had entered that a great many remained standing, and the gallery was also occupied. The presence of the ladies, amongst whom were many of pre-eminent beauty, formed an animating scene of no ordinary character.

The P. G. M. next proposed "the health of the Lord Warden and the rest of the Royal Family."

The P. G. M. then said—"Brethren, the ladies are now kind enough to favour us with their company, but as I am afraid they are rather inconveniently placed, I take the liberty of departing from the usual course of our toasts in order to take the earliest opportunity of proposing their health. (Cheers.) Ladies, we have taken the liberty of requesting you to favour us with your company, that we might have the pleasure of drinking your health in your own presence. We always gladly avail ourselves of this opportunity, and it is the only one in which we can ask you to join in our ceremonies or our festivities. The rest of our business is, as you are aware, conducted with closed doors, within which none are admitted but those who form a constituent part of our brotherhood. For this exclusion, I beg to assure you, that we have cogent reasons in no way arising from an unwillingness to acknowledge the great pleasure and moral improvement to be derived from your society. (Cheers.) But we are bound by rigid rules from which we cannot depart, and these rules are the result of circumstances which necessarily arose from the foundation of Freemasonry itself. (Hear, hear.) If you look at its early history, you will see how naturally this exclusion became a part of the constitution of our body, applied as it has always been, not to your sex alone, but to all parties who have not been regularly admitted to the full knowledge and participation of our mysteries. In times long gone by,

Freemasons were the only architects in the world, at least they were the only architects capable of producing the great works which we see and admire in our magnificent cathedrals. Their school was not merely English, or French, or German, but was strictly catholic and universal, and they maintained a close correspondence and intelligence through the whole of Europe, and, perhaps, far beyond it. That their science was of the highest order, no man can doubt who has ever studied their works. It would be wasting your time to give many examples; but I will mention one which came under my observation only a short time ago, and showing that they could play with difficulties which seem to us almost insurmountable. I have lately visited Lincoln in company with the Archæological Society. That cathedral is one of the finest in the kingdom, and exhibits extraordinary mathematical skill in its construction. It seems as if its lofty roof were constantly sustained by a miracle; but the architect, not content with the natural difficulties of the work, has gone out of his way to create new difficulties, by giving false and unusual bearings which it required the most consummate skill to support; and yet his work has stood between seven and eight hundred years, and has not yet shown any defect in its structure. But it is under-rating the position of the Freemasons of the dark ages to say merely that they were the only great architects of those times—they were, in fact, the only men of science and philosophy. All the other sciences were buried under the ignorance of the dark ages—even the master science of astronomy was obscured; its ancient lessons were forgotten, and those who were destined to throw on it the new lights of modern researches, had not yet risen. Mr. Hallam thus describes the state of education in those ages. He says—‘Of this prevailing ignorance, it is easy to produce abundant testimony. Contracts were made verbally, for want of notaries capable of drawing up charters; and these, when written, were frequently barbarous and ungrammatical to an incredible degree. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992 that scarcely a single person was to be found in Rome itself who knew the first elements of letters.’ Now this date preceded the first foundation of Lincoln cathedral by far less than one hundred years, and within that time some of our finest Norman cathedrals were built. It is inconceivable that in that short space of time any great change could have taken place in the general enlightenment of the world; and yet precisely at this period we find that there were men and masons in possession of the most sublime truths of mathematical science, by which alone those great works could have been accomplished. (Hear, hear.) Now ladies, you will naturally enquire, if these men were such profound philosophers, why have we none of their writings remaining to attest their proficiency? The answer to this question is just the point to which I wish to draw your attention; because hence arise the secrets of Freemasonry, of which some have expressed such jealousy. All their instructions were oral. There were mysteries in art in those days as there are now, and none but the initiated partook of them. First, the apprentices were taught such things as were necessary for their calling; afterwards, the journeymen learnt something more; and above them were the masters, who were admitted to the full knowledge of the art and science which belonged to the craft. These gradations remain amongst us to this day. But with the diffusion of knowledge and the revival of science, all that pertains to architecture has passed into other

hands. There are many men now capable of great works, but I do not know any one among us who could build Lincoln cathedral, or any one whom I could recommend to put a new roof to your house if you wanted it, especially in such a season as we have had (laughter). Nothing remains to us but the forins and skeleton of an institution, venerable from its antiquity, and for the great works which it has performed. We keep up these forms because we hereby prove that we are the representatives of the great upholders of science in the brightest ages of architecture. Our succession is direct, unbroken, and undisputed. No one ever heard of any second institution or revival of Freemasonry; and every lodge which has ever existed, has been instituted by the authority of a Grand Lodge, which has been always in existence. Our power is gone; but we preserve the frame of our society as a chest which once contained the precious jewels of science; and we show with pride the key that once held under lock the insignia of an empire which has left behind it such glorious monuments of its power. You cannot wonder, ladies, that we reverence this chest, though I confess to you that it is empty. Some of you may, perhaps, possess an old highly-carved wardrobe in which your great grandmothers used to put away their ruffs and hoops, and josephs and farthingales; and in which now repose the silks and satins of these degenerate days. Of course you reverence this wardrobe, and sometimes call to mind the treasures which it once contained, and in one respect you have as much reason to respect it, as we have to regard our chest. The insignia of your power still remains in safe custody; the emblems of a government which has lost none of its power, I mean petticoat government. (Laughter.) From the petticoat on the throne to those which I now see before me, the petticoat commands respect and submission. (Renewed laughter.) That on the throne can make its rustle heard through the wide extent of the Queendom; and we have seen with delight how the Queen shook from it the dust of rebellion as you ladies shake from your petticoats the dust of the road. (Cheers.) The daughter of one Grand Master of our Order, and the niece of another, we have reason to believe that she bears good will to our Order; and on our part we acknowledge that we owe her a double duty of allegiance, and are willing to pay the debt as subjects, and if need be, as soldiers. (Loud cheers.) And you, ladies, though your queendoms are less wide, and may not extend beyond your own front doors, within that barrier I trust that petticoat government is firmly established. (Laughter and cheers.) Freemasons are the last to rebel against your authority; and we would protect the petticoat by all the means in our power; but we are not sylphs, nor is this hammer Ariel's wand. In Pope's time Ariel thus gave his commands, which I have no doubt were duly obeyed:—

‘ To fifty chosen sylphs of special note,  
We trust the important charge, the petticoat;  
Form a strong line about the solar bound,  
And guard the wide circumference around.’

(Laughter) Alas, ladies, we have no supernatural agencies to offer you, but we give you our best wishes; and with the sincere and genuine impulse of Freemasonry, we drink to your health and happiness in your own homes, and when you come forth into the world to grace it with your presence.” (Loud cheers).

Bro. RUSCORLA then said—“I have been requested, ladies, to return thanks on your behalf for the very complimentary speech of the P. G. M., Sir Charles Lemon. But before I do so I should tell you, in the presence

of your townsmen, that it was Bro. Chilcott's duty to have done this, but he from some motive—modesty most likely (he feels that to a considerable extent) asked me to do it for him. He had no reason to suppose that I should speak for you as well as he can, but he is too good a man to be refused, and with his permission, without which I could not say a word, I will endeavour to return thanks on your behalf. Sir Charles Lemon—We, the Ladies, have heard with very great pleasure the succinct and beautiful history you have given of Freemasonry. You have traced it from the earliest ages to the present time, and we dare say that combining our own knowledge with what you have afforded in your speech, we shall be able to form a good estimate of Masonry. We believe we duly appreciate both Masonry and Masons. (Cheers.) We have some whom we call our husbands, and we are delighted to do so; we have some called brothers whom we regard and esteem; and we feel that since they have become members of the Fraternity, they have become better husbands and better brothers than before. (Laughter and cheers.) We have no doubt, sir, that the more we become acquainted with Masons and Freemasonry, the more we shall appreciate it, and the better we shall understand what may be expected from us in return for the good it has afforded us. We feel some difficulty in appearing in public at all times, and in expressing our sentiments in public. This is not our sphere of action; there are other times, and places, and circumstances where we trust we can be more appreciated and more useful, and where we can act more consistently with our station in life than we can here. (Laughter.) It is some years since we had the opportunity of seeing the masonic body assembled in this room, but we hope these occasions will oftener recur, particularly after the gratifying manner in which we have been received here to-day. We do not purpose to occupy much of your time in making a speech, because, as we have said, this is not our sphere of action. (Laughter.) We wish that our looks and countenances may lead you to understand and appreciate what we mean. We think we have said enough in acknowledgement of the kindness we have received from you, and we beg you will allow us, or me, as champion for the time being, to drink your good healths in return. I have filled my glass, and beg to say to Sir Charles Lemon and the Masonic brethren all around, that I wish them all good health and every prosperity to the society to which they belong. We hope and trust we shall be able to call some of you husbands at no very distant day. (Loud laughter and cheers.)

The P. G. M. then proposed "the health of the Grand Master of England, the Earl of Zetland." (Great cheering.)

The ladies then retired from the room.

The next toast given by the P. G. M. was the "health of the Deputy Grand Master of England, the Earl of Yarborough, and the officers of the Grand Lodge." (Cheers.)

Brother RICHARD PEARCE, having the hiram entrusted to him by the Grand Master, should propose a toast which he was sure would be considered as the toast of the day. (Cheers.) They had heard that morning from Bro. Ellis, the D. P. G. M. the names of those who had presided for a century over the craft in this county, and how they had been increasing or lessening from time to time in numbers or in respectability. It was most gratifying to know that at no period for the last century had masonry been so much in the ascendant as during the last eight or nine years, since they had been connected in masonic brotherly love and esteem with their Provincial Grand Master. (Loud

cheers.) “Good wine needs no bush,” and he might say that they were indebted to him not merely for allowing himself to be put in nomination to preside over them, but for also coming amongst them at the festive board, and enlightening them with scientific accounts as he had done that day. He desired them to be all up-standing, and to drink the health of Sir Charles Lemon, their Grand Master. (Drunk with musical honours.)

The PROVINCIAL GRAND MASTER returned thanks, and said it was with great pleasure he saw Freemasonry extending in this county. They had been informed that day of the addition of new lodges, and that lodges in existence had received a considerable accession to their numbers, which was a gratifying symptom of the good feeling that existed towards Masonry in the county. (Cheers.) But large as their development had been, he could not but consider that more development was possible, and he hoped that the wings of this body would be spread over a much larger space than they now overshadow. He was sure that in no part of England did Freemasonry exist with a better spirit of brotherly good will than in this county. In the report of that morning by Bro. Ellis, allusion was made to the act of 39 George III. referring to secret societies, which had at that time tended greatly to the disorganisation of society; and in no way whatever was it found that any Freemason, as a Freemason, was connected therewith. He would also draw attention to a more remote period when charges were made against Freemasons that they were connected with the secret societies which then filled Germany with atrocities. That they were so connected, he believed was an entire mistake; and at the present time, when France, Germany, and Italy are disturbed by the operations of secret societies, he was happy to say that amongst the plots discovered, no charge or imputation whatever had arisen against any body of Freemasons. (Cheers.) That they might maintain their purity, their indemnity from excess of political feeling, he thought was most essential. It was a characteristic of their Order that they existed independently of politics. There were now present, probably, men of every shade of opinions, and attached to parties as wide asunder as the poles, but they met together in friendly brotherhood, and allowed no difference of that kind to throw a shade over their proceedings. (Cheers.) But it was essential they should maintain their character. It was owing to that, as mentioned by Bro. Ellis that morning, that the legislature had been always ready to recognise the existence of this society, secret though it may be, whilst it has never extended the same confidence to any other secret society. (Cheers.) Even at a time when the state of the country made it necessary to suppress every other secret society, a special and honourable exception was made in favour of Freemasonry. That they might always act so as to deserve such an honourable exception was the best wish that as a Freemason he could express, and with the utmost sincerity and respect be desired to drink their good healths, and to wish them every prosperity. (Cheers.)

Bro. CORNISH Past P. G. W. called for a bumper to drink the health of the P. G. Wardens, Bro. Rogers and Bro. Edwards, and the P. G. Officers in general. (Cheers.) While such men filled the Warden's chairs, it was a proof that good men and true were connected with this secret society, whose attachment to the throne and political feelings were as fairly and honourably directed as those of any parties in the kingdom. (Cheers.) He also observed that it gave him great pleasure to be present at the opening of the Phoenix Lodge, in Truro, under the mastership of the P. G. Senior Warden, Bro. Rogers.

Bro. ROGERS, in returning thanks, said the day had been one of peculiar pleasure to them, and he hoped that assisted by Bro. Dixon, they had given satisfaction. He hoped also to obtain their approval in the office in which the P. G. M. had placed him. Since last year, circumstances had occurred showing the progress of Freemasonry. The Phoenix Lodge of Honour and Prudence, at Truro, had been revived, and a lodge at Hayle had been consecrated, besides which there had been a great increase in the members of the lodges throughout the county. He then spoke of the excellent sermon delivered by the P. G. Chaplain that morning, on the morality of their order, and he was sure they could not do better than to carry out the principles which their chaplain had so ably expounded. (Cheers.)

Bro. EDWARDS also acknowledged the toast, trusting that he should discharge his duties to their general satisfaction and the credit of Freemasonry. He also drew attention to the excellent discourse preached by the P. G. Chaplain.

Bro. ROSCORLA then proposed in eulogistic terms, the health of "the D. P. G. M. Bro. Ellis." He spoke of the high estimation in which he was held by the brethren of the county, of the able services which he was always ready to render, and how greatly he had contributed to the union and good understanding that existed among the order throughout the county.

Bro. CORNISH said he had been nurtured in Masonry by the D. P. G. M. and could better speak to the services he had rendered to Freemasonry in the county at large than some of the brethren present. For forty years, the D. P. G. M. had been his masonic guide and friend, and he was always ready to impart masonic knowledge to any brother who sought it. He also bore testimony that as an inhabitant of Falmouth Bro. Ellis was always ready to do good in every position, from that of chief magistrate, through all important stations. The toast was drunk with musical honours.

Bro. ELLIS returned thanks with great emotion, remarking that he could not find language to express his feelings. He had, however, already that morning stated to them all that it was essential for him to say on the present occasion. The record he held in his hand was his speech of the day.

The P. G. M. proposed "the health of the P. G. Chaplain." (Cheers.) He thought they were bound to express their gratitude to him not only for his excellent discourse that morning, but also for his readiness on all occasions to promote the welfare of Freemasonry, and to inculcate its moral and religious principles. (Drunk with musical honours.)

Bro. GRYLLE, in acknowledging the toast, begged to disabuse the brethren of the idea that any part of his discourse was in allusion to any particular person. But if any were under convictions that they had offended against the rules of morality, he trusted they would not leave the room without being convinced that to be a good Mason they must be also good men. (Cheers.) He hoped they would also bear in mind the other principle he had endeavoured to inculcate, that they should go on to perfection, and give no occasion to the world at large for their good to be evil spoken of. (Cheers.)

The PROVINCIAL GRAND MASTER said they were indebted to the Clergy of Truro, who had not merely allowed them the use of the church, but had also given their personal attendance, which was an exhibition of kindness and good feeling that merited their cordial thanks.



They had not withdrawn from them, as had been the case in some places, and he begged to propose their health, with thanks for their officiating services that day. (Cheers.)

The P. G. Chaplain, Bro. GRYLLES, returned thanks for the Clergy of Truro.

The P. G. Senior Warden Bro. ROGERS then proposed "the health of those gentlemen who had given evergreens, &c., for decorating the room." (Drunk with musical honours.)

The P. G. Junior Warden, Bro. EDWARDS, gave the health of the P. D. P. G. Master, Bro. Richard Pearce. (Loud cheers.) He spoke of his zeal for Freemasonry, and of his being one of the pillars of the craft in this county. He also alluded to his services as representing other nations, and in that capacity, protecting persons and property, and aiding the shipwrecked mariner.

Bro. PEARCE returned thanks, and in allusion to Bro. Edwards's remarks, he said it was pleasing to him to know many instances in which he had ministered to the preservation of the lives not only of unfortunate mariners generally, but amongst them to those who were connected with him by masonic ties. (Cheers.) With regard to his zeal for Freemasonry, he should be indeed ungrateful were he not to exert himself for the promotion of that science which he esteemed so highly, and from the members of which he had received so much honour and kindness ever since his first initiation, more than thirty years ago. (Cheers.) And it was gratifying to him to find some of those with whom he trod the first paths of Masonry now at that table, and also that while others had added their names to their Provincial Grand Lodge, they had likewise increased in the respectability of their members. (Cheers.) He begged them to bear in mind, as coming from an old Mason, that he had never, from the time of his first initiation, missed attending a Provincial Grand Lodge, excepting once when he was in France, where he attended a meeting, and had there the pleasure of drinking success to the Provincial Grand Lodge of Cornwall. (Cheers.)

Bro. CORNISH then proposed "the Mayor of Truro," with thanks to him for the use of the Council Hall for the lodge meeting that day.—The toast was drunk, but some disapprobation was evinced by the members of the two Truro lodges, we believe, because the Mayor had refused the Hall for the banquet, and we noticed that with two or three exceptions they did not join in drinking the toast.

The last toast given by the P. G. M. was "Prosperity to Freemasonry all over the world." (Cheers.) The P. G. M. then retired amidst the applause of the brethren, who also left the room about seven o'clock.

CONGLETON.—*Eaton Lodge, No. 777.*—The brethren held their annual festival on St. John's Day, when the W. M. elect was installed by Bro. John Smith, of Langley. After the appointment of officers, the brethren adjourned to banquet. In the course of the evening Bros. Starkey, Wilson, Antrobus, Smith, Holmes, Barlow, and Dakin severally addressed the meeting.

CHARDSTOCK, DORSET, Aug. 2.—*Great Festival.*—The interesting ceremony of consecrating the new rural lodge at Chardstock took place on the 3rd of August, and the solemn duties of the annual meeting of the Prov. Grand Lodge for Dorset was held at the same time, the R. W. Prov. Grand Master Bro. Tucker, with characteristic hospitality, had invited a number of distinguished guests to a grand dinner at Croyton

Park on the day preceding the consecration. Covers for thirty were laid at seven o'clock. Among the invitations were those for the Right Hon. Earl Fortescue, P.G.M. of Devon; Colonel Tynte, P.G.M. of Somerset; Bros. Sir Osborne Gibbs, Sir Edward Baker, Sir Charles Ochterlony; (Rev.) Percy, Broderip, Manley, and Holmes, Randolphs, Maker, Eales White, Hon. E. St. John, Herbert Williams, Eliot, Hayman, Buckland, Venables, Captain Burgoyne, Major Still, Dr. Carwithen, Dr. Hodge, and other chiefs of the mystic Order, most of whom, having partaken of the elegant hospitalities of the fine old mansion, proceeded next morning to the romantic locality of Chardstock where the national school-room, a new and spacious building, was, by the courtesy of the vicar, appropriated for the day, to the use of the brethren, as well as to the new lodge for holding their future meetings. Arrangements had therefore been previously made for holding the Prov. Grand Lodge therein, the furniture and regalia having been brought from the Axminster and other lodges; and the walls were decorated with numerous banners, &c., which were afterwards borne in the procession.

The Prov. Officers and a large number of brethren having assembled, the lodge was opened in ancient and solemn form, and after the various proceedings the brethren were installed into the offices for the ensuing year.

The interesting ceremony of consecrating the new lodge (Rural Lodge, No. 802) was then performed by the R.W. P.G.M., who subsequently installed the different officers in the usual manner, and before closing the lodge, delivered a charge, from which we extract as follows, and would give it entire, but from an overwhelming press of matter:—

“Brethren, I am sure it must be most gratifying to every well-regulated mind to be a witness of, and a partaker in such a ceremony as the one which we have just closed; to have aided and assisted in promoting the Lord's work, by raising another sacred Temple to His most holy name. Not only do we inculcate the practice of mere morality, prayer, praise, and thankfulness towards God, the Great Architect of the Universe, but it forms no inconsiderable portion of our ceremonies. Our lodges are opened and closed with prayer; the praise of the Most High is mixed in every lecture and sentiment which we utter; while thankfulness for all blessings received is never omitted to be offered in the most humble and heartfelt language. Let us contemplate our mysterious ladder; let us be firm in our faith, confident in our hope, and ever constant to arrive at real, true, and pure charity. Shall not we then this day rejoice in having made one step onward, in having established one more school, where all these great, social, and moral virtues will be inculcated and enjoined—a school, I say, in which all the brethren being directed by prudence, chastened by temperance, and supported by fortitude, and guided by justice, will so endeavour to pass through this valley of tears, enlightening all by their bright examples. It now becomes my duty to touch on the affairs of the Craft generally; events of considerable importance have taken place since we last met; much interesting discussion has distinguished the eleventh clause of page 62 of the Book of Constitutions; and after an animated debate, it has been carried and confirmed that a discretionary power be given to Prov. Grand Masters in foreign provinces to grant dispensations, to lessen the time between granting the successive degrees, namely, from one month to eight days. During this debate much has been said on

either side. On the one hand, it has been asserted that the alteration is an infringement on the landmarks of the Order, and that the Craft is in danger of suffering materially; on the other, it has been ably argued by those who are more experienced in foreign Masonic policy, that it would assist our institution, by bringing us more numerically equal with the Scotch and Irish brethren. I am bound to proclaim my entire approbation of the decision of the Grand Lodge. I cannot look on this point in any light as an infringement of any landmark; such a point seems to me to have been simply a rule of the Order, open for amendment at any time. I regret that the words 'Free by Birth' should have been altered. Here is a direct violation of one of the oldest landmarks; and such a violation as no man who has ever given his assent to the ancient charges ought to have lent his hand to alter; but the edict has gone forth, and from henceforth those beautiful lectures which were founded on this part of our ceremonies must be laid aside and forgotten.

"The publication of the 'Freemason's Quarterly Review' has excited much attention in Grand Lodge during the last year. Certain articles have appeared in it which the brethren have most justly condemned. No publication can be permitted to make such unfair and unhandsome attacks on our beloved Grand Master, without the just indignation of the whole Craft being excited, and openly shown. It is deeply to be regretted that the 'Freemason's Quarterly Review' should have adopted such a course. Considerable amusing masonic anecdotes, as well as much sound and useful information, has been and still is conveyed to the brethren; and I am inclined to think that so far it has effected much good, but there the publication must rest. Personal attack is in every way most foreign to the principles of our Order; and when that personal attack is levelled at ourselves, and *that for* party purposes, the authors, the aiders, and abettors of the libel must each be treated and held alike by all honest brethren, as being unworthy of our *privileges*, and a *disgrace* to our Order. I thank you for your numerous attendance. I trust we have established this day a lodge that will prove a blazing star in the province. Be vigilant and active; show, by your lives and actions, that you are members of the most strictly moral, and virtuous society. Pursue your masonic studies; much is to be learned, which even a whole life spent in constant attention to the beauties of our Order can scarce achieve; and may the Great Architect of the Universe grant that when we meet again we shall be gratified by seeing that your lodge has taken a step onward. We shall all be wiser and better, and more zealous in the performance of every sound and moral duty."

After the delivery of this very excellent address the procession was formed, and proceeded to church. The brethren, in full costume, in number 122.

Prayers were read by the Rev. Mr. Woodcock, the Vicar of Chardstock, and the musical part of the service was conducted by Bros. G. P. R. Pulman, and T. N. Webber, the Provincial Grand Organists, the vocal parts being taken by the choir of Axminster Church, Bro. Eales White and others, who kindly rendered their assistance on the occasion. Service commenced by singing a masonic hymn, composed for the occasion, the *magnificat* and *Nunc dimittis* were chanted, and the Anthem, "Judge me, O Lord," was performed in the place appointed by the rubric. The sermon was preached by the Prov. Grand Chaplain, Bro. the Rev. William T. Percy, of Sherborne,

from the 1st chapter of Corinthians, 8th verse—"Charity never faileth." It was a masterly discourse—defining the nature of charity in a general sense, and applying it to Masonry in particular—pointing out, in glowing terms, the nature and advantages of the institution, describing it as "a school for morals, and for the improvement of the understanding;" and concluded with a forcible appeal on behalf of the Chardstock Schools. A collection for this object was made at the conclusion of the service, which amounted to upwards of 22*l.*, Mrs. Tucker, the lady of the P. G. M., and Mrs. Major Still, obligingly holding the plates. The church was crowded in every part, a large portion of the congregation being ladies. The brethren returned in procession to the lodge-room, where a truly sumptuous banquet was provided by Bro. Towndrow, of the Bell Inn, Axminster. The chair was taken by the P. G. M., assisted in the vice chair by the P. G. S. W. Sir Osborne Gibbs, Bart. The company numbered about eighty, including a few gentlemen of the neighbourhood who are not members of the Order. Among the brethren present were Sir Edward Baker, Bart., Shaftesbury; Major Still, Captain Burgoyne, Dorchester; the Revd. W. T. Percy (P. G. Chaplain), Manley, Axminster; Holmes, Seaton, and others; Eales White, Waghorn, Dr. Woodford, David Green, Kingsbury, and others.

On the removal of the cloth, the P. G. M. rose to propose the first toast, and he was sure that the toast of "The Queen" would be received with all honour by the whole of the present company—initiated as well as uninitiated. In every way her Majesty was deserving of the deepest respect; but, even apart from loyalty and other claims, he knew that one circumstance alone would ensure a cordial reception of the toast, for, in the words of the entered apprentice's song:—

"No mortals can more the ladies adore  
Than a free and accepted Mason."

The toast was drunk with the usual honours, and much enthusiasm.

"Prince Albert," the "Queen Dowager, and the rest of the Royal Family," was next given, the P. G. M. calling especial attention to the Queen Dowager as the patroness of one of the most valuable Masonic institutions.

The P. G. M. rose with particular pleasure to propose a toast which he was sure would be received with the same feelings. The toast to which he referred was not usually given at masonic meetings, but in the present case—composed, as he believed the company was, of churchmen—he should, without disguise, propose "Church and State," in the old-fashioned way—(cheers). It gave him the greatest pleasure to stand there and propose that toast, because it would afford him an opportunity of making some remarks which he deemed of importance, and which he knew would be excused. Among other things, it had gone forth to the world that he was most strongly opposed to the clergy, who found in him an uncompromising enemy. That charge had been made most falsely and unfairly, and it was altogether without the slightest foundation in truth. He denied it in the strongest and most emphatic terms—(cheers). Another statement, too, had been given out, which the treatment they had received that day would of itself prove to be incorrect, viz., that the clergy were opposed to Freemasonry. Of course there were cases of clergymen, as well as persons of other professions, who were opposed to it, but it was very far indeed from being generally the case; at all events no such opposition had been found to-day,

but the contrary, as the attendance of so many of the clergy and the kindness of the vicar of the parish would show. Of course all men had a right to canvass the tenets of the Order, and to form their own opinion therefrom, and of the line of conduct inculcated in the lodge. The object of the institution was to promote peace and good-will to all men, to cultivate feelings of good-will and mutual assistance among the brethren, and to extend them to all mankind. These principles had, he hoped, been inculcated on the mind of every Mason, and he trusted that they would be fully acted up to, and carried into every day life and practice. Most of the attacks of Freemasonry, spoken as well as printed, were unfounded and unfair; they were made in ignorance and prejudice by persons who had no correct idea of what the institution was, and would take no pains to enlighten themselves. But the means of doing so were easy; the door of Masonry could be opened by the key of initiation, the only qualifications being maturity of age, soundness of judgment, and a correctness of morals. He then proceeded to point out other advantages of Freemasonry, especially the mutual help and assistance which the members are bound to extend to each other. No man was more ready to come forward and support his friend than the Mason; and it must be so, if he were obedient to the principles and precepts of the institution, and obedience was laid down as the basis of the Order. The superstructure raised upon this foundation was charity, as had been beautifully illustrated by the P. G. Chaplain in his excellent sermon that afternoon. He hoped that every Mason would endeavour to gain and merit the praise of all worthy and deserving men, that all present would endeavour so to act as to insure it as far as possible. But to return to the toast. He would couple with it the name of the vicar of the parish, Mr. Woodcock, for they were very much indebted to him for the way in which the brethren had been received by him, and for the use of his school-room and church. The P. G. M. proceeded to speak of Mr. Woodcock in very complimentary terms, particularly with reference to his exertions in promoting the education of the poorer inhabitants of the parish, and sat down with proposing "Church and State, coupled with the name of Mr. Woodcock,"—(cheers).

The Rev. Mr. Woodcock could not, in a masonic sense, address them as "brethren," but in the wider sense of Christian brotherhood, the term, he was sure, would be permitted. He thought, however, that some of his reverend friends around him who bore the decorations of the Order ought to have spoken, but as he had been so particularly called on, he could not hesitate a moment in acknowledging the toast. He was not a Mason, and he must confess that at present he did not feel inclined to become one. Whether Masons or not, all ought to bear a kindly feeling towards each other—the bond of Christian sympathy united all men together, and all ought to help and assist one another. Whatever may be his future course with reference to Masonry, he should ever bear a grateful recollection of the liberality of the brethren that day in the handsome collection which they had made on behalf of the parish schools. He could assure them that twenty pounds would prove a great assistance in a parish which was exceedingly poor, and had no resident gentry. His object was to enlarge his school buildings, so as to include a convenient place for the training of girls for domestic service, instead of allowing them to be brought up in ignorance and vice, as formerly. In carrying out his object, he had to encounter a great deal of prejudice and ignorance, and these were the great enemies to everything like

improvement and progress. It might be that ignorance of Freemasonry was the cause of his not joining the Order, and if so, he may possibly some day become more enlightened. It was ignorance and prejudice which he hoped soon to remove from the parish, and he had already been to some extent successful, for the farmers, from whom, sixteen years ago, he had experienced the greatest opposition, and who thought him the worst man who ever came into the parish, were now going hand in hand to help him. It was gratifying to find that at last the government was desirous of doing what he had long been trying to do, viz., to adopt a sound, useful, and religious system of education—an education not like that hitherto given, which consisted of merely exercising the memory by learning a few things by rote, without understanding one of them. Not very long ago a visiting inspector of schools visited a school in this neighbourhood; one of the eldest and most forward of the boys was selected for examination, and he was requested to read a chapter in the Bible, for the Bible was there used as a class-book, and he would remark that a more injudicious thing than allowing it to be so used could not be adopted, for the boys never forgot in after life that it was once their task-book, and they regarded it too often with positive hatred. Well, he was going to say, that the portion selected for reading was the chapter in Samuel in which occurs the passage—"Eli the priest had two sons." As soon as the boy had read it, the inspector said—"Now stop, let me see if you understand what you read—how many sons had Eli?"—"Zur?" said the pupil. "Had Eli any sons?"—"Whaat?" "Who was Eli—what was he?"—no answer—"Was he a clot?"—"Eees, zur!" Now this was the kind of education too frequently given. The education which he (Mr. W.) wished to give was one which should apply to the understanding, be useful in daily life, and prepare for immortality.

The P. G. M. next proposed the Earl of Zetland, Grand Master of England, to whom every Mason owed that masonic loyalty which he was sure all in the room felt as deeply as he himself did.

"The Duke of Leinster, Grand Master of Ireland." The P. G. M. felt peculiar pleasure in proposing this toast, as a nephew of the Duke, Sir Edward Baker, was present.

Sir EDWARD BAKER rose with feelings of the deepest pleasure to acknowledge the toast. He was sure that no one wished greater success to Freemasonry than did the Grand Master of Ireland, who was now in that country, the good of which occupied his constant attention and care. He (Sir E. Baker) should have much pleasure in informing his grace of the kind manner in which his name had been received, and he was sure that if any brethren from these parts were to go over to Ireland they would receive a hearty welcome from its illustrious Grand Master.

"The Duke of Athol, Grand Master of Scotland," coupled with the name of the Prov. Grand Registrar, Bro. Burgoyne, a near connection of the duke's, who had been initiated and carried through his degree in Scotland.

Bro. BURGUYNE briefly returned thanks, assuring the company of the pleasure which he should feel in informing the duke of the manner in which the toast had been received, and expressing his thanks for the kind reception of his own name in connection with it.

Sir OSBORNE GIBBS proposed the health of the P. G. M. in most complimentary terms, and amid enthusiastic cheering. The P. G. M.

acknowledged the toast, expressing his sincere thanks for the kind manner in which his name had been mentioned and received. He hoped that during the period in which he had held the high office of G. M. of Dorset he had carried out the principles of the Order—had made himself obnoxious to none, but endeared himself to all within his province. His aim and object, in every public act in the high position in which he was placed, was to do his duty honestly, strictly, and fairly, and he trusted that everything he had done would turn out to the satisfaction and promote the happiness of all in his province, and tend to the good of Masonry in general. It was but six years ago (in 1842) that in the Lodge of Unanimity and Sincerity at Taunton he had been initiated into Freemasonry—had been first removed “from darkness into light.” He had been induced to become a Mason from preconceived notions that the institution was a good one. He had since proved it to be so, and he had followed it up with hearty perseverance. It was the only institution in the world which united all its members in one bond of brotherhood, however widely separated—and which enabled all to meet in friendly equality in the lodge, and yet retain their various positions in the world in which a superintending Providence had placed them; and all differences, political and otherwise, by which men are so often divided, were not allowed to slacken the fraternal tie. The universality of Masonry gave scope for the exercise of a more extended benevolence than any other institution could offer, and unlike other societies confined within a narrow circle, Masonry knew no limits, but extended its advantages and usefulness to all mankind. In his address just now he had alluded to some of the attacks to which the institution had been subjected, but he had omitted one of the most prevalent and powerful ones. Masons, he knew, were very often designated as a body of infidels, deists, Unitarians, and the like. Now this was false and unfounded. He would most emphatically assert that it was a Christian institution, Christian in every sense of the word, and he was most anxious to convince them that it was so. [Mr. Woodcock—“the sermon has done that.”] Would any say it was Unitarian? No. If so, it must be *sectarian*, and that most certainly was not the case. The P. G. M. proceeded to make some remarks in proof of the Christian character of the institution, with especial reference to the Trinity, which was acknowledged by the Order, as every Royal Arch Mason present could bear him out in asserting. It was just as true to say that the church of England was Unitarian, as that Freemasonry should be accused of it. No, it was not Unitarian, it was universally Christian, and its ceremonies and lectures were so framed that they should not be offensive to members of any sect. He hoped he should be excused for these remarks. He had heard so much upon the subject lately, that he was determined to make them. He would sit down by expressing the hope that the members would continue to go on united as brethren, and that all things would work together for good. If there were any present who did not agree with his sentiments he hoped the time would come when they would do so. The respected G. M. resumed his seat amid much cheering, rising again immediately to propose “Col. Tynte, the P. G. M. of Somerset,” with which he would couple the name of Capt. Maher of Taunton, who returned thanks.

“Earl Fortescue, the P. G. M. of Devon,” coupled with the names of Bros. Luxmore, of Exeter, and Hodge, of Sidmouth.

Bro. HODGE acknowledged the toast.

The P. G. M. next gave “our Visitors,” particularly mentioning Bro.

David Green; one of her Majesty's Gentlemen at Arms, who had come from London for the purpose of attending the P. G. Lodge.

Bro. GREEN replied in an exceedingly eloquent speech, and in the course of his remarks, alluding to the universality of Masonry, said, that he had travelled much in Egypt and Nubia, and had always found Freemasonry a passport to the best society, and that it had procured him advantages which he could not possibly have received from any other source, and to which he owed the pleasure of knowing the P. G. M., and his gallant host Bro. Eales White.

The P. G. M. then requested a bumper to the Rural Lodge, No. 802, the opening of which that day had afforded him the greatest pleasure. If it were worked up, as he was sure it would be, he had little doubt of its soon ranking among the bright stars of the province of Dorset.—  
“Major STILL, and the Officers and Brothers of the Rural Lodge.”

Major STILL, the W. Master, returned thanks. He was glad a lodge had been opened in that parish, for its situation on the verge of Dorset, Devon, and Somerset, would tend to the more intimate union of the brethren of these provinces, by bringing them oftener together on such occasions as the present.

The P. G. M. was sure that in proposing the next toast, “the Provincial Grand Chaplain,” he had only to name the reverend gentleman who filled that office, to command the deepest attention and respect. It was a somewhat singular coincidence that Bro. Percy and himself, though separated by forty miles, and without any pre-arrangement, should have conceived the same idea as to the subjects of their addresses. These subjects were of great importance to the Craft at large, and the way in which they had been treated by his reverend brother, in his sermon that day, was calculated to make deep impression.

Bro. PERCY, the P. G. Chaplain, returned thanks. It was the eighth annual sermon that he had preached on the assembling of the P. G. Lodge, for during eight years he had held his present office. He felt honoured for the privilege of delivering that sermon to-day, and was glad that it had met with approbation. As to the subjects of his sermons he could only say that he represented the Order only as it really was. He had made no discoveries, and professed to bring forward nothing new. His information had been obtained from papers given him by his father and brothers, who had preceded him in the Craft, and as to the principles and precepts of the Order, they were as well known to every brother as to himself.

The P. G. M. gave “the health of Bro. Highmore,” of Sherborne, with thanks for his assistance that day.

Bro. HIGHMORE acknowledged the compliment.

The P. G. M. next gave “the health of the P. S. W. (Sir Osborne Gibbs), and the other Provincial Officers,” characterising the P. S. W. as one of the most rising Masons in the province.

Bro. SIR OSBORNE GIBBS returned thanks, and among other remarks said, that he regarded Masonry, after revealed religion, as the greatest blessing to mankind, and hoped it would be extended a hundred fold. If it had been more generally diffused among the people we should not have heard of revolution on the Continent, and rebellion would not be pursuing her bloody course in the world—(great cheering).

“The Past P. G. Officers,” with thanks to Bro. Melmoth, for acting as P. G. Secretary that day.

Bro. MELMOTH returned thanks in an effective speech.



The P. G. M. next proposed the health of two absent brothers, "P. P. G. M. Eliot, and D. P. G. M. Herbert Williams;" and completed the list of toasts with "the Ladies," calling upon Bro. Eales White for the Entered Apprentice's song, which draws an animating picture of masonic gallantry and attachment to the gentler sex. The worthy brother, who was in excellent voice, did ample justice to the effusion, and the chorus was most lustily taken up:—

"No mortals can more the ladies adore,  
Than a free and an accepted Mason."

The Rev. Mr. Wooncock wished to make an addition to the toast, and which he would attempt, to music:—

Here's a health to all those that we love;  
Here's a health to all those that love us;  
Here's a health to all those who love them that love us.

This was drunk amid much applause, and the party broke up, about eight o'clock, highly delighted with the whole proceedings. The pleasures of the day will not, we think, be soon forgotten by those who were so fortunate as to enjoy them.

HIGHBRIDGE, July 18.—The inauguration of Bro. John Wich Bennet to the chair of the Rural and Philanthropic Lodge, Highbridge, took place. From the high respect in which their brother is held by the Craft, the invitations were so responded to as to produce one of the most numerous and magnificent meetings ever known in that part of the province. The ceremony of the installation having been concluded, the brethren were conveyed in carriages to the Pump Rooms, Burnham, where a delicious repast had been provided for them by the W. Master. The day being fine, and very hot, the brethren did ample justice to the viands, as well as to the champagne and other wines, which flowed in abundance; after which, they retired to the residence of Bro. Bennet, who kindly accommodated them with rooms to put on their masonic costume, when they formed in procession and proceeded to church, preceded by a band of music. At this time every window was crowded with elegantly-dressed ladies and gentlemen; while the streets were lined with spectators, who did "wonder and gaze on." Divine service was performed by the Rev. Bro. J. J. Broderip, Grand Chaplain of the province, who preached an excellent sermon from the first epistle general of Peter, 2d chapter, 17th verse, "Love the Brotherhood," in which he ably dilated on the excellencies of Freemasonry, and the principles it inculcates. After the service, a collection was made, the amount of which was given to the clergyman of Burnham, for the benefit of the poor of that place. The brethren then returned to the Pump Room and took off their masonic clothing, and proceeded to the banquet provided for them by Bro. Butson, of Highbridge Inn, but so numerous was the meeting that it was impossible to dine in the large room appropriated for that purpose, and, with as little delay as possible, a shed was erected, when the brethren, to the number of 108, sat down to a dinner that only required better accommodation for the most fastidious to enjoy. It was impossible to keep the crowd (whose anxiety to see and hear all) from entering the field where the shed was erected, therefore masonic honours, &c., were dispensed with. The cloth having been withdrawn, *Non Nobis Domine* was beautifully

chaunted by Bros. Rolle, Martin, Caird, and Ford. The usual loyal and leading masonic toasts, with the healths of the Grand Lodge officers of the various provinces present having been drunk, the D. P. G. M. of Bristol, Bro. POWELL, begged to propose the health of a brother, whose installation they were met to celebrate, and who was universally respected by those of the Craft who had the pleasure of knowing him, as well as being esteemed in private life, and under whose auspices the lodge and Masonry in that neighbourhood must continue to flourish. He would make no further comment, but give them "The Health of Bro. Bennet, the W. M."

Bro. BENNET, upon rising, was received with much applause, and returned thanks in an eloquent and truly masonic speech, which he concluded by stating that his unwearied exertions should be used for the prosperity of the lodge; and if the numerous brethren who that day had honoured him and the brethren of his lodge with their presence should return to their homes pleased with the enjoyment of the day, and with a determination to visit them at their next anniversary, he should quit the chair that evening with every feeling of delight, which could only be equalled with the pleasure of meeting them again next year.

The D. P. G. M. of the province, Bro. RANDOLPH, then rose and proposed "The health of Bro. Dr. Pope," through whose indefatigable exertions the lodge had risen to its present prosperity; through his efforts were to be attributed the glorious meeting of the day, and to whose arrangements they had experienced so much enjoyment.

Bro. Dr. POPE then rose and said, "In returning you thanks for the kindness you have done me in drinking my health, I beg to say I am fully sensible of your good wishes and kind feelings towards me, which I would gladly convey to you in language, did I possess it. Few men belonged to more societies, social and scientific, than I do, but there are none so near and dear to me as the Freemasons; because no other possesses such tenets and principles. I would ask—especially as we are surrounded by a large concourse of people who are not Masons—where are we to find another society equal to our own; at what board will you see, as at this, the white and the man of colour, the Jew and the Christian, the Catholic and the Protestant, the Churchman and the Dissenter, the Tory, Whig, and Radical, with the esquire and the tradesman; we know of no disparity; we assemble under one banner, whose motto is 'Brotherly Love; Relief, and Truth.' Brethren, the D. P. G. M. has been kind enough to say that this glorious meeting is the result of my efforts; if so, let me thank you all for the very kind manner in which you have accepted of the invitations; and also, those brethren who have assisted me in restoring this lodge to what it once was—the centre of Freemasonry in the province. This day indeed is a red letter one in Masonry here; the brethren who have been members of this lodge for the last forty years must allow that they never were honoured with so many visiting brethren before. That the day, I trust, may have proved one of enjoyment to all; that every brother may enjoy health and prosperity; and that we shall have the pleasure of seeing you again next year, is the wish of one who now begs to drink all your healths."

The healths of Bro. Broderip and other brethren were then drunk, but from the great mass of persons that were congregated the brethren separated early, some leaving by an early train; while others repaired to

the large room, where Bro. Harris, of Bath, and some other singers amused the brethren until the mail-train arrived, and where the cup of good fellowship was pledged to the next merry meeting.

The meeting was honoured with the company of the D. P. G. M. Bro. Randolph, Bros. Captain Maher, G. S., Stradling, G. T., &c.; the D. P. G. M. Bro. Powell, and several of the Grand Lodge Officers of Bristol, many of the Worshipful Masters, and a large party of brethren from the different lodges of that province, particularly the Beaufort, to whom W. M. Bro. Harris, as well as Bros. S. E. Taylor, P. M., and Bro. Evans, P. M., the meeting is much indebted for their kind services. A numerous body of brethren also favoured the festival with their company from Bath, Oxford, Wells, Bridgwater, Taunton, Shepton Mallett, Bruton, and elsewhere. Nor should we forget to state that the company gladly received as visitors the Rev. Elie W. Stokes, a brother of colour, showing the universality of Freemasonry; that it is embraced by all nations. Arrangements were made for the mail-train to call at the Highbridge Station in the evening for the accommodation of the brethren, who returned home highly pleased with the enjoyment of the day. That the brethren may have every comfort and accommodation at the next festival, it is the intention of Bro. Butson to build immediately a lofty and well-ventilated room, capable of accommodating three hundred persons.

**BARNSTAPLE, June 14.**—The Provincial Grand Lodge was opened in the Lodge Room, at the Assembly Rooms, at eleven o'clock, and was close-tyled at twelve, by the Prov. G. M., the Earl Fortescue. After the business of the P. G. Lodge was transacted, the Lodge adjourned, and the visiting and other brethren having been admitted, proceeded to the Church of the Holy Trinity in procession.

On arriving at the door of the church, the brethren halted and formed two lines by dividing to the right and left; the procession was then inverted and entered the Church.

The brethren having been seated in their respective places, the masonic hymn was sung, the usual service of the church was performed, and a sermon was preached by the P. G. Chaplain of Devon, the Rev. James Harris, A. M., after which a collection was made at the church doors in aid of the funds of the North Devon Infirmary and the North Devon Dispensary, and a portion of the collection handed over to the committee for building the school attached to the Church of the Holy Trinity.

The Rev. James Harris took his text from the 27th verse of the 1st chapter of the Epistle by St. James:—"Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The sermon was listened to with the most profound attention by a crowded congregation, and every sentence of the discourse was fraught with those benevolent and generous sentiments inculcated in masonry. The Rev. S. Evans, curate of the Church of the Holy Trinity, read prayers, and the Rev. John Russell read the lessons for the day. The collection after the service amounted to twenty-five pounds.

Earl Fortescue, though labouring under severe indisposition, and contrary to the advice of his medical attendant, presided over the business of the lodge, which being ended, his lordship desired to be excused from joining in the procession and festivities of the day, and appointed the Hon. T. F. W. Butler, as his *locum tenens* for carrying out the further objects of the P. G. L. He also appointed the Hon. Bro. Butler, his

Prov. G. S. Warden, Bro. R. Bremridge, *M. P.* Prov. G. J. Warden, and Bro. T. B. Chanter, Prov. G. S. Deacon for the ensuing year. The Prov. Grand Master left the sum of five pounds to be applied to the charitable object of the meeting. We very much regret to add, that the highly esteemed, zealous, and talented Deputy Prov. Grand Master, Dr. Carwithen, whose energies have been so effective in developing the true objects of masonry in the province of Devon, was prevented from attending the meeting in consequence of severe illness. The prayers of the church were offered up for that respected brother and truly excellent man. The service at the church was rendered the more effective by the kind and gratuitous assistance of the choir who attend the Barnstaple parish Church. The masonic hymn and anthem were sung by them in excellent taste; Bro. Edwards presiding at the organ.

The procession, preceded by a band of music, playing a masonic air, consisted of from seventy to eighty; the arrangements of the committee were carried out in the best possible manner, and reflected great credit on their taste and judgment. Several clerical brethren joined in the procession in their gowns, with the hood appertaining to their accademical degrees.

At five o'clock, about fifty of the brethren sat down to a splendid banquet at the "Fortescue Hotel." The Hon. Bro. Butler, the worthy Master of the Barnstaple Lodge presided over the festivities with his accustomed spirit and ability, and at nine o'clock the brethren separated, after spending a most harmonious and gratifying day.

## SCOTLAND.

### TO CORRESPONDENTS.

JOSIAH—A. WOODMAN—PELTRE—P. M.—AN OFFICE BEARER, and others; we have selected one letter as a pretty fair specimen of the wishes of all—excepting one, whose letter we have no other reason for not publishing than that it would affect his general position. The letter alluded to will be found in our leading article.

*The following are extracted from the published Circular of the Grand Lodge of Scotland.*

Nov. 8, 1847.—A sum of 15*l.* 13*s.* 6*d.*, part of moneys raised by the Lodge of Benevolence, Sherborne, No. 459, under the Grand Lodge of England, from the lectures of the celebrated philanthropist, traveller, and brother, Dr. Wolff, on his mission to Bokhara, having been presented to the Grand Lodge of Scotland for charitable purposes, the warmest thanks of the Grand Lodge were voted to the brethren of No. 459, Sherborne, for their handsome donation; which the Grand Lodge directed to be paid over to the Fund of Benevolence, for distribution by the Committee on that Fund.

The Freemasons' Calendar, Dublin, 1848, was presented by Brother Michael Furnell, Prov. Grand Master, North Munster. Thanks were voted.

Nov. 30, 1847.—The election of Grand Officers took place this day in conformity with the nomination on the 8th instant.

The attention of the Grand Lodge having been called to a report of

the proceedings of the Grand Lodge of England of the 1st March, 1848, appearing in the "Freemasons' Quarterly Review," published 31st of March last, and in which report unfounded aspersions are thrown upon Scottish Masonry, and seem to remain uncontradicted in the Grand Lodge of England; the Grand Secretary was directed immediately to put himself in communication with the Grand Secretary of England, and ascertain whether the offensive expressions in question were actually used in the Grand Lodge of England, and the brother using them allowed to do so without being called to order by the chair. The Secretary was instructed to report thereafter to the Grand Committee.

[It has already been shown in our last number that the brother used no offensive expressions, and consequently was not called to order.—ED.]

SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND.—Royal Arch Masonry appears to be progressing in a satisfactory manner. The Quarterly Communication, *inter alia*, promulgates that the law declaring "that no companion shall fill the first chair of a civil chapter in Scotland for more than three years in succession, nor the second or third for more than two years successively," be abrogated; and that "companions may occupy these chairs for any length of time, if duly elected annually."

Also that for the future the power of granting the degrees of Mark and Past Master be vested in chapters only.

Also that none but those whose names are enrolled on the books of the Supreme Chapter shall be eligible to be a member thereof, or to be an office-bearer in any subordinate chapter; neither shall he have any claim on the charity of the Supreme Chapter.

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## I R E L A N D.

### TO CORRESPONDENTS.

BRO. WHITNEY.—The report is received and acknowledged,

BRO. MILLIKEN.—We are obliged by the presentation of the Historico-Masonic tracts.

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DUBLIN, *August 25*.—The illustrious Bro. Hoyte, S. G. I. G., Deputy Grand Master, entertained the Supreme Council of Sov. Grand Insp. Genl. 33rd. Degree, with unbounded hospitality, at his picturesque residence Edenmore.

NORTH MUNSTER, *Sept. 12*.—The masonic corps of this district are full of energy, our esteemed Prov. Grand Master having commenced his periodical inspection; he visited the Clan William Lodge, 55, on the 11th, for whom he raised five brethren to the third degree, and commended highly the extraordinary advancement of that very respectable lodge (but a few months constituted); and after some hours of instructive labour, the W. Master, Henry W. Massy, adjourned to a banquet, where that social and confidential harmony, characteristic of the Order, was enjoyed with the fullest zest.

Our Provincial Grand Lodge is summoned for the 20th instant, as also the Royal Arch, the Knights of the Sword, the Templars, and

the Triune Lodge, 333. No. 49, Charleville, is to entertain Sir John Macneill, and other distinguished brethren, on the 21st, to meet Bro. Furnell.

LIMERICK, August 24.—The Union Lodge, No. 13, this day initiated the Hon. Henry Wyndham Quin, son of the Earl of Dunraven, Custos Rotulorum of the county.

CORK, June 24.—*St. Patrick's Lodge, No. 8.*—The brethren of this lodge assembled at their lodge-room, St. Patrick's Hall, Mayor-street, on St. John's Day, and installed officers; Bro. Frederick Olden, W. M., Bro. James E. White, and Frederick Buck, as Wardens.

Saturday being considered an inconvenient day for the celebration of the festival, the brethren dined together on the following Monday, at the Imperial Hotel. During the evening the usual toasts were proposed by the W. M., and cordially responded to by the brethren. Bro. A. D. Roche, Wheeler, and M'Carty, sang several appropriate glees, &c., with their accustomed brilliancy, and, together with Bro. Brosang, who delighted the company with his exquisite performance on the violin, accompanied by Bro. M'Carty on the piano-forte, contributed largely to the evening's enjoyment. The utmost hilarity prevailed; peace, love, and harmony, which are the characteristics of this lodge, reigned throughout.

Several visitors from Lodges Nos. 1, 5, 13, 95, 139, and 353, were present. At twelve o'clock the party separated, highly gratified by the kind and truly masonic spirit which was displayed.

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## FOREIGN.

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RIO DE JANEIRO.—The Grand Orient of Brazil has interdicted the admission of brethren of St. John's Lodge, No. 703, from visiting or being visited by lodges acting under warrant of the Grand Orient. This interdict has been existing since 1845, and the Grand Secretary, Bro. W. H. White, has been applied to on the subject, but most pertinaciously withholds any reply. A still more formal application has been made by the present mail, requiring some steps to be taken to compel the Grand Orient of Brazil to respect the certificates of the Grand Lodge of England. Perhaps, as a large remittance accompanied the letter in acknowledging the receipt, the Grand Secretary may vouchsafe to say a word on this strange interdict.

JAMAICA, Kingston, June 26.—*Union y Concordia Lodge.*—This being the day appointed for the annual installation of the officers, a very numerous gathering of the brethren of the several lodges took place at their usual masonic room.

The lodge was opened in due form about eight o'clock, when a large number of Past Masters presented themselves for the purpose of assisting in the ceremonies of the evening, among whom we noticed the distinguished Most Worshipful General Jose Antonio Paez, Ex-President of the Republic of Venezuela, who was received with high masonic honours, and conducted to his appropriate seat.

The usual ordinary routine business having been disposed of, the

Worshipful Master called upon Brother Scott, of the senior lodge in this province, to undertake the important office of installing the Master elect, according to ancient custom. This having been done, Bro. Emanuel Leon appeared in his place as the Master installed for the ensuing year, and proceeded to form his administration by installing the officers.

The Worshipful Master and the several officers individually returned thanks for their respective appointments.

The lodge was closed according to custom, and the brethren adjourned to Sussex Hall, where a sumptuous banquet was prepared for the occasion. About one hundred and twenty gentlemen sat down to the entertainment. After which the Worshipful Master rose, and called for a bumper, when he proposed to the health of "our Sovereign Lady the Queen," which was received with all the loyalty and enthusiasm which distinguish the fraternity; the band playing the national anthem. He next gave successively, "Prince Albert, the Prince of Wales, and the Royal Family;" "the Army and Navy;" "His Excellency Sir Charles Grey;" "the Earl of Zetland, Grand Master of the United Grand Lodge of England;" all of which were drunk with marked loyalty and great applause.

The Worshipful Master hereupon called upon Bro. Fiddes, who presided at one of the wings of the table, to do honour to the distinguished visitor of the evening, by proposing his health.

Bro. Fiddes accordingly rose. He said he felt some diffidence in proposing the health of the visiting brother, General Paez, for he was incapable of doing justice to the merits of that gallant and distinguished man. During the many years that the general presided over the councils of his country, he had been characterised as the staunch upholder of good order, as well as the enemy of oppression, and the true friend of liberty. Unlike many men who aspire to power for the purpose of self-aggrandisement, he had, with a true and noble patriotism, devoted his life to the promotion of the welfare and happiness of his fellow-countrymen. He had neither idly neglected nor selfishly abused the high offices which were invested in him; but, acting always on the great principles of fraternity and benevolence, on which Masonry is founded, he has never swerved from the path of rectitude. These public virtues in the general reflect on him high honour, and entitle him to the estimation of every Mason and every right-thinking man. The fame of his achievements has extended and been appreciated, far beyond the circuit of his own country. It was sufficient to strike the attention of our late sovereign William the Fourth, who presented him with a handsome testimonial in admiration of his public conduct. As an officer of the Union y Concordia Lodge, he (Bro. Fiddes) thanked General Paez for his visit this evening, and, on behalf of the brethren generally, he begged to convey to him their high consideration and regard. The fraternity wished him all prosperity, and prayed that the blessing of the Grand Architect of the Universe may never forsake him—(cheers).

The band immediately struck up the air of his country—the *Cachoucha*.

The toast was responded to with loud and enthusiastic cheering, which lasted for several minutes. As soon as a hearing could be obtained, the general rose and addressed the brethren thus:—"From the moment in which I received an invitation from the members of the Union and Concordia Lodge to be present at their installation, I considered myself highly honoured. The reception which I met with in the body of the lodge augmented my satisfaction; and now, finding myself in this

splendid banquet, all conspire to fill my heart with gratitude for your brotherly kindness. I regret much that, from my want of knowledge of the English language, I did not know the exact time to address you in the lodge, to thank you for the high compliments paid me. I am inspired by the most lively emotion of gratitude to you for the honour you have done me, in drinking my health this evening; more so, as allusion has been made by the brother who proposed the toast, to some deeds of my by-gone days, in the achievement of which I sought nothing but my country's welfare. The reminiscence inflames my ardour, and pictures to my mind the early history of my native country, that history of which I shall ever be proud, and proud of the recollection of those actions, the more so on account of their object, the maintenance of liberty. Circumstances, to which I need not now advert, have brought me forward again for the defence of its constitution, a love for which has ever actuated me in the government of my people, whilst the fraternal principle which Masonry inculcates, the practice of justice and equity, has ever characterized my disinterested actions during the period which demanded my prowess."

The Worshipful Master then gave the immediate Past Master, the founder of the Union y Concordia, "Juan Jose Nieto, and the absent Members," which was responded to with loud and lasting applause.

Bro. Colin Campbell rose to return thanks for Bro. Nieto. He regretted the absence from the lodge of so worthy and valuable a brother, who, while in the island, had devoted his time and talents to the organization of a brotherhood which had progressed so rapidly as within a short space to take its stand in this city, and vie with old and established lodges.

The Senior Warden, in concluding his remarks on the last toast, proposed "The Visiting Brethren," which was drunk with enthusiasm; to which the Worshipful Corinaldi, P. M. of the Friendly Lodge, Montego Bay, returned thanks in an able and appropriate speech, and concluded by giving the health of "The Worshipful Emanuel Leon," the Master installed.

Bro. Leon rose to respond. He said, I return you my warmest thanks, my brethren, for the handsome manner in which my health has been proposed, and responded to. It is very flattering and honourable to me to receive such a marked approval of the little exertions I have made to promote the general welfare of the craft, and the interest of this lodge in particular. I assure you, my brethren, that when I took the chair of the Union and Concordia Lodge, I did so under great difficulties, knowing my own deficiency; but being supported by competent officers, encouraged by my *royal* brethren, and assisted by my *friendly* brethren, I took the helm and endeavoured to steer my bark with success (Sussex) safely into harbour. Having acquired some experience during my past career, I look now to better days for the Union and Concordia Lodge, and I hope, when I surrender the command to my successor, I shall retire with the pleasing consolation of having endeavoured faithfully to discharge my duty.

The Junior Warden then gave "The Sister Lodges," which was fraternally responded to.

Bro. Alberga returned thanks on behalf of the Sister lodges.

Several other toasts were drunk, and the brethren did not separate till an early hour of the following morning, all well pleased with the proceedings of the day, and the happy festivity which followed.



## AMERICA.—UNITED STATES.

NEW YORK.—Bro W. J. Hammond, the comedian, who made a most successful *debut*, died here recently. His hearty friendliness won all hearts; and the hard fight with fortune in the mother country for the last ten years promised to be rewarded by success here; but, alas! it was not to be; and his widow and seven children, who are anxiously awaiting the means to follow him, will learn their sad bereavement. The greatest sympathy was shown for the departed. The brethren of St. John's, No. 1, attended his funeral.

BOSTON, Nov. 30.—The Hon. Robert P. Dunlop, Ex-Governor of Maine, was installed Grand High Priest of the General Grand R. A. Chapter of the U. S. The ceremony was most impressive.

THE PROPOSED SUPREME GRAND LODGE.—An address from the Convention has been published. It is drawn up with considerable care, and is forcibly written.\*

The general obituary announces the departure to the land of spirits of many excellent brethren, among them Colonel Jonathan Bancroft, æt 87, who served in the Revolution. He enlisted, when a mere lad, under his brother, who died soon after. Young Jonathan was stationed at Westpoint at the time of Arnold's treason. Two of his brothers helped to row Arnold down the Hudson, and put him on board the British sloop-of-war *Vulture*. He witnessed the execution of the accomplished Major Andre. He was the last man who belonged to the flower of Washington's army in this section of Massachusetts. "God and Washington" were on his lips while his senses remained.

A masonic school has been opened at Lexington.

A ship, of 450 tons, called *The Masonic*, was lately launched at Richmond, Me.

The New Louisiana Grand Lodge has been recently organised in the city of New Orleans by the Grand Lodge of Mississippi, the former Grand Lodge having disqualified by mal-practice.

SUPREME COUNCIL, SOUTHERN JURISDICTION OF THE U. S.—The Ill. Bro. John A. Quitman, R. C. S. P. R. S., Major-General in the United States army, was inaugurated a S. G. I. G. 33rd, and elected a member of the Supreme Council.

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\* For obvious reasons, we must defer the publication, merely observing that the analogy between the Grand Lodge of England and her Provincial Grand Lodges, and the actual States Grand Lodges of the U. S. and the proposed Supreme Grand Lodge, is not fully made out.—*Et.*

## 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. Madras, Bro. PHAROAH.

## TO CORRESPONDENTS.

ANGLO-MASONICUS—Vide p. 508, 1847. The allusion was to Bro. Wm. H. White, the Grand Secretary; not to the Prov. or District Grand Secretary of Bengal. The term *l. s. d.* should have superseded the word *rupees*. If we have unintentionally created pain, we hasten to express regret, and to offer explanation.

## ADDRESS TO THE EARL OF DALHOUSIE.

A deputation, headed by the Grand Master of Bengal, the officers of the Provincial Grand Lodge and the Masters and Wardens of Calcutta lodges, waited on the Right Honourable Lord Dalhousie, by appointment, on the morning of Wednesday, the 24th May, at 10 o'clock, to present an address of congratulation to his lordship, Past Grand Master of Scotland.

Previous to reading the address the Provincial Grand Master spoke a few words to his lordship, of which the purport, as nearly as we recollect, was as follows:—

“ My Lord—Though with reference to the object of this interview, the desire of the masonic fraternity to pay their personal respects to your lordship, was coincident with your lordship's arrival in this country, yet they felt reluctant to intrude too soon upon your lordship after assuming the no less arduous than magnificent office to which your lordship has been called. They, therefore, postponed their intended compliment to a juncture, as they hoped, of greater leisure for your lordship. Though such can scarcely be considered as having arrived, yet they dread further to delay the fulfilment of their intention, and, therefore, gladly avail themselves of your lordship's kind permission to carry it now into effect. It was not till after the address I hold in my hand was fully engrossed on the parchment, that the intelligence reached us of your lordship's accession to a very high distinction in the time honoured chivalry of our country. All we could do, under the circumstances, was to add the initials of the ancient and honourable Order of the Thistle after your lordship's name, and as well as we could, to embellish it with the emblazoning of the order. Surely, my lord, whether we regard the honour of the high distinction itself, or the manner in which it was bestowed by our beloved Sovereign, which conferred a peculiar grace upon it; it cannot fail to be a source of proud gratification to all who have the privilege of being ranked among your lordship's friends. May your lordship long be spared to enjoy this, and all other honours that may accrue to your lordship. Permit me, my lord, to make one more observation, not irrelevant to this eventful epoch of change and menace. No one knows better than your lordship, that should any crisis require it, Her Gracious Majesty possesses not a more devoted or loyal class of subjects, or more stedfastly attached to the con-

stituted authorities, than the fraternity of free and accepted Masons, throughout the British Empire and Colonies. I now, my lord, with your kind permission, proceed to read the address I hold in my hand, signed by some thirty or forty Master Masons."

*To the Most Worshipful the Right Honourable the Earl of Dalhousie, K. T. Governor-General of India.*

My Lord,—On the part of the general fraternity of Freemasons in Bengal, and its territories, we, the undersigned Provincial Grand Master, Wardens, and other officers and members of the Provincial Grand Lodge of Bengal, as a deputation, beg to wait upon your lordship, in order to express how cordially we rejoice at your lordship's having been selected to preside over the councils and to direct the destinies of the British Empire in the East.

While hailing your advent among us, with feelings of the liveliest satisfaction, we beg most heartily to thank your Lordship, for so promptly and kindly granting us this opportunity, as members of an ancient and honourable fraternity, to welcome among us, so distinguished a pillar, and ornament of the order, recognizing, as we do, in your lordship's arrival in India, an event full of promise for the moral enlightenment and advancement of the country.

Though Masonry, as your lordship is well aware, be a catholic institution, yet has it certain landmarks of nationality—accordingly each of the threefold divisions of the British Empire, has its own Grand Master, and Grand Lodge. Though officially, then, belonging to the institution of English Masonry, yet do we congratulate ourselves on the opportunity of personally doing honour to so illustrious a Master of Scottish Masonry as your lordship is known to be; it being a matter of historical, no less than of traditional testimony, that Scotland has always been looked up to, as a sure and orthodox asylum of the Craft. We cannot doubt, therefore, that your lordship will extend to Masonry in the East, a portion of that good will, which is so gratefully remembered in Scotland.

It is a matter of honest pride to us, as Masons, to think, that of all the governor-generals who have ruled in India, the only two who were members of our Order, were as distinguished philanthropists as statesmen. Indeed, the probability is, that the two characters, properly speaking, are one and indivisible; they assuredly may be considered so in this case. It is, therefore, my lord, with feelings of delight, and the most auspicious anticipations, that we behold the accession of your lordship to the chair erst occupied by the illustrious Marquis of Hastings. That nobleman, my lord, from first to last, took a lively interest in the welfare of the Craft, and never was it more prosperous than during his connection with India.

To one of your Lordship's experience and penetration, it were superfluous to more than hint, how an institution, whose chief aim it is, to promote good will and moral progress, is susceptible of being made subservient for social good in a country like this, standing greatly in need, even of latent aids and indirect means to benevolent purposes. We look, therefore, for that encouragement from your lordship which in some measure as a member of our ancient Order, it may not be deemed unbecoming in us to expect. Without being based upon practical principles of charity and beneficence, no one knows better than your lordship that Masonry were a hollow pretence.

Your name alone, my lord, must be to us, a tower of strength, from

the shafts of misconstruction, and the assaults of prejudice. It is not the practice of our institution to blazon forth its measures of relief or usefulness; suffice it my lord, that the vital principle of our Order is in active operation, and that philanthropy, moral subordination, and charity, in the full apostolic sense of the term, have as much as lay in our feeble power, been ever the landmarks of our associated endeavours.

It were unreasonable to expect, that your lordship could do more than countenance, our Order, by permitting your name, as it were, to honour our banners. In a variety of latent ways, unnecessary particularly to define, it cannot but prove advantageous to the institution, that your lordship should be believed to take an interest in its welfare. On the part of the masonic fraternity of Bengal, and its territories, we can assure your lordship in all sincerity, that it has been our constant endeavour to fulfil the "farewell injunction," of (that most worshipful and noble brother) the Marquis of Hastings, to "keep pure the craft." Much my lord depends upon personal purity of character in all stations, but especially in those of authority in the Craft. It might be indelicate to say more than that we count much upon the moral influence of exalted example, in our hopes of still further keeping pure the Craft.

The favour that we have now earnestly to crave therefore is, that your lordship would so far admit our claim to kindly recognition, as to permit us, now and in future, to consider you, as the most worshipful Lord Patron, of the masonic fraternity throughout Bengal and its territories.

Again begging to tender our thanks for the honour of this audience, and praying that the Almighty Architect of the Universe, may ever have your lordship and family in His holy keeping, we now respectfully and fraternally beg to subscribe ourselves your lordship's most devoted and obedient humble servants,

Signed by the Grand Master, Deputy Grand Master,  
Wardens and Officers of the Grand Lodge of Bengal,  
and the Masters and Wardens of the several Lodges in  
Calcutta and its vicinity.

The following is Lord Dalhousie's reply:—

Right Worshipful Sir and Worthy Brethren,—It is with heartfelt pleasure that I receive the address which you have done me the honour to present to me, and thank you most sincerely for the congratulations and expressions of kindness and welcome which that address contains. I consider that Masonry, when under the control of proper discipline and the good example of those high in office in the Craft, to be calculated to effect much good in bringing into social union men of different grades and professions, and promoting harmony and good feeling between the highest and the lowest; but it is only under the influence of strict discipline and example that good can be effected, otherwise a Mason's lodge will tend to become a mere convivial meeting, and believe me, my brethren, that it is that laxity of discipline, that gives cause to those who are unfriendly to our society, and who do not understand our principles and our objects, to represent a Mason lodge as a scene of revelry and drunkenness. But you, sir, I feel confident will maintain a strict discipline in the Craft, and that your own example and that of those holding high office in the Grand Lodge of Bengal will keep pure the Craft. I feel particularly gratified by your congratulations R. W. Sir, on my accession to the most ancient and honourable Order of the Thistle, by the favour of our most gracious Sovereign, who has been thus pleased to

mark her approbation of my services; but you justly remark, that it is not only the honour itself that must be so gratifying to my feelings, but the way in which that honour has been conferred. There are, I have no doubt, many Scotsmen among you, and they will, I am sure, fully sympathize with a brother Scotsman in his feelings of pride and gratification on attaining so high an honour as that of the most ancient and noble order to which it has pleased my Sovereign to nominate me—an honour of which every Scotsman, be he who he may, would be justly proud. Indeed, I am beholden to her majesty's ministers for many acts of kindness and favour, the more gratifying as conferred on one not of the same political party with themselves—and, I gladly avail myself of this opportunity of publicly expressing to a body of men, whom I may consider to represent in a great measure the community of India, my deep gratitude for, and appreciation of, the kindness and support which I have received from her majesty's ministers, placed by their favour in the high position I occupy as Governor General of India, I shall make it my aim to carry out all objects that tend to the moral advancement and benefit of the inhabitants of this vast empire.

I fear, R. W. Sir, and worthy brethren, that you have too highly rated my position in the Craft. It was with great pleasure that I served my apprenticeship, and my brethren in Scotland subsequently nominated me to the highest post in the Craft; but the toils and engagements of political life have interfered with my taking any active part in the concerns of the Craft for a long time past. It is, however, most gratifying to me to be received with so hearty a welcome on my arrival in this remote land by a body of Masons—and I shall be ever ready to promote the interests and benefit of the institution in this country on your pointing out to me the mode and opportunities of doing so.

You ask me to become the patron of the Order in Bengal: understanding from the excellent sentiments embodied in this address, that strict discipline will be observed, that precept and example will go hand in hand, that temperance will guide you, and that the Craft will be kept pure—I accept with pride and pleasure the office you ask me to fill, and I do trust that I shall not have cause to regret that I have complied with your request, that I shall not have to be ashamed of any brother of the Order, or blush to hear myself named as a free and accepted Mason.

After mutual salutations, the Lord Dalhousie and the deputation withdrew from the hall of audience.

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THE MASONIC GOVERNOR-GENERAL.—The Earl of Dalhousie, like Theodosius, the Roman emperor, never signs any papers till he has read them himself, or well understands their purport. The mention of one or two incidents will suffice to show his lordship's scrupulous business habits. To every document he attaches his initial D, with the day of the week, and the date of the month. The frequent errors in orthography which unavoidably occur, from haste and inadvertence, seldom or never escape his lordship's vigilant eyes. He even supplies the omission of the numeral adjectives, or articles, as they are wrongly called, *a*, *an*, or *the*, and of a parenthesis!

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The Lodges in Bengal reach twenty-nine in number. Of these, there are eight at work at Calcutta, fifteen in the provinces, and six altogether in abeyance; but we can hardly reckon on even the majority of the fifteen in the provinces as in an efficient state; indeed,

such is the fluctuation in residency, that it is difficult to reckon on comparative regularity.

It is a pleasing duty to record the truly amiable and charitable kindness of the Hon. Mrs. Cameron. Her exertions for subscriptions for the Irish destitute, were most zealous, and truly praiseworthy. She personally called at the Provincial Office, and constituted the secretary her almoner—an office, most cheerfully undertaken, and faithfully fulfilled. Mrs. Cameron, God bless her! in the course taken, does equal honour to her sex and to human nature.

The delinquency of many commercialists have involved so many of their innocent dupes in ruin that various great objects are suspended, if not abandoned; and we much fear that the progress of our masonic hall is more to be hoped for than expected, unless our highly-respected Governor-General, brother, and patron, should find time, from the cares of office, to bestow upon us the cordial blessing of his patronage and support.

We must endeavour here to bring into a better light the great laws of our masonic existence, “Natural equality, and mutual dependence,” which, by being understood and practised, will do much to consolidate our strength, give weight to our system by improving it, and thus convincing those outside the Temple that the system of Masonry is a pure, holy, and shining light.

In thus confessing a failing, we may the more justly complain of the want of good example set us by our home authorities. The following glaring proofs of the indifference to our state will be read with surprise. After this public statement, we hope it will be brought before the Grand Lodge.

In 1845, an appeal against a sentence was forwarded, with a letter from the *locum tenens* of the Hiram of the P. G. L. To this day no reply has been vouchsafed, but the demands for money are as regular as the clock. We receive no other communications but what are redolent of the *l. s. d.* Warrants and certificates are forwarded with an astonishing promptitude. Surely it would be well if Bro. White, the Grand Secretary, were to retire on a good pension. It is, however, said that on account of the special urbanity of his manners that he is too popular among the English Craft.\*

*On Dit.*—Bro. John Cameron is about to return with despatches, containing all the higher degrees from Scotland, and open an opposition store. We have some idea that a change in the Grand Mastership of England is about to take place; indeed, many are of opinion that it would prove better for the cause of Masonry that periodical changes should be made.

*MADRAS.*—*Appeal to the fraternity of Free and Accepted Masons by the brethren of Lodge Universal Charity, No. 340, on the registry of England.*

Respected Brethren,—It will be within your recollection that our lodge of Universal Charity was revived upwards of two years ago, under very cheering circumstances. Since that time it has been actively working. The exertions of the few who originated the undertaking have been crowned with success. Warrants for the Craft and Chapter have been obtained from the Grand Lodge of England; suitable furni-

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\* *Risum teneatis.*—Bro. White has a shrewd guess to the contrary.

ture, jewels, and clothing have been provided, and a small library established from individual contributions by the brethren, and the lodge has had, since its revival, a goodly accession of members, so much so that it is now, we believe, in point of numbers, one of the strongest lodges in this province.

The strength of Indian lodges is, however, liable to much fluctuation. We have witnessed lodges boasting of a large array of members, reduced within a few years by deaths, withdrawals, and removals from the station, to almost an insufficient number to carry on the working. But under any circumstances the pecuniary demands on the brethren continue unabated. The expenses for the proper maintenance and support of a lodge are heavy. Frequent remittances are required to be made to the Grand Lodge of England and the Provincial Grand Lodge of Madras. The monthly expenditure for lights, servants' wages, and contingencies is large, and the repeated calls for the relief of distressed brethren, the widow and the orphan, must also be responded to. The consequence has been that numerous lodges, once in a flourishing condition, have within a few years become totally extinct.

In addition to all the usual demands upon the pecuniary resources of a lodge, as explained above, the brethren of "Universal Charity" have hitherto been compelled to hire premises in which to hold their meetings, and whilst the rent is a heavy draft upon their funds, the building is not at all suited, from its form and situation, for a masonic temple. There are at present in Madras only three masonic lodges—Perfect Unanimity, Social Friendship, and Universal Charity. The first named lodge is composed of brethren in the higher walks of life, who have, some years since, raised unaided a magnificent temple. The brethren of Social Friendship have enjoyed quarters in the fort free of expense for the last twenty years, whilst the lodge of Universal Charity alone is without a local habitation.

Should the lodge continue in its present flourishing condition, it will have the means of meeting all the demands upon it; but should it, from unforeseen circumstances, lose many of its members, there will be much difficulty in defraying the expenses incidental to a working lodge, and especially the heavy charge for house rent. If the Lodge of Universal Charity had a permanent temple of its own, it is calculated that a few zealous members, with economy and good management, might always keep it in existence.

Taking all these circumstances into consideration, a prospectus was circulated to the brethren of the lodge, inviting them to contribute towards the erection of a temple. The call was cheerfully responded to: most of the brethren are in humble circumstances, yet they have all contributed more or less (some giving as far as a month's salary.) The total sum thus subscribed amounts to Rs. 2,300. Mr. Just. Gantz, architect, a member of the lodge, was requested to frame an estimate for the proposed building. He has submitted the accompanying plan and estimate, from which it will be seen that the cost of constructing a temple of the smallest possible dimensions, consistent with utility, and on the most economical scale, will be Rs. —, to which should be added the value of the ground, and the expense of walling or hedging it in; the aggregate outlay may therefore be calculated at Rs. —.\*

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\* Although the plan and estimate have not reached us, we would not delay the publication of the appeal.

As the brethren of Lodge Universal Charity have not the means, of themselves, to carry out this desirable undertaking, they are compelled to solicit the assistance of the masonic public, and it is to be hoped that their own exertions in the good cause will excite the sympathy and secure the co-operation of their more wealthy brethren. Should a sum nearly equal to the amount contributed by themselves be subscribed by the brethren at the Presidency, unconnected with their lodge, they will at once lay the foundation stone of the proposed building.

It should be added, that care will be taken in communication with Provincial Grand Lodge, to secure the temple permanently for masonic purposes.

Signed on behalf of the brethren of Lodge Universal Charity,

J. Maskell, W. M.,		G. M. A. Storey, Secretary,
M. McDowell, P. M.,		P. Coultrup, Treasurer,
A. Wright, P.M.,		J. Richardson, P. J. W..
C. Grant, S. W.,		

Committee appointed by the lodge.



THE  
GENERAL ASSURANCE ADVOCATE.

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30TH SEPTEMBER, 1848.

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NOTICE.

*Arrangements have been completed for furnishing in our next number reports of the meetings of the various Assurance Companies.*

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LOCALITY AND EMPLOYMENT.

At a time when governments—forsaking the beaten track which they have so long pursued, of leaving speculation and enterprise to find their own instruments, and use and work them as they will, and throwing overboard the theories of a certain class of politicians, who say that private affairs, as contra-distinguished from public business, should be left to private control and guidance—have undertaken to interfere between masters and labourers, employers and employed, and to define the number of hours during which toil may be carried on, and the ages at which it may begin; and when, in pursuance of this system of interference with what have hitherto been considered as private rights, rulers have given to us at least the nucleus of a sanitary system, it becomes important to all, and to none more than those who are interested in the business of Assurance, to endeavour to form true ideas of the influences of locality and employment upon the happiness and the duration of life of the bulk of the people. Abstaining, as we always shall, as far as possible, from expressing opinions upon questions of governmental policy, we do not enter into the question whether governments are right or wrong upon principle for overstepping their former boundaries, and legislating on the dwellings and labours of the people, we merely point attention to the fact, and its paramount importance, that legislation has a tendency to assume, if not more, at least as much, a social as a political character; and it is only necessary to refer to the opinion which has sprung up of late years, and which is rapidly gaining ground—that the evils which afflict us as a nation, arise rather from social than political causes—to prove the probability that that tendency is likely to become much strengthened; and to bring within the range of legislation, and the duties of statesmen, many objects, the attainment of which is now left to the philanthropist.

There is a growing idea, great and noble in itself, whether it be technically false or true, that the duty of a government is to the full as great to direct and lead a people as to rule and coerce them; that it is as onerous an obligation to prevent the seeds of crime from being sown by unfavourable outward conditions—by causes which produce both moral and physical degradation, by dirt, foul air, over work, idleness, and ignorance—as to repress its practice, or to punish its commission. It is this idea which—as yet dimly and feebly expressed, large and powerful, but misty and undefined, scarcely knowing its own strength, or understanding its more ultimate tendencies—is working darkly in the public mind, and has produced our recent social measures; which is crying out for the schoolmaster rather than the gaoler—the schoolhouse rather than prisons or convict ships or penal settlements—for books rather than bayonets. It is this feeling which demands that the putrid and infected air of courts and alleys which produces physical decay, and, as a consequence, moral disorganization, which breeds at once disease and crime, shall be made pure at the public expense. It is this feeling which declares against the employment of children in factories or mines, and which says that civilization should not suffer men to toil themselves into an indifference of all that is not material—into a forgetfulness of the finer feelings of humanity—into a state of body and mind which drives them to debauchery to drown the remembrance of their hopelessness and their sufferings, and drags them miserably into premature graves. It is this feeling which has the effect of endeavouring to make law a system of social religion rather than a mere political code; and from it we may expect greater and more searching effects than any we have yet experienced. The interference in the drainage, and the construction of our streets, lanes, and alleys, may grow into a system of legislation having reference to the interior arrangements of our dwellings, and the regulation of the labour of the factory workers, may extend itself to other classes of operatives, as the opinion strengthens that the business of a government is to secure, not only the material prosperity, but the physical well-being and the mental happiness of a community. Nay, if plagues, as of old, and the recurrence of which at certain intervals is too certainly suspected, should visit us; and if, as is too probable, the difficulties which the concentration of masses, under our present system of civilization, impose upon us with regard to the means of providing labour, and the necessary supplies of food should increase, laws relating to social and private matters will extend and ramify themselves in our statute-books in a manner yet unexpected, and will assume forms of interference with our daily habits and domestic arrangements, which the public mind is not prepared to anticipate, and which will be justified by principles not new but forgotten, which heralded the first advances of

civilization, and are perhaps destined to mark, not, we would hope, its decadence, but a more advanced stage towards the highest perfection of which humanity is capable. Among the English, these changes will not be effected by those hurried fits and starts, those random bounds and leaps in the dark which characterise the movements (we hardly know, as yet, whether to say *progress*) of our continental neighbours, and which at one moment carry them on beyond their era, at another period by the mere force of re-action, throw them as far behind it—now bestowing an amount of liberty identical with anarchy, and then imposing a restraint synonymous with despotism. Those sudden changes will not occur here; but our mode of progression has its disadvantages as well as its advantages. If we do not forget the actual for the ideal, we too often drown the knowledge of what may and should be in the memory of what is, and consent to the maintenance of the *statu quo*, when we should be pressing forward. If we do not become oblivious of the practical in the discussion of first principles, we not unfrequently in our practice are too forgetful of principles. If we do not venture on radical changes, but advance by slow degrees, we are too apt to patch and botch a rotten system, each mend making a hole which necessitates fresh repairs.

If other nations are too scientific in their legislation, we perhaps fall into the opposite extreme. If French and German statesmen, for example, are too much given to theorise on false or imperfect generalization, it is possible that we theorise too little, when the means of correct induction are ready to our hands. It is useless either here or elsewhere, to look for the remedies of these mental evils to statesmen themselves, we must ask them of the people whom they govern; for all governments, even the most despotic, are to some extent reflections of the popular mind, exhibiting, and for the most part exaggerating, both its good and evil qualities, its elements of failure and success, its mixed capabilities for good and evil. Now as legislation clearly has a tendency to take a social direction, and more particularly and immediately to deal with the local position and the industrial habits of masses of men, as affecting the happiness and prosperity of the people, it is perhaps needless to point out the fact, that that tendency must bring legislation to the verge of the domain of science; if, indeed, like mingled spheres, law making and scientific research do not overlap and partly contain each other. The foundation of a system of social laws must be based upon the labours of the statistician and the deductions of the philosopher, or they must be worthless. It is with this impression that we beg to draw the attention of those gentlemen, who perform the highest and most scientific part of the business of Life Assurance, to the extremely important and interesting subject of the influence of locality and employment, both separately and

combined, as the causes of physical disease and mental decrepitude (for both results are necessarily connected), and their action upon the duration of life, with the hope of eliciting observations which have not yet suggested themselves, and which must be of infinite value, not only in advancing the development of correct principles of Assurance, but in furnishing correct bases for legislation, and promoting the general happiness of humanity, and its advancement upon the path of true civilization. It is scarcely the business of the journalist, or the periodical writer, whose impressions are necessarily hastily formed, and often sent forth to the world without due consideration, and unshaped to enter into the *minutia* of scientific research. His labours are too diffuse—spread over too wide a space—are too destitute of that concentration which ensures clearness of vision and accuracy of detail, to enable him to speak over confidently on any particular subject, which commands the earnest attention of a number of gentlemen of great natural capabilities and large attainments, well trained and constantly practised. It is given to but few minds to combine the power of vast grasp and minute perception. The periodical writer's province is rather to chronicle the results of the labours of those who patiently, perseveringly, and silently pursue enquiries demanding peculiar faculties laboriously exercised, and to form general views, which are not without a beneficial application.

In reference to the influence of locality and employment, to which we have thus endeavoured to call attention, an idea has arisen out of a perusal of Mr. Neison's valuable and laborious production, entitled, "Contributions to Vital Statistics," which does not appear to have been worked out, or, indeed, scarcely touched upon, and which strikes us as very important, not only with reference to legislation, but also with respect to a knowledge of the causes of mortality, as applicable to Life Insurance, and is therefore worthy of attention and patient investigation. In reference to Table I. in his work, Mr. Neison, at p. 49, observes, that "the expectation of life among labourers in the rural districts, exceeds the expectation of the rural districts generally throughout the whole term of life;" and he shows in a table, immediately following that remark, that in the rural districts the difference in favour of labourers, as compared with the whole population, is at the age of twenty, 5·6251 per cent.; and that that difference varies slightly till seventy years of age, when it is 4·0072 per cent.; and he points out that the real is even greater than the apparent difference too, as the general results of the rural districts include labourers, and as "the standard ought not to include the class held in comparison;" so if the labourers were not included in the general results, the expectation of life in the other classes, the healthy class having been abstracted, would be lower, and the difference of course both actually and proportionately greater. Mr. Neison uses

this fact to show, that a great deal depends upon the nature of employment, independent of locality, and says, "that even in the same locality in rural districts of the country, where all *supposed* contaminating influences of ill ventilated houses, narrow streets, bad sewerage, poisoned air, epidemic town fevers, and factory restraints, are absent, there is, nevertheless, a very great superiority in the value of life in one class over another." The word "*supposed*" is printed uniform in Mr. Neison's book, but we have printed it in italics, because it seems to mark the writer's bias to be towards thinking, that too great stress has been laid upon the influence of locality and the diseases engendered in ill ventilated and undrained districts, and too little upon employment, and consequently, in some degree, to lead him to be sceptical of the influence of a well regulated sanitary system; a doctrine which we are sorry to see, even indirectly, supported by so eminent an authority, because we think it injurious, and, as we shall endeavour to show by other data drawn from Mr. Neison's work, erroneous. Not that we at all undervalue the influence of employment, but conceive that local position is at least as powerful.

Mr. Neison shortly afterwards asserts that "the general mortality of the town districts exceeds that of the rural districts by about 14·981 per cent;" but, by abstracting the labourers from the rural districts, the difference would be diminished to 8·8 per cent.; and he then ventures on a supposition that if the class of labourers were not only abstracted from the rural districts, but added to the town districts, the mortality of the towns would, instead of exceeding, fall short of that of the rural districts by 1·831 per cent. Now, we do not quarrel with Mr. Neison's facts or figures, which we are not in a position to dispute, and are ready to assume as correct, but we do quarrel with his supposition; because we think that no one, however eminent, is justified in supposing an impossible hypothesis and using it to influence a case, as he does his to decide the question of *Employment versus Locality*; and that the hypothesis is impossible we think we shall be able to show from a subsequent passage, which tends to prove that the labourers—the most healthy class of the rural districts—are subject to a very high rate of mortality in towns; so that if labourers could be abstracted from the country districts and added to the town districts, the result would be not only to increase indeed the amount of mortality in the former, but also to increase that of the latter, thus probably leaving the differences between the general results much as they are now.

We readily concede the truth of the remark, that where there is a greater concentration of trades, in themselves unhealthy, the mortality of the district must be in consequence heightened, and that the mortality of town districts must be increased by those means; but Mr. Neison,

in his deductions, seems to have neglected a very important element in the mortality of the various trades which he enumerates, namely, the duration of the hours of labour, which might essentially modify his conclusions; but the passage to which we wish to draw particular attention is to be found at page 59, and is as follows:—"It so happens that the class of labourers in large cities is subject to a very high rate of mortality."

This is in reference more particularly to Liverpool; but we conceive that it has a general application, and the consideration of it evolves a very important and startling conclusion, attributing a far greater influence to locality than Mr. Neison seems inclined to allow. Let it be borne in mind that the labourers decrease the mortality of the rural districts, and then consider what this sentence of Mr. Neison's entitles us to presume—that the labourers *increase* the mortality of town districts; and what inference can be drawn but this, that while other classes than labourers approximate in healthfulness and longevity in both town and country, the condition of bodily exertion, which, in the pure air of the country, *increases* the expectation of life—in the vitiated air of the towns *decreases* it. The town and country tradesman experience but a comparatively trifling difference; while in the country labourer, life is at its *maximum* of vigour and duration; in the town labourer, at its *minimum*. Let it be considered that while the town tradesmen, for the most part, live partially free from the pestilential atmospheres of the courts and alleys, and are comparatively healthy, the town labourers, who are exposed to their worst effects, are at the lowest scale of existence, although the like occupations in the country produce just the opposite results; and we shall be entitled, without at all disparaging the effects of occupation, to refer such a vast amount of influence to local position as will render an efficient sanitary system one of the greatest possible benefits. Whether the exertion of the town labourers, to some extent, protects them from the influence of vitiated atmospheres, or whether it increases the effect of the poisonous exhalations in which they exist, does not appear with certainty from any data to which we have access. If the former, as is most probable, the influence of locality must be even greater than we have thought ourselves entitled to consider it; but, however that may be, the subject is worthy the attention of the statistician and philosopher, in whose hands we hope the facts and deductions we have endeavoured to point out may, if traced to their ultimate causes, produce valuable additions to the science of vital statistics.

## THE INSTITUTE OF ACTUARIES.

ONE of the most important events in the history of Life Assurance, and which is likely to have a marked effect upon its future progress, took place at the Guardian Assurance Office, Lombard-street, upon the 8th of July last, when and where a meeting of Actuaries took place, for the purpose of forming an Institute. It is true that a former committee decided that an institute was unnecessary, and consequently declined the task of establishing it, but we apprehend that those gentlemen will not show a determined opposition, and that when a little time shall have been allowed them to correct their first impressions, and smooth down the feeling of combativeness which even the appearance of opposition gives birth to, the majority will see the importance of the association, and lend it their hearty aid. Great diversities of opinion exist as to some of the calculations upon which the business of Assurance Companies is based, and consequently some offices charge a far greater premium than others for certain risks. There are great discrepancies also as to the calculated values of Reversions, and the tables of various friendly societies, certified by eminent Actuaries, present great contradictions. Upon this point, Mr. Tidd Pratt, in his evidence before a committee of the House of Lords, remarked, "that it would be most advisable if the government would go to the expense of having tables framed by three or four of the first Actuaries in London; because, if we take either the tables of Mr. Finlaison, Mr. Ansell, Mr. Davies, or Mr. Neison, who are the four gentlemen who have certified most of the rates lately certified by me, *there is a most material difference between them.*" And Mr. Tidd Pratt afterwards very wisely remarked—"It has struck me that if those four gentlemen would meet, they would be able, perhaps, to agree, so as to have a table which might be applicable to every society." That strikes us as the great point—"if those four gentlemen would meet;" and the best possible way to ensure so desirable a meeting, is to form an Institute, where not only those gentlemen, but all the Actuaries of the kingdom, may come together, and compare opinions, each giving the others the benefit of his valuable experience. It is exceedingly important that these points in dispute should be settled correctly, for if the office which charges the lesser premium upon a certain risk be right, then the office charging the greater premium is limiting its own business, and discouraging Insurance, by rendering it unnecessarily hazardous; while, if the contrary be the fact, then the office charging inadequately is damaging itself by incurring a certain loss, possibly to an extent affecting its stability.

It is more than probable, too, that these differences are not irreconcilable; that they arise rather from diversity of data than from miscalculations. The conflicting authorities, it may be, and as is most likely, view the same things from different points of sight, like the

heroes of the story of the shield, gold on one side, and silver on the other, who from being placed in different positions, saw different sides of the same object, and taking it for granted that it was the same in all parts, made a quarrel of their diversity of opinion, and fought over it. The errors, wherever they may be, are most likely not arithmetical, but the results of contrariety, or at least dissimilarity of information; and all may have argued rightly, from wrong premises, and consequently arrived at conclusions more or less conflicting or erroneous. Clearly, if intelligent men, so situated, could meet upon some neutral ground, and, in good faith, give their reasons "for the faith that is in them," a satisfactory determination might be arrived at by each finding that he had omitted some element perceived and used by another, and that each yielding something, a just mean result would be found. Were it otherwise; were the difference out of calculation, rather than of data, we should give up the reconciliation of the conflicting calculations as hopeless, for men will yield in matters of fact, while they will hold fast in matters of opinion; but, as we believe it really a matter of imperfect knowledge, making truths apparently oppose each other, we hold the opportunities for interchange of thought, provided by an Institute exceedingly desirable, as likely to solve many difficulties. There are isolated and unprecedented cases, too, sometimes appearing, which must involve some uncertainty even to the most acute and experienced, and as in "a multitude of counsellors there is safety," an Institute, where the point can be discussed by many competent persons, will be of great value to the offices. We do not place so much stress on the proposed examination of candidates for future fellowships, because we think that the managers of Companies are sufficiently acute and keen-sighted to see that they have value for their money, and too cautious to employ as actuary any one not qualified to discharge the duties of the office; and, for the same reason, we are glad to perceive that all existing actuaries are eligible, as Fellows without examination; at the same time, the test is not without its value, as being likely to promote study and investigation in those who aspire to an office of great trust and responsibility. We have only to add, at present, that decided success has attended the foundation of the Institute, and conclude with the following brief account of the proceedings at the meeting referred to.

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The object of the meeting was to sanction the plan proposed by the Committee, appointed at a General Meeting on the 10th June last. The following gentlemen and others were present:—

Mr. Peter Hardy, F. R. S. (of the Mutual) in the Chair; Messrs. John G. Auld, Colonial; J. Berridge, Freemasons'; Swinton Boulton, Liverpool and London; Mark Boyd, North British; W. M. Browne, Westminster and General; Samuel Brown, Equitable; J. Le Cappe-



lain, Albion; W. Cook, Scottish Equitable; J. J. Cleghorn, Guardian; Jas. Daniel, Commercial and General; J. A. Engelbach, Alliance; G. J. Farrance, City of London; Edwin Jas. Farren, Asylum; John Finlaison, National Debt Office and Royal Naval, Military, East India, and General Assurance Society; Alex. G. Finlaison, National Debt Office, and London and Provincial Law Assurance Society; A. P. Fletcher, Northern; Thadeus Foley, Mariners'; W. Goodchap, North of England; William Sutton Gover, British Empire; J. W. Hampton, Alfred; J. C. Hardy, Legal and Commercial; Benjamin Henderson, Liverpool and London; John A. Higham, Royal Exchange; W. Hillman, Star; C. Ingall, Corporation of London Assurance; J. H. James, Gresham; Charles Jellicoe, Eagle and Protector; David Jones, Universal; Jenkin Jones, National Mercantile; J. Knowles, London and Provincial Law; Edward Frederick Leeks, City of London; James Meikle, Scottish Provident; Thomas Mullinder, Provident Clerks' Association; Thomas Musgrave, Merchants' and Tradesmen's; William Norris, Catholic, Law, and General; David Oughton, General; Thomas A. Pott, Gresham; W. Ratray, Victoria; John Reddish, Architects'; W. T. Robinson, Minerva; E. Ryley, Australasian; A. Scratchley, Western; E. Osborne Smith, Reliance; C. Staniforth, Edinburgh; J. J. Sylvester, F. R. S., Equity and Law; Edward Thompson, Consolidated; George Thompson, Merchants' and Tradesmen's; Robert Tucker, Pelican; Thomas Walker, English Widows' Fund; J. P. Wardrop, Experience; J. Hill Williams, English and Scottish Law; Peter Ewart, Standard; Willmer O. Harris, Scottish Provident; Henry Thomson, North British.

Also, the following gentlemen connected with Scotch Offices, representing not only the companies to which they are respectively attached, but also as a Deputation from others in Edinburgh.

Messrs. Robert Christie, Scottish Equitable; William Thomas Thomson, Standard and Colonial; H. D. Dickie, Caledonian; G. L. Finlay, Edinburgh; John Fraser, Life Association of Scotland; F. G. Smith, Scottish Union; James Watson, Scottish Provident.

Mr. Peter Hardy was called to the chair.

Mr. GLEGHORN, the Hon. Sec. of the Committee, read the Minutes of the previous meeting, and the following report:—

Your committee, in accordance with the resolutions passed at the said meeting, viz.—“That this meeting consider it desirable to establish a Scientific and Practical Association amongst the Actuaries, Secretaries, and Managers of the Life Assurance Societies of Great Britain,” and that the Committee then appointed “should devise the best means of carrying such resolutions into effect.”

Report—That at their first meeting, held on the 17th ult., after a long discussion, in the course of which the views of each member of the committee were obtained, it was unanimously determined that the preparation

of a draft scheme should be referred to a sub-committee consisting of five members, and such sub-committee was accordingly then appointed.

Your committee received the report of the sub-committee on the 27th of June last, and unanimously agreed to the plan hereunto appended, of which a printed copy has been forwarded to every actuary and secretary whose name appears in the "Post Magazine Almanack" for 1848.

Your committee, considering that the proposed plan is calculated to affect the individual interests of the whole of the profession, invite a full and free discussion of its details; and should a scheme founded thereon be agreed to by a majority of the present meeting, they will be ready to co-operate in carrying the same into effect.

Your committee would suggest that, in the event of some such plan as the one proposed being adopted, a provisional committee of not less than fifteen be forthwith appointed for the enrolment of members, and that on the expiration of the time prescribed for such enrolment a general meeting of the members be convened to elect a president and council.

THO. GALLOWAY, Chairman of the Committee.

GRIFFITH DAVIES.	JENKIN JONES.	ROBERT TUCKER.
PETER HARDY.	CHAS. JELLCOE.	W. HILLMAN.
DAVID JONES.	W. RATRAY.	J. J. SYLVESTER.
W. T. ROBINSON.	J. LE CAPPELAIN.	

After which the chairman submitted the following plan :

1. The Institute of Actuaries of Great Britain.
2. The development and improvement of the mathematical theories upon which the practice of Life Assurance is based, and the collection and arrangement of data connected with the subjects of duration of life, health, and finance.
3. The improvement and diffusion of knowledge, and the establishment of correct principles relating to subjects involving monetary considerations and the doctrine of probability.
4. A nearer approximation to uniformity of practice, official and professional.
5. The settlement of points of professional and official usage, and protection generally to the members of the profession and the public.
6. Elevation of the attainments and statutes of the members of the profession.
7. The formation of a library, and the establishment of rooms for reading and conversation.
8. The free interchange of opinion and counsel in matters of difficulty, whether theoretical, official, or professional.
9. The Institute to consist of two classes of members. First class, Fellows; second class, Associates.
10. Every Actuary, Assistant Actuary, or person performing the office of Actuary or Assistant Actuary to any Life Assurance, Annuity, or Reversionary Interest Society in Great Britain or Ireland, in existence and completely registered on or before the 10th day of June, 1848, if he shall have acted in such capacity previous to that date, shall have a claim to be elected a Fellow of the Institute without ballot or previous examination, provided that he shall make such claim and offer himself for enrolment on or before the 1st day of September, 1848, and provided that he shall not be objected to by four-fifths of the Committee of Enrolment to be hereafter appointed.
11. Every Manager, Managing or Resident Director, Secretary, or other chief officer of any Life Assurance Society, in existence and completely registered on or before the 10th day of June, 1848, shall have a claim to be admitted an Associate without ballot, provided he shall make such claim and offer himself for enrolment on or before the 1st day of September,

1348, and provided that he shall not be objected to by four-fifths of the Committee of Enrolment to be hereafter appointed.

12. Any person desirous of becoming an Associate of the Institute, and not included in the above description or limitation, shall be proposed as such by two members, and subsequently elected by ballot under regulations to be hereafter determined on.

13. Any Associate of the Institute who shall hereafter obtain an appointment of Actuary to any Life Assurance Society, and who shall have obtained a certificate of competency from the Institute, to be hereafter determined upon, shall have a claim to be at once elected a Fellow of the Institute without ballot, subject to such regulations as may be hereafter appointed.

14. It shall be lawful for the Fellows of the Institute to proceed at once to ballot for the admission of any candidate into their body who shall, previously to the aforesaid 10th of June, have been the Actuary of any Life Assurance Society, or who shall at the time of ballot be an Associate of the Institute without holding the office of Actuary, but who shall have obtained the certificate of competency, provided in either case such candidate shall be specially recommended by the Council for that purpose.

15. The Institute shall possess the power of expelling any member guilty of improper conduct, and each member shall sign a declaration, on admission to either class, to conform to the rules and by-laws.

16. There shall be annually elected from the Fellows by the members at large, a President and a Council of sixteen, including—

Four Vice-Presidents, a Treasurer, a Registrar, and two Honorary Secretaries.

17. The time and manner of the election of the President, Office-bearers, and other members of the Council shall be made the subject of future regulations.

18. The Council shall annually elect three Fellows as Examiners, whose duty it shall be to examine candidates for certificates of competency, and to report the result to the Council.

19. The mode of examination shall be subject to such regulations as the Council may hereafter impose, but it shall comprise the four following branches, viz. :—Mathematical Theory, Vital Statistics, Computation and Construction of Tables,—and Book-keeping and Office routine.

20. Every Fellow of the Institute shall have the privilege of appending to his name the letters F. I. A. (Fellow of the Institute of Actuaries) or such other addition as may hereafter be determined on.

21. Every Associate of the Institute shall have the privilege of appending to his name the letters A. I. A. (Associate of the Institute of Actuaries) or such other addition as may hereafter be determined on.

22. There shall be three Auditors annually appointed to audit the accounts of the Institute, who shall be elected from the general body of Fellows and Associates.

23. There shall be Monthly Meetings during the session, the limits of which session shall be hereafter appointed. The objects of the meetings shall be the reading and discussion of papers, conversation on points of interest, theoretical and practical, balloting for and election of Fellows and Associates, and the transaction of other general business.

24. All Fellows and Associates shall have the right to attend the meetings.

25. The admission of strangers shall be made the subject of future consideration.

26. Arrangements shall be made for the meetings and proper accommodation of the members.

27. Committees shall be constituted by the Fellows and Associates, viz. : a Mathematical Committee, a Statistical Committee, a Legal, Parliamentary, and Commercial Committee, and such other Committees as may be deemed necessary.

28. All papers proposed to be read at the monthly meetings shall be sub-

mitted to the Council, who shall decide on their fitness to be read, and also on their fitness to be inserted in the transactions of the Institute, in the event of such being published.

29. The Council shall have power to recommend Honorary Members, to be elected by the Fellows and Associates.

30. An annual subscription of 3*l.* 3*s.* shall be contributed by each Fellow, payable in advance.

31. An annual subscription of 2*l.* 2*s.* shall be contributed by each Associate, payable in advance.

32. There shall be an Annual General Meeting of the Fellows and Associates.

33. The administrative power of the finances, and the affairs of the Institute generally, shall be in the Council, subject to the control of the Fellows and Associates at the Annual General Meeting.

34. The Council shall be empowered to prepare a code of by-laws for the government of the Institute, to be submitted for confirmation to a General Meeting of the Fellows and Associates to be summoned for that purpose.

35. The Council shall hereafter consider the propriety of obtaining a Royal Charter of Incorporation.

After some discussion, the report was received unanimously, after which it was put for adoption, clause by clause.

On the first clause being put, Mr. RYLEY moved a resolution to the effect, that the committee be thanked, and empowered to add to their number, and instructed to communicate with the Register General, Mr. Farr, Mr. A. Morgan, and other Actuaries of more than fifteen years' standing, and, with Sir John Lubbock, Professor De Morgan, Professor Hall, and other mathematicians interested in the theory of Life Assurance, to ascertain their opinions as to the expediency of forming an Institute, and as to the basis upon which it should be formed.

After considerable discussion upon extraneous and comparatively unimportant matters, Mr. Ryley's motion not being seconded, fell to the ground.

The clauses up to No. 9 were then passed without opposition.

On the ninth clause being put, Mr. FINLAY, alluding to the presence of many gentlemen from Scotland, remarked that there they had formed an association for many years past, which they found very useful in obtaining accurate information, and inducing accurate conclusions on practical points.

Clause 9 was then carried unanimously.

Clause 10, after some discussion, was amended by the addition of "or in the service of government" to the words denoting the parties eligible for election, and altering the date from the 8th to the 10th of July.

In clause 11, the date was also similarly altered.

Clause 12 was carried unanimously.

Clause 13 and 14 were carried, the latter with an alteration of date from the 10th June to the 8th July.

Clause 15 carried unanimously.

On clause 16, Mr. SCRATCHLEY moved, and Mr. DANIELL seconded, an amendment, that after the word "Fellows" the words "and Associates" be introduced. The amendment was negatived, and the clause carried.

Clauses 17 and 18 carried unanimously.

On clause 19, Mr. HAMPTON moved that the fourth branch of examination, "book-keeping and office routine" be omitted, as not being a necessary qualification for an Actuary. Amendment negatived, and clause carried.

On clause 20, Mr. FARREN suggested that the proposed distinctive letters might be adopted by other societies, and lead to confusion.

The CHAIRMAN pointed out that the clause stated "or such other addition as may hereafter be determined on," and the clause was passed, the distinctive addition being left open for future consideration.

Clause 21 agreed to on the like understanding.

On clause 22, respecting the election of auditors, Mr. BOULT moved that the word "Fellows" be struck out, making Associates only eligible. The amendment was carried by twenty to eighteen, and the clause passed.

Clauses 23, 24, 25, 26, carried without opposition.

Clause 27 excited some discussion; Mr. Boulton objecting to give the council the sole power of constituting committees, but it was passed, the objection not being pressed.

Clauses 28 and 29 were carried.

On clause 30 being put, Mr. HAMPTON, touching on the importance of funds, moved that, as the Associates enjoy nearly all the advantages of Fellows, their subscriptions be the same as the Fellows (3*l.* 3*s.*), and that, after the Society was constituted, there should be an entrance fee.

Mr. FARREN seconded the amendment. After some discussion,

Mr. JENKIN JONES moved that the subscription be 2*l.* 2*s.* for each member.

The first amendment only was persisted in, and it was negatived, the clause being carried.

On clause 31 being put, Mr. SYLVESTER suggested that, as provincial members could not enjoy the same advantages as metropolitan members, it would be but just to take only 2*l.* 2*s.* from Fellows, and 1*l.* 1*s.* from Associates, residing beyond a certain distance.

Mr. THOMPSON, on the part of himself and his friends from Scotland and the provinces, said that they did not wish to cripple the funds by any reduction of the subscriptions.

The clause was then carried, as were clauses 32, 33, 34, and 35.

The whole plan, as amended, was then put, and carried unanimously, and, after a vote of thanks to the chairman, the meeting adjourned.

## LITERARY NOTICES.

*Historical Masonic Tracts.* By Rob. Milliken. Cork. Jackson.

This little volume is dedicated to the Freemasons of Ireland, by a brother whose masonic service has exceeded fifty-seven, and whose earthly pilgrimage has extended over eighty years. Hail to the masonic patriarch whose nascent thoughts and aspirations have been thus permitted to range so long in the fair race with time—as now in so late a day to be equal to hand down the result of his valued experience. When the brother of eighty years shall be thus spared to announce his belief that Masonry is of divine origin, who shall doubt.

Our aged friend states these tracts to be a concise history of Freemasonry from the earliest times to the present day, and commences by stating his opinion, in conjunction with others, that “Masonry means theosophy or divine wisdom.” After a very interesting series of extracts and opinions, Bro. Milliken concludes with some judicious as well as highly interesting remarks on the non-admittance of females into our society, in which he places the character of woman in its proper light as tempering the nature and habit of man by her sweetness and purity; unless indeed when the man, from some sad visitation, partakes of the worse instead of the better nature of the brute.

*Masonic Hymn.* By Bro. G. P. R. Pulman. D'Almaine and Co.

It were desirable that music, being one of the masonic sciences, should be more frequently introduced into our ceremonies. The constitutions provide for the appointment of a grand organist, and our researches into the archives prove that music was in ancient Masonry much cultivated. We always hail the appearance of hymns, odes and songs, because they serve to give a tone and character both to the solemnity of the ritual and to the happier character of the social meeting. Religion and poetry may be always blended, and the prose effusion becomes more acceptable by the union. In this masonic hymn the invocation is full of grace, and evinces considerable musical feeling and truth. It must in our opinion, because it ought, become patronized both by masonic lodges and private families. The hymn is appropriately dedicated to Bro. Wm. Tucker, Prov. Grand Master for Dorset.

*The Madras Freemasons' Herald.*

It is cheering to find that the Independent Masonic Benefit Fund of Southern India, the leading hope of the labours of the conductors of this publication, promises well, and with so praiseworthy an object in view we do unaffectedly wish success to both. The letter of Gavel on “Provincial Grand Masters” is a palpable hit, and is worthy the consideration of the Grand Lodge of England. The idea of annuities for widows is appreciated favourably by the Editor, and the local masonic statistics are treated with fairness and ability.

*Geschichte der Freimaurerei in England, Irland, und Schottland.* Bei Dr. Georg Kloss. Leipsic. Kncmn. 485 pages.

*Annalen der Loge zur Einigkeit, 1742—1811.* Frankfurt a M. 376 pages.

*Reorganisations Akte des Eklektischen Freimaurerbundes, 1846.* 35 pages.

The two first of the above works are by an author of whom it has already been our duty to speak; and it is with great pleasure we are enabled to lay before our readers "A History of Freemasonry in the United Kingdom and Ireland," compiled by a foreigner, who may be considered an impartial judge, looking without fear or favour, affection or prejudice, upon the various documents, histories and reports he has found it necessary to investigate during the progress of his labour.

The History of Freemasonry by Dr. Kloss is one of three books intended to be given to the world by him, the first being "Freemasonry, its Objects, Tendencies, and History shown," and noticed in the eighteenth number of the "Freemasons' Quarterly Review," June, 1847. The second is now before us; and the third is, we believe, to tell us something of French masonic history.

Of all the writers of the present age few have devoted so much time to investigation, and none have been more indefatigable in research than the German historians; we need scarcely point to the ponderous volumes that have emanated from Germany in proof of the assertion, and among the successful seekers for information our author, Dr. George Kloss, has been most assiduous; we find him collating the Books of Constitutions of 1723 and 1738, by Anderson; John Entick, of 1756 and 1769; Heselstine and the Hall-committee of 1776; and Noorthouck. Scott's Pocket Companion, 1754, 1759, and 1764 are pressed into the service, the doctor wisely and judiciously pointing out what is authorised, official, semi-official, or surreptitious; these again are compared with what may be called the antagonistic writers, as Dermott, in Ahiman Rezon, 1756, 1764, 1778, and 1800; Preston, 1781, 1829, 1846; the Freemasons' Calendar; Edward Spratt, 1751; Freemasons' Pocket Companion Edinburgh, 1763; Calcott, 1769; Laurie, 1804, &c. &c. It will be seen that great pains have been taken to seek among the authorities; but many other sources are used, and for the first time fairly, impartially, and independently transcribed; for many of our former writers feared to state their opinions, while others carelessly or designedly omitted, or passed by, events of the greatest importance. The history of Dr. Kloss has also a treatise on the origin, proceedings, and close of the ancient Masons, written, as the whole of his work is, with perspicuity, firmness, and eloquence, well worthy the reputation of the author, and of immense service to the German Mason; it would well repay the trouble of translating into English, and in a cheap form would be a valuable and amusing addition to every Freemason's library.

The second on the list is the "Annals of the Lodge of Harmony at Frankfort-on-the-Main. Formerly this was a provincial lodge of England, and the volume before us is its history from 1742 to 1811; it is particularly interesting to us at the present instant, as detailing the correspondence with our Grand Lodge, and the minutes of its proceedings. Bro. Kloss having had occasion to consult the archives of this, as well as many other lodges, has adopted this method of giving the fraternity a portion of the material he has collected; it is dedicated to the Eclectic Union.

The third is the "Law Book, or Book of Constitutions of the Eclectic Union," numbering now somewhere about a dozen lodges, it contains one hundred and forty-seven clauses, all very much to the purpose. The English masonic Book of Constitutions for the year 1723 is its basis, particularly the two first clauses of the ancient charges, which are repeated, and declared unalterable. Allusion is in several places made to the Constitutions of England; as a whole they seem very just.

*Unity and Love.* Masonic Glee.

The words of this spirited glee are by Bro. F. Lochie, the music by Bro. Henry de Burgh, and it is not its lightest claim to our attention that the proceeds of the publication are to be appropriated to the relief of a worthy and distressed brother. *Pour la foy!* the ominous words in the title-page, induce us to think the muse has been inspired under the influence of Templar chivalry; but whether so or not, the words and music correspond in harmony, and point in the direction of unity and love. For the sake of the distressed brother, we must supply the deficiency of a publisher, by stating that Bro. Spencer, the Masonic Librarian, Holborn, London, will cheerfully execute orders.

*Laud the Great Architect Divine.* Masonic Hymn. D'Almaine and Co.; Spencer.

This beautiful invocation to the Supreme Being will be found in our Masonic Intelligence; the words are by Bro. L. How, the music by Bro. Osmond Phipps, Prov. G. O. (Kent). The hymn has the pre-eminent claim of merit, and should form one of a series of musical works to be at hand during the masonic ceremonial. As a piece of church music, it will, we presume, take a high rank, inasmuch as, although perfectly masonic in its conception, it is so perfectly free in its simplicity and piety, as to render it acceptable to all who bend their steps to the Throne of Grace.

*The Freemasons' Monthly Magazine.* By C. W. Moore. Boston (U. S.)

Our esteemed contemporary has supplied us with the result of his invaluable labours to the month of June inclusive; for this kindness we heartily thank him, and although we have not been able to extract as we could wish to supply trans-atlantic masonic intelligence in its proper place, we must acknowledge that any lack thereof is not attributable to the want of supply. In glancing at the current number we observe many valuable papers that we purpose to transplant to our own pages (acknowledging the source from whence they are derived,) more especially those by Bro. Chandler, the Anatomy of Freemasonry, by J. J. J., and the Spirit of Masonry, by the Rev. W. M. Herchman, the Tribute to Masonry, and several papers by ladies, will be carefully presented to our readers as the surest tests, that as Masons we are not underserving the powerful support of our fair advocates.

In all points of "discipline and practice" Bro. C. W. Moore has rendered himself Socratic as well as Platonic; his memory will not be contented with a mere niche in masonic history. While, however, trenching "in futuro," we must not omit to congratulate him on the "as in presenti;" the conjugation of the verb *amo* is familiar to our friend, and may he and his estimable partner live long and happy.



Bro. HARRIS'S *New Tracing Boards*. R. Spencer. London.

We are glad to make known to the Craft the probable appearance of these Illustrations of the Three Craft Degrees of Freemasonry. We apprehended, from the length of time that has elapsed since Bro. Harris put forth his prospectus of their publication, that he had given up the task. The delay has been caused by a long and painful illness. We have seen the boards for the First and Second Degrees, and can state that there is a very great improvement upon his former designs, which have been before the masonic world for *nearly thirty years*, and which were sanctioned by our late illustrious Grand Master, the Duke of Sussex, to whom they were dedicated by special permission. In reference to the improvements, we shall first call the attention of our brethren, particularly Masters of Lodges, and Lodges of Instruction, to the size, being about 18 by 9½ inches, which has enabled Bro. Harris to give to each emblem such increase in size (compared with his first editions) as will enable Masters of Lodges, or any brother, describing them, to point out each figure, and point with ease, even when placed on the floor of a lodge, thus greatly increasing the advantages to lodges not in possession of the larger tracing boards. The three Great Pillars (the one in the foreground being near 12 inches in height, with their bases, entablatures, &c., are drawn with architectural accuracy, are surmounted with the statues of the Kings Solomon, Hiram, and Hiram the Builder, and are emblematical of Wisdom, Strength, and Beauty. The next introduction is that of the figures of Faith, Hope, and Charity, with angels ascending and descending in the Vision of Jacob's Ladder. The perfect ashler or cube stone is represented suspended by tackle within a triangle of poles, accompanied with a crab engine or windlass, thus carrying out the general method used in laying the first or foundation-stones of buildings, &c. The rough ashler has the working tools of the entered apprentice; the tressel-board on the pavement has the plan of the temple, &c. There is a great alteration in the second tracing-board, Bro. Harris having given greater consistency to it, dividing the same into two views—one, the approach to the middle chamber; the other, to the temple itself. The former is a repetition of his original design, much enriched in decoration, &c., but omitting the two great pillars at the entrance. In the second Illustration, he has given a grand view of the entrance-porch, with the two pillars, and the court of the temple, with its altar of incense, and the ten candlesticks, of seven branches each; and terminating with the veil before the Holy of Holies, forming altogether a most beautiful and elaborate plate. The ornaments and details being clear and distinct, particularly as to the two spheres. The plate has been drawn to a scale of measurement as given in Holy Writ; and by the introduction of the figures in the foreground (*viz.*, King Solomon and the Queen of Sheba, and Hiram the builder, and priests in the Court), gives an idea of the magnitude of the building. On the whole, this illustration for the Second Degree is well calculated for description, and will greatly assist the Mason in the course of the lectures of this degree. The third, or M. M. board, we have not as yet seen, but understand it will be carried out with the same degree of improvement and perspicuity in detail as has been done in the two now finished. We hope, on the completion of the set, that Bro. Harris will meet with encouragement from the Craft at large for his painstaking and industry in the production of these very splendid designs of the Three Degrees of Craft Freemasonry.

*Hughes' System of embossed Writing for the Blind.*

Some time since we noticed this important invention, by one of the sightless, in aid of his fellow sufferers. As a brief description cannot do justice to the invention, we shall merely observe that the combinations may be very readily understood, and when acquired the learner will be introduced to a stenographic system of singular power. A visit to the establishment for the blind, 14, Great Portland-street, Cavendish-square, will repay the trouble of investigation.

*Christian Loyalty.* A Sermon. E. and G. H. Croydon. Teignmouth.

In God's words princes must learn how to obey God and govern men, in God's word subjects must learn obedience both to God and their princes. *Homily against Wilful Rebellion.* The title page of this discourse bears the above very apposite quotation, and we are somewhat gratified to observe that the author, the Rev. John Travers Robinson, Rector of Saint Andrew, Holborn, is not only fearless denunciative in his views, but has on due consideration doubtless reflected that all merciful Providence is even more merciful than just or he would not have selected his text from the 21st verse of the 22nd chapter of Saint Matthew. The principle of obedience is fairly examined and explained, and the christian family will find much to claim their attention in a perusal of the sermon. The publication is undated, nor is any intimation given when or where the sermon was preached.

*The Status of the Jews in England.* By Charles Egan, Esq., of the Middle Temple, Barrister-at-law. Hastings, Carey-street.

We have to regret that the very late arrival of this interesting and important exposition, will prevent that careful analysis it so justly merits. To say that we have perused it with satisfaction would be to dismiss it with faint praise. It deserves to be studied. To give even a hurried notice is scarcely in our power. The learned author will kindly overlook the cursory manner in which we glance at his valuable labours. It may be remembered, that on the election of Baron de Rothschild as M. P. for London, when a petition was threatened against his return, Bro. Egan gave an opinion that the return was valid—that there was no law against Jews, native-born subjects, being elected to parliament. This was admitted in both houses, subsequent to the expression of that opinion. The formal words at the conclusion of the oath of abjuration, "on the true faith of a Christian," might, the author affirms, with propriety be omitted, in administering the oath to a Jew. In the "Status," the author offers good grounds for this opinion.

The work ranges, in its examination, from the time of the Normans to the present day. History, general and legal, has been studied, and the British subject, the British Jew in particular, will thank the author for his examination into a leading question of such paramount importance.

*Defects in the practice of Life Assurance.* W. S. Orr & Co.

This brochure has reached us too late for critical notice. Most of the suggestions for the remedy of defects appear to be practicable. The uses and advantages of Life Assurances are dwelt on, and the observations on the constitution of offices are indisputably worthy of attention. Still we think the word of promise, however well meant, can hardly be kept, as in a case where the *assured* may have died in Sierra Leone, for example, without having given notice—is such a policy payable?

## TO CORRESPONDENTS.

☞ The Public, and especially our Adverting Friends, are cautioned against the man named GREEN.

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

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

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

ERRATUM—Dr. Oliver; page 134, last Number, three lines from end, *for* 18th century, *read* 19th century.

Bro. LLOYD's communication has been attended to.

ENOD—The renewal of correspondence at this particular juncture is doubly welcome, and may perhaps convince the Grand Master that "scorn and contempt" are not in general use.

EX QUOVIS LIGNO NON FIT MERCURIUS—the literal translation is the homely proverb of the silken purse and the ——. The S. G. D. thinks he can cap Latin—he can pull caps much better.

ANTI-HUMBUG—None but a purpled noodle would be guilty of crying out "Humbug" when a member is addressing Grand Lodge; the coward would "hiss" if he dared to incur the penalty of expulsion, so "Humbug" saves him.

Bro. PULMAN.—We are obliged by the complimentary presentation.

Bro. BURNH—the like.

Bro. O. PHIPPS—the like.

Bro. JAMES SMITH.—Our thanks are tendered for a poetical contribution, and for very kind suggestions.

Bro. CHARLES EGAN.—We have just received a copy of his work on the "Legal Statistics of the Jews in England, from the time of the Normans to the present period."

C. H. W.—There is this difference between the ambition of "officiousness" and that of "immortality," the one is offensive the other intrusive,—the one can plead no excuse, the other, when his corns are unprotected by Hall's pannus-corium and gutta-percha, are so painfully acute as to cause such visible expression as disarms resentment. If "Officiousness" is in possession of documents that will prove the editorship of the F. Q. R., he may use his information so that the narrow gauge of his purple may be disrequisitioned into the broad gauge—*i. e.* provided there be any lack of officiousness on the dais.

AN AGED MASON.—Thanks for the papers, particularly those relating to the Masonic Benefit Society in 1802.

PHILO.—The communication is a curiosity. Bro. G. was asked who is the best tempered and the most charitable brother as to widows (not in almsgiving)—he incontinently named Bro. H. Well Bro. E. was solicited to nominate the most unpretending, modest, noble-minded, masonic Crichton of the day—who but Bro. G. was the immediate rejoinder. Yet, stranger still, both these worthies being asked what masonic province is considered the *beau ideal* of the Order, simultaneously exclaimed "Sumatra!" "Sumatra!" Bro. Lewis, who was present, was overwhelmed with gratitude; and Bro. Scarborough, albeit unused to the melting mood, could scarce restrain from tears, so heartily did he enjoy the fun.

HAPIZ.—We have complied, and resumed "Collectanea."

Bro. CHILCOTT.—The letter did not reach us until after the publication of our last.

R. S.—Bro. Brooke, the Rajah of Sarawak, is a Mason; the letter came too late.

Bro. MORRIS LEON.—Bro. JOHN SMITH—too late; thanks, however, to both.

#### DISCIPLINE AND PRACTICE.

A PROV. MASTER.—In the case of a Warden of ten months' standing being elected and installed W. M., there being no other person qualified to take the chair, can such Master be unseated by the provincial authority, or should the lodge be fined or admonished if any blame accrue, the D. P. G. M. being the acting Master, and considering his act as official and in the light of a dispensation? No dispensation can legalize what is contrary to law; the D. P. G. M. should continue in the chair for two months longer, when the Warden would be duly qualified; all parties would be liable to masonic penalties, although the Warden should be duly qualified and installed would of necessity be the W. M. of the lodge. *Secondly*. If such W. M., on complaint being made, is unseated, there being no other person to transact the business of the lodge, can a dispensation be granted by the G. M. to enable the lodge to elect such brother, although he may not have completed his Wardenship? We are of opinion that such a dispensation is not in the province even of the Grand Master. The fountain-head should be pure, or the stream can hardly prove so. *Thirdly*. If thoroughly disqualified and there is no remedy (even at the risk of breaking up the lodge) is the W. M. thus installed disqualified from attending a board of Masters or wearing the proper badge—and are the Wardens and other officers appointed by him also disqualified? This last question is more difficult to answer, as we know no precedent. It would seem that all would go smooth provided no complaint were lodged, in which case the appointments would of course all stand. The sentence of the Board of General Purposes would possibly be a suspension for a certain time of the lodge itself, consequently no member of the lodge could visit any masonic meeting; this we think must be the case if all parties are aware of the contemplated act; if however the case be *ex post facto*, the sentence may be confined to censure and admonition, as after all the offence would be more legal than moral, and would be dealt with leniently.

Ordo is right in the main; but why not have hinted gently at the time at the oversight of the D. G. M. in assuming on the 6th instant the throne of the Grand Master?

A JERSEY BROTHER.—If the party has actually served the offices of Warden and Master in an Irish lodge, and then joins an English lodge, he is eligible for election as W. M. thereof, provided the by-laws of the lodge do not interdict.

J. T. D.—A Prov. Grand Master should not exercise any actual duties in the province previous to his installation. If however he be a Past Master, and be requested by the Master to preside over the lodge, he may in that capacity and on such request do so. A Master of a lodge under the registry of England may allow Past Masters of other registries to be present at the installation of a Master-elect, on proper proof being given or the parties duly vouched for.

HONESTY justly complains that a lodge cannot expel a brother for having betrayed his trust as a public officer, and thereby brought scandal on the Craft—he has also forged and absconded; it is further understood that the delinquent avails himself of his lodge certificate in a foreign country. Honesty enquires what remedy is there. *Answer*—If there be unquestionable proofs of his having robbed, forged, and absconded, the lodge should forthwith meet and exclude him—notice being previously given in the summons of such intention, and a copy of the summons left at the last known residence of the delinquent; further notice should be given on the confirmation of the exclusion. Lastly, let copies of these minutes and notices be sent to the Board of General Purposes, with a request that measures be taken for the expulsion of the delinquent from the Order.

CLERICS.—It is true that the Grand Chaplains of late years have generally confined themselves to the duties of their ministerial office; still a Grand Chaplain may rise to order if he thinks fit so to do. We opine, however, that the appeals to the throne of grace at the commencement and conclusion of the ritual would be compromised by the Grand Chaplain taking any active part in the debates.

A MASTER.—If a Senior Warden, duly appointed, is compelled after a few months to leave the lodge, owing to private business, it does not follow that the Junior Warden becomes the Senior (although it would be better that he should be so appointed), his qualification for the office being the completion of actual Wardenship for twelve months, which qualification is not entangled by the appointment, *ad interim*, of a S. W. for the remainder of the term. The office of Warden, Senior or Junior, is equal in rank, and both being qualified by equal period of service. The J. W. cannot claim the senior chair, however vacated. Under the circumstances the J. W. would be eligible for election as W. M., whereas the S. W., *ad interim*, would not.

#### SUPREME GRAND COUNCIL 33RD.

GENERAL CAVAIGNAC.—We have understood that this distinguished Mason is a member of the Supreme Council *Rite Ecossais*, Paris.

#### THE ASYLUM.

The arrangements for laying the Foundation Stone are as yet incomplete.

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## A MASONIC GEM (!)

*Extracted from the advertising columns of the Leeds Mercury,  
of December 16, 1848.*

A RITUAL OF FREEMASONRY,  
200 ENGRAVINGS—FOURTH THOUSAND.

All seems to be thrown open to view—the sight is one at which the heart sickens.—*Meth. New Conn. Mag.*

This exposure will go far to annihilate their disgraceful existence.—*Christian Advocate.*

We recommend the reflecting public to read it soon.—*Universe.*

We were not prepared for such a picture of profanity and folly.—*Christian Record.*

If one half of this book be true, Freemasonry is one of the most unblushing abominations that ever imposed upon the credulous.—*Christian Examiner.*

The abduction and murder of the Morgan referred to, which occurred in 1826, created a great sensation, not in America only, but in this country and over Europe, and induced many persons to leave a society which was stained with such a crime.—*Bradford Observer.*

We had no idea that Freemasonry was such a compound of folly and profaneness.—*Christian Witness.*

Sent post free by J. Thorne, Shebbear, Devon, on receipt of thirty postage stamps.

[Bathos is at fault, or surely some lunatic has escaped from the asylum provided for the unfortunate. Be it as it may, in giving further publicity to the periodicals herein named, we may hope to direct their attention to a more *Christian* practice than that of bigotry and intolerance.—ED. F. Q. R.]

---

OXFORD.—A Prov. Grand Lodge was held on the 6th of November, and interesting meetings of the Apollo and Alfred Lodges have been held during the last quarter.

GRAND STEWARDS' LODGE, Dec. 20.—*Public Night.*—The second and third lectures were delivered by Bros. Tomkins, Emly, Cox, J. Udall, Hodgkinson, Gibbins, and Norris.

EMULATION LODGE OF IMPROVEMENT, Dec. 22.—The report of the annual meeting reached us too late for insertion; we can merely state that the brethren passed a very happy meeting. In a short time a testimonial will be presented to Bro. Mountain, the indefatigable Secretary.

OBITUARY.—Dec. 21.—BRO. THOMAS SOUTH, æt. 49, surgeon, Judd-street, late of the Grand Master's Lodge.

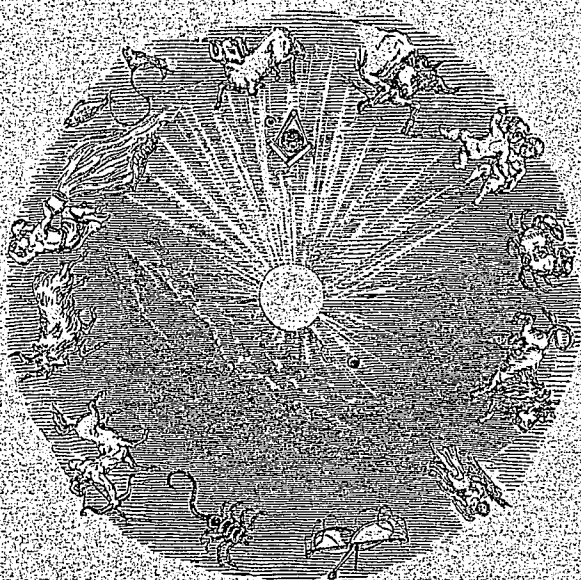
THE  
FREEMASONS'  
QUARTERLY REVIEW,

SECOND SERIES,

AND

GENERAL ASSURANCE ADVOCATE.

No. XXIII.—SEPTEMBER 30, 1848.



LONDON:

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

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

*Sold in Boxes 13s. d. and 2s. 9d. each, by all Vendors of Medicine in the United Kingdom and in Family-Boxes, at 20s. each.*

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

*From Sir Thomas Strickland, Bart., Kendall, Westmorland, August 19th, 1824.*

SIR, Your Antibilious Pills having been so much approved of by myself and many of my friends; I beg you to send me down, by the very first conveyance, one dozen Boxes.

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

*From Mr. Thomas Wood, Dallingho, Suffolk, December 15th, 1805.*

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

I am, Sir, yours obediently, THOMAS WOOD.

*From Lieut. Col. Kemm, 31st Native Infantry, Calcutta, 1st May, 1835.*

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

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

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

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# FREEMASONS' QUARTERLY ADVERTISER.

SECOND SERIES.—No. XXIII.

SEPTEMBER 30, 1848.

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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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*By all of whom Subscriptions are received.*

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The Thirteenth Anniversary Festival of this Institution was held at Freemasons' Hall, Great Queen Street, London, on Wednesday, the 21st of June.

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*The Committee hopefully anticipate that the time for laying the Foundation Stone of the ASYLUM will be announced shortly; and take this opportunity of thanking the Board of Stewards for the liberal Contributions of themselves and friends at the recent Festival.*

ENGINEERS', MASONIC, AND UNIVERSAL  
**MUTUAL LIFE ASSURANCE SOCIETY,**  
**HEAD OFFICE,—345, STRAND, LONDON.**

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**Court of Directors.**

(With power to add to their number).

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There are three descriptions of Life Offices, "Proprietary," "Mixed," and "Mutual." In the first, the whole of the profits are given to the shareholders, and none to the Assured. In the second, a limited portion only of the surplus is given to the Assured. But in a MUTUAL Life Office, THE WHOLE PROFITS ARE DIVIDED AMONGST THE POLICY HOLDERS, who thus receive amongst themselves that to which they only are justly entitled—the entire advantages of the Fund formed by the premiums they have subscribed.

It is for this and other reasons, too numerous to mention in the limits of a prospectus, that the "MUTUAL SYSTEM," in all its branches, and with its varied improvements, has been resolved upon; to which the Directors have added several novel features in each department, calculated for the benefit alike of the influential classes for which this Society is established, and of the general body of the un-assured community.

It will hardly be credited, that up to the present moment scarcely one in three hundred of our vast population has taken advantage of the benefits derivable from "Life Assurance."

To enable *Engineers, Mechanics*, and others to provide (as far as human foresight can) against the contingencies of reverse of fortune, continued sickness, loss of sight, insanity, or any of the misfortunes to which men are liable, and by which their means of providing for their families are totally cut off, is the object of the Patrons and Directors, who are convinced that the following advantages have only to be brought prominently forward to secure to the Office a very extensive share of business, and to the Assured indemnity against casualties. These classes, which are daily increasing in numbers and importance, are at present comparatively unrepresented in the *field of Assurance*; to improve their position is a matter of the highest consequence, and no other method is either so easy or so legitimate as that which is pointed out by the system of *Life Assurance* adopted by this Society.

**LIFE DEPARTMENT.**

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

TABLE No. 1. and 2. A fixed rate of premium during life, as low as is safe for the Office and the Assured.

" 3. Ascending premiums to increase as a man's circumstances improve.

" 4. Descending premiums to decrease as worldly means may decline.

No. 5. Assurances for a term of years only. By this method, a person assured may receive *in person* the amount of his Policy, if he reach the specified age. If he should die at any time previously, even one hour after the Policy has been effected, his family would receive the full amount assured.

*Engineers', Masonic, and Universal Mutual Assurance—continued.*

Table  
No. 6. Credit given for half the premiums during "whole life" to remain as a debt upon the Policy.

No. 7. Premiums from members received quarterly, half-yearly, or yearly. \*\* Assurers for the whole term of life, whether on their own lives or on the lives of others, are members, and entitled to vote.

No. 8. Premiums from non members will be received by *monthly payments*, an evening in each month being set apart for that purpose. In cases of continued sickness, or inability from other causes to keep up the Policy, of which the Directors shall be satisfied, *the whole sum paid in will be returned*, subject to a reasonable deduction for office management. To this branch attention is most particularly directed. To Workmen in large Factories, to the Clerks employed on Railways, Engine Drivers, Guards, Stokers, Artizans, and Mechanics, small Policies will be granted, and the greatest facilities given for Assurance. In case of temporary illness, or want of employment, a weekly allowance, for a stipulated number of weeks, could be made on security of the Policy, to be repaid by easy instalments.

*In all cases One Third at least of all premiums received will be returned to every Assurer, if he wishes to discontinue his Policy, on notice being given of his intention to abandon it.*

☞ The certainty of this return, when compared with the variable scale of allowances at present in use, cannot fail to be duly appreciated.

The introduction or substitution of a second person in the place of the one originally assured, but wishing to withdraw, will be allowed, if the party so introduced or substituted is of the same age as the original member, and in good health. Where the ages differ, special arrangements will be necessary.

Lives not considered perfectly admissible on the ordinary terms, Assured at rates of Premium corresponding with the extra risk.

Policy holders having paid two annual premiums will participate proportionately in all divisions of the profits.

*The payment of a Policy once granted will never be disputed*; and where it has been assigned as a *bonâ fide* security, will not be void by suicide, duelling, or the hands of Justice.

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

For the payment of annual premiums Thirty days beyond the time specified in the Policy will be allowed; fifteen days for half-yearly premiums; and seven days for quarterly. If beyond these times, a second appearance before the Medical Officers will be necessary; if then in good health, the Policy will be renewed on payment of a small fine.

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

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

No entrance fee will be charged for admission to membership.

NO CHARGE WHATSOEVER WILL BE MADE FOR POLICY STAMPS.

†† The Directors, considering this "tax upon prudence" a great impediment to the full development of Life Assurance, have resolved to relieve their Assurers at once of this burden, and charge it as a working expense upon the Office. All Policies will therefore be FREE OF STAMP DUTY TO THE ASSURED.

Policies may be effected from £ 20 to £ 5000.

**IMMEDIATE AND DEFERRED ANNUITIES**  
WILL BE GRANTED.

**FAMILY ENDOWMENTS,**

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

**LOAN DEPARTMENT.**

All Borrowers must be assured in the Office, and will participate in the Profits.

One-half of the amount of the Policy will be advanced on approved personal or other securities, to be repaid by instalments in a certain term of years.

The Officers of Building Societies may assure the lives of their Borrowers, to protect themselves against loss by a forced sale of their Securities.

Young Men entering Business may, if assured in this Office, receive advances from £50 and upwards, upon approved personal Securities.

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

**Medical References paid in proportion to the Amount proposed to be Assured.**

*The Board meets every Friday at Two o'clock.*

*Attendance at the Office daily from Ten to Four, when Assurances may be effected.*

# CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

## DIRECTORS.

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In addition to the ordinary Assurance of Healthy Lives, this Society, early in the year 1824, *originated* the plan of granting Policies on the Lives of Persons more or less *deviating* from the standard of health. Having issued one fourth of the whole number of Policies on Lives of that description, the Board have recently caused a careful investigation into this branch of the business to be made. The result of this investigation has proved highly satisfactory as to the past, and encouraging for the future. The data derived from *long experience* in this class of cases, and exclusively available by this Society, enable the Directors to state with confidence their conviction that the system now adopted by them for Assuring *Invalid* Lives is as safe and beneficial as that upon which the scale for Healthy Lives is constructed.

TABLE OF PREMIUMS FOR ASSURING £100 ON A HEALTHY LIFE.

Age.	For 7 Years, at an Annual Payment of			For 14 Years, at an Annual Payment of			Life Rate.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
30	1	4	1	1	6	1	2	10	4
40	1	10	4	1	13	6	3	3	8
50	2	3	10	2	13	11	4	7	3
55	3	0	4	3	13	3	5	5	0
60	4	2	3	5	1	3	6	7	2
65	6	16	3	6	19	11	7	16	9

*Every description of Assurance may be effected with this Society, and Policies are granted on the Lives of Persons in any station, and of EVERY AGE.*

## BONUSES.

The two first Divisions averaged £22 per Cent. on the Premiums paid. The Third, £28 per Cent. The **FOURTH** Bonus, declared January, 1847, averaged rather more than **£36 per Cent.**; and, from the large amount of *Profit reserved for future appropriation*, and other causes, the Bonuses hereafter are expected considerably to **exceed** that Amount.

The Society's Income, which is steadily **INCREASING**, is now upwards of **£122,000 per annum.**

*Tables of Rates, and Forms of Proposal can be obtained of*

GEO. H. PINCKARD, ACTUARY,  
No. 99, Great Russell Street, Bloomsbury, London.

# MENTOR LIFE ASSURANCE COMPANY,

## 2, OLD BROAD STREET, LONDON.

PRESIDENT.—His Grace the Duke of RUTLAND, K.G.

VICE-PRESIDENTS.—The Right Hon. the Earl FITZWILLIAM, F.R.S., F.S.A.  
The Right Hon. the Earl of CARNARVON.

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The Honourable Edward Mostyn Lloyd Mostyn, M.P.  
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George Berkeley Harrison, Esq., 24, Great Tower-street, Deputy Chairman.  
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Sir George Graham Otway, Bart., 6, Portman-square.  
George Robert Paul, Esq., Portland Lodge, Worthing.  
Henry Corbett Taylor, Esq., 17, Lower Berkeley-street, Portman-square.  
Major-General Harry Thomson, 3, Park-square, West, Regent's-park.  
Captain Wetherall, R.N., Castle Hill Lodge, Ealing.

### ADVANTAGES OF THIS INSTITUTION.

*Economical Rates of Premium* computed expressly for the use of the Company, and presenting the means of effecting Policies in a great variety of ways, to suit the objects and circumstances of the assured. Among others the two following Tables are particularly deserving of attention :—

1. A Table of Rates (No. II.) whereby little more than half the amount of Premium ultimately payable upon the Policy is required during the first seven years, without any deduction from the sum assured when the Policy becomes a claim.

2. An extensive Table of Rates (No. V.) for reversionary annuities, presenting to husbands, fathers of families, and others, one of the cheapest and best possible modes of securing, in the event of premature death, a provision for the especial objects of their solicitude.

Complete security afforded to the assured by means of an ample subscribed capital—by the registration of assignments of policies—by the admission of age and interest, during life, where the same have been satisfactorily proved, and by other regulations for facilitating the objects and protecting the interests of all bona fide policy holders.

### EXTRACTS FROM TABLES.

No. II.—Annual Premiums required for an assurance of £100 for the whole term of life.

Age.	Annual Premium payable during	
	First Seven Years.	Remainder of Life.
35	£1 10 7	£2 17 7
40	1 14 10	3 9 3
45	2 1 9	4 5 0
50	2 12 6	5 6 2

No. V.—Annual Premiums required during the joint lives of A and B for an annuity of £10, to commence at the death of A and to be paid during the remainder of the life of B.

Age of A.	Age of B.	Annual Premium.	Age of A.	Age of B.	Annual Premium.
40	20	£4 2 7	50	20	£6 12 8
	30	3 9 0		30	5 13 10
	40	2 13 9		40	4 10 8

Full particulars stated in the Prospectuses. The usual commission allowed to solicitors and agents.

By order of the Board of Directors,  
LOUIS MORE, Manager.

**BRITANNIA LIFE ASSURANCE COMPANY,**

1, PRINCES STREET, BANK, LONDON.

*Empowered by Special Act of Parliament, IV., Vict., cap. IX.*

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Millis Coventry, Esq.  
John Drewett, Esq.

Robert Eglinton, Esq.  
Erasmus Rt. Foster, Esq.  
Peter Morrison, Esq.  
Henry Lewis Smale, Esq.

## MEDICAL OFFICER.

John Glendinning, 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 of upwards of 7000 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 two 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 <i>l.</i> for the Whole Term of Life.					
MUTUAL ASSURANCE BRANCH.			PROPRIETARY BRANCH.		
Age.	Half Premium first five years.	Whole Premium after five years.	Age.	Half Premium first seven years.	Whole Premium after seven years.
20	£ s. d. 1 0 0	£ s. d. 2 0 0	20	£ s. d. 0 18 0	£ s. d. 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 9	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.	2d Five Years.	3d Five Years.	4th Five Years.	Remainder of life.
20	£ s. d. 1 1 4	£ s. d. 1 5 10	£ s. d. 1 10 11	£ s. d. 1 16 9	£ s. d. 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.

CITY OF LONDON  
*LIFE ASSURANCE SOCIETY,*

2, ROYAL EXCHANGE BUILDINGS, LONDON.

**For Accumulative and General Assurances.**

BRO. EDWARD FREDERICK LEEKS, SECRETARY.

*THE LONDON*  
**INDISPUTABLE LIFE POLICY COMPANY,**

Incorporated by Act of Parliament, 7 and 8 Vict. c. 110,

UPON THE PRINCIPLE OF

**MUTUAL LIFE ASSURANCE,**

**The Whole Profits being divisible amongst the Assured.**

31, LOMBARD STREET, LONDON.

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Richard Malins, Esq.	William Wilberforce, Esq.
James Fuller Madox, Esq.	

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James Fuller Madox, Esq.	Henry Augustus Bevan, Esq.	John Matthews, Esq.
John Dangerfield, Esq.	Charles O. Parnell, Esq.	Robert Henry Forman, Esq.

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James Turner, Esq.	William Grimes Kell, Esq.

MEDICAL ADVISER—Benjamin Phillips, Esq., F.R.S.

BANKERS—Messrs. Spooner, Attwood, and Co.

MANAGER—Alexander Robertson, Esq.

The POLICIES ARE INDEFEASIBLE AND INDISPUTABLE, which renders them more valuable and certain as Family Provisions, and elevates them to the rank of negotiable instruments of security for pecuniary transactions. All questions as to age, health, habits, employment, health of relatives, and other matters deserving of enquiry prior to the contract being granted are held as finally settled when the Assured receives his Policy.

To remove all doubt on this important subject, at present, and for all future time, the following clause has been inserted in the Deed of Incorporation of the Company:— Clause 84. "That every Policy issued by the Company shall be indefeasible and indisputable, and "the fact of issuing the same shall be conclusive evidence of the validity of the Policy, and "it shall not be lawful for the Company to delay payment of the money assured thereby, on "the ground of any error, mistake, or omission, however important, made by or on the part "the person or persons affecting such assurance, and that, on the contrary, the amount so "assured shall be paid at the time stipulated by the policy, as if no such error, mistake, or "omission had been made or discovered."

The rates of premium combine moderation with safety.

Prospectuses and schedules will be forwarded on application to

ALEXANDER ROBERTSON, Manager.

**Economic**  
**LIFE ASSURANCE SOCIETY,**  
 6, NEW BRIDGE STREET, BLACKFRIARS.

**ESTABLISHED 1823.**

EMPOWERED BY ACT OF PARLIAMENT, 3 WILLIAM IV.

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MESSRS. HANKEY, Fenchurch Street.

**ACTUARY.**

JAMES JOHN DOWNES, Esq., F. R. A. S.

The following are among the advantages offered by this Society:—

Economy combined with SECURITY.

LOWER RATES of Premium than those of any other Office, which entitle the Assured to participate in the profits, and *considerably lower* than those of any other *Mutual Assurance Society*.

A BONUS is added, after the Payment of the Fifth Annual Premium, to every Policy effected in the Participating Scale, if a claim accrue thereon prior to the next division of profits.

Three *Bonuses* have been declared out of three-fourths of the profits, the last of which, in 1844, averaged £ 36 per cent. on the premiums paid.

In future the *whole of the profits* will be divided among the *assured*.

The next division of profits will be made in 1849.

Prospectuses and full particulars may be obtained on application to

JAMES JOHN DOWNES, ACTUARY.



**THE LONDON ASSURANCE CORPORATION,**

BY CHARTER OF KING GEORGE THE FIRST.

**F**OR LIFE, FIRE, AND MARINE ASSURANCE, Granted upon their first LIFE POLICY on the 7th June, 1721.

Their New Prospectus, embraces a variety of very eligible plans for Life Assurance at moderate premiums.

Two-thirds of the gross profits are awarded to the Assured, by a BONUS added to the Policy—a payment in Cash—a new Policy without Premium—or by a reduction of the future annual premiums.

The expenses of managing the Life Department are not, as is usual, taken from the premium fund, but are defrayed by the Corporation out of their share of the profits, thus giving the Assured all the advantages of Mutual Assurance without liability of partnership, and the security of an ancient and opulent Corporation.

Assurances without participation, and short period Assurances, are effected on very advantageous terms.—Parties proceeding abroad are liberally treated.

Fire Insurances on every description of Property at moderate rates; and Marine Assurance at the current premiums.

Prospectuses may be had at their Offices, 7, Royal Exchange, Cornhill, and 10, Regent Street, or sent free on a written application. JOHN LAURENCE, Secretary.

FREEMASONRY.

**T**HE NEW CRAFT TRACING BOARDS, for the use of Lodges and Lodges of Instruction, from the Original Designs approved of by the Committee of the Emulation Lodge of Improvement, London, and published under their Sanction, by Bro. J. HARRIS, Artist, 40, Sidmouth Street, Regent Square, will be ready for delivery in the month of December, 1848. Price as follows:—

The Three Designs, coloured, and mounted on card,	£	s.	d.
size of each, 20 by 11 inches . . . . .	2	2	0
The Three Designs, in a morocco lock-case, folded small . . . . .	2	10	0
Ditto ditto, mounted on boards, highly coloured, and varnished, in lock-case, to order . . . . .	3	10	0

Subscribers' Names received by the Artist, as above; by Bro. R. SPENCER, 314, High Holborn; and all Book and Print-sellers.

**BRO. T. VESPER,**

**MASONIC JEWELLER,**

NEAR THE GEORGE, COMMERCIAL ROAD, LONDON,

**R**ESPECTFULLY informs the Craft that he continues to manufacture, on the shortest notice, very moderate terms, and of the most correct designs, every article required by Brethren, Lodges, Chapters, Encampments, &c.; Aprons, Sashes; Lodge, Chapter, and Encampment Furniture.

*An Assortment of Presentation Jewels always on hand.*

**THE CANTERBURY CONGREGATION**

**B**EG respectfully to inform the Jewish Public, that their NEW SYNAGOGUE was CONSECRATED BY THE REVEREND DR. ADLER,

On Tuesday, the 19th day of September.

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Just published, price 1s.

## A MASONIC HYMN,

USUALLY SUNG AT THE ASSEMBLING OF

PROVINCIAL GRAND LODGES OF FREE AND ACCEPTED MASONS.

The Music composed for Four Voices and the Piano-forte or Organ, and respectfully dedicated to W. TUCKER Esq., Coryton Park, P. G. M. of Dorset, by GEORGE P. R. PULMAN, Secretary and Past Organist of the Lodge Virtue and Honour, No. 725, and Organist of Axminster Church.

London: D'ALMAINE &amp; Co., Soho Square.

## FREEMASONS' HOTEL,

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

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

A **SPACIOUS COFFEE ROOM**—replete with every convenience;

DRAWING ROOMS—handsomely furnished;

Most Excellent **BED ROOMS**—with superior accommodations;

WARM BATHS, &amp;c. &amp;c.

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

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

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**O**BSERVATIONS ON CHLOROFORM IN PARTURITION, with Cases.

Also, Price 3s.,

**MEDICAL GUIDE FOR MOTHERS.** By J. R. HANCORN, Surgeon, &c.  
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N.B.—An Apprentice wanted. Apply 34, High-street, Shoreditch, London.

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138, STRAND, OPPOSITE CATHERINE STREET.

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FREEMASONRY.

W. EVANS,

MASONIC JEWELLER AND CLOTHING MANUFACTURER,  
**26, GREAT QUEEN STREET, Lincoln's-Inn-Fields,**  
OPPOSITE FREEMASONS' HALL.

Removed from GREAT NEWPORT STREET.

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

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

Every article may be depended upon as strictly in conformity with the Constitutions. An extensive collection of Jewels, Collars, Aprons, Sashes, Clothing, Working Tools, Banners, and Furniture, &c. &c., suitable for the several degrees of Craft, Royal Arch, and Templar Masonry, always ready for sale.

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

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

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

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

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

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

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## THE BOOK OF THE LODGE; OR, OFFICERS' MANUAL,

BY THE REV. G. OLIVER, D. D.

THE above HAND BOOK is intended as a Guide to all the Ceremonies incidental to the Order, which can consistently be committed to print, from the foundation to the cape stone of a Lodge; and will include specific directions on every point of ordinary and extraordinary occurrence in its internal management, classed under the following heads:—1. What is Masonry?—2. The Lodge.—3. Ritual of Building.—4. The Foundation Stone.—5. The Decorations of a Lodge.—6. The Name.—7. The Dedication and Consecration.—8. The Pillar of Wisdom.—9. The Pillars of Strength and Beauty.—10. Explanation of Bro. Harris's New Tracing-Boards of the Three Degrees.—11. Masonic Labour.—12. Refreshment

This arrangement will convey a good general idea of the comprehensive utility of this little volume; which, it is presumed, will be of incalculable utility to the Masters and Officers of Lodges, as well as to the Brethren at large.

Published by Bro. R. SPENCER, Masonic Bookseller, 314, High Holborn, London; and C. W. Oliver, Uppingham.

## NEW MASONIC HYMN AND GLEE.

Just published, price 2s.

## “LAUD THE GREAT ARCHITECT DIVINE.”

A MASONIC HYMN, sung at the Provincial Grand Festival at Margate, August 24, 1848, composed by Bro. OSMOND G. PHIPPS, W. M., No. 621.

Also, just published, price 2s. 6d.

## “UNITY AND LOVE.”

A MASONIC GLEE for four Voices, composed by Bro. HENRY DE BURGH, W. M., No. 205, Naas, &c. &c.

London: sold by Bro. R. SPENCER, Masonic Library, 314, High Holborn; and by all Book and Music sellers.

NEW BOOK OF THE LAWS OF THE GRAND LODGE OF SCOTLAND, Bro. R. SPENCER has lately received from Edinburgh a few copies of the splendidly Illuminated 4to edition of the above work. In addition to the Laws, there is a long HISTORICAL INTRODUCTION, giving some interesting particulars of the Rise and Progress of Freemasonry in Scotland; also an APPENDIX, containing, amongst other curious Masonic matter, a copy of the Statutes of the Order, drawn up by Bro. WILLIAM SCHAW, Master of the Works, in 1598, with a Memoir of his Life, &c. &c. The Illustrations contained in this volume are—1. A beautifully executed Portrait (half-length) of the Duke of Athol, as G. M., wearing the Collar and Jewel of the Order, with a fac-simile of his signature. This Portrait is pronounced a most faithful likeness. 2. A whole-length Portrait of Wm. St. Clair of Roslin, Hereditary G. M., 1736. 3. A splendid Allegorical Illuminated Title-page, highly finished in gold and colours. And eight other beautifully executed Engravings of the Collars, Jewels, and Apron, worn by the G. M., and the Jewels worn by the Grand Officers. These also are beautifully finished in gold and colours. The price of the work is One Guinea, in ornamented cloth boards.

\* \* Only a few copies of this edition printed over the number subscribed for.

Bro. SPENCER has also on sale the 8vo. edition of the above work. Price 5s. in cloth boards.

*Masonic Library, 314, High Holborn, Sept. 30, 1848.*

**ECONOMY! ECONOMY!**

**S**TEPHENS' DYES for STAINING WOOD, as a SUBSTITUTE for PAINT. For Decorating Churches, Large Public Rooms and Theatres, as well as Private Dwellings.

When economy in expenditure of material and time is of importance, these Dyes will be found of the greatest advantage, as they give a rich colour to plain woods, while they reflect all the beauty of the natural graining, which is so superior to imitations by art, and, at the same time, avoid the disagreeable smell and deleterious consequences of paint.

The Dyes or Stains, are prepared and sold by HENRY STEPHENS, 54, Stamford-street, Blackfriars-road, London, in bottles of 6d. and 1s. each, and at 10s. per gallon. The Oak Colour may be obtained in Powder at 8s. per lb., which dissolves in water to form the liquid, and 1 lb. will make one gallon of stain.—N. B. The Trade supplied.

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**COMPOSITIONS FOR WRITING WITH STEEL AND WITH GOLD PENS.**

**STEPHENS' WRITING FLUIDS.**

These COMPOSITIONS, which have so remarkably extended the use of the STEEL PEN, are brought to very great perfection, being more easy to write with, more durable, and in every respect preferable to the ordinary ink. In warm climates they have become essential. They consist of—

A Blue Fluid, changing to an intense Black colour.

A Patent Unchangeable Blue Fluid, remaining a deep Blue colour.

A Superior Black Ink of the common character, but more fluid.

A Superior Carmine Red, for Contract Writing.

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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.

## TO THE CRAFT.

*Grove, Gravesend, September 22, 1848.*

SIR AND BROTHER,—A worthy Brother Mason is very reluctantly compelled to part with a magnificent painting, by the celebrated Italian Artist, Guido; subject, the Magdalen, holding the Vase of Ointment, with which she anointed the Saviour. I understand, that it can be proved from an original document, to have been in the possession of the Brother's family for 173 years; the cost, 1250 louis d'or. To effect the desired object, it is proposed to dispose of this painting between 300 members of the Craft, at Five Guineas each. I am willing to afford the Brother such assistance as lies in my power, the more particularly so, from his having generously engaged to present to *the Asylum for Aged Freemasons*, the sum of One Hundred Pounds from the proceeds. Brother Spencer, Masonic Librarian, 314 High Holborn, has kindly consented to exhibit the Guido, and to receive applications. I beg to invite you to an early inspection of the above, and also your co-operation in this double work of fraternal benevolence.

Your Faithful Brother,

ROBT. THOS. CRUCEFIX.

P. S. Brother Spencer will add forty nine distributions,\* consisting of several hundred volumes and pamphlets on Craft, Royal Arch, and the higher orders of Masonry, in the English, French, and German languages, many of them exceedingly rare and curious; so that, including the Guido, there will be fifty distributions.

\* \* To each Donor will be presented a copy of the beautifully Tinted Lithographic View of the Asylum for Aged and Decayed Freemasons.

\* A prospectus, giving full particulars of the value and contents of the forty nine other distributions will shortly be ready.

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1 $\frac{3}{4}$ Sup. Cloth	10s. =	17s. 6d.	Coat	20s. 0d. = £1 17s. 6d.
$\frac{3}{4}$ Cassimere	5s. =	3s. 9d.	Vest	6s. 0d. = 9s. 9d.
2 $\frac{3}{8}$ Ditto	5s. =	11s. 10 $\frac{1}{2}$ d.	Trousers	6s. 6d. = 18s. 4 $\frac{1}{2}$ d.
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